

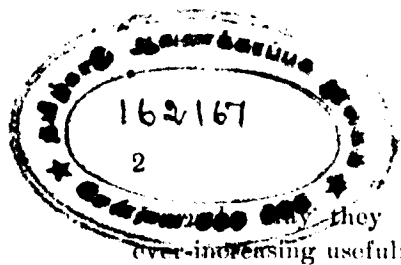
THE THEOSOPHIST.

ON THE WATCH-TOWER.

THE watch-tower on the 2nd day of August, 1909, is set up New York City. Looking eastward, I see over a grey mass of water the England I have left behind, and the last ten days of English work. On July 16th the Masons met in the afternoon, from Leeds and Manchester as well as from Bradford, and I gave an address, after which we gathered at a modest banquet of tea and cakes and fruit, and then away past fields and over hills and dales, through the pleasant air and beneath the setting sun to Harrogate, with Mr. Leo's skilful hands on the wheel of the motor car. At Harrogate the Northern Federation was gathering, and we had a crowded Lodge meeting that same evening, and I gave another address. On Saturday, the 17th, the Federation met in Conference, and Lieutenant Powell, R. E., opened with a very well constructed and useful paper on the care of the physical body. After the usual photograph and tea, we all re-assembled for my lecture. On Sunday we had E. S. meetings in the morning and lectures in the afternoon and evening; the audiences were fair but did not fill the large Opera House. On Monday London was reached by 2-15 p.m. and 4-30 p.m. found me at the Earl of Plymouth's London house, where I gave my last London lecture to a group of guests invited for the occasion. It was a pleasant ending to the strenuous and successful work done during the summer in England, and promises much for the near future.

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Wednesday, July 21st, found many good Theosophists gathered in the Church of the Annunciation to see Mr. Herbert Whyte and Miss Ethel Mallet, faithful friends for many years, made man and wife. These two people have long labored for Theosophy, and their names are well known, especially as Editors of the *Lotus*



They have together many happy years, years of ever-increasing usefulness to the cause they love!

The 24th dawned greyly as usual: Sūrya Deva has not smiled much on England this year. Many friends gathered at Waterloo to bid farewell, and Mrs. Sharpe and Mrs. Lauder travelled down to Southampton with me. At Southampton we were met by Miss Green and her brother, and by Miss Green's good offices, the friendly word of the American Consul, and the kindness of the American Line, I found myself transferred from my modest cabin to a large and comfortable 'state-room,' wherein I spent nearly all the time of the crossing. The Atlantic was not kind—it rarely is—but the complete rest was pleasant after all the crowded work, and I read Georges Sand's *Consuelo* and *La Comtesse de Rudolstadt* with much interest, and found time to finish up the printer's copy for the London lectures, thus getting them off my hands. The weather remained cold and cheerless until we were within thirty hours of New York, and then the sun peeped out.

The sunshine was brilliant as the *Philadelphia* drew slowly alongside the dock on Saturday, July 31, and a crowd of friends with kind faces and outstretched hands greeted my landing, to say nothing of four or five cameras, avid for photographs for the press. The *New York Herald* had the following quaint paragraph:

Mrs. Annie Besant is expected from England at the Park Avenue Hotel to-day. So many of her admirers arranged to meet her at the ship that the steamship company refused to issue any more permits. There is a new drink at the Park Avenue Hotel called "A bunch of violets." It is to be taken after coffee, and consists of cream of violets, flavored with benedictine and lemon peel frapped.

I am amused to find "a new drink" and myself linked by the Park Avenue Hotel; however, one is not obliged to drink the drink, and the Hotel is a charming and quiet one, with a central court filled with trees and flowers, and a gallery running round it in which meals are served. Mr. Warrington and Mrs. Kochersperger have kindly taken charge of me, and we eat our simple meals of vegetables and fruits in these pleasant surroundings. Many of the faces at the wharf were very familiar—Mr. Warring-

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ON THE WATCH-TOWER.

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ton, Mrs. Holbrook, Miss Poutz, Mr. Whitty, Mrs. Farley, and others too numerous to mention. Mr. Harry Hotchner brought Mr. Fullerton's regrets that he was too feeble for the waiting at the docks, and I called upon him the same evening and spent with him a pleasant half-hour. He is distinctly better than when I saw him two years ago, though unable to move about freely, and was much more like my old and valued friend than on the somewhat melancholy occasion of our last meeting. He enquired affectionately after "the great man," as he always calls Mr. Leadbeater. There was the usual gathering of reporters an hour after my arrival, and the interviews reported in the Sunday papers were less inaccurate than many I have seen on other visits. Knowing that the New York reporter must have something out of which to make fun and construct big headlines, and wishing to avoid subjecting serious and sacred matters to airy ridicule, I meekly offered up a respectable and harmless ghost to the wolves of the press. As I hoped, they all fell upon him, tossed him about, worried him, jeered at him, and, satisfied with this to lighten up their work, they recounted more soberly the matters I wished treated with respect.

Poor Mrs. Tingley has wasted much money that might have been more usefully employed, in an endeavor to stir up the American press against me; but, mindful of the law which causes evil speech to return, as a boomerang, to the utterer thereof, I can only feel pity for her for the unhappiness she is creating for herself. The world has not realised the meaning of the great Teacher who remained dumb in the face of the accusations hurled against him, and answered nought. Apart from the duty incumbent upon all who seek to lead the spiritual life, not to do anything to increase the painful reaction upon those who do them wrong, there is worldly wisdom in refraining from reply and so avoiding a quarrel. The would-be injurer soon exhausts his shafts when they are met with silence, whereas he can always make fresh arrows out of the material used in answers. More important than this is the fact that the knower of the law sees under the mask of the assailant a friend who is relieving him from debts still owing, and thanks him in his heart for thus forwarding his liberation at the cost of incurring bad karma for himself. One's hope is that having profited

by the actions of those who really serve while seeking to strike, one may be able to help them in the future when they are suffering under the bad karma they have made.

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On Sunday afternoon we held a Masonic meeting for the initiation of two men and one woman, the Deputy of the Supreme Council in the United States having fraternally granted me the power to act within his jurisdiction. An interesting and wholly unexpected item in the ceremony of my formal reception as a high official of the Order was the singing of a hymn written by myself in days long gone by. A photograph was taken after the closing of the lodge, to add to the lengthening series of pictures gathered from many parts of the world as the movement spreads.

* * *

On Sunday evening I had a long and very interesting conversation with the Rev. Dr. Josiah Strong, President of the American Institute of Social Service. The object of the Institute is to gather information on all economic and social questions in all civilised countries, to tabulate it, and to place it at the disposal of any who need it, in order that experience may be made common property, and mistakes made in one land may be avoided in others. The conception is a noble one, and it appears to be carried out with much self-sacrifice and great ability. Dr. Strong hopes to visit India ere long, and desires to help in the prevention of the evils which have so far accompanied the introduction of the western industrial system wherever it has gone; he wishes to place at the disposal of the public the information which would enable India to utilise any advantage which modern methods may bring her, and to avoid the mistakes into which western countries have fallen. Dr. Strong thought that our Theosophical Order of Service and the Order of the Sons and Daughters of India might find useful much of the work of the Institute, and might be willing to co-operate in its extension to India; also they might be able to send him much valuable information. His useful work certainly deserves our sympathy and help.

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There was a meeting of the New York Lodges on Monday, August 2nd, in the Carnegie Lyceum, and the members mustered in force, though I am told that many are out of town at this time

of year. I spoke to them of the new sub-race and the coming of the great Teacher, and it was good to see the intent interest and to feel hearts thrilling in answer to the thoughts expressed. But I felt a little sad at the absence of a few faces, faces of those who have fallen away from the promise of their earlier years in the Society, and who have rejected the great opportunity offered in this happy time.

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The practicality of Americans strikes one whenever one visits America. Travelling by the subway, I noted that at every station there was no need to search for the name of the station as in the London Underground; it is not only on the wall with a large space free from advertisements round it, but is printed in brief on every one of the numerous light pillars supporting the roof, so that it glares in at every window of the train. The stations have no booking-offices: the tickets are sold in packets all over the town, and the passenger drops one into a box set at the entrance to the platform, at which a single official sits, and through which only one passenger can pass at a time. There are four lines of rails, two for trains stopping at each station and two for expresses stopping at rarer intervals. If you are going far and are not starting from one of the express stations, you take the first stopping train, step out at an express stopping station, and step into the next express from the other side of the same platform. Having to go to the White Star shipping office, Mr. Warrington and I went by the subway and duly performed these evolutions; on the other hand, for noise, clatter, darkness and general weirdness it was really a symbolical journey through Hades. We came back by tram-car, and this would have been comparatively pleasant, were it not that the cigars of two young men in the seat in front sent an ill-smelling cloud through the atmosphere. I noted with amusement, as we passed the end of Wall Street—the great gambling place of brokers or their clients—that the end faced a church on the other side of the road, an apt illustration of the proverb: “The nearer the church, the further from God.” We walked, on leaving the car, along Madison Avenue, to look at the old home of the Section. As we came near I thought to myself: “How fond Judge was of New York,” “And am still,” said a quiet voice, and there

he was, walking beside me, as he and I had so often walked in the nineties. He will help much in the work of this tour, for he loves the American people, and is ever eager to labor for their benefit.

* * *

On the 3rd of August we crossed the river to take train to Newark, the sixth city in population in the States. A lecture there had been decided on at the last moment, and quickly arranged, and, to my surprise, about five hundred people gathered, in spite of summer weather and short notice, to listen to a lecture on "The Power of Thought." On the following day the New York Lodges, greatly daring, had taken the large Masonic Hall for a lecture on Reincarnation. I had not intended to lecture in New York, as August is not a lecturing month; however, the hall had been taken, and I could not refuse. A furious rain-storm set in, worthy of India, and the streets ran with water. But despite August, and the absence of 'everyone,' and the drenching down-pour, the hall was well filled, and the wetness did not exert any depressing effect on the interest of the audience. It was all eagerness, life, intentness—and I felt that the tour had begun under the benediction which has been on the work since it started this year in London. To-day we have only E. S. meetings, and to-morrow, August 6th, we start for Syracuse, which has taken the place of Albany on the tour-programme.

* * *

Syracuse did not turn out much of a success. We had a pleasant Lodge meeting in the afternoon, but the public evening meeting was small, and the audience one of the heaviest I ever addressed. An American audience is generally alert and bright, but my Syracusan hearers were the reverse. Well, it takes all sorts to make a world! We had a little E. S. meeting early on the 7th, and by 10 a. m. were in the train for Rochester. Rochester has two Lodges, and they met together at 4 p. m. for a talk. At 8-15 p. m. came the public lecture, on "Theosophy, its Meaning and Value." There was a large and deeply interested audience, and the Lodge should benefit by the publicity and the exceptionally good reports in the press. The next morning saw us in the train for Buffalo, where we arrived soon after noon, and were welcomed in the beautiful

home of Mr. and Mrs. Dunbar. An unexpected thing, however, had happened. The local representatives of the Scottish Rite had let their hall for the lecture with a written agreement and had taken payment; the day before the advertised meeting they decided to close the hall and gave no notice of their intention. The Lodge heard of it late on that day, unofficially, and were compelled hastily to hire another hall, and on the following evening to post members at the door of the Masonic Hall and send the public to the new one. Masons are supposed to be just and upright, but that is evidently not the rule of the Buffalo Scottish Rite members of the fraternity, who have dishonored by their breach of faith the knightly degrees they nominally work; they cannot even have learned the most elementary meaning of the symbols of the square and compasses, taught to the rawest apprentice. Perhaps they resented the coming of a woman Mason, and wished to show how ill masculine Masons can behave. But I was not going to lecture on Masonry. May they some day learn what Masonic honor means, and not show their fellow-townsmen so bad an example! However, they did not prevent our having a very good meeting, as they did not succeed in keeping their secret, and in leaving us to find their doors locked when we arrived. We ought to have a Co-Masonic Lodge in Buffalo, if only to set a better example.

* * *

I read in the train the following account, which is interesting as a sign of the times. At New Haven, on August 6th, in the Superior Court, Judge Williams sentenced a man to twenty-seven years' imprisonment for a series of brutal crimes, and also condemned four others to various terms of imprisonment. The detectives stated that the arrest of the head of the gang and one of the members was due to a dream of Mrs. Etta Cocavalu; in her dream she saw two men, whom she recognised, rob and murder an old man, and on the following day she accused one of them of the crime. Mrs. Cocavalu's statement set the police on the track of one of the criminals, and he gave a clue which led to the arrest of the chief, and the investigations, says the *New York Sun*, "in a large measure substantiated the facts brought out by Mrs. Cocavalu's dream."

MYSTERIOUS TRIBES.¹

THREE MONTHS IN THE BLUE MOUNTAINS NEAR MADRAS

BY

RĀPHĀ BĀL (H. P. B.)

(Continued from Vol. XXX, Part II, p. 676.)

CHAPTER III.

HOW I BECAME PERSONALLY ACQUAINTED WITH THE TĀPAS.

MY story begins in Madras during the first half of July, 1883. Every morning at seven o'clock arises a west wind which only dies away about five in the afternoon. This happens regularly for six weeks and will last until the end of August. The thermometer shows 108° in the shade. As one rarely knows in Russia what the west wind means for Southern India I will endeavor to give the reader, in a few words, a faint idea of this relentless enemy of the European. All doors and windows opening in the direction of this evenly blowing, mellow wind are covered with mattings of the aromatic Kuskus grass. Every rift is carefully closed, every aperture stopped with cotton wool, as this is considered the best protection against the west wind. Futile attempts! These precautions do not hinder it in the very least from blowing everywhere, even through things which no water could penetrate. Indeed, it goes through walls, and its quiet and regular flow causes a curious phenomenon: all books, newspapers, manuscripts, papers of every description begin, as if they were alive, to move in a direction opposite to its course. Leaf after leaf is raised as by some invisible hand and begins to curve round under the pressure of the unbearable sultry atmosphere until at last it shapes itself into a fine roll which only shivers softly at every fresh current of air. All objects are covered by a thin layer of dust, imperceptible at first but rapidly increasing in thickness. If it settles down on any material, no brushing will ever get it out again; if the furniture is not wiped every hour, the dust will cover it to a quite incredible depth before night.

The only salvation at such times is the punka: one opens one's mouth wide, turns one's face eastwards and remains motionless, breathing the coolness artificially brought about by a gigantic fan which is suspended across the room. Not until the sun has gone

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

down is it possible to inhale the pure, though strongly heated, air out of doors.

Following the example of the officials the European Society of Madras moves regularly in March into the Blue Mountains and remains there until November. I also decided to go for some time into the hills, but did not make up my mind before the middle of July, after the west wind had already scorched my bones to the very marrow. Accepting the invitation of some good friends of mine, General Morgan and his family, I quickly made all the necessary preparations and, half parched with thirst, took train on July the 17th, at 6 p.m. By the next morning I was in Metapalem at the foot of the Nilgiri.

Here I was faced at every step with the Anglo-Indian extortion, called at home civilisation. It was here I made the acquaintance of Mr. Sullivan, member of the Council and son of the late Collector of Coimbatore. The exploitation was not long in showing itself. I had paid in advance in Madras for a closed carriage on springs, and now I was met by a horrible box on two wheels crowned by a tower-like top-piece covered with ticking. Mr. Sullivan appeared to me like the guardian angel of the mountains. But though he wields great power in the hills rising in front of us, he is as impotent as myself with regard to the cheating of British private speculators at the foot of the Nilgiri. All he could do was to cheer me up. After having introduced himself, he said he was leaving his plantation to return to the bosom of the Government, where his presence was wanted. He then gave me an example of meek equanimity by stepping without a word of remonstrance into another of those horrid boxes on two wheels. Though a member of the Council, he did not say a single word of reprimand to the dirty assistant of the "Agent for the transit of travellers and goods from Madras to the Nilgiri," though the fellow declared impertinently that it was still raining in the mountains and he did not wish to spoil the fresh varnish of the closed carriages, and the travellers might just as well use the open two-wheelers.

There was nothing to do. We settled down in the miserable cart, which bears the same relation to a Tonga that the dog's compartment in a train does to a royal Pullman Car. The way now

began to ascend. Our cart was drawn by the sad skeletons of two former post-horses. We had not travelled half a mile, when one of the skeletons began to jerk his hindlegs, and fell to the ground dragging the two-wheeler and my humble self after him. This happened on the edge of a precipice—fortunately not a very deep one. By the way, I did not tumble into it, but came off with a mere fright and a rent in my dress.

An Englishman whose cart had stuck in the red clay kindly came to my rescue. He discharged his wrath on the coachman, to whom, as a matter of fact, neither the cart nor the dying horse belonged. I had now to wait until another two-wheeler with another pair of horses could be sent from the station. However, the time thus spent in waiting was not wasted. To begin with I improved my acquaintance with the member of the Council: we had both been cheated by the Madras agent, and this created a sympathetic link between us; then I also entered into a conversation with the other gentlemen present. Thus, as chance would have it, during my compulsory wait I came to know many fresh details about the discovery of the Nilgiri and Mr. Sullivan's father, as well as about the Todas. Later I often met these dignitaries in Ooty.

After an hour it began to rain and my cart transformed itself into a bathroom with a shower apparatus. The cold became very keen as we ascended. On our arrival at Hotagiri, from which place we had still an hour's drive to Ooty, I shivered in my furs. It so happened that I came to the Blue Mountains during the rainy season. A current of muddy water, colored red by the soaked soil, poured down to meet us, and the beautiful panorama on both sides of the road was veiled in mist. Even under such unfavorable conditions the view was splendid, and the cold moist air was a real treat after the sultry atmosphere of Madras. It was saturated with the smell of violets and the wholesome resinous aroma of the woods, which cover all the slopes of these mountains and hills as with a soft emerald carpet. How many secrets may not these woods have heard whispered in their long life! How many weird happenings may not these centenarian trees have witnessed in the deep sylvan solitude of the Blue Mountains, which jealously hid for ages, with its green veil, incidents akin to the witch-scenes in Macbeth!

For a long time legends have been out of fashion. One calls them phantasms nowadays. We must not wonder at this, for "a legend is a flower which grows only on the soil of faith," and faith is dying out amongst men of the civilised West. Therefore the beautiful flowers of faith are withering, killed by the deadly touch of modern materialism and general unbelief.

This rapid change of climate and surroundings, and indeed of the whole of nature, appeared quite miraculous to me. I forgot all about the cold and the rain and the horrible cart with its top-piece of ticking, under which I was sitting on my spoiled and broken boxes, and did not get weary of breathing in the pure, cool air I had been missing for many a long year. It was only about 6 p.m. that we reached Ooty.

It was a Sunday, and we now began to meet groups of people returning home from evening service. They were mostly Eurasians—Europeans whose mixture of 'native' blood made them into living passports, carrying their "special characteristics" with them from the cradle to the grave in their nails, their profile, their hair and their complexion.

But I did not look at these hybrids. Let them wade in their high boots through the sticky red mud of Ooty. Neither do I look on the clean-shaven missionary who, from beneath his umbrella, preaches to the void, and gesticulates pathetically with his free hand before the dripping wet trees. No, those whom I looked for were not there; the Todas do not loiter in the streets, they hardly ever visit the precincts of the town. My curiosity was in vain, as I soon came to know. It could only be gratified a few days later.

I had spent the previous night in the train almost suffocated by the unbearable heat and sultriness. Now, I shivered under my feather-bed, unaccustomed as I was to the cold, and during the whole night a fire burnt in my grate.

For three months, until the end of October, I was busy gathering information about the Todas and the Kurumbas. I visited the first at their grazing-places, and made the acquaintance of almost all the elders of both these mysterious tribes. Mrs. Morgan and her daughters (who are all of them born in these mountains and speak both Tamil and Canarese, the language of the Badagas) helped me greatly in my endeavors, and shrank from no trouble

to increase our store of facts daily. Everything which I have heard orally from them and from others, as well as what I have gathered from written notices, I now put before the reader, that he may judge for himself.

Surely, there is no people on the globe like the Todas. When and where, one asks oneself, did there ever exist a tribe of whom the next-door neighbor know practically nothing? For, it is a fact that they cannot tell us more about them than the inhabitants of Mysore, or the Dravids of the distant shore of the Indian Ocean. These latter 'neighbors' had never known anything about the existence of the Todas, until the day of their discovery sixty years ago. The Badagas—who, I don't know why, are now going by the name of 'citizens'—are unable to give us any information about the past history of the Todas, neither are they acquainted with the language of their suzerains, whom they respectfully call the 'Lords of the Hills.'¹ From the very first day they settled in these mountains, the Badagas began to tend the numerous herds of buffaloes belonging to the Todas, and to work for these latter voluntarily, and without pay, worshipping them, according to their own avowal, as superhuman, celestial beings. Questioned by the English they answered confidently: "The Todas are Devas, Gods, sent on earth by Brahmā" and they firmly stuck to their conviction.

The story of the unexpected discovery of these tribes, wholly unknown in India until then, as well as of the country in the interior of the Blue Mountains, above Coimbatore, gives the reader the impression of a fairy-tale. The opening of these uplands was for Madras what for the world at large had been the discovery of America. It created no small excitement amongst the people of British India. In the beginning of the nineteenth century neither European nor Indian had the least idea that there existed at a little distance above their scorched towns and villages, only a few thousand feet above the Dravidian furnace of Madras, a real Switzerland with a cool and even climate and a totally different nature; with a flora and fauna and with a people

¹ As already mentioned, the Todas were also called by this title by the Anglo-Indians in official documents. Until quite recently the English used to pay a kind of rent to the Todas for the Nilgiri, in the form of a yearly sum of money; but this payment seems now to be made no longer.

in every respect unlike the races of India. Amongst all the books I have read which have been published during the last fifty years about the Nilgiri and the Todas I met with none which did not begin and end with the query: "Who are the Todas?"

Indeed, who are they, and whence do they come? From which country did these giants, these Brobdingnagians of Gulliver's realm of giants proceed hither? From which of the many branches of humanity, extinct and fallen to dust long, long ago, has this strange and wholly unknown blossom been blown into the Blue Mountains? For the Indians generally, and for the superstitious Malabar and Mysore people particularly, they are the direct progeny of the Devas, or the Gods of these wonderful mountains, and they worship them without inquiring into their origin, just as the ancient Cretans worshipped their Kabirs. But for the European resident of Southern India the Todas are an unexplained and unexplainable phenomenon. As already mentioned one pondered over them, disputed about them and put forward the most improbable and singular hypotheses with regard to them, until of late years the whole question has been laid aside, as is generally the case with unsolvable problems. Now that the English have lived over forty years in their vicinity and gathered all available information about them (which amounts to next to nothing) the Madras officials have somewhat quieted down, and changed their tactics. They now say: "There is no mystery behind the Todas, hence none could be brought to light. There is nothing strange about them and never has been. They are men like others. Even the influence which they exercise over the Badagas and Kurumbas, which at first sight appears incomprehensible, can be easily explained by the superstitious awe which their tall stature and handsome physique as well as their moral superiority awakens in both these primeval men and ugly dwarfs. Ergo, the Todas are well-built though rather dirty savages without any religion and any knowledge of their past history."

True, all government officials, landowners and planters, —all those who have been settled for many years in Ooty, Kotagiri (Hotagiri) and other towns and hamlets on the slopes of the Nilgiri—view this question very differently. The

residents of so called "rest" stations¹ know many things of which the newly-arrived official has not the remotest conception, but they are sensible enough to keep quiet; one does not generally like to make oneself the butt of ridicule. Yet there are some who do not hesitate frankly to admit what they know to be true.

Amongst the latter is the family which has invited me and which has lived now for over forty years permanently in Ooty. It is the family of General Rhodes E. Morgan, comprising, besides himself, his amiable and cultured wife and eight sons and daughters, who, all of them, have formed their own opinion about the Todas and the Kurumbas, but especially about the latter.

"My wife and I have grown old in these mountains," I repeatedly heard the dear old General say. "Both our children and we have a full mastery of the language of the Badagas and understand the dialects of the other tribes of the neighborhood. Hundreds of Badagas and Kurumbas work on our plantations. They are accustomed to us and like us. They consider us as belonging to them, and rightly are of opinion that we are their truest friends and protectors. If therefore any people in the world are acquainted with them and know their daily life, their manners and customs it is we—myself, my wife and my eldest son, who is the Collector of this place and who has continually to do with them. *Relying on facts which have often been proved in Court* I am therefore in a position to say that the Todas and the Kurumbas actually and unquestionably possess powers and wield faculties of which our 'wise' men have not the slightest idea. If I were superstitious it would be an easy thing for me to solve this riddle². I should for instance say, as our missionaries do, that the Kurumbas are hellish imps and the direct progeny of the devil, while the Todas, although they too are heathen, represent their antidote; they were obviously sent by God into the world to curb the power and neutralise the inclinations of the Kurumbas. But as I do not believe in the devil, I have long ago come to a different conviction: it will not do to deny in man and in nature these powers which we do not understand. If presumptuous science is unreasonable

¹ Thus are called all towns in the hills of India like Simla, Darjeeling and Mysore, whither officers and soldiers are sent in order to regain their health.

² The General is a freethinker, showing great respect for the so-called scientific agnosticism of the school of Herbert Spencer and kindred philosophers.

enough to reject them this is mainly due to the fact that it is unable to explain and classify them¹. I have had too many evidences of the existence and the influence of such a power—unexplainable to us—for me to do anything else but condemn the scepticism of science in this regard²."

One could fill volumes with the phenomena which my friend and host had witnessed amongst the Todas and the Kurumbas. I will only instance one case for the present, for the veracity of which the General and his whole family vouch. This story proves how deeply rooted is the belief of cultured people in the sorcery and the devilish power of the Mala-Kurumbas.

In her book *Witchcraft in the Nilgiri*, Mrs. Morgan says:

As I have lived for many years in the Nilgiri and mixed with hundreds of natives, of all the different tribes, whom I kept as laborers on our plantations and with whose language I am well acquainted, I have had the very best of opportunities of observing their way of living and their customs. I therefore know that they frequently make use of witchcraft and of the powers of demons in their mutual intercourse. Especially are the Kurumbas wont to do this. The Kurumbas are divided into three branches, the first of which (the real Kurumbas) consist of forest folk who often hire themselves out as laborers; the second are the Teni-Kurumbas (Teni is derived from Tein=honey) who live on honey and roots; the third comprises the Mala-Kurumbas. These latter are more frequently met in the civilised uplands and in the European settlements than the Teni-Kurumbas. Many Mala-Kurumbas live in the woods along the Wynnad. They are good bowmen and passionately fond of hunting the tiger and the elephant. Folk-lore will have it, and it has often been proved that the Mala-Kurumbas, as well as the Todas, wield power over all wild animals, especially over tigers and elephants. Folk-lore even asserts that they are able to assume the form of these animals at will. By the aid of lycanthropy they commit many a foul

¹ It is interesting to compare the opinions of the sceptical English General with those of the Russian priest Beljustin, who has often written in the papers of St. Petersburg about Russian popular beliefs with regard to sorcery and witchcraft. It is also worth while to compare them with those of N. S. Lisacow. As will be seen later on, there are still more points of contact between the conceptions of the Priest and the General.

² The above is taken from a manuscript of Major-General Morgan. It is a report made to the committee appointed by the Theosophical Society to investigate the religions, manners, customs and superstitions of the Dravidian Hill-tribes. This report of the Toddabeta Theosophical Society in Ootacamund* was read at the Annual Convention of the Theosophical Society at Adyar, Madras on December 27th 1883, before an audience of some three thousand people. The family of General Morgan is well known all over Southern India, and enjoys the greatest esteem among the authorities and the whole European Society. I call them by their real names and introduce them with their fullest consent as witnesses. The sceptical at home are requested to communicate directly with the General if they wish to hear his opinion about the sorcery and the witchcraft of the Mala-Kurumbas.

* In the Convention report of 1883 is given the name of General Morgan as President of the Toddabeta Society in Ootacamund. His report to the Convention on behalf of his Lodge is also given, but not his lecture mentioned above.—Tr.

crime with impunity. They are wicked and revengeful. The other Kurumbas avail themselves of their aid If a native wants to wreak his vengeance on an enemy he addresses himself to a Mala-Kurumba

Some time ago I had among the laborers on my plantation near Ootacamund a number of Badagas, about thirty hale and strong young fellows who had grown up on our estate, where their fathers and mothers worked before them. Unexpectedly and without apparent reason their number began to dwindle down. I noticed daily that one or another did not come to work, and on making inquiries I heard that the missing men suddenly fell ill and died.

On a market-day I met the elder of the village to which my laborers belonged. When he saw me he came near, salaamed and said:

"Mother, I am sad and in great distress."

"Why? What is the matter?"

"All my young men are dying one after the other, and I am unable to help them or stop the wicked spell. . . . The Kurumbas kill them!"

I understood him and asked for the reason of their wrath.

"They go on exacting more and more money. We give them almost all our earnings, but they are insatiable. Last winter I told them that we had no more money, and that I could not possibly give them anything. They answered: 'Very well. Do as you like. We will not fail to get our dues!' When they speak thus we know what it means. These words infallibly entail the death of some of our laborers. At night when every one sleeps we suddenly awake, all of us at once, and see standing in our midst a Kurumba. Our laborers sleep all together in a big barn, as you know, Mother."

"Why don't you lock the door?"

"We do, but what's the use of lock and key? A Kurumba comes through everywhere, even through stones and walls. One wakes up from sleep with a jump and gazes round. There stands the Kurumba in the midst of us and stares at one after another. Now he raises his finger and points to this and that one, points at Modu, at Kuriru, at Dhogi (the names of the last three victims). He does not open his mouth, silently he points at the doomed and is gone, vanished without leaving a trace behind. A few days later those at whom he pointed fall ill, their bodies begin to burn with heat, their abdomens swell and the third day after they die. In rare cases they sometimes linger thirteen days. In this way I have lost eighteen out of thirty of our young lads within the last few months. There is now only a small number of us remaining."

The old man began to cry bitterly. "Why don't you go to the Law Court?" I inquired.

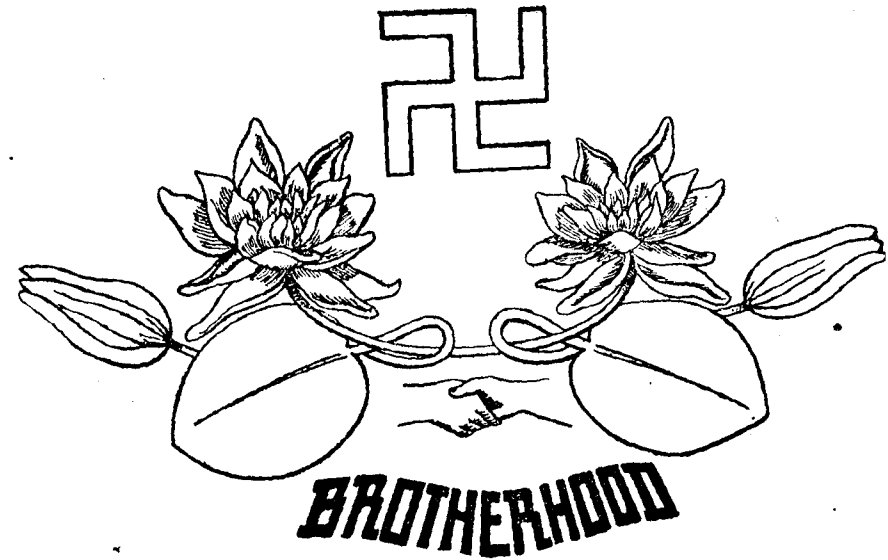
"Oh! would the Sahābs believe us? Who can get at a Kurumba?"

"Then give those horrible dwarfs the two hundred rupees they demand, and make them promise to leave the rest of you in peace."

"Yes, there is nothing else to be done," said the old man with a sigh. Then he bowed to me and went away.

This is one of the many examples quoted by Mrs. Morgan, who, as I mentioned before, is a clever woman, and must be taken seriously. It further goes to prove that many English share with the Indians the belief in witchcraft.

(To be continued.)



THE MYSTICAL IDEA IN THE WORK OF RICHARD WAGNER.¹

GREAT poets of all ages have been mystics, taking this word in its broadest and deepest signification. One need only read them, even superficially, to perceive that the soul is to them a reality superior to that of the body, and that they all believe in a spiritual world, hidden away behind the moving drama of the visible world. Their thoughts reach us impregnated more or less with that totality of ideas which the ancients named Mysteries, and which modern writers have spoken of in turn as Magic, Occultism, Esoteric Teaching, and Theosophy.

We will refer only to the most striking examples. The creators of Greek tragedy lived in an age when religious faith was closely connected with the whole social and political life, and the teachings of Eleusis gave to Initiates a philosophical explanation of popular myths. We need mention only the *Orestes* and the *Prometheus* of Aeschylus, the *Oedipus King* and *Oedipus at Colonna* of Sophocles, to bring back to the minds of all the close bonds set up by the great tragic writers between human destiny and the

¹ Authorised translation by Frederic Rothwell from the *Revue des Deux Mondes*, 15th October, 1908. The quotations from *The Rheingold*, *The Valkyrie* and *Parsifal* are taken by permission from the translations in the scores published by Messrs. B. Schott and Sons.

world of the Gods. Dante, the great Christian poet of the Middle Ages, in his *Divine Comedy*, does something more than simply carry out the orthodox Catholic doctrine of S. Thomas Aquinas. The bold, striking ideas he grafts thereon can only have come to him from the *Kabalah* or the secret doctrines of the Brothers of S. John. His *Paradise* appears to be the work of a Seer, thoroughly steeped in occult science. Let us pass to Shakspeare, the great poet of the Renaissance and the father of modern drama. We have very scant biographical information regarding him; we only know that he educated himself as well as the adventurous life of a player and dramatic author would permit. In his dramas there are such precise and detailed ideas on Occultism that we are forced to admit that he had a very advanced master in this science and was acquainted with its tradition. Was this Bacon, or the Duke of Southampton, or some other person? I cannot say; but there was some one. Otherwise, how would Shakspeare have had those clear ideas as to the difference between hallucination and real apparitions to which *Hamlet* bears witness, that profound knowledge of the somnambulistic condition depicted in the character of Lady Macbeth, and finally, that synthetic, that luminous knowledge of high magic incarnated in Prospero in the *Tempest*?

Let us now take Goethe, one of the greatest of modern poets. Nothing could be more esoteric than his *Faust*, showing how Evil co-operates with Good, in spite of itself; and developing, in its ensemble, the idea of redemption by personal effort. Mystical science was still in the air during the latter half of the eighteenth century when the genius of Goethe was in the ascendant. All we know on the matter inclines us to the belief that, in his early youth, he received a Rosicrucian initiation which left an indelible stamp upon his mind.¹

Richard Wagner, whose work is as important in the history of drama as in that of music, who might be called the restorer of tragedy as regards its social importance and religious bearing, is also an esoteric poet. He is quite as much so as his most famous

¹ See the end of Book 8 in his autobiography *Wahrheit und Dichtung* and his relations with Froulein von Klettenberg. See especially the poem entitled, 'Die Geheimnisse' in his lyrical collection *Vermischte Gedichte*. This poem contains the symbol of the Rose-Cross and, beneath the aegis of esoteric doctrine, develops the idea of the unity of religions.

predecessors, and more so than any of his contemporaries. Not only have all his great conceptions their basis in profound Mysticism, in which they joyfully and exultantly disport themselves, but his music has become one of the most active occult agents of the present time; for, more than any other, it rouses in those who least suspect it, new psychical aspirations and perceptions. Wagner's position, however, with regard to Mysticism, is different from that of the great men of genius I have just mentioned. The latter have all been in direct relation with esoteric tradition, bathed in its atmosphere. At a certain time of their life, this tradition has gently soothed and lovingly watched over them, as a tender mother rocks her child, breathing into its nature her very soul. There is nothing like this in Wagner. Religion has exercised no influence whatever upon him, he has passed through no mystical crisis during the course of his troubled life, nor did he become acquainted with any great Mystic. He is, moreover, ignorant of esoteric tradition. In philosophy, his only masters were Feuerbach and Schopenhauer, one a materialist, the other a pessimist. All the mystic truths magnified in his dramas he has discovered within himself by his genius, and in spite of his masters and the times in which he lived. I will go further and say: he has given expression to them both in his poems and in his music, and that notwithstanding his own philosophy. Consequently I am not of the opinion of M. Chamberlain in his book on this subject, a book, however, both remarkable and suggestive¹. He maintains that "a marvellous unity is the characteristic of Wagner's thought". This is true of the musician and the poet, even of the æsthetic Wagner, but not of the philosopher, the speculative thinker. The latter is perpetually hovering between a naturalist's conception of the world and his spiritual aspirations, between a fatalist's pessimism and a liberating optimism. The poet-musician, on the other hand, lives in another region, soaring aloft, proud and free. His creations are ever inspired by a living spirituality, an ardent faith in the future of man and of the human race. This is because the poet, in Wagner, is far superior to the philosopher. The latter draws upon the external and visible world; the former receives

¹ *Richard Wagner, von Euston Steward Chamberlain, mit Porträts, facsimile und Beilagen* (Bruckmann, Munich, 1896).

inspiration from an inner transcendental world. The one walks; the other flies. The one is a reasoner; the other, a seer. The one lives in the ephemeral; the other in the eternal.

For this very reason Wagner is one of the most striking proofs of the superiority of inspiration over pure reasoning. He proves, better than any other man, that in the true creator there is a subconsciousness which, from time to time, breaks out over ordinary consciousness.¹ This subconsciousness is the spring from whose depths genius arises. He confesses this himself when, in 1853, he writes to Liszt: "Less and less can I write down my inner life; I cannot even speak it. Then I experience one need alone: to feel and to act." Now, to him, action is creation; and creation is thought. Genius thinks only in images. Consequently, the Wagner who moulds and shapes ideal figures to which the breath of his music gives life, represents in our eyes a vastly superior Ego to the one who reasons in peace and quiet, laboriously drawing up his plan of philosophy. The latter is subject to the influence of his age; before the former extends the vista of a divine world, the eternal realm of the soul and the Spirit.

It is this contrast, hitherto unnoticed, between thinker and poet, that I wish to set forth and illustrate, for it is at once one of the characteristics of Wagner's work and one of the most interesting esoteric phenomena of our age. It shows the untiring energy with which the human mind, repressed by the materialism and the narrow dogmatism of our times, seeks an outlet to the divine world, and along what extraordinary paths it attains thereto.

From the philosophical point of view, the intellectual development of Wagner may be divided into three periods: I. *The revolutionary period* (1840 to 1853) marked by *Tannhäuser* and *Lohengrin*; II. *The period of pessimism* (1853 to 1876) illustrated by the *Tetralogy*; III. *The Christian period* (1876 to 1883) in which he sets the crown to his life-work with *Parsifal*.² Let us follow him

¹ A superconsciousness rather.—Ed.

² See the principal theoretical work of Wagner, corresponding to these three periods: For the revolutionary period; *Art and Revolution* (1849); *The Future Work of Art* (1849); *Art and Climate* (1850); *Opera and Drama* (1851). For the pessimism and Schopenhauer period: *State and Religion* (1864); *German Art and German Politics* (1867); *Beethoven* (1870). For the Christian period of *Parsifal*: *Religion and Art* (1880); *Heroism and Christianity* (1881). All these books may be found in the *Complete Works of Richard Wagner*, in ten volumes. (Fritsch, Leipzig).

in these three phases of his intellectual and creative life. There we shall find the intuitive poet contradicting the thinker, struggling with him and finally leading him away on the path of his own vision and faith.

I. THE REVOLUTIONARY PERIOD. *Tannhäuser* and *Lohengrin*.

It is only when Wagner is approaching his thirtieth year, that he really begins to think philosophically on the subject of his art and of the bases of things. Already he has composed *Rienzi* and *The Flying Dutchman*, but he has not yet found himself. The whole of his nature is in a state of ebullition, all his ideas are in a pêle-mêle of ferment. During this period his favorite philosopher and intellectual guide is Feuerbach—a follower of Hegel—who has become an out-and-out materialist. Feuerbach is the sworn enemy of every form of metaphysics and religion. Like modern Socialists, he sees in the religious idea nothing more than "a relic of the barbarism and superstition of the human race." He is an optimist even to the point of artlessness. In his opinion, moral perfection, perfect happiness and an ideal society will be realised immediately, provided that Christianity and the idea of God are abolished. What fascinated Wagner in Feuerbach was that he found, in his writings, weapons to combat the asceticism of the Middle Ages and social hypocrisy, which he looked upon as the main obstacles to his art. He too, at that time, saw only the negative, oppressive side of the Christianity of the Church, which had abolished the joy of living, despised the beauty of the human form, and prevented man from being a perfect artist after the fashion of the Greeks. Wagner's whole desire and longing then turned aside from Gothic cathedrals and fastened itself upon Greece. In his first theoretic writing, *Art and Revolution*, he exclaims: "Better be a Greek for half a day, before a master-piece of tragedy, than a God, who is not Greek, for the whole of eternity." In another place he calls the poetry of chivalry "an honest hypocrisy of fanaticism, a superstition of heroism, which sets up convention in the place of nature."

By a strange analogy, during these very years, the creative artist found in the tradition of chivalry the two subjects in which the perfection of his dramatic and musical genius was to be

revealed. These were *Tannhäuser* and *Lohengrin*—two works of a certainly heretical Christian character, though profoundly spiritual and mystical. In this connexion I will deal in a few words with *Tannhäuser*.

In this drama, two currents clash against one another with extreme violence, seeking all the time to fuse into one. The first has its origin in the Pagan world, the second in Christianity. The sensual and the mystic currents had contended together for the artist's youth to the point of setting his brain in a whirl in which the ideas of both worlds were plunged only to spring forth again in a mighty gush. These two opposing currents, it must be stated, are the very same that strove for the soul of the nineteenth century, not only in science but in philosophy; in literature as also in art and society. To the Occultist, as to the Theosophist, this moment in history represents the extreme point of cerebral involution of the Spirit in Matter, the lowest point which was to be reached by the human Ego in its need of becoming identified with nature. Man was to attain to this point in order to penetrate physical nature through and through, and to reach self-knowledge; for without penetration, without identification, there is no knowledge. But from this point, too, man must ascend, shooting up as from a spring-board towards the immeasurable spheres of the universal Soul and Spirit. It is the base of an immense arc from which the long upward climb must recommence. Have we reached the lowest point of the curve, or have we to descend still further? If we are writhing and struggling in tumultuous chaos, we are encouraged to hope that the ascent has already begun.

However it be, *Tannhäuser* clearly indicates this point in human evolution. As carried on in its deepest retreat, we are witnessing that terrible combat between Spirit and Matter, which unsettled the nineteenth century and has continued into the twentieth. Here the problem is boldly stated, and its solution symphonically outlined in the magnificent *finale* of the Overture in which all the powers of vanquished nature leap exultantly as they chant the glory of the triumphant Spirit. This first main thought of the drama is reflected in the struggle which rends the soul of its hero. Venus, the Goddess of beauty and voluptuousness, on the one hand; Elizabeth, the Christian virgin, on the other,

are the two poles of Tannhäuser's desire. He loves them with equal ardor, for Paganism and Christianity are possessed of his entire being, sometimes in turn, sometimes simultaneously. In the grotto of Venus, where he is dazzled by the magic of the senses represented by the procession of legendary Bacchantes, he longs for the light of heaven, the sound of church bells, the rapturous frenzy of action and the sharp sword of pain. At the Würzburg, in the Margrave's court, carried away by a spirit of emulation, it is of Venus, of untrammelled pagan love, that he will sing with a boldness bordering on delirium.

For having compounded with the Pagan Goddess, and shared in pleasures, which, in the eyes of the Church, are the joys of hell, the knights would slay him, did not the heroic virgin intervene. The saintly maiden, inspired by self-sacrificing love, will win back the pardon refused him by the Pope. The knight-poet, Venus' former lover, dies repentant, in ecstatic devotion before the grave of Elizabeth. His double love has wasted him away, but he is now saved for the other life. Wagner, who in his theoretical writings rejects the idea of a 'life beyond,' affirms it as the supreme postulate and the crown of his drama. Let us show our gratitude to him for this fruitful contradiction. Theory is the withered leaf which has fallen from the tree; a work of art is the immortal flower emerging from the stem.

From the esoteric standpoint which we are now taking, *Lohengrin* possesses the greatest importance in the work of Richard Wagner, for it is in this drama that there appears, for the first time in modern poetry and art, the type of the Initiate. This type is here offered in legendary guise, but the veil is transparent enough to enable us to divine the features and catch a glimpse of the radiance flashing from his face.

The type is not an invention of Wagner's; it comes from an immemorial tradition, of which the Grail is the Christian form. The legend of the Holy Grail came into being at the time of the Crusades, when Orders were founded, half secular, half religious, to win back the holy Sepulchre and defend Christianity against Islam. A mixture of Celtic, Germanic and Christian elements, they formed the very flower of chivalry. Supremely mystical both in substance and in form, free and bold in character, this legend stands out

clearly from the works that were inspired and protected by the official Church. Possibly the leading idea of the legend of the Grail was suggested to the people by the Knights Templar, or by the Brothers of S. John, who possessed a secret doctrine of which the Church was suspicious. It is known that the Order of the Temple was exterminated throughout Europe in the year 1314 (under the pretext of heresy but really on account of its immense wealth) on the initiative of Philippe le Bel, King of France, with the complicity of Pope Clement the Fifth. If these warrior monks did not invent the legend, evidently the Troubadours were inspired by their Order to frame it, and the central symbol was communicated to them by an Initiate.

(To be concluded.)

EDOUARD SCHURÉ.

HYMN TO FOHAT.

Down through the ether I hurl constellations;
 Up from their earth-beds I wake the carnations.
 I laugh in the flame as I kindle and fan it;
 I crawl in the worm, I leap in the planet.
 Forth from its cradle I pilot the river;
 In lightning and earthquake I flash and I quiver.
 I am the monarch uniting all matter;
 The atoms I gather, the atoms I scatter.
 I always am present, yet nothing can bind me;
 Like thought evanescent, they lose me who find me.

Pushkin.

THEOSOPHICAL IDEAS IN BROWNING.

A friend once asked Tennyson what were his political views; Tennyson replied: "I am of the same politics as Shakspeare, Bacon, and every sane man." The answer showed true insight. Despite the limitations inevitable in every system of belief, every formulated opinion, we all feel—unless we deliberately choose to dwell on the form-side of things—that the seekers after Truth think alike, whether they know it or not, and however differently their thoughts may be clothed.

The "unity underlying diversity" is nowhere more remarkable than in this curious approximation of great minds to each other. True, even the greatest, as soon as they begin to analyse and define, are apt to lose the sense of their own unity, and to wander into blind alleys of dogmatism and formal dispute.

Tennyson, in his insular Conservatism, was very far from practically realising his own ideal of a political concept shared by "every sane man." Yet he was right in seeing that such a concept—a unifying concept, underlying all differences of nation, party, and individual—does exist, and always has existed.

So it is with Philosophy. When I am asked "What do you think were Browning's philosophical views?" I feel inclined to say: "He is of the same philosophy as Plato, Plotinus, Aristotle, Hegel, Spinoza, and every sane man"—and that in spite of the apparent absurdity of coupling together names that are usually, and to some extent rightly, taken to represent opposite and irreconcilable systems, such as those of Plato and of Aristotle.

And if my contention be true, we may assume at the outset that Browning is in the widest sense a Theosophist—one whose system of thought is based, not upon fallible human opinion and prejudice, but upon the Divine Wisdom itself.

Let us bear in mind throughout our study that Browning, like Wordsworth, has a definite philosophy of life, and that like Wordsworth's this philosophy is largely intuitive—the result of inward knowledge, not of laborious mental processes. He is a mystic as well as a philosopher. This is why we find his system of ideas as complete in *Paracelsus*, written at the age of twenty-three, as in *Reverie*, written shortly before his death at the age of seventy-seven.

But here Browning and Wordsworth, the two greatest of our poet-philosophers, part company. One of the most remarkable points about Browning is that he—poet, philosopher, and mystic—was also essentially a man of the world, of keen intellect, balanced judgment, and widely-varied every-day interests. His work shows something of the Shaksperian adaptability and width of range; he sees the facts of life “in the round,” and yet can limit himself at will to definite points of view strictly finite and mundane.

The combination of the two attitudes is rare indeed; where it exists the result will invariably be such as to illustrate the saying of Lord Rosebery that “The mystic who is also a man of the world and of intelligence is the most powerful person it is possible to find in human life.”

There is no difficulty in discovering what is the central point of Browning's philosophy—a point so universally common to all great systems of thought, so inevitably present in all great thinkers, that it may well be considered as the material of which thought is made, rather than thought itself. It is indeed not thought, but recognition, based upon spiritual knowledge, of the truth that God is within us; or, in theological terms, of the doctrine of Divine Immanence.

Perhaps at the present time we are in some danger of forgetting that this doctrine has its necessary complement in the idea of Divine Transcendence; that in the words of Bishop Hildebert, the One Life is

*Indra cuncta, nec inclusus;
Extra cuncta, nec exclusus.*

God exists in his Universe, but he transcends it also, as the Hebrew Psalmist tells us. (*Psalms*, cii, 26, civ, 29-30.) The combination of the two ideas is, a modern theologian points out, peculiarly hard to maintain. “Men do not become Deists or Pantheists, but they fail to observe the mean between the two, because it is difficult to unify our conceptions of a God without and a God within”—a difficulty arising partly from the use of the unsatisfactory metaphor of space.¹ I need hardly notice that the eastern literature preserves

¹ See Article on Divine Immanence, *Church Quarterly Review*, October, 1908.

the balance better than the western, owing to its more metaphysical and less dogmatic and materialising tendency. Both Immanence and Transcendence are mirrored in the glorious conception of the Day and Night of Brahṃā, and in the words of the great Tenth Book of the *Bhagavad Gītā*: “Having pervaded this whole universe with one fragment of Myself, I remain.”

That Browning does not sink to the “Lower Pantheism” and regard the Divine Being as identified with and, as it were, submerged in his Universe, is abundantly evident from such passages as *Reverie* verse 32, *Prince Hohenstiel-Schwangau*, ii. 573-6, *Christmas Eve* v, xvii, and *Prologue to Asolando*, ix.

But it is in speaking of the Divine Immanence that he soars highest, for here he is bringing a new message to his generation—a generation in which the Transcendence of God had become a kind of fetish, and had developed into the idea of a Divine Being so entirely out of relation to the world and all its interests as to be practically unknown and unknowable. Browning is a characteristically modern thinker, and his views are nearly always in advance of contemporary thought—hence the small measure of popularity which he enjoyed during his life-time.

Someone is said to have inquired of Browning on a certain occasion whether he cared much for Nature. The answer was: “Yes, a great deal; but for Human Nature a great deal more.” Hence we find that it is the idea of the divinity in *Man* which most appeals to this particular poet. He reveals it to us in the same way that Wordsworth reveals the indwelling life in so-called “inanimate” things.

All powers are latent in Man;

Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.

.....
To know

Rather consists in opening out a way
Whence the imprisoned splendor may escape,
Than in effecting entry for a light
Supposed to be without.

(*Paracelsus* i, 726, etc.)

This thought underlies all Browning's poetry, and is the root of his robust and incurable optimism. (*Cf. At the Mermaid* x, xii.)

The reason of that optimism is *not* expressed most typically in the often-quoted phrase :

God's in his heaven
All's right with the world

where the Transcendence of the Divine Life is the leading idea, but rather in passages like these emphasising the fact that "the Kingdom of God is within you."

God is seen God

• In the star, in the stone, in the flesh, in the soul and the clod.
(*Saul*, xvii.)

So glorious is our nature, so august
Man's inborn, uninstructed impulses,
His naked spirit so majestic! (*Paracelsus*, v, 619.)

[God] never is dishonored in the spark
He gave us from his fire of fires, and bade
Remember whence it sprang, nor be afraid
While that burns on, tho' all the rest grow dark.
(*Any Wife to Any Husband*, vi.)

My own hope is, a sun will pierce
The thickest cloud Earth ever stretched;
That, after Last, returns the First,
Tho' a wide compass round be fetched;
That what began best can't end worst,
Nor what God blessed once, prove accurst.

(*Apparent Failure*, vii.)

The account of the Hint that cradles the fire (*Ferishtah's Fancies*) and many other passages, might be added to the list; and it is noticeable that in *Paracelsus*, v, 693, and still more clearly in *Reverie*, we have an account of the three aspects of divine manifestation, seen alike in Macrocosm and Microcosm—Power, Wisdom, and Love.

• But having discovered the central point of Browning's philosophy, it is necessary next to define what may be called its circumference. The divinity of man, in spite of its blessed reality, is as yet potential rather than actual—the reason why it has been forgotten by many, and denied by some. Browning recognises this fact, and in his explanation of it we touch upon the great principle which at once bounds and completes his view of life as a whole—the principle of Evolution. His intuitive perception of this is one of the marvels of literary history. It appears fully developed in *Paracelsus*, a poem written as early as 1835, and therefore anticipating Darwin's *Origin of Species* by twenty-four, his *Descent*

of *Man* by thirty-six, years. Moreover Browning goes far beyond Darwin, inasmuch as to him physical evolution is merely the expression of spiritual evolution, necessitated and conditioned by it.

In *Paracelsus* v, 681, etc., he describes the whole great cosmic process, (the description culminating with a fine recognition of the "Bliss" aspect of the One Life, manifest in Nature) and then proceeds to sketch out the relation between Nature and Man.

Thus He dwells in all,
From life's minute beginnings, up at last
To Man—the consummation of this scheme
Of being, the completion of this sphere
Of life; whose attributes had here and there
Been scattered o'er the visible world before,
Asking to be combined, dim fragments meant
To be united in some wondrous whole,
Imperfect qualities throughout creation,
Suggesting some one creature yet to make,
Some point where all those scattered rays should meet
Convergent in the faculties of Man.

A few lines further on, he speaks of the future, when the higher faculties shall have developed in their fulness :

Hints and previsions of which faculties
Are strewn confusedly everywhere about
The inferior natures, and all lead up higher,
All shape out dimly the superior race,
The heir of hopes too fair to turn out false,
And Man appears at last.

And again :

For these things tend still upward, progress is
The law of life, Man is not Man as yet.

When all mankind alike is perfected,
Equal in full-blown powers—then, not till then,
I say, begins Man's general infancy.

This is a prophecy of the time when Cosmic Consciousness shall have become the heritage of all, and the Sixth Race is beginning its great work of spiritual development on the buddhic plane.

Browning often interweaves with the idea of evolution the thought, specially characteristic of his robust optimism, that our very imperfections and limitations are signs of a perfection towards which we are daily drawing nearer. He is not anxious that the great evolutionary process should be curtailed, as he tells us in *A Grammarian's Funeral* :

Leave Time to dogs and apes !
Man has Forever

and a reason for this is suggested in *Old Pictures in Florence*, verse xvii:

'Tis a lifelong toil till our lump be leaven;
The better! What's come to perfection, perishes.

To many this will appear a hard saying, but it is entirely true of life as we know it—life conditioned by manifestation, enshrined in form. Perfection on the rūpa levels is indeed an impossibility; when it appears to be reached, the vehicle which has attained its utmost development is cast aside, and the unresting spirit passes on to loftier and ever loftier dwellings.

Browning's optimistic feeling about Man's present limitations, that only through them is growth possible, has been shared by many other great thinkers. It resembles Goethe's doctrine of "Entbehrung," and Schiller's statement that "*Der Irrtum ist das Leben*." Plotinus, too, points out that limitation is a quality of the divine nature, since it is only through limitation that the One can become manifest.

A striking modern parallel to the idea that our trust in ceaseless progress may actually be based upon our consciousness of present failure, as its logical outcome, occurs in Professor Royce's Ingersoll Lecture of 1906, on *The Conception of Immortality*:

The incompleteness of your present self-expression of your own meaning is the sole warrant that you have for asserting that there is a world beyond you . . . You rightly demand that Reality should adequately express your whole, true meaning.

All this Browning sums up in a single line of that supremely mystical poem, *Abt Vogler*:

On the earth, the broken arcs; in the heaven, a perfect round!

Of our poet's practical illustration of the great evolutionary principle I can suggest but a few examples, to which any student may add for himself. He shows us how the idea of God evolves, by giving us on the one hand the savage's conception of a fickle and passionate deity (see *Caliban upon Setebos*) on the other the mystic God-philosophy of the dying Apostle St. John and of the saintly Pope (see *A Death in the Desert* and *The Ring and the Book* x).

He shows us, in *Abt Vogler* and many another poem, how Evil evolves into Good—holding always the Hegelian view that the

former is merely the imperfection or absence of the latter, and not a positive quality.

There shall never be one lost Good! What was, shall live as before;
The Evil is null, is nought, is silence implying sound;

and again, in *A Bean Stripe*:

Of absolute and irretrievable black—black's son of black,
Beyond white's power to disintensify,
Of that I saw no sample.

The attitude of the speaker in *Count Gismond* is that of, Browning himself:

I felt quite sure that God has set
Himself to Satan; who would spend
A minute's mistrust on the end?

Again, he shows us that the conviction of his own divinity, implying immortal life, is latent in every man, and that to the more highly-evolved members of the race the idea of a total loss of individuality becomes unspeakably terrible. This is the argument of *Cleon*, where the great Greek philosopher, blinded by the light of his own intellect, stumbles in his blindness over that assurance of immortality which is the very object of his search:

Thou canst not think a mere barbarian Jew
As Paulus proves to be, one circumcised,
Hath access to a secret shut from us!
Thou wrongest our philosophy, O King,
In stooping to inquire of such an one.

It would be superfluous to prove at greater length the already obvious fact that the evolution of the God in Man forms the subject of many of Browning's poems, and colors all that he wrote. Man is to him a pilgrim, who knows himself "unborn, undying, constant, changeless, eternal"; and Man, like water, is continually striving to return to his own level, to enter "that eternal palace whence he came". The palace, with all its "imprison'd splendor" is within him, not without; and it is when this secret dawns upon the consciousness that the quicker progress begins.

Then Life is to wake, not sleep,
Rise and not rest, but press
From Earth's level, where blindly creep
Things perfected more or less
To the heaven's height, far and steep.

(*Reverie*, xli.)

But here a further question presents itself. Granted that a man desires to quicken his own evolution, how is this to be done?

Or, to put the problem on a wider basis, how shall the great process be helped forward by each member of the human race? How are we to bring about, by conscious co-operation, the subdual of matter to Spirit, called by the great mystic Apostle "the adoption, to wit the redemption, of the body"?

The word "co-operation" supplies the answer which we seek. No isolated development is possible, since

All are stairs
In the illimitable house of God.

So that among the conditions favorable, nay, essential to evolution in its fullest sense, are certain kinds of co-operation between apparently separate, or even hostile, things and qualities. Of these Browning has much to tell us.

First, there must be co-operation between Body and Soul. Browning, as all his readers are aware, was no ascetic, but a full-blooded and virile personality, a man full of what is popularly called the 'pagan' joy in life. He can exclaim, with an enthusiasm rare indeed in the latter nineteenth century:

How good is man's life, the mere living! How fit to employ
All the heart and the soul and the senses for ever in joy.

(Saul, ix.)

He rejects entirely the mediæval idea of regarding the body as an enemy of the soul.

Let us not always say
"Spite of this flesh, to-day
I strove, made head, gained ground upon the whole!"
As the bird wings and sings
Let us cry "All good things
Are ours, nor soul helps flesh more now than flesh helps soul."

(Rabbi ben Ezra, xii.)

Yet he shows no confusion of thought with regard to their relation, never regards soul as merely a function of matter.

From first to last of lodging, I was I,
And not at all the place that harbored me.

(Prince Hohenstiel-Schwangau, 1017.)

This idea of co-operation between Body and Soul is extended by Browning in various directions, until it includes *all* co-operation of form with Spirit. Thus, he shows us how the two must work together in Art, form embodying and expressing Spirit, Spirit ensouling and vitalising form (See *Andrea del Sarto*, *Fra Lippo*

Lippi, and *Old Pictures in Florence*.) In Religion, again, creeds and ritual constitute the body, and these are necessary; but the spirit which they contain transcends them, and survives their inevitable dissolution. (See *Christmas Eve*, *A Death in the Desert*, *The Ring and the Book* x.) On this subject alone many chapters might be written, and the working-out of it is recommended to every student of Browning's Theosophy.

Secondly, there must be co-operation between all the powers and faculties of Man, no one of which can be developed at the expense of the rest. Paracelsus, treading the Path of Knowledge, realises this when he meets Aprile, the follower of the Path of Devotion.

I, too, have sought to know as thou to love,
Excluding Love as thou refused'st Knowledge,
Are we not halves of one dissevered world,
Whom this strange chance unites once more? Part! never;
Till thou, the Lover, know, and I, the Knower,
Love; until both are saved.

Paracelsus ii, 624, etc.

In his best work, Browning illustrates to the full the definition of a mystic as one who reconciles opposites; harmonising Science with Religion, Knowledge with Love, Submission with Aspiration. Like Tennyson, he constantly points out how a man must do the work of life strongly, efficiently, paying to the uttermost farthing the dues which karma imposes upon him, while yet looking and striving upward towards a state in which the present limitations will no longer prevail.

A man's reach must exceed his grasp
Or, what's a heaven for?

It must be admitted that in certain of his poems—chiefly those written during the drought of later middle age—Browning loses something of his sureness of intuition, and is inclined to speak slightly of "intellectualism," as though it were essentially opposed to the higher spiritual faculties. (See *A Pillar at Sebzevar* 64, 88.) Some critics, as Professor Henry Jones in his otherwise excellent book on *Browning as a Philosophical and Religious Teacher*, have made too much of this. It was a mere phase, due partly to Browning's strong reaction against the materialistic science of the Darwinian School, partly to his sense of a faculty within himself mastering and transcending reason.

of the mystics have erred more seriously than he in this direction. It is noticeable that in one of his last poems, *Reverie*, the full realisation of unity is again apparent.

Thirdly, there must be co-operation between all evolving beings, the elder helping the younger to fulfil their spiritual destiny.

When I say "You," it is the common soul,
The collective, I mean; the race of Man
That receives life in parts to live in a whole,
And grow here according to God's clear plan.

(*Old Pictures in Florence*, xiv.)

But in order that this co-operation may be perfect, it is not enough for men to *work* together only; they must *love*. "Love is the fulfilling of the law."

There is no good in life but Love—but Love!
What else looks good, is some shade flung from Love;
Love gilds it, gives it work.

(*In a Balcony*, 390.)

Even in its lower forms of personal passion, Love may stimulate growth beyond every other experience, and so is, in a sense, the aim and end of embodied life:

For life, with all its yields of joy and woe
And hope and fear.....
Is just our chance of the prize of learning Love.

(*A Death in the Desert*, 244.)

This view sufficiently explains the fact that Browning seldom treats Love as an emotion merely, and has written very few 'love-poems' of the usual type. He may be classed with S. Francis, Eckhart, Shelley, and Rossetti, as a love-mystic; one to whom the body of love becomes a thing significant and sacramental, the symbol of a transcendental reality:

I shall behold Thee face to face,
O God, and in Thy light retrace
How, in all I loved here, still wast Thou!

(*Christmas Eve*, v.)

In several poems he suggests the possibility of a special tie between individuals, carried on from life to life throughout the ages (See *Evelyn Hope* and *Cristina*.) But although, like most of our great poets, Browning gives us scattered hints on the subject of reincarnation, he does not define his own belief with regard to it.

Fourth and lastly, (and here we touch upon a profound mystical truth) there must be co-operation between God and Man; help given by the evolved to the unevolved, by the divine to the human; since:

I think this is the authentic sign and seal
Of Godship, that it ever waxes glad
And more glad, until gladness blossoms, bursts
Into a rage to suffer for mankind
And recommence at sorrow.

(*Balaustion's Adventure*.)

These are the words of the Greek girl of genius and insight; the same thought is expressed more simply by the child-saint, Pampilia:

I never realised God's birth before—
How he grew likest God in being born.

(*The Ring and the Book* vii, 1690.)

The Incarnation, in its mystical aspect, is a favorite theme of Browning's:

I say, the acknowledgment of God in Christ,
Accepted by thy reason, solves for thee
All questions, in the earth and out of it,
And has so far advanced thee to be wise.

(*A Death in the Desert*, 474.)

Karshish, the young Arabian student, dwells wistfully although incredulously upon the idea of a God-Man:

So, the All-Great were the All-Loving too!

(*An Epistle of Karshish*.)

and David, strong in faith, expounds it by the light of Love which burns within his own heart:

Would I suffer for him that I love? So wouldst Thou—So wilt Thou!
He who did most, shall bear most; the strongest shall stand the most

weak;

'Tis the weakness in strength that I cry for! My flesh that I seek
In the God-head! I seek, and I find it. O Soul, it shall be
A face like my face that receives thee; a Man like to me
Thou shalt love and be loved by for ever; a Hand like this hand
Shall throw open the gates of new life to thee—see the Christ stand!

(*Saul*, xviii.)

Something of the same idea is expressed under a veil of mystic symbolism in the fourth stanza of *Abt Vogler*, and again in *Reverie*.

As Man aspires, God stoops to raise him, and the mystic Christ is born.

We have now considered the various forms of co-operation by means of which human development may according to Browning be stimulated and sustained. But apart from this one essential condition of united working, there are others, which though less uniformly essential, are helpful to growth, especially when rightly used and understood; and of these, too, Browning often speaks.

Such is the occurrence of "test moments" in life—moments which force decision upon us, call us to stand forth "on the side of the angels." So it is Browning's constant habit of dwelling upon such crises that has inspired Walter Pater to call his work "pre-eminently the poetry of situations". The dramatic quality of the test-moment appealed to him as a dramatic poet; its psychological significance appealed to him as a philosopher.

In the latter connexion, he means us to understand, as he does, that a decisive choice is not the result of what is popularly and erroneously spoken of as free-will; it is conditioned by the whole of our past—in George Eliot's words, by "the reiterated choice of good or evil in little things". The test, to use a chemical metaphor, merely precipitates the solution. This is the lesson of *Pippa Passes*, of *Iran Iranoritch*, and of many of the *Dramatic Romances* and *Dramatic Idylls*.

I would add a further thought on this point. Exoterically, it may be said that the test-moment offers a man his choice, for the most part, between success and failure. This is the view which Shakspeare takes of it in the famous passage:

There is a tide in the affairs of men
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of this life
Is bound in shallows and in miseries.

But esoterically it means far more than this. It may and often does correspond to the curve of the journey-line; the turning of the spiritual pilgrim from *Pravṛtti Mārga*, the Path of Outgoing, to *Nivṛtti Mārga*, the Path of Home-coming. The choice made is therefore not always one that will ensure worldly success, nor even one that popular opinion will dub "right." Ivan "acts for God" by murdering a woman; Caponsacchi by breaking the rule of his sacred office. The lovers in *The Statue and the Bust* (though here perhaps the choice belongs to an earlier stage of the soul's development) lose their opportunity by refraining from sin! Exam-

ples might be multiplied indefinitely; the main point is this: The test-moments of life decide whether a human being is ready for growth on the spiritual plane—growth by means of sacrifice—in place of growth on the emotional and mental planes—growth by means of acquisition. Is his prayer: "Make me holy, but *not yet*," or is he willing at a moment's notice to cast personal considerations overboard, to lose himself that he may find HIMSELF?

That is Browning's question; and each of his men and women, wonderful dramatic creations, answers it in his or her own way. The resulting sentence, as Rabbi ben Ezra tells us, can be pronounced by God alone.

Another helpful experience is that of doubt—by which Browning means all reflexion upon the Self and the Not-Self, all free discussion of the ultimate problems of existence. He is never tired of impressing upon us the fact that conclusions derived from others, and conclusions hastily arrived at, are alike valueless. Hence the attitude of doubt, of desire to test and prove for ourselves the grounds of our belief, is a healthy one, provided that it be combined with earnestness of purpose. In religious matters this is especially the case, since its effect is the same as that of martyrdom and persecution among the early Christians; it sifts the strong from the weak.

You must mix some uncertainty
With faith, if you would have faith be.

(*Easter Day.*)

Moreover, such doubt is the peculiar prerogative of reason. Rabbi ben Ezra bids us "Learn, nor account the pang; dare, never grudge the throe," for

Rather I prize the doubt
Low kinds exist without,
Finished and finite clods, untroubled by a spark.

This idea is further developed in *A Death in the Desert*:

Man knows partly, but conceives beside,
Creeps ever on from fancies to the fact,
And in this striving, this converting-air
Into a solid he may grasp and use,
Finds progress, man's distinctive mark alone,
Not God's, and not the beasts'; God is, they are,
Man partly is, and wholly hopes to be.
Such progress could no more attend his Soul
Were all its struggles after found at first

And guesses changed to knowledge absolute,
 Than motion wait his body, were all else
 Than it the solid earth on every side
 Where now through space he moves from rest to rest.
 Man, therefore, thus conditioned, must expect
 He could not what he knows now, know at first;
 What he considers that he knows to-day,
 Come but to-morrow, he will find misknown;
 Getting increase of knowledge, since he learns
 Because he lives, which is to be a man,
 Set to instinct himself by his past self:
 First, like the brute, obliged by facts to learn,
 Next, as Man may, obliged by his own mind,
 Bent, habit, nature, knowledge turned to law.
 God's gift was just, that Man conceive of Truth
 And yearn to gain it, catching at mistake
 As mid-way help, till he reach fact indeed.

It should be mentioned in passing that Browning treats all Sorrow and Evil in the same way, as helps to evolution; see *The Ring and the Book*, i. 375 and *Francis Purini* x.

The wise Pope says:

I can believe this dread machinery
 Of Sin and Sorrow [is] devised . . . to evolve
 The moral qualities in Man—how else?
 To make him love in turn and be beloved,
 Creative and self-sacrificing too,
 And thus eventually God-like.

But this question is too complicated for fuller discussion in the present article.

Finally, Browning does not hesitate to face that wonderful and terrible experience, imaged in the East by Shiva, the destroyer—the shattering and destruction of forms in order that the Spirit may be set free. He recognises that the ceaseless changes of earth, whether they take the shape of a Messina earthquake or of the appearance of our first grey hairs, are meant to teach us that life is not in the form, but in the spirit; that:

The One endures, the Many change and pass.

Attachment to form is the cause of all earthly suffering, of all earthly mistakes. Indeed, without it there would be no earth at all; for when we cease to attach ourselves to Mâyā, then Mâyā will no longer exist for us.

Browning often dwells upon the need of periodical cataclysms, especially in matters of religion. The Pope, though recognising the value of creeds, questions himself thus:

As we broke up the old faith of the world,
 Have we, next age, to break up this the new—

Faith in the thing grown faith in the report,
 Whence, need to bravely disbelieve report,
 Through increased faith in the thing reports belie?

Correct the portrait by the living face,
 Man's God by God's God in the mind of Man?

(*The Ring and the Book* x, 1863.)

This is the same question with which Tennyson deals in his late poem of *Akbar's Dream*. Again the wise old Pope, speaking of the uses of Purgatory to the criminal Guido, calls it:

That sad, obscure, sequestered state
 Where God *unmakes* but to remake the soul.

(*Ibid*, 2129.)

The detachment from forms, conventions, prejudices, limitations—all the trammels which our own past has woven around us—is, as every Theosophist must realise, the hardest of the many difficult tasks that await us. But there is comfort in the thought that the harder includes the lighter, and that this detachment, once gained, will help our upward progress as the casting out of ballast helps the ascent of the balloon. Browning, as usual, inspires us with hope that "such end shall be". In one glorious passage he sums up his belief in the future of mankind, and his reason for that belief:

For men begin to pass their nature's bound
 And find new hopes and cares, which still supplant
 Their proper joys and griefs; they grow too great
 For narrow creeds of right and wrong, which fade
 Before the unmeasured thirst for good: while peace
 Rises within them ever more and more.

(*Paracelsus*, 777.)

MARGARET L. LEE.

We rejoice in life because it seems to be carrying us somewhere; because its darkness seems to be rolling on towards light, and even its pain to be moving onward to a hidden joy.—
Phillips Brooks.

THE MONK.

I was working on the Seventh Panel when I first fell into trance. This Panel was to stand behind the Crucifix on the High Altar, the Cross of which was made of ebony, and the Christ of ivory : and my seventh painting, which set forth the Resurrection, was designed to glow with a gold of glory about that symbol of anguish and of hope.

For thirty years I had labored at the panels, set three on either side of the crucifix in the carved and gilded screen that ran round the altar—praying, fasting, mortifying myself that I might be purified to enter upon things so holy, and with no dark thought to disturb me in latter years, save sometimes the question whether the great delight I had in my work were not unmeet for a wayfarer in this place of sin and pain. But in serving God there must always be joy, and my joy was the humblest in kind. The high triumphs that spring from difficult conquest, from austerities that overcome the trammels of the flesh, were by my superiors denied me ; and many of my brothers in the monastery (who trod a bitter path of cruel sacrifice, of fierce temptation) reached to ecstasies, to perfections, to unions, that must be ever beyond my attaining.

In youth I had studied my art in the schools, had gone from master to master, had led a drawling and a careless life, and when I took the monkish garb it was from hotness of impetuosity to scale the ladders of Divine Love, it was from sharpness of curiosity to explore regions of wider sensation, passing out to them if need be by the extremest penances and the cruellest martyrdoms. But my Superiors interpreted this fire in me as pride, as vanity, as self-seeking : I who was steeped in worldliness aspired, they said, to sudden heights which could only be reached with bleeding feet after long years of toil—I who was unprepared, unpurified, proposed to adventure myself unarmed in the dreadful dangers of spiritual conflict. For my humility, therefore, all the glorious ardors of my order were denied me—the wrestlings in the world with evil and with plague, the wrestlings in the cloister with the hosts of Satan, who troubles only souls that have progressed some way. I must learn the virtues of meekness, of patience, of obedience, I must understand that the meanest service I was

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THE MONK.

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allowed to render was a grace too great for my unworthiness. I was therefore bidden to use the gift I had despised in the worship of God.

With raging disappointment and at first with smouldering rebellion, I took the lower path. They gave me permission to paint in the church, since in its dim and colored light the finished pictures were to be seen, and I labored there all the hours of the day, ceasing only for the Holy Offices when the organ thundered its tides of inspiration through the church. Living thus so close to mysteries that transcend our farthest imagination, and to a Love unbounded by space or time, it was small wonder that the evil in my heart ebbed quietly away, and that the whole energies of my existence centred themselves in these panels, which were the task entrusted to me from above. Not a stitch in the Virgin's robe but had been born out of prayer, not a flower at her feet but had been watered by tears of adoration. I needed no models ; I understood how to draw, and the figures of the Virgin and the Savior and the Saints moved about me dimly always. Living people would have come as a barrier, coarse and material, between me and this vision, born in the light that fell from the great rose-windows, in an atmosphere heavy with faint and holy color. My imaginations must be interpreted without intermediary, adapted to their setting, and they claimed from my brush sombre and glowing hues, and illumination in gold of the detail in the darker parts. I had also to consider how the light of the great candles burning on the altar would affect my color, but it was only in the beginning that these technical matters touched me at all. After a while my hand instinctively obeyed some spiritual dictation, and I lived so much in the world I was creating that I saw its every feature as distinctly as we see the features of this material world ; more distinctly, with an added poignancy, with a sharper intensity, since all my passion and fervor of worship, all my vital fire, were concentrated in those few yards' space. And so every smallest thing in my panel became a living friend in a landscape familiar and holy.

Sometimes, as the years went by, it seemed that I actually walked in that rich and sombre world of my making under its golden canopies, that I trod the Wilderness of Temptation, and the

Garden of Gethsemane, and held converse with the Shepherds abiding in the fields. Too high an honor it was that I should be permitted to touch that sacred ground even in dream, and even in dream to see in living guise the face of the Virgin and of the Child. Only I came with so tender a reverence, with so fervent a worship, that I fancied my presence might pass without presumption about that holy spot. So with time, as the panels grew under my hand, I began to live more and more in their country which gradually expanded for the Savior's treading: until at last I came to do the final panel—the Resurrection.

As I have said, it was to be a golden glow behind the ebony cross with its Figure of ivory, the light of heaven flashing behind the agony of earth. The Christ I painted rose glorified and shining out of the grave, floating up to the New Jerusalem as visioned by S. John the Divine.

I had painted some of this panel set against the screen that my illumination and design should harmonise with the gilded carving of the canopied framework. Whether it was that the high nature of my subject raptured me, or whether the dazzle of its glory numbed my powers, it is certain that manual labor became more and more difficult, and the desire more and more urgent to absorb and lose myself in this radiance. A decade had passed since this panel was begun, and half was not finished yet, and I knew not how to resist, or whether to resist the fervor of adoration that came to me in meditating on the risen Christ.

Then it was that I first passed into trance, and the brother who was grinding my colors told me afterwards that he saw a pale vapor issuing out of my mouth, which floated towards the picture and vanished in its gold.

Now it is sometimes said that the soul may take visible shape when the body is in sleep or in trance, appearing in different guise to different beholders. I have no knowledge if this may be, but learned men have given it as true, and certain it is that when my senses returned I had the dim memory of some transcendent experience. Since my mental body had dwelt so continuously in these scenes of Christ's life, it seemed not hard to believe that my spiritual body might reach in a more mystical union that plane

outside time, wherein all the past lives eternally, which holds and stores the vital records of all events and emotions. Not only, then, in dream or in imagination did I tread the landscape of Palestine. I believed that my soul became an actual and intimate partake in the bliss of that blessed time when Christ walked as man among men.

I passed now frequently into trance, counting only as life those periods when the soul went beyond the bounds of the body. Now, too, many of the brothers had seen this vapor issuing from my mouth, and floating into the gold of the panel. It happened not only in the church at prayer, but sometimes at meat, or as I meditated in the cloister: I would become stiff, rigid, insensible while my soul walked in the garden of the Saints. At the end of this marvel came to the ears of our Head.

He sent for me to go to him, and when I saw him, so venerable, so compassionate, my heart misgave me. How had I offended? In neglecting perhaps the duties that lay closest, for presumptuous intrusions upon ground too holy for my feet? Or had Satan invented some subtle lure for the senses which had woven illusions about my brain?

The Head spoke to me gently, questioning, bidding me tell him as best I could how my soul was taken with these impetuosities—having me describe the landscape that my soul seemed to attain, which was indeed only the landscape of my panels, but transfigured—asking me of my visions, which were indeed only the visions I had painted, but glorified almost past recognition. This finished, he shook his head, murmuring of the snares and pits that on every side beset our feet. And after that he said how I was trapped like a bird, and prisoned in a gilded cage of my own devising: how I had built myself thickness after thickness within the rigid walls of my own conceptions, cramping my stature to suit their narrowness and with preconceived notions blocking the way to the Truth. "It is no strange matter, my son, that your soul should go out into this little world of your making: I myself have seen the vapor passing over: and as we know that every material thing is held together by unseen and unthinkable forces, so it need not puzzle us that this essential force of your being should animate the material work of your creation. But it is a grievous matter,

for if we are entangled in our works, they drag us by their material nature into blindness and falsities: thus, you thought yourself to be scaling heaven, when you were only climbing the ladder of your own brain. Even for this climbing you needed heaven's guidance: heaven I doubt not was with you in your labor; but you have made this labor a prison, when you should have stood aloof and free; you have bound yourself with the bondage of things. Now that the moment has come for the soul's flight beyond, you have closed every door and window, and clipped her wings, so that like a maimed thing she must droop in a world she has outgrown, unable to soar into the empyrean that should be hers by right of her task courageously done."

At that the horror of my past blindness so darkened me that the full realisation of what I had lost was for a while delayed. I did not question his words, for it was as if the sun had suddenly risen, and shown me in its small nakedness the narrow place in which I had been stumbling. How low the mind that could have rested satisfied in so little room! This too when the time had come for splendid battle and for glorious experience: when I was to have been admitted to the sublime austerities and extremer abnegations. The pitifulness of my self-conceit abased me to the dust. I had used heaven's radiance to light little candles to my own egoism; I had striven to net the Mystery of Mysteries in the meshes of my own personality. What expiation would purge so black a sacrilege?

The Head seemed to guess my thought: "My son, that which you deemed your glory will become your shame. You will still fall into trance, and the soul will still go its accustomed path into its little narrow prison. I know this is the effect of past cause, and cannot be accounted expiation: yet in the Mercy of God the very soreness of this effect may bring expiation in its train, and help you at last to break away from the bonds of your outworn conceptions."

"Let me destroy the paintings, holy father, let me wash out all trace of my sin," I murmured brokenly, "if the material object is obliterated, its spiritual counterpart may gradually fail to persist."

He hesitated, and then said gently: "If the soul cannot otherwise be freed, it must even be so. This matter I will leave to higher direction than mine. Act therefore as your conscience

prompted from on high, bids you to act. But remember I would rather have you lure the soul by a less violent means, by continual prayer, by meditations on the mysteries transcending the imagination of your paintings, by penances, too, as I shall direct. For your panels were a stage in the pilgrimage, a necessary stage, a little cairn set up to show where God had visited you: and all would have been well, if you had not chained yourself to the spot."

If bitterness of sorrow, if long and cruel wrestlings of the spirit brought expiation, surely some measure of my sin would have been purged away; but as the flesh grew weaker—age had come upon me in one hour—the soul, instead of gaining additional strength, seemed less able to free itself from the familiar conceptions in which it was embedded. Now I was falling continually into trance, and from old habit my soul was continually drawn to walk the narrow pathway of my own imaginations.

Then when I knew that death must be near, and I had not yet disentangled myself, I determined to avail myself of the permission of the Head, and to destroy the panels: otherwise it seemed to me that my soul must inhabit them for thousands of years perhaps, until time brought the church to ruin, until the colors faded and peeled off in flakes, and my prison, crumbling to dust, allowed at last the unhappy Spirit to escape into a wider air.

So I brought with me knives to scrape off the gold, and oils and chemicals to wash the paint away. I knew it would tax me to the uttermost, for my feebleness was great, but the knowledge of coming death added fuel to my eagerness. As my knife was on the gold of the panel, a penitent came and knelt at the altar steps.

It was the face of one who had gone through deeps of suffering, and anguish was sharp-cut on her face. I would not break on her prayer with the noise of my scraping, but watched her from behind the Crucifix till she should have done. And first she looked from panel to panel, and seemed to drink in life as she looked, and then her eyes rested on the Crucifix with the glow of Resurrection behind, and her face became rapt so that I thought perhaps an angel had entered unawares.

When she rose from her knees I followed her feebly into one of the side aisles. I felt she had a message for me, and I must speak

"I was in great sorrow, father," she answered, "but as I knelt on the altar-steps a great love and a great peace seemed to breathe out upon me from the Virgin and the Savior and the Saints that are upon the altar-screen, so that I was lifted up away from my pain, and given surpassing comfort."

I spoke eagerly: "You think these paintings helped you?"

"The soul is very weak, father," she said, "of itself it knows not how to reach up to the mysteries of the faith: but the beauty that is built out of spiritual experience seems to open a pathway for our stumbling aspirations, and we are able sometimes to pass long it into the Beyond."

"Into the Beyond," I repeated; "the Beauty does not hold and entangle you, it does not encumber your feet?"

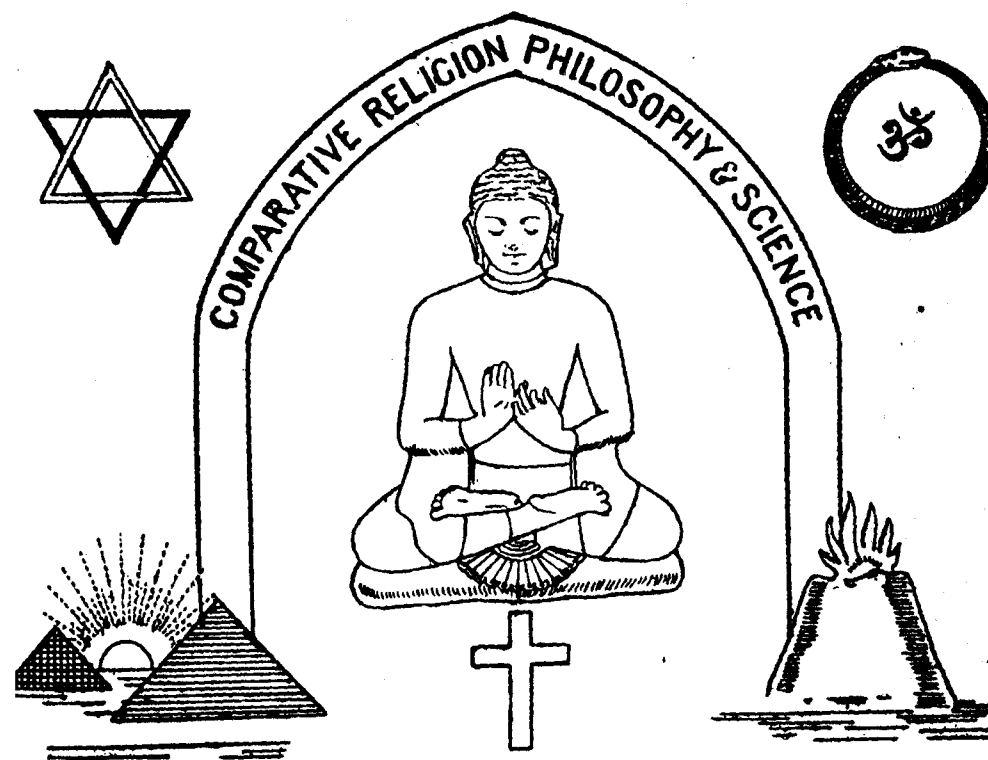
"No," she answered, "for I think no soul could rest satisfied, could make a home, in the imaginations of another soul. Only the painter himself could dwell in his picture. And indeed," she added, "the paintings behind the altar are alive with such intensity that one might almost believe a living soul breathed from them to give strength and courage to unhappy creatures like myself, to re-awaken the glow of forgotten hopes, to re-kindle the ancient fires."

She knelt for my blessing, and passed out. Was her message indeed the message of an angel?

Now I understood how the expiation of my sin was to be accomplished; I saw in a flash of vision the purgatory where my soul was to abide. Here in this church, in this prison of my making, my soul should linger out the unending years, till time at last crumbled all to dust, bearing ever the torment of unsatisfied thirst for the great spaces, for the divine raptures, but permitted in tender humility to give help to those unhappy others who, broken and doubting, knelt before the Crucifix in a great agony of despair.

Feebly I crawled to the Crucifix, and with dimmed eyes looked into the narrow space which for untold æons I should inhabit. Then the little Christ-Child I had made in the panel smiled and stretched out his arms to me.

ETHEL ROLT WHEELER.



THE SCIENCE OF PEACE.

VI. THE ANSWER.

(Concluded from p. 694.)

WE have been travelling in the realm of duality, have been studying Self and Not-Self, Spirit and Bodies. We sought the Universal Self, the Universal Ego, the abstract or inner Self, the Pratyagātmā, the Self of all Selves. We studied Mūlaprakṛti, matter in its essence, embodiment of manyness as the Self is the type of unity. Then we turned to the concrete separated Selves, the Jivas, the fragments, the Spirits. And then to the Bodies in which the Jivas dwell, in which they work in this so-far fivefold universe. All is in the realm of duality, for even over against the Self the Not-Self appears. We must now seek the region in which duality disappears, and realise that from the centre it has never been seen; however real it may seem while we wander round the circumference, from the centre it is ever recognised as illusion. As all 'I's vanish into the one 'I,' so all forms vanish

into the 'Not-I,' and we have again the primary duality, 'I' and 'Not-I,' Self and Not-Self, and from that the Oneness.

We have seen that matter is only limitation, limitation made by the Self, imposed on the Self by the Self. It has no independent Being, is dependent on the Self for its apparent Being, and is in very truth not-Being, non-existence. The limitation is the outcome of the activity of the Self, the result of his thinking, extension and resistance are due to his will. In any single system the thought-forms of the Logos contain all lesser thought-forms; in them we think, as in His life we live. That which is seen as matter from without is manifestation as seen from within; matter is a thought-form expressing manifestation.

These limitations imposed by the Self on the Self, and then by the Highest Self on all separated Selves, make up a universe with all its contents. The Jiva works after the pattern of his Logos, and by his thought identifies himself with form. He delights in identifying himself with a form, and exclaims triumphantly: "I am this," thus realising his own activity; after a while, he finds himself limited by that which at first intensified his Self-consciousness, and then he rejects that which he had appropriated, casting it away with the repudiation: "I am not this." Still seeking Self-realisation, he identifies himself with a finer form as his Self-expression, and again joyfully cries: "I am this," to be again disappointed, again to reject it as insufficient. And so he passes from form to form, identifying himself with each, and again denying it as a sufficient expression of himself, lured to the identification by the increased joy of vivid living, forced to repudiate by the sense of imperfect Self-expression; and this ever-repeated assertion and denial are evolution, are the world-process, when seen collectively.

The charm of feeling "I am this" draws him on from stage to stage. He is in the mineral kingdom, and joys in it till, hungry for more experience, he cries: "I am not this immovable thing; I am motion, not this!" He goes on into the vegetable kingdom, and more of himself is expressible therein, and he exults: "I am this." After æons of time, he is satiated with it, and saying: "I am not this" he frees himself into the animal, and experiences the joy of its life: "I am this." Once

more he denies it, and passes into the human kingdom, and there rests content for a time: "I am this." Thus evolution is seen summed up, and is the alternation of these two statements. "I am this," "I am not this." The first binds; the second liberates. Identity and non-identity are the ever-repeated steps made by the Self in seeking Self-realisation. Fichte caught this idea and summed up the world-process in the two statements, but failed fully to link them.

When the Self is satiated with the human stage, and declares: "I am not this," then may come liberation, mukti, and, if he wills no further experience in forms, he may retire from manifestation for immense periods of time, identifying himself with the Logos, but withdrawing from His activity. Or, knowing himself as free, Self-realised, he may accept voluntarily Self-expression in forms without Self-identification therewith, preserving ever an inner freedom, "I am not this," while outwardly linking himself with the forms for the helping of other Jivas, who remain still in bondage. Then he may identify himself with his Logos in full consciousness, and turn the wheel of life so long as He turns it.

The Logos, again, is the Logos of a system, and many systems linked together are presided over by a Logos of a higher grade, as in the material universe many systems circle round a central sun. Each Logos, grade above grade, wins Self-realisation by the same process, as He limits Himself by Self-identification with His worlds, and frees Himself by repudiating them and asserting His inner liberty. And thus we rise, step by step to the conception of the Inner Self, the Eternal with attributes, Saguna Brahman, the manifested Universal One, in whom all lesser Selves find their unity. This vast ladder of ever-widening Selves leads us to the One Self, the Universal 'I,' and all that it cognises is the universal 'Not I.' Up to that high stage duality persists, but beyond this stage is no Higher Self, and this Highest Self has imposed upon Himself a limitation when He has identified Himself with His own thought: "This is I." When He flings off that limitation, declaring "This is not I", there is uttermost liberty, and the triumphant assertion: "There is only I". The thought of the Self limits Himself; the thought of the Self frees Himself; and the Not-Self merges in the Self through its denial

by the One whose affirmation gave it a transient existence. As the system of each Logos vanishes when He indraws His Breath that gave and maintained its existences, so do all systems vanish in the repudiation of the Supreme Self. Kosmic Activity is caused by His willing; kosmic solution is caused by His quiescence; dissolution is the ceasing of the Self-imposed limitation, the kosmic pralaya.

The Absolute, the No-Number, is the summation of the One and the Many; in it are ever all pasts, all presents, and all futures simultaneously co-existing; all actuals and all potentials, all possibilities and all realisations, therein never cease to be, equally unmanifest in fact, equally manifest ideally. There can be nothing outside it; it is the All, the Totality, unchanging, still. Universes arise in it, universes dissolve in it, but itself ever is. Changes are within it, but itself changes not.

There is a Samskr̥t word which contains in the unity of a single sound the "I am this" and the "I am not this," a sound which is the word-symbol of the Absolute.

In Samskr̥t these two sentences can be thrown into one: *Aham*, I, *etaḥ*, this; *na*, not; for the 'aham' carries the 'am' implicitly within it.

Samskr̥t is a language in which natural facts are expressed in sounds which are creative; every Name of a Great Being expresses the Being, every letter a fact. There are names which are "Words of Power," which are not descriptive but creative. Hence the secrecy with which names have been concealed; names bind and loose. "Why askest thou my name, seeing it is secret?" asks an "Angel" of the Hebrew wrestler. Words of Power were known to the Egyptians, the early Americans, the Hebrews, the Hīndūs, the Gnostics. They are graven on Gnostics' gems, names meaningless to the modern mind but potent in the speech of one who knows. They are words compacted of letters each one of which expresses a fact; when the relation of the facts to each other is a vital truth then the letters expressing the facts make a Word of Power. The use of the Word summons the forces of nature connected with the facts expressed in its component letters. Such Words are potent, magical.

Now what Samskr̥t word sums up all evolution, all becoming, all time, all eternity? The Vedās, the Upaniṣhaṭs, declare that

there is such a word, and also that the three letters of this word are severally indicative of the three states of consciousness. This word is AUM.

Let us follow out the meaning of each letter, according to immemorial custom.

A. This, the first vowel, stands for the Self, the Aham, the 'I'.

U. This, the last true vowel, stands for the Not-Self. "I am, the first and the last," says the Christ. "I am the A and the U, the Self and the Not-Self".

M. This is the *ma*, the negative, equivalent to *na*, not. We have then the Self, the Not-Self, and the Negation summed up in the Aum; otherwise put, in Bhagavān Dās' formula, *aham*, I; *etaḥ*, this; *na*, not. This phrase, *aham-etaḥ-na*, the Self, the Not-Self, the Negation, is taken, and the three letters representing it are made into a Word of Power, in which all is summed up. The word may be pronounced as a unity or as a triplicity—and in many other ways—for the A and U combined are, in the Samskr̥t, O, and the lips close on the M, giving a single sound, "the one syllable"; or it may be separated into three, A, the Self; U, the Not-Self; M, the Negation. As one syllable it is the Absolute, the All; as three syllables it is the Becoming, the world-process. The word becomes a phrase, the phrase a teaching. Hence it is spoken of as requiring a 'key.' A word containing manifold meanings may be unlocked by a key, and then Scriptures become luminous and the difficult plain.

Origen spoke of the Hebrew and Christian Scriptures as having three general meanings:

1. The Historical, for 'carnal' men, *i.e.*, for the ordinary men of the world.

2. The Intellectual, for the learned, the meaning being hidden under symbols, as in the case of Abraham and Sarah, given in *Galatians*: "Which things are an allegory".

3. The Spiritual, only discernible by the spiritual man. The use of this key is only to be found by the unfolding of the spiritual nature in man, the realisation of the One.

Each must for himself seek the key and find it. One search and one finding are chronicled in the book on which these articles

are a comment. Some may be aided by that experience of one, others not. For those who may be aided by it is it written.

Can we now answer the question: Why are we here? Is it not by the Will to know and to Experience? The Will to define and to make manifest that which is vague, indeterminate, unmanifest? The separated Self demands a definition of the thronging vaguenesses around him; as he becomes separate, he becomes limited, knowing that he lives, but demanding self-definition, self-realisation, in all places and all times. He knows the universal, he wills to know the particular, for without knowledge of the particular how shall the universal be truly known?

Why does a Logos will to bring a universe into being? From His determinate will to define Himself; He identifies Himself with His universe, knowing Himself as 'This'; He then realises that He is not This, but part of a Life vaster than His own. The ending of His universe by His repudiation of it is the mukti, the liberation, of a Logos. On the lower plane we imitate Him in the identification and the repudiation, and we reach up to Him as He to a mightier yet. We were in the beginning of our separation but conscious of a vague general 'am'; the physical plane first yields us the consciousness of an 'I,' separate from 'others,' and plane after plane expands that 'I' without losing its definition. The desire to define ourselves, to realise ourselves, brings us into the universe, the longing for self-dependent existence, for realisation of life. The weariness of a particular body may impose upon us the illusion that we do not wish to live, but no movement in the Not-I can change the determined will of the I. Even when the body for a moment has its way and slays itself, the craving of the I for more life drives it back into re-incarnation, to the taking of a fresh body. The Self is resolute to realise itself, and till this is done it will remain embodied.

Thus we find the partial truth in the former limited answers. There is a Creator and a Created, for the Logos is the Creator of all forms in His universe, and we live and move in His thoughts. There is duality right up to the high plane where the Self and Not-Self face each other, approaching and retreating; we identify ourselves with our Logos, and realise that He merges in a greater than Himself, until we see that He and we are parts of the primal

manifestation, and in identity with the Universal Self we find ourselves in the Peace. And we learn that Being realises its own antithesis in Non-Being, an antithesis not outside but within itself, and there, finally, there is only the 'I,' Myself and not another.

In that centre alone is Peace, but each liberation from a particular Not-Self is accompanied with a partial peace, with a partial Self-realisation, a partial freedom. While we wander round the circumference there must be turmoil and unrest, trouble and agitation. But when we glimpse the thought of the centre, its peace rays out upon us, if but for a moment. The turmoil is felt as a passing unreality with which we are amusing ourselves for a moment; pleasure and pain are seen as reflexions in the Not-Self of the Bliss of the Self; the momentary Self-realisation brings a wonderful Peace, and the turmoil is never again wholly bewildering or crushing. In the worst anguish of the Not-Self we say with a smile: "This is not I," and the phrase becomes a conviction, and the conviction grows deeper and deeper, till it is more and more a reality and the rest a mirage and a dream.

To that Peace in Eternity may we all come and therein may we abide.

ANNIE BESANT.

[Readers who take pleasure in these lines of thought will be glad to know that the author of *The Science of Peace* has in the press a translation of the *Pranavavada*, the transcription of which he described, with the curious circumstances surrounding it, some years ago. The book will be in two volumes, of from 400 to 500 pages each.]

FATE AND I.

Since I bar my door to Hate,
What have I to fear, O Fate?

Since I fear not—Fate, I vow,
I the ruler am, not thou!

—E. W. Wilcox.

GHAZZĀLĪ¹ "ON THE SOUL."

(A Free Rendering).

"We equalised and breathed into it with our Breath."

THE action that produces the highest degree of purification and moderation of temperament that is possible for the soul is called *equalisation*; the place of lodgment of the soul of Adam was moist clay, with which his skeleton was built; that of his descendants is the germ of life within the man. In the world, there are solid substances like mud and stone, or liquids like water. Fire does not kindle either of these or the compounds of these. Fire has no effect on mud, till it undergoes modification and becomes by natural process a regular vegetable. Man eats and assimilates the vegetable; it becomes his blood and humours. By a process of extraction, the essence of that blood becomes the germ within man. Within the womb of the future mother the constitution of this germ is still further tempered, so that it becomes suitable to be the habitat of the soul. This process is very like the ignition of the wick of a lamp, which when soaked sufficiently well in oil becomes fit to hold a flame. In short, when the germ attains its highest perfection and equalisation of temperament, it becomes deserving of a soul that might take possession of it. Then what is lacking that the great Benefactor and Giver who gives to every one his due, should not give to the embryo the soul that it is fit to hold? By equalisation is thus meant the process that the germ undergoes, till it becomes fit to hold the soul.

The Breathing. This refers to the cause by which the wick (embryo) becomes lighted with the flame of the soul. When a blower blows on a burning piece of tinder, it bursts into flame. Breathing therefore is the cause of the flame. The cause that is

¹Ghazzali, or Ghazali (Imam Muhammad) who is also entitled Hujjat-ul-Islam, is the surname of Abu Hamid Muhammad Zain-uddin-al-Tusi, one of the greatest and most celebrated Musalman doctors, and author of a treatise on the different classes of science which concern religion, and many other works. He was born in A. D. 1058 (A. H. 450) in a village called Ghazzala in Tus, whence he and his almost as celebrated brother, Imam Ahmad, derived their names of Ghazzali. He died at the age of fifty-five, after writing no less than ninety-nine works, mostly in Arabic, but a few in Persian. This is a free translation of a treatise of his which, so far as we are aware, has not previously been rendered into English. The quaintness of its illustrations will interest our readers; and we welcome it the more because it is so rarely that we are able to obtain anything in the way of a contribution from our Muhammadan members.—Asst. Ed.

1909.]

GHAZZĀLĪ "ON THE SOUL."

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thus fixed is an unsuitable expression in the case of God, and therefore the effect is here taken for the cause.

The *Quran* says: "God became wrath with them and thus took vengeance." Now anger is an emotion that affects the temperament of the angry person, so much so that he feels distressed at it. This is impossible in the case of God. Here therefore the effect of anger is meant; the person who is the subject on whom the anger is vented is annihilated. Thus the effect of anger is taken for the cause. Similarly the cause from which the effect (breathing) is brought about is taken for the breathing itself. There is no actual blowing in of breath.

The Wick and the Flame. This is the conjunction of two attributes. One attribute is that of real acting or creating, and the other the existence of a temperament fit to receive the soul. The name of the Actor is the Great Bestower; and He bestows things on those who really require them and are fit to receive them. He gives existence to that which has the fitness to receive existence. He has another attribute called the Power. He is like the sun which lights up things which have the fitness to show themselves off, when there is nothing between them and the sun. The attribute to receive is thus the transparency of the thing itself. A mirror is tarnished. There may be faces in front of it, but they are not reflected in it. The furbisher begins to furbish the mirror and removes the tarnish. As the tarnish disappears, the faces opposite to it gradually appear in it; in fact, the faces are created in the mirror. Similarly, as the germ develops into an embryo and the embryo attains its equalisation of temperament and perfection, the soul too appears in it from the Creator of the soul. There is no change in the Creator, just as there was no change in the face that was reflected in the mirror, immediately the mirror became bright. To say that the soul was created then only, and did not exist before, is a mistake. The non-reflexion of a face in a mirror does not point to its non-existence before the mirror became bright.

The Great Beneficence. When water falls on the hand from a vessel, the particles of water separate themselves from the vessel and fall on the hand. This is not an apt illustration of God's beneficence. It is however comparable to the sun, which

lights the walls of a house. People incorrectly assume that the rays separate themselves from the sun and attach themselves to things or spread themselves on the walls. The light of the sun is the cause of the appearance of a thing which is a fit receptacle for the sun's rays, though it might be less reflected in a wall. It is like the reflexion of a face in the mirror. The face does not detach itself from the person, and attach itself to the mirror. The face of a man becomes the cause of existence of the face in the mirror, which is fit to reflect it. There is no detachment on one hand and attachment on the other. In things that have aptitude to assume existence, the cause of their existence is the *beneficence* of God.

What is the Soul? This is a question the answer to which the Prophet was prohibited from giving in the case of unfit persons. To those that are fit to understand there is no prohibition. The soul is not a substance that has been poured into the body, like water into a vessel. It is not an extension that exists in the heart and brain of man like blackness in a black thing or knowledge in the knower. It is on the other hand an essence that knows itself and its Creator and enquires into causes and effects.

Knowledge is extension. If the soul were extension, then the existence of extension upon extension would become possible. This, however, is an impossibility in the view of philosophers. There is another proof that it is an essence and not an extension. An extension possesses only one attribute, being one dimension of a thing; but the soul has two opposite attributes; while it knows itself, it knows its Maker also. It is not a body. A body is capable of being divided. If soul were capable of division, or breaking up, there would be knowledge in one part of it and ignorance in another. It would thus be cognisant and ignorant of the same thing at the same time. Knowledge and ignorance of one and the same thing at one and the same time is impossible.

Thus it is one; it has no parts, and it is a thing that cannot be divided. The word *part* is unsuitable, for part implies a whole, and no whole exists here. It may be a part in the sense that one is a part of ten; for when all parts are taken which exist in ten, then one will be one of the parts. Take the whole creation, or

those things that constitute the existence of men; their soul will be one of them.

How it exists. It is neither within nor without the body; it is neither separate from it nor connected with it. It has been proved that soul is neither corporeal nor spatial. When it is neither of these, then the question of its connexion or separateness is as much unconnected with it as the question of ignorance or knowledge with a mineral. A mineral is neither cognisant nor ignorant; for knowledge and ignorance, life is a condition; and when life itself is denied to a mineral, then whatever is dependent on life should also be denied.

The Soul's Direction. It is free from all the qualities of being contained in a space, connected with a body or particularised in a direction. These are the attributes or dimensions of a body; and when it is proved that soul is neither a body nor an extension of a body, then it is free from all those attributes.

The Forbidden Explanation. Common people cannot have the understanding of this. There are two sets of people—the common and the elect. The former cannot understand the attributes of God; how then can they understand the attributes of the soul? The Karamathians and the Hanbalis who are over-shadowed by materiality have become Corporealists, have denied the attributes of God Himself, and cannot understand how God can have no body. Those advanced a stage further have no doubt denied corporeality, but could not deny the attributes dependent on corporeality. They have fixed a direction. Then come the last—the Asharites and Mulāzilites, who have advanced the furthest and believe Him to be existence free from direction and dependence.

Why Mysteries are not for the Common People. The impression has gained ground amongst them that the attributes ascribed to the soul are impossible except in the case of God. A man runs the risk of being labelled heterodox, if he ascribes these attributes to the soul. They would think that the attributes peculiar to God are assumed not only for the soul, but for the personal self.

How the attributes are common to God, and others than God. They think it impossible that two things in space can occupy one and the same place at one and the same time. Similarly they think it impossible that two things can do so in non-space. In the

first case (of two things in space) they think that their distinction would disappear, and they would coalesce into one. In the second case, they think that if one of the two things in non-space requires no space, their distinction would disappear. Two dimensions cannot occupy the same space. The objection is seemingly valid. It is a palpable mistake to suppose that distinction between two objects is made known on account of space. The distinction may be from three sources: from *space*—two things in two places are distinguishable; from *time*—two extensions in one essence in two different times are distinguishable; and the third from *definition*. Different extensions of one and the same object are distinguishable at one and the same time by mere description or definition, as, for example, saltiness and moisture in a particular object. Time and space are one; but by mere description they are distinguishable. Knowledge and intention (Divine)—these are distinguishable by themselves by mere description or definition; otherwise the whole is one only. When extension of objects is imagined and distinguished, different objects, though they may not be in space, can be imagined and distinguished. It would appear that to give such attributes to soul is to bestow the attributes of God on it and to make the two similar. This is not so; no similarity is established between man and God when we speak of man as living, knowing, powerful, hearing, speaking, although those attributes belong to God also. Similarly to be non-spatial is not a peculiar attribute of God. The special attribute of God in which no one partakes is His Everlastingness. He is, by His essence, everlasting—by His essence, living, and so on. Everything else lives owing to Him and not by its essence. The essence of all things is nothingness; their existence is borrowed from God. God's existence is His essence and is not borrowed; everlastingness is the special attribute of God.

Breathed with our Breath. The question arises: "Why with our breath? and why is the breathing specified?" All things owe their existence to God; why this particularity in regard to soul?

In one place God has said: "I created man out of putrid mud, and told the angels 'I am going to create man out of mud'"; and then again He said: "When I properly tempered it, I breathed

my spirit into it". What then is the meaning of this breathing? If it means that breath left God and joined man, then division in the nature of God becomes possible; but this cannot be. The answer to this question may be illustrated from the sun. If the sun says "I have given light to the earth," this will be correct. The earth, although there might have been little light in it, was not like the atmosphere. Thus Soul was free from space and dimensions; to become cognisant of everything was potential in it, although it has no comparison with God; but in other bodies there was nothing of the sort, and hence the particularity.

Spirit, the Command of God. The "world of command" is simply the world in which there is no measurement, estimate or delineation; and the world of creation is the world in which these qualities exist. It does not necessarily mean *invention*. The "world of command" is therefore the world which is above sense, thought, direction and space. There is no quantity in it, it does not come within the purview of measurement; but the world of creation is just the opposite of this. The souls of men and angels belong to the world of command.

Whether Soul is Created. Although a set of people believe that the soul is uncreated, I do not believe it. We say "the soul is not created" in the sense that it is not subject to measurement or division. But all the same it is created in the sense that it is not original and not everlasting. When the embryo becomes fit and suitable enough the Spirit manifests itself in it; just as in the mirror a face manifests itself immediately the mirror acquires sufficient brilliancy.

A face may be existent previously, but it does not appear in the mirror till the latter becomes fit for it. Immediately the mirror is furnished, it reflects the face.

After Separation. In virtue of connexion with bodies, souls acquire certain qualities, such as knowledge, ignorance, purity, impurity, good morals and the reverse. On account of the acquisition of these their separateness will remain, which was not the case before their connexion.

The Image of God. The word *surat* (image or face) has different meanings in Arabic. It means shape or combination of shapes, as of bodies which we sense. Sometimes it means *proposition*;

one might speak of the *surat* or shape of a problem in Euclid. It may mean the image of a combination of circumstances. Here shape or *surat* is the metaphorical shape of the thing. It means the connexion between essence and attributes and actions. We have explained that soul is an essence; it is neither a body nor an extension. It is not an essence contained in space or direction; it is neither connected with nor detached from body; is neither within nor without the body. These things are in God also. Consider the attributes of God. The soul is living, knowing, powerful, willing, hearing, seeing, speaking. These are God's attributes also.

The Source of Man's Actions. It is *will* or *intention*. It manifests itself in mind, and then with the aid of the animal soul (which is a term for ethereal vapour) it circulates through the system and rises to the brain. From there it acts on the nerves which emanate from it, and reaches the arteries, veins and muscles. When the nerve absorbs it, the finger moves, and through the finger, the pen; then there is motion in ink, and then a form appears which originally was in will or intention. This form is according to the form in the treasure-house of our thought. Whoever has dived into the actions of God, and pondered over them and considered the skies and stars and their influences cannot but be struck with the thought that angels play the same part in the macrocosm as do our faculties in our microcosm; and that man's control over his body is very like God's control over the world.

Man has the same control over his *kalb* (mind) that God has over his *arsh*, the brain corresponding to *kurchi* and the senses to the angels, who are by nature obedient to their Owner and do not disobey Him, just as our senses do not disobey us. The organs and the muscles correspond to the skies; the power in the fingers corresponds to the nature with which the Creator has endowed every living creature. The paper, pen and ink (in our simile) are the elements through which combinations and dispersions manifest themselves. The mirror of our thought corresponds to the *loh-i-mahfuz* (the preserved Tablet).

He who has understood this will grasp the meaning of the tradition: "God created man in His own image". "He who understands his *nafs* (soul) understands his God." If the relations and correspondences described above are not understood man cannot

from a knowledge of his *nafs*, understand his God. If God had not concentrated in man all the things that are in the world and had not made him a small model (a microcosm) and had not made him the *rub* (the ruler) of this microcosm, he would not have understood the great world and its *Rub* (ruler) who controls it with knowledge, power and wisdom, and would not have become cognisant of any of the attributes of God. By such a relation, *nafs* becomes one of the rungs of the ladder to the knowledge of the Maker of the *nafs*.

The Creation of the Prophet. The Prophet hath said: "God created souls two thousand years before the bodies." "I was before all the Prophets, but in mission the last of them all." "I was a Prophet when Adam was in clay and water." The first *Hadis* clearly shows that the soul is *non-eternal* and is a created object. At first blush, it would appear as if the souls were created before the bodies and they existed before them. It is however possible that the souls of angels are meant, and that the bodies referred to are *arsh*, *kurchi*, the heavens, stars, mud and water. Remember that the bodies of men *en masse* are insignificantly small in comparison with the body of the sun. The body of the sun is small beyond comparison with that of its heaven and with the heaven about it, and so on until finally we reach the *kurchi* in which all are contained. This latter is so small in comparison with the *arsh* of God, that there can be no comparison between the two. When all these are considered, the bodies of men *en masse* are so insignificantly small that they cannot be thought of. Remember also that the souls of men *en masse* are as small in comparison with the souls of angels, as their bodies *en masse* are in comparison with the body of the *alam* (from man to *arsh*). Their appearance would manifest to one endowed with the light of illumination as the flame of a wick in comparison with the fire that has enshrouded the whole *alam*. That fire is the souls of angels. There is a gradation amongst the angels. They are separate, and no two of them are in one rank, as in opposition to the souls of men, which in spite of their multiplicity are all one in kind and rank. Each angel is *sui generis*. God has made the angels say (in the *Quran*): "There is no one of us but hath his known place." "We are those having purity." The Prophet has said that none

of those who are in *ruku* perform the *sijdah*; and none of those who are in *kiyam* perform their *ruku*. Verily there is none amongst them who hath not his appointed place. Thus the souls and the bodies mentioned in the *hadis* are the angels and the bodies in the creation. As for the second *hadis* "I am first in creation of the Prophets, but the last of them all", here by creation is meant the same estimate, plan or forecast which I have mentioned above. It does not mean "the bringing into existence"; for the Prophet never existed till he was born. The excellences and perfections that manifested themselves in him were first in the forecast of God, though last in point of manifestation, amongst the Prophets. This is the same as the Arabic saying: "First thought, then action." An engineer thinks of constructing a building. In the plan in his mind there exists a fully constructed and finished building; but it is only then that actual construction begins. So far as he is concerned, the fully-constructed house already exists in his thought; although material construction is his last act, there have been many stages from start to finish—the digging of foundations, the collection of materials, the raising of the walls, the putting up of the roof. These are mere intermediaries to bring his thought into full material existence.

What is the Object of Man's Existence? To know the excellence of proximity to God. This becomes known to us from the teaching of the Prophets. The foundation stone is first to be laid; when this is done the construction progresses upon it from stage to stage till the building is complete. In Adam the foundation was laid, and the finishing touch was given in the Prophet. This is the meaning of the saying that "he is the seal of the Prophets," for an addition to perfection is a defect. The perfection of our hand consists in one palm and five fingers. Just as a four-fingered man is defective, so is a six-fingered man. Perfection consists in five fingers and five alone; the sixth is an additional appendage and a defect. The Prophet has compared Prophetship to a building, which is all but complete for want of a brick. He was the last brick to give perfection to the building. Thus we see there cannot be an addition to a complete building and that (if there were) such an addition would be a defect. These things were in the forecast of God first, although they came last in the order of

existence. As for the third *hadis*: "I was a Prophet while Adam was in mud and water," the explanation of this is in the same strain.

The creation of the children of Adam could not be complete until a perfect man was born amongst them—one who perfected the object of creation. In him we believe creation reached its perfection, when it accepted the blessed soul of the Prophet. God first makes an estimate and then brings it into objective existence, just as an engineer draws up a plan on paper or on a slate. The engineer draws up the plan with his pen, but it is the knowledge of the engineer that sets the pen in motion. Similarly God draws up his plans with the pen of His Power on the tablet of His knowledge. Remember that a tablet is simply an object which has the aptitude of being engraved upon; and a pen is the object which draws up figures on this tablet. This pen and tablet are not a reed and an oblong board. Materiality is not a condition of their existence. The pen and tablet of God must be suitable to His hand; they are free from material existence. The truth is they are spiritual essences.

KHAJA KHAN.

AT DUSK.

[Mr. Hamilton, who has lately joined the Theosophical Society, gave me this little poem, which had appeared in musical setting, for the *Theosophist*. Ed.]

Adown the garden in the deep'ning dusk
I look, the rainbow glory of the flow'rs
Is gone, and they are gloom amid the gloom:
Only the white ones show and seem to shine
Starlike from out the shadowland. Dear God!
—When in the twilight of our troubled day,
Along life's garden we shall look our last
And see the glancing azure of its joys,
Its passions' scarlet glow, it prizes' gold
Into one greyness garnered—grant us, Thou,
As fast the shadows fall of nearing night,
That we may see some flowers show all white!

HENRY HAMILTON.

THE copy of the Book of Dzyân, of which H. P. Blavatsky speaks as the foundation of the *Secret Doctrine*, is a volume of unknown antiquity, preserved in the rock-library hewn out of the side of a ravine in which two of the Masters live. It contains a single symbol on each page, and, when this is held in the hand of a qualified pupil, the scene indicated by the symbol rolls up before him as a living picture.

Descriptions of these pictures have been made from time to time, and one of these seems to be dealt with in the interesting note given below from the pen of Signor Giovanni Hoffman, Professor of Chinese and Japanese in Rome, and the author of a Manchurian grammar, who has been good enough to allow it to be printed in the *Theosophist*. He adds the information that Tzian's work, *Yu-Fu-King*, or "The Book of Secret Correspondences," is spoken of by Ma-tuan-lin in the book *Wen-King-tung-hao*, bk. 211, p. 27. [Ed.]

Professor Hoffman writes:

Researches regarding the book of the *Secret Doctrine*, on the origin of the mysterious manuscript traced in ideographic characters on palm leaves, and, according to Madame Blavatsky, the source from whence she drew her *Secret Doctrine*; what here follows is that which I have learnt, as the result of my own researches.

Magic and Alchemy were both practised in China even before the time of Lao-ze, contemporary of Con-fu-ze; and these studies were revived by the Emperor Huang-ty, who reigned 2697 years B. C.

In the fourth century of our era, a Taoist or disciple of Lao-ze, the founder of the Tao, whose own name was Ly-tzian, retired to the mountains—probably of Tibet—in order to devote himself to meditation, and he relates that during his meditations the shade of the Emperor Huang-ty appeared to him and confided to his care a book entitled *Yu-Fu-King*, or *The Book of Secret Correspondences*, with the injunction to impart its contents to the Taoists. Ma-tuan-lin, the celebrated historian of the Thang dynasty, speaks of this book and of the apparition which appeared

to Tzian (in Tibetan Dzyan); but he adds that the work is but "*incomprehensible gibberish, without head or tail.*"

I maintain that Tzian must have communicated the secret of this his doctrine to the tzianite priesthood—a purely taoistic one, inasmuch as it teaches the idea of "The Being" and "Non-Being" (The Absolute) which is the fundamental principle of the Lao-ze Cosmogony, of which I spoke in the introduction to my lectures on the Chinese language at the Royal Institute of Languages at Naples, and this is also diffusively mentioned by Professor Puini in his great work *Buddha, Confucius, and Laoze*, published in Florence in 1878—that is, ten years previous to the date at which Madame Blavatsky published her *Secret Doctrine*.

She has therefore the merit of having re-arranged the shapeless mass of the aphorisms of Dzyan or Tzian; but the doctrine exposed in these applies entirely to the Lao-ze School, and in no wise to the vedic, as she wished it to be believed.

In China we find the most ancient source of Science and Religion, one far anterior to that of the *Vedas*; and certainly even the Pythagoric Arithmetic is but a plagiarism of the ancient Chinese arithmetic, while the gymnosophistic Masters of Pi-ta-guru (Pythagoras) teach that the Science of Numbers was communicated to them by a people inhabiting the north of the Alpine plains of Tibet—therefore, by the Chinese.

This is in fact what I have clearly shown when speaking of the morphological origin of our own numbers, which still bear all the traces of their Chinese outlines.

I am delighted to hear that there are people competent to interest themselves in so important a question, and to contribute my own modest quota from pure interest in the cause of truth.

The Tarot is an inexhaustible source of religious, scientific, archæological, philosophical, historical, esoteric and magical knowledge; and on each of these subjects provides matter to furnish books of revelations which each day become still more voluminous and complete.

[I have to thank the Baroness Julia L. Rosenkranz and Mr. Max Gysi for the above. Ed.]

THE TETRAKTYS.

THE symbology of numbers becomes, in its highest application, an attempt to translate mystical arithmetic into states of human or divine consciousness. Too often the remarks on numbers that are found in the various books are mere collections of isolated facts and coincidences, with no attempt to show that they are causally related or to weld them into one coherent whole. Until it is possible to state the subject in terms of individual psychology or of a cosmic philosophy, it cannot claim to rank higher than other fragments of old world superstitions and unscientific folklore.

It is not sufficient to assert on the authority of some ancient or modern writer that a given number has this or that meaning; for such an appeal to authority is only a shade better than superstition. It is necessary to show how the number is evolved, and that by analysis and synthesis the alleged meaning is inherent in the very constitution of the number. To some extent this is possible with the simpler numbers, although the whole subject is surrounded with great difficulty, and the higher the number the more complex is the task.

Subba Rao, in his *Discourses on the Bhagavad Gītā*, says:

"The real Sāṅkhya Philosophy is identical with the Pythagorean system of numerals, and the philosophy embodied in the Chaldean system of numbers. The philosopher's object was to represent all the mysterious powers of nature by a few simple formulæ, which he expressed in numerals."

Again, by way of illustration, he says:

"It is to be observed that the number eighteen is constantly recurring in the *Mahābhārata*, seeing that it contains eighteen Parvas, the contending armies were divided into eighteen army corps, the battle raged eighteen days, and the book is called by a name that means eighteen . . . Kṛṣṇa may be the Logos, but only one particular form of it. The number eighteen is to represent this particular form."

The justification for the use of symbols at all, whether numerical, geometrical, or any other, lies in the fact that they stand for realities that are too vast to be comprehended fully by the ordinary mind. No symbol is needed to express small happenings and everyday trivialities that are easily understood by everyone. But when some great universal truth is dimly apprehended, a symbol serves to make real to us that which in itself cannot be comprehended completely within the limits of our minds.

1909.]

THE TETRAKTYS.

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For instance, no one can really think the idea that we attempt to express in the word *eternity*. The word is a label arbitrarily affixed to a gigantic idea, only a small fragment of which—a "symbolic conception"—can ever enter our minds while they remain limited and conditioned as they are at present. Such ideas must necessarily be represented by symbols of some kind; either by the purely arbitrary symbols of ordinary speech and writing, or by those of number, color, sound, form, and so on.

UNITY.

Number One, the monad, as a symbol, stands for the Absolute, or that which is out of all relation. It is absolute unity. In it there is no distinction of anything that can imply duality. There is no Self, because this implies not-self; no Spirit, because this implies matter; no Consciousness, because this implies something of which it is conscious. Thinking, feeling, and willing all imply manifestation, separateness, heterogeneity, in some degree. It is not possible to think without having some object, real or ideal, about which to think. Even if the thinking be supposed to take place within some vast Cosmic Consciousness, duality will still be implied; for all consciousness entails change, and change means duality. Similarly, love implies the one who loves and the real or ideal object that calls forth the love. If the one who loves and the one who is loved are absolutely unified no love is possible, nor any other feeling. And it is even more evident that no action is possible without some distinction between the doer and that upon which he acts.

Unity, then, is an idea that, in its fulness, is completely outside the range of our consciousness, and must be ranked with other great ideas that require a symbol to express them, not because they are untrue but because all expression or manifestation entails limitation, and to limit them is to deny them.

If, therefore, we abandon the attempt to comprehend unity in any absolute sense, and turn our attention to separateness, it will be seen that a relative unity can be discovered in every real entity, whether it be spiritual or material.

Each atom of the physical or any other plane owes its individual distinctness to unity, as does every definite chemical compound, every crystal, every planet, and every solar system.

Similarly, the physical body, whether of a man or an animal, displays unity in the sense that it is one whole, complete in itself.

Unity gives individuality to things; not in the sense that they cannot be divided, but in the sense that each is a whole, complete in itself, which if divided loses its unity and becomes a mere collection of parts. For instance, a molecule of water is such a whole, complete in itself; and if it is decomposed it loses its unity, its individuality, and becomes a mere mixture of atoms of hydrogen and oxygen. Similarly, each ultimate atom has its individual unity, which is lost when the atom is split up into its constituent parts.

As previously noted, unity forbids change, because change implies difference, duality. Therefore so long as unity prevails no change can take place. For this reason, if we look for a correspondence among the three *gunas*, unity evidently corresponds to *Tamas*, stability, changelessness.

If we seek for unity in the human mind, we find it in the fundamental consciousness, the Self. This presents the familiar three aspects of feeling, thought, and volition, but is not confined to any one of them and underlies all of them. A man's thinkings, feelings, and willings are countless between birth and death; but the power to gather them all up in one, to unify them, constitutes him a self, a unity, complete in itself so far as it goes.

To this may be added the self-evident fact that, when considered apart, each thought, each feeling, and each volition must have its own unity for so long as it lasts, just as each wave of the sea has a relative unity of its own.

DUALITY.

Unity underlies all numbers and is present in them all. For this reason number two is a two-in-one, number three is a three-in-one, and so on with the others; each is a unity with two, three, or more aspects. The unity of the *duad* is what it inherits from its parent, the *monad*; its duality is what it possesses in its own right, its individual character.

When dealing with absolute unity; we are frankly outside the regions of ordinary self-consciousness; but when we come to duality we seem, at first sight, to meet with something we can comprehend. Duality suggests positive and negative, spirit and

matter, and similar pairs of opposites, which seem well within the reach of thought. The subject, however, is much more subtle and elusive than it appears at first sight.

If we try to imagine the coming forth of a universe into manifestation, much as it is depicted in the stanzas of *Dzyān*, absolute unity means universal *pralaya*, wherein nothing is but *Para-brahman*, in the sense in which this term appears to be used in *Subba Rao's* lectures and in the *Secret Doctrine*. The *duad*, triad, tetrad, and other numbers then signify various stages in manifestation, proceeding from homogeneity to heterogeneity on the downward or creative arc.

In the case of the *duad*, difficulty arises as soon as we enquire how this number comes into existence. It proceeds of course from the *monad*, because there is nothing else from which it can proceed; but if this term *monad* be taken in the absolute cosmic sense it is quite impossible to give any logical account of the origin of the *duad*. We may not attribute either thought, feeling, or volition to absolute unity; and if it can neither think, nor desire, nor will, how can it ever give origin to number two? Attempts are often made to evade the difficulty by the use of such words as evolution, emanation, procession, reflexion, division, vibration, and so on; but these are only masks to hide our ignorance. They all attribute some kind of activity to the *monad*, and this is logically inadmissible because it implies duality where there is none.

When the *duad* has once come into existence some of these terms may be applied to it with caution; but none of them can be used as one explanation of its mode of coming into existence. To say, for instance, that the *monad* vibrates and so gives rise to the *duad* is to assume a distinction of parts in the *monad*; that is to say, it is equivalent to asserting that the *monad* is the *duad*, which is absurd.

To say that the *monad* produces a reflexion of itself and in this way manifests a duality is equally illogical. Such a reflexion must either be within or without the *monad*. It cannot be without, because there is no limit and therefore no outside to absolute unity; and to say that it takes place within is to assume a distinction of parts where there is none, and to take for granted the very point that it is required to explain.

The problem is quite beyond the reach of human thought functioning within the limits imposed in the three worlds. No word can be discovered or invented that will not break down under critical scrutiny. We must abandon as incomprehensible the question of the relation of the duad to that which is beyond all relation.

If we pass on to consider a suitable symbol for the duad, other difficulties arise. The problem is to discover a symbol that shall signify duality-in-unity but that shall not imply anything beyond this; and in strict truth there is no such symbol. The symbol employed in the *Secret Doctrine* is that of a circle with a diameter drawn across it; and from what may be called an arbitrary point of view, necessitated by the limitations of our consciousness, this is probably the best that can be suggested. But we really have here two halves of the circle brought into relation with each other by means of the diameter; and then the two halves with the relation between them constitute a trinity, not a duality.

The attempt to substitute a solid, a sphere, for a surface symbol meets with no better success. Duality will need two spheres to express it, and they will either be in relation to each other or in no relation. If they are in no relation, they will represent two absolutes, which is absurd. They must therefore be in some relation; but then the two spheres and the relation between them make a trinity, and not a duality.

If we turn from concrete symbols and examine the various pairs of opposites, whether objective or subjective, the difficulty is not removed. Between any two such pairs there is always a neutral middle region not belonging wholly to either, and it constitutes a third term. "Above and Below," for instance, are meaningless except in relation to some middle point where the observer or the object observed is supposed to be standing.

"Good and Evil" are relative not only to each other but also to some being whose conduct must fall under one or other of these heads; for, if there be no such being and no such conduct, real or imaginary, the terms cease to have any meaning.

"Positive and Negative," as illustrated in electricity and the magnet, merge together in neutral electricity and the neutral middle region of the magnet—the third term of the series.

Two-dimensional space might be suggested as a symbol; but, in the first place, no such space can be proved to exist anywhere; and, in the second place, even if it does exist we can only think of it in relation to space in general and to our three-dimensional space in particular.

Even "Subject and Object" or "Self and Not-Self," which are probably the most general and least restricted terms that can be employed, imply a line of demarcation that exists between the two and that brings them into relation with each other. In fact this line will actually exist concretely as the body or vehicle in which the Self functions, and without which there will be no distinction of Self and Not-Self, and therefore no duality. Body will then form the third term, as it does not belong wholly either to the one or the other but is neutral ground where the two meet, necessary for the existence of both.

Another curious piece of evidence is based upon the mystical tetraktys. The highest application of this term is to a group of four, one member of which is synthetic of the other three; a trinity-in-unity. But if an underlying unity with three manifested aspects constitutes a tetraktys, a duality-in-unity will rank as a triad, not a duad; and since unity-in-unity is only unity and no more, there is nothing left to illustrate simple duality.

The difficulty is inherent in the very laws of thought. If we start with absolute unity, or that which has no limits, either in space or time, as soon as the idea of a limit is introduced *four things* are at once implied: (a) the limit itself; (b) that which is on one side of the limit; (c) that which is on the other side of the limit; and (d) the underlying unity. All these four are essential and inevitable.

In other words, the first and highest manifestation in a universe consists of a tetraktys, which is a manifested triplicity with an unmanifested unity.

Manifestation apparently implies a leap from unity to quadruplicity at one bound, passing over such conditions as two alone and three alone as if they were impossible. What then are our ideas of duality and triplicity, for such ideas we certainly possess?

Duality, as has been shown, is duality-in-unity, and implies two opposites with the relation or mean between them. This gives a choice of two ways of regarding duality. Either we may think of the relation and ignore the two opposites, thus symbolising duality as relation only; or we may think of the two opposites and ignore the relation. Each method is, of course, incomplete because something that is essential is ignored; but under one head or the other all symbols and ideas of duality may be ranked. The first method will probably appeal more to the abstract thinker and the second to the concrete thinker.

In the case of the triad we have the complete series extended: two opposites and their relation; two extremes and a mean. The underlying unity, however, is still ignored here. When it is taken into account we have the complete tetraktys.

The first four members are, therefore, inseparable and imply one another. The very first step in manifestation produces a tetraktys, or a manifested trinity with an unmanifested unity.

It is no part of my present intention to describe the ways in which this truth has been recognised by the various systems of religion and philosophy ancient and modern. Subba Rao calls the unmanifested unity Parabrahman, and the manifested trinity the Logos, Mūlaprakṛti, and Daivīprakṛti or Fohat; which are respectively, the cosmic Self, the cosmic Not-Self, and the cosmic Energy that brings them into relation with each other.

(To be concluded.)

H. S. GREEN.

I have said that the soul is not more than the body,
And I have said that the body is not more than the soul,
And nothing, not God, is greater to one than one's Self is,
And whoever walks a furlong without sympathy walks to his
own funeral drest in his shroud,
And I or you pocketless of a dime may purchase the pick of
the earth.

—WALT WHITMAN.



THE BEGINNINGS OF THE SIXTH ROOT-RACE.

THE VISION OF KING ASOKA.

SOME twelve years ago I had the honor to be associated with our President in an examination of some of the earlier lives of Colonel H. S. Olcott. Most members of the Society are aware that in the incarnation preceding this last one he was the great Buddhist King Asoka; and those who have read a little memorandum upon his previous history which I wrote for last year's American Convention will remember that when the end of that life was approaching he had a time of great depression and doubt, to relieve which his Master showed him two remarkable pictures, one of the past and the other of the future. He had been mourning over his failure to realise all of his plans, and his chief doubt had been as to his power to persevere to the end, to retain his link with his Master until the goal should be attained. To dispel this doubt the Master first explained to him by a vision of the past how the connexion between them had originally been established

long ago in Atlantis, and how the promise had then been given that that link should never be broken; and then by another vision of the future He showed Himself as the Manu of the sixth Root-Race, and King Asoka as a lieutenant serving under Him in that high office. The former vision I have already described in the article "Faithful unto Death"; the latter I wish to describe now as an introduction to a further account which I have to give.

The scene was laid in a beautiful park-like country, where flower-covered hills sloped down to a sapphire sea. The Master M. was seen standing surrounded by a small army of pupils and helpers, and even while the fascinated King watched the lovely scene the Master K. H. entered upon it, followed by His band of disciples. The two Masters embraced, the groups of pupils mingled with joyous greetings, and the wondrous picture faded from before our entranced eyes. But the impression which it left has remained undimmed, and it carries with it a certain knowledge, strange beyond words and full of awe. The sight which we were then using was that of the causal body, and so the Egos composing that crowd were clearly distinguishable to our vision. Many of them we instantly recognised; others, not then known to us, we have since met on the physical plane. Strange beyond words, truly, to meet (perhaps on the other side of the world) some member whom physically we have never seen before, and to exchange behind his back the glance which telegraphs our recognition of him—which says: "Here is yet another who will be with us to the end."

We know also who will *not* be there; but from that, thank God, we are not called upon to draw any deductions, for we know that large numbers who are not at the inception of the Race will join it later, and also that there are other centres of activity connected with the Master's work. This particular centre at which we were looking will exist for the special purpose of the foundation of the new Root-Race, and therefore will be unique; and only those who have by careful previous self-training fitted themselves to share in its peculiar work can bear a part in it. It is precisely in order that the nature of that work, and the character of the education necessary for it, may be clearly known that I have been permitted to lay before our members

this sketch of that future life. That self-training involves supreme self-sacrifice and rigorous self-effacement, as will be made abundantly clear as our story progresses; and it involves also complete confidence in the wisdom of the Masters. Many very good members of our Society do not yet possess these qualifications, and therefore, however highly developed they may be in other directions, they could not take their place in this particular band of workers; for the labors of the Manu are strenuous, and He has neither time nor force to waste in arguing with recalcitrant assistants who think they know better than He does. The exterior work of this Society will, however, still be going on in those future centuries, and in its enormously extended ramifications there will be room enough for all who are willing to help, even though they may not yet be capable of the sublime self-renunciation which is required of the assistants of the Manu.

Nothing that we saw at that time, in that vision shown to the King gave us any clue either to the date of the event foreseen or to the place where it is to occur, though full information on these points is now in our possession. Then we knew only that the occasion was an important one connected with the founding of the new Race; indeed, that much was told to King Asoka—and, knowing as we did the offices which our two revered Masters are to hold in the sixth Root-Race, we were easily able to associate the two ideas.

THE DEVA HELPER.

So the matter remained until a few weeks ago, and we had no expectation that any further elucidation of it would be vouchsafed to us. Suddenly, and *apparently* by the merest accident, the question was re-opened, and an enquiry in a department of the teaching utterly remote from the founding of the sixth Root-Race was found to lead straight into the very heart of its history, and to pour a flood of light upon its methods. I was talking to a group of friends about the passage in the *Jñāneśhwari* which describes the yogi as "hearing and comprehending the language of the devas," and trying to explain in what wonderful extasies of color and sound certain orders of the great angels express themselves, when I was aware of the presence of one of them who has on several previous occasions been good enough to give me some

help in my efforts to understand the mysteries of their glorious existence. Seeing, I suppose, the inadequacy of my attempts at description, he put before me two singularly vivid little pictures, and said to me: "There, describe this to them."

Each of the pictures showed the interior of a great temple, of architecture unlike any with which I am familiar, and in each a deva was acting as priest or minister, and leading the devotions of a vast congregation. In one of these the officiant was producing his results entirely by the manipulation of an indescribably splendid display of colors, while in the other case music was the medium through which he on the one hand appealed to the emotions of his congregation, and on the other expressed their aspirations to the deity. I shall give later a more detailed description of these temples and of the methods adopted in them; for the moment I must pass on to the later investigation of which this was only the starting-point. The deva who showed these pictures explained that they represented scenes from a future in which devas would move far more freely among men than they do at present, and would help them not only in their devotions but also in many other ways. Thanking him for his kind assistance I described the lovely pictures as well as I could to my group, he himself making occasional suggestions.

SEEING THE FUTURE.

When the meeting was over, in the privacy of my chamber I recalled these pictures with the greatest pleasure, fixed them upon my mind in the minutest detail, and endeavored to discover how far it was possible to see in connexion with them other surrounding circumstances. To my great delight I found that this was perfectly possible—that I could, by an effort, extend my vision from the temples to the town and country surrounding them, and could in this way see and describe in detail this life of the future. This naturally raises a host of questions as to the type of clairvoyance by which the future is thus foreseen, the extent to which such future may be thought of as foreordained, and how far, if at all, what is seen is modifiable by the wills of those who are observed as actors in the drama; for if all is already arranged, and they cannot change it, are we not once more face to face with the wearisome old theory of predestination? I am no more competent

to settle satisfactorily the question of free-will and predestination than any of the thousands of people who have written upon it, but at least I can bear testimony to one undoubted fact—that there is a plane from which the past, the present, and the future have lost their relative characteristics, and one is as actually and absolutely present in consciousness as the others.

I have in very many cases examined the records of the past, and have more than once described how utterly real and living those records of the past are to the investigator. He is simply living in the scene, and he can train himself to look upon it from the outside merely as a spectator, or to identify his consciousness for the time with that of some person who is taking part in that scene, and so have the very-great advantage of contemporary opinion on the subject under review. I can only say that in this, the first long and connected vision of the future which I have undertaken, the experience was precisely similar; that this future also was in every way as actual, as vividly present, as any of those scenes of the past, or as the room in which I sit as I write; that in this case also precisely the same two possibilities existed—that of looking on the whole thing as a spectator, or identifying oneself with the consciousness of one who was living in it, and thereby realising exactly what were his motives and how life appeared to him.

As, during part of the investigation, I happened to have present with me in the physical body one of those whom I clearly saw taking part in that community of the future, I made some special effort to see how far it might be possible for that Ego by action in the intervening centuries to prevent himself from taking part in that movement or to modify his attitude with regard to it. It seemed clear to me, after repeated and most careful examination, that he could *not* avoid or appreciably modify this destiny which lay before him; but the reason that he could not do this was that the Monad above him, the very Spirit within him, acting through the as yet undeveloped part of himself as an Ego, had already determined upon this, and set in motion the causes which must inevitably produce it. The Ego had unquestionably a large amount of freedom in these intervening centuries. He could move aside from the path marked out for him to this side or to that; he could hurry his progress along it or delay it, but yet the inexorable

compelling power (which was still at the same time his truest Self) would not permit such absolute and final divergence from it as would have caused him to lose the opportunity which lay before him. The Will of the true man is already set, and that Will will certainly prevail.

I know very well the exceeding difficulty of thought upon this subject, and I am not in the least presuming to propound any new solution for it; I am simply offering a contribution to the study of the subject in the shape of a piece of testimony. Let it be sufficient for the moment to state that I for my part know this to be an accurate picture of what will inevitably happen; and, knowing that, I put it thus before our readers as a matter which I think will be of deep interest to them and a great encouragement to those who find themselves able to accept it, while at the same time I have not the slightest wish to press it upon the notice of those who have not as yet acquired the certainty that it is possible to foresee the distant future even in the minutest detail.

THE SIXTH ROOT-RACE.

It was discovered that these gorgeous temple services did not represent the ordinary worship of the period, but that they were taking place among a certain community of persons living apart from the rest of the world; and very little further research was necessary to show us that this was the very same community, the foundation of which had formed the basis of the vision shown so long ago to King Asoka. This community is in fact the segregation made by the Manu of the sixth Root-Race; but instead of carrying it away into remote desert places inaccessible to the rest of the world (as did the Manu of the fifth Root-Race) our Master plants it in the midst of a populous country and preserves it from admixture with earlier races by a moral boundary only. Just as the material for the *fifth* Root-Race had to be taken from the *fifth* sub-race of the Atlantean stock, so the material bodies from which the *sixth* Root-Race is to be developed are to be selected from the *sixth* sub-race of our present Aryan race. It is therefore perfectly natural that this community should be established, as it was found to be, on the great continent of North America, where even already steps are being taken towards the development

of the sixth sub-race. Equally natural is it that the part of that continent chosen should be that which in scenery and climate approaches most nearly to our ideal of Paradise, that is to say, Lower California. It is found that the date of the events portrayed in the vision of King Asoka—the actual founding of the community—is almost exactly seven hundred years from the present time; but the pictures shown by the deva, and those revealed by the investigations which sprang from them, belong to a period about one hundred and fifty years later, when the community is already thoroughly established and fully self-reliant.

FOUNDING THE COMMUNITY.

The plan is this. From the Theosophical Society as it is now, and as it will be in the centuries to come, the Manu and the High-Priest of the coming Race select such people as are thoroughly in earnest and devoted to Their service, and offer to them the opportunity of becoming Their assistants in this great work. It is not to be denied that the work will be arduous, and that it will require the utmost sacrifice on the part of those who are privileged to share in it. The Logos, before He called into existence this part of His system, had in His mind a detailed plan of what He intended to do with it—to what level each Race in each round should attain, and in what particulars it must differ from its predecessors. The whole of His mighty thought-form exists even now upon the plane of the Divine Mind; and when a Manu is appointed to take charge of a Root-Race, His first proceeding is to materialise this thought-form down to some plane where He can have it at hand for ready reference. His task is then to take from the existing world such men as most nearly resemble this type, to draw them apart from the rest, and gradually to develop in them, so far as may be, the qualities which are to be specially characteristic of the new Race. When He has carried this process as far as He thinks possible with the material ready to His hand; He will Himself incarnate in the segregated group. Since He has long ago exhausted all hindering karma, He is perfectly free to mould all His vehicles, causal, mental and astral, exactly to the copy set before Him by the Logos. No doubt He can also exercise a very great influence even upon His physical vehicle, though He must owe that to parents who, after all, belong still to the fifth

Root-Race, even though themselves specialised to a very large extent.

Only those bodies which are physically descended in a direct line from Him constitute the new Root-Race; and, since He in His turn must obviously marry into the old fifth Root-Race, it is clear that the type will not be absolutely pure. For the first generation His children must also take to themselves partners from the old race, though of course only within the limits of the segregated group; but after that generation there is no further admixture of the older blood, intermarriage outside of the newly constituted family being absolutely forbidden. Later on the Manu Himself will re-incarnate, probably as His own great-grandchild, and so will further purify the race, and all the while He will never relax His efforts to mould all their vehicles, now including even the physical, into closer and closer resemblance to the model given to Him by the Logos.

GATHERING THE MEMBERS.

In order that this work of special moulding should be done as quickly and as completely as possible it is eminently necessary that all the Egos incarnating in these new vehicles should themselves fully understand what is being done, and be utterly devoted to the work. Therefore the Manu gathers round Him for this purpose a large number of His pupils and helpers, and puts them into the bodies which He Himself provides, the arrangement being that they shall wholly dedicate themselves to this task, taking up a new body as soon as they find it necessary to lay aside the old one. Therefore, as we have said, exceedingly arduous labor will be involved for those who become His assistants; they must take birth again and again without the usual interval on other planes, and further, every one of this unbroken string of physical lives must be absolutely unselfish—must be entirely consecrated to the interests of the new Race without the slightest thought of self or of personal interest. In fact, the man who undertakes this must live not for himself but for the race, and this for century after century. This is no light burden to assume; but on the other side of the account it must be said that those who undertake it will inevitably make abnormally rapid progress, and will have not only the glory of taking a leading part in the evolution of humanity but also the inestimable privilege of working through many lives

under the immediate physical direction of the Masters whom they love so dearly. And those who have already been so blest as to taste the sweetness of Their presence know well that in that presence no labor seems arduous, no obstacles seem insurmountable; rather all difficulties vanish, and we look back in wonder at the stumbles of yesterday, finding it impossible to comprehend how we could have felt discouraged or despairing. The feeling is exactly that which the Apostle so well expressed when he said: "I can do all things through Christ who strengtheneth me."

ENTERING THE ESTATE.

When the time draws near which in His judgment is the most suitable for the actual founding of the Race He will see to it that all these disciples whom He has selected shall take birth in that sixth sub-race. When they have all attained maturity He (or they jointly) will purchase a large estate in a convenient spot, and all will journey thither and commence their new life as a community. It was this scene of the taking possession of the estate which was shown to King Asoka, and the particular spot at which the two Masters were seen to meet is one near the boundary of the estate. They then lead Their followers to the central site which has already been selected for the principal city of the community, and there they take possession of the dwellings which have been previously prepared for them. For, long before this, the Manu and His immediate lieutenants have supervised the erection of a magnificent group of buildings in preparation for this occasion—a great central temple or cathedral, vast buildings arranged as libraries, museums and council-halls, and, surrounding these, perhaps some four hundred dwelling-houses, each standing in the midst of its own plot of ground. Though differing much in style and detail, these houses are all built according to a certain general plan which shall be described later. All this work has been done by ordinary laborers working under a contractor—a large body of men, many of whom seem to have been brought from a distance; and they seem to have been highly paid in order to ensure that the work should be of the best. A great deal of complicated machinery is required for the work of the colony, and in their early days men from without are employed to manage this and to instruct the colonists in its use, but after a few years the colonists have learnt how to make

and to repair everything that is necessary for their well-being, and so they are able to dispense altogether with outside help. Even within the first generation the colony becomes entirely self-supporting, and after this no labor is imported from outside. A vast amount of money appears to have been expended in establishing the colony and bringing it into working order, but when once it is firmly established it is entirely self-supporting and independent of the outer world. The community does not however lose touch with the rest of the world, for it always takes care to acquaint itself with all new discoveries and inventions and with any improvements in machinery.

CHILDREN OF THE MANU.

The principal investigations which we made, however, concern a period about one hundred and fifty years later than this, when the community has already enormously increased, and numbers somewhere about a hundred thousand people, all of them direct physical descendants of the Manu, with the exception of a very few who have been admitted from the outer world under conditions which I shall presently describe. It at first seemed to us improbable that the descendants of one man could in that period amount to so large a number; but such cursory examination as could be made of the intervening period showed that all this had happened quite naturally. When the Manu sees fit to marry, certain of His pupils, selected by Him, stand ready voluntarily to resign their old bodies as soon as He is able to provide them with new ones. He has twelve children in all, and it is noteworthy that He arranges that each shall be born under a special influence—as astrologers would say, one under each sign of the zodiac. All these children grow up in due course, and marry selected children of other members of the community.

Every precaution is taken to supply perfectly healthy and suitable surroundings, so that there is no infant mortality, and what we should now call quite large families seem to be the rule. At a period of fifty years after the founding of the community one hundred and four grand-children of the Manu were already living. At eighty years from the commencement, the number of descendants proved altogether unmanageable from the point of view of the clairvoyant; but taking at random ten out of

the hundred and four grand-children, we find that those ten, by that time, have between them ninety-five children, which gives us a rough estimate of one thousand direct descendants in that generation, not counting the original twelve children and one hundred and four grand-children. Moving on another quarter of a century—that is to say one hundred and five years from the original founding of the community, we find fully ten thousand direct descendants, and it becomes clear that in the course of the next forty-five years there would not be the slightest difficulty in accounting for fully one hundred thousand.

GOVERNMENT.

It will now be necessary to describe the government and the general conditions of our community, to see what are its methods of education and of worship, and its relation with the outer world. This last appears entirely amicable; apparently the community pays some quite nominal tax for its land to the general government of the country, and in return it seems to be left almost entirely alone, since it makes its own roads and requires no services of any sort from the outside government.

It appears to be popularly regarded with great respect; its members are considered as very good and earnest people, though unnecessarily ascetic in certain ways. Visitors from outside sometimes come in parties, just as tourists might in the twentieth century, to admire the temples and other buildings. They are not in any way hindered, though they are certainly not in any way encouraged. The comment of the visitors generally seems to be along the lines: "Well, it is all very beautiful and interesting, yet I should not like to have to live as they do!"

As the members have been separated from the outside world for a century and a half, old family connexions have fallen very much into the background. In a very few cases such relationships are still remembered, and occasionally visits are interchanged. There is no restriction whatever upon this; a member of the colony may go and visit a friend outside of it, or may invite a friend quite freely to come and stay with him. The only rule with regard to these matters is that intermarriage between those within the community and those outside it is strictly forbidden. Even such visits as have been described are not very frequent, for the whole

thought of the community is so entirely one-pointed that persons from the outside world are scarcely likely to find its daily life interesting to them.

THE SPIRIT OF THE NEW RACE.

For the one great dominant fact about this community is the spirit which pervades it. Every member of it knows that he is there for a certain definite purpose, of which he never for a moment loses sight. All have vowed themselves to the service of the Manu for the promotion of the progress of the new Race. All of them definitely mean business; every man has the fullest possible confidence in the wisdom of the Manu and would never dream of disputing any regulation which He made. We must remember that these people are, as it were, a selection of a selection. During the intervening centuries many thousands have been attracted by Theosophy and out of these the most earnest and the most thoroughly permeated by these ideas have been chosen. Most of them have recently taken a number of repeated incarnations, bringing through to a large extent their memory, and in all of those incarnations they have known that their lives in the new Race would have to be entirely lives of self-sacrifice for the sake of that Race. They have therefore trained themselves in the putting aside of all personal desires, and there is consequently an exceedingly strong public opinion among them in favor of unselfishness, so that anything like even the slightest manifestation of personality would be considered as a shame and a disgrace.

The idea is very strongly ingrained that in this selection a glorious opportunity has been offered to them, and that to prove themselves unworthy of it, and in consequence to have to leave the community for the outer world, would be an indelible stain upon their honor. In addition the praise of the Manu goes to those who make advancement, who can suggest anything new and useful, and assist in the development of the community, and not to anyone who does anything in the least personal. The existence among them of this great force of public opinion practically obviates the necessity of laws in the ordinary sense of the word. The whole community may not inaptly be compared to an army going into battle; if there should be any private differences between individual soldiers, for the moment all these are lost in the

one thought of perfect co-operation for the purpose of defeating the enemy. If any sort of difference of opinion should arise between two members of the community, it would immediately be submitted either to the Manu or to the nearest member of His council, and no one would think of disputing the decision which would be given.

THE MANU AND HIS COUNCIL.

It will be seen therefore that government in the ordinary sense of the term scarcely exists in this community. The Manu's ruling is undisputed, and He gathers round Him a council of about a dozen of the most highly developed of His pupils, some of them already adepts at the Asekha level, who are also the heads of departments in the management of affairs, and are constantly making new experiments with a view to increasing the welfare and efficiency of the Race. All members of the council are sufficiently developed to function quite freely on all the lower planes, at least up to the level of the causal body; consequently we may think of them as practically in perpetual session—as constantly consulting, even in the very act of administration.

Anything in the nature either of courts of law or a police force does not exist, as far as I can see, nor do they seem to be required, for there is naturally no criminality nor violence amongst a body of people so entirely devoted to one object. Clearly, if it were conceivable that any member of the community could offend against the spirit of it, the only punishment which would or could be meted out to him would be expulsion from it; but as that would be to him the end of all his hopes, the utter failure of aspirations cherished through many lives, it is not to be supposed that anyone would run the slightest risk of it.

In thinking of the general temper of the people it must also be borne in mind that some degree of psychical perception is practically universal, and that in the case of many it is already quite highly developed; so that all can see for themselves something of the working of the forces with which they have to deal, and the enormously greater advancement of the Manu, the Chief-Priest and Their council is obvious as a definite and indubitable fact, so that all have before their eyes the strongest of reasons for accepting Their decisions. In ordinary physical life, even when men have perfect confidence in the wisdom and good-will of a ruler,

there still remains the doubt that that ruler may be misinformed on certain points, and that for that reason his decisions may not always be in accordance with abstract justice. Here, however, no shadow of such a doubt is possible, since by daily experience it is thoroughly well known that the Manu is practically omniscient as far as the community is concerned, and that it is therefore impossible that any circumstances can escape His observation. Even if His judgment upon any case should be different from what was expected, it would be fully understood by His people that that was not because any circumstances affecting it were unknown to Him, but rather because He was taking into account circumstances unknown to *them*.

Thus we see that the two types of people which are perpetually causing trouble in ordinary life do not exist in this community—those who intentionally break laws with the object of gaining something for themselves, and those others who cause disturbance because they fancy themselves wronged or misunderstood. The first class cannot exist here, because only those are admitted to the community who leave self behind and entirely devote themselves to its good; the second class cannot exist because it is clear to all of them that misunderstanding or injustice is an impossibility. Under conditions such as these the problem of government becomes an easy one.

RELIGION.

This practical absence of all regulations gives to the whole place an air of remarkable freedom, although at the same time the atmosphere of one-pointedness impresses itself upon us very forcibly. Men are of many different types, and are moving along lines of development through intellect, devotion and action; but all alike recognise that the Manu knows thoroughly well what He is doing, and that all these different ways are only so many methods of serving Him—that whatever development comes to one comes to him not for himself, but for the Race, that it may be handed on to his children. There are no longer different religions in our sense of the word, though the one teaching is given in different typical forms. The subject of religious worship is, however, of such great importance that we will now devote a special section to its consideration, following this up with the new methods of education, and the particulars of the personal, social and corporate life of the community.

(To be continued.)

C. W. LEADBEATER.

THE DANGERS OF OCCULTISM.

AN excellent article about "True and False Yoga," written by Marie Russak in the *Adyar Bulletin* of August 1908, has again forcibly called my attention to the disastrous results arising from meddling with occult practices without understanding their real nature. I have before my eyes a long list of friends and personal acquaintances, who within the last few years have become victims of their "psychic researches," for which they were ~~not~~ yet ripe and in which they persisted in spite of all warnings. Some of them became insane, some incurably diseased, others obsessed and morally depraved, and not a few of them ended by suicide. They were not unintelligent or uneducated people; on the contrary, one of them was a great and well-known scientist and inventor, noble-minded and generous; several were writers or poets of some distinction and a few even public lecturers on Theosophical subjects and on Spiritualism—things, however, of which they had very little personal experience and of which they knew only from reading.

H. P. Blavatsky has repeatedly said that for the purpose of obtaining occult knowledge one has first to become a "Theosophist." This is not to be understood as if a person could not attain occult knowledge without having first his name inscribed as a member of the Theosophical Society, or as if by doing so he would become immediately ripe for receiving magical powers; but it means what the great Śaṅkarācārya teaches in his *Tattva Bodha*, namely, that the first requisite for obtaining real knowledge is the discernment between the "lasting and not-lasting,"—between the high and the low, the real and unreal, ~~the~~ true and the false—to distinguish between one's own permanent Self and the evanescent personality to which that higher Self is bound during its terrestrial and astral life.

नित्यानित्य वस्तु विवेकः ।

In other words, we must realise that which is spiritual and divine within ourselves and in every other thing, before the portals of profound occult knowledge can be opened for us and we become initiated into the divine mysteries of nature. We must be able to raise our consciousness to a higher plane, before we can be able to perceive and actually know that which belongs to

that plane and to avoid the snares and pitfalls which await those who walk with closed eyes in the dangerous precincts of the astral plane.

But with the advent of the Theosophical Society and the revival of the Theosophical movement a certain amount of promulgation of occult teachings was unavoidably connected. The spiritualistic movement had already paved the way; its phenomena had brought consternation among the learned and attracted the ignorant crowd. It became necessary to divulge some of the occult secrets which had been hidden for ages, and to explain some of the mysterious laws of nature, for the purpose of destroying certain misconceptions which had been caused by the establishment of a communication between mortals and what were supposed to be the immortal spirits of the departed. It was necessary to explain the nature of some of these astral entities, and thus to stem the tide of a wave of superstition which seemed to invade the world while the wave of materialism was receding and clericalism losing its hold.

Thus, what I may call a new era of occultism and psychism was inaugurated as a side issue of the Theosophical movement; occult phenomena, whether spurious or genuine, alike attracted the general attention of the public. The occult teachings, calculated at first only for such as were supposed to make proper use of them, soon became public property and were extensively misunderstood. Curiosity, the great motor-power of the human mind and the first guide on the road to knowledge, was aroused. Many were those who by means of having their attention called to the higher truths of religion, were induced to lead a higher life, owing to the Theosophical teachings which they received; but there were and still are also many desirous of coming into possession of celestial powers, only for the purpose of applying them for the gratification of their passions or selfish desires; because, as the proverb says: "Extremes touch each other, and there is only a step from the sublime to the ridiculous".

Every great movement, when it becomes popular, oversteps its boundaries and devastation begins. The tree of occultism, overflowing with life, produced many excrescences; hypnotism and mental suggestion appeared upon the scene and their miracles worked both ways; for, the best kind of medicine

for effecting a cure may, if misapplied, also become a poison that kills, and the two great enemies of mankind, stupidity and selfishness, are always ready to misapply the gifts which they receive. There are not a few who are willing to pledge their souls to the demons of hell, if they thereby could come into possession of infernal powers. If magic were to become the property of popular science, no man, woman or child would be sure of his life or safe against obsession; for, as the fanatical vivisectionist would not hesitate to destroy the whole of our animal creation for the purpose of giving support to some of his scientific theories, so the scientist of the future, without moral support, if endowed with occult powers, would not hesitate to experiment with the souls of human beings for the purpose of gratifying his curiosity and ambition for making discoveries. The ignorance and scepticism of the majority of the learned is at present the best protection against such evils for the majority of mankind.

But we will not enter at this moment into a discussion of the history of psychological crime or its prospect in the future, but merely turn our attention to the consequences of human folly and misunderstood truth.

If you remove a part of an anthill, its inhabitants become greatly disturbed. The sunlight, suddenly shining into its subterranean passages, which heretofore rested in darkness, seems to create a great deal of confusion, and you see the ants hurriedly running to and fro in all directions without any apparent object. Thus the light of the Theosophical teachings, made popular by the advent of the Theosophical movement, caused a great stir among those who had thus far rested in the blissful sleep of agnosticism or were enjoying the happy dreams of theological superstitions. The teachings given out by H. P. Blavatsky and her followers made a great impression upon the public mind. Soon new movements were originated by persons who appropriated to themselves this or that portion of those teachings, which they only half understood. Thus the existence of the Theosophical Society gave occasion to the formation of different other societies and sects, which partly, though in a deformed shape, taught the same truths as the former, although they repudiated the original fountain from which their wisdom was drawn; for it is and ever will be a fact in

nature that fanatical sectarianism is intimately bound up with fanatical intolerance; acting upon the maxim: "Dare not to touch any other food but that which comes out of my kitchen, even if the other is of the same meat and has been cooked in the same style."

Some of these societies, being based upon a financial scheme for making money, pretending to be able to employ divine powers in their service and to have the will of God at their command for the purpose of procuring for their adherents physical health and worldly benefits, met with great success; for the multitudes will always rush to that camp, where they think that a mine of gold has been discovered and where they are expecting a share; and the holding out promises of making salvation easy has always been the fundamental power of every clerical institution. However, we will not quarrel with these sects; however mistaken their theories and however deplorable the entire want of intelligence among some of their leaders, they too were the outgrowth of our times, the products of the law of necessity, and they had to fill a certain place in the progress of human evolution, and to certain of their guides the testimony may be given, that in spite of their ignorance and self-conceit, they after all believed themselves in what they taught, and that they consequently "meant well."

And now came a glorious harvest time for divers *chevaliers d'industrie*, adventurers, conscious frauds and humbugs speculating on the contents of the pockets of gullible people by pretending to be able to teach persons, at so many dollars a head, how to put themselves in possession of supernatural powers.¹ "Occult Societies" were formed with the evident object of desecrating that which is holy and making the high subservient to the low. They met the financial success which usually awaits those who know how to use the ignorance and greed of others to their own advantage; but how many of their deluded followers became victims of black magic will never be known. These victims were not all uncultured persons; there were some of them known to me as men of superior intellect, who seriously believed

¹ How far the gullibility of some people goes is, among other numerous examples, shown by the fact that one such pretended adept wheedled a merchant in Germany out of half a million of marks, by pretending that he was a reincarnation of Jesus Christ and needed the money for establishing a new religion.

themselves to be earnest seekers for truth and tried all sorts of yoga practices for the purpose of "seeing what would come of it." What came was insanity, prostration of the nervous system, loss of vitality and death. I have given the description of one such case in the *Occult Review*, March 1906. No end of tales, some of them amusing and ridiculous, others tragical, might be told about the experiences of people seeking to obtain occult or magical powers who fell into the hands of cranks or charlatans. It is quite surprising to see how many otherwise intelligent people are ready to pledge implicit obedience to orders supposed to come from some unknown superiors, even if these orders are purely nonsensical. The game of "Unknown Superiors" was already in the seventeenth century successfully played among the order of the "Illuminates" whose system was based upon mutual espionage and secret supervision; it was organised after the pattern of the Jesuitical orders and existed until it became a real danger to the State. Some years ago the sending out of spurious Mahātmā letters was quite the fashion in certain places, and all sorts of lies were employed to make the seekers for wisdom believe in their genuineness. When I was in Hamburg a lady came to me with what she claimed to be a letter from a Mahātmā. She said she had been sent by some members of the society to which she belonged, to show me that letter and ask my opinion about it. It was an anonymous letter, containing some common pious phrases and demanding implicit obedience to all orders issuing from the writer—especially such orders as requested the payment of money. I answered that I should consider a person very foolish if he were to act blindly upon orders contained in an anonymous letter. The lady retired, but instead of reporting my answer she, as I afterwards found out, said that as soon as I looked at that letter I immediately recognised it as coming from a Mahātmā; that my eyes were filled with tears of emotion (!) and that I recommended the strictest obedience. The fact was that the writer of the letter was that lady's husband, and that he wanted to obtain my endorsement to strengthen the faith of his gullible followers.

The history of human stupidity is without end; inexhaustible is the army of the credulous, willing to commit all sorts of folly, if they are made to believe that thereby they may obtain

superiority over the rest of mankind. They are ready to sacrifice everything except the egotism resulting from the delusion of self.

But we will now direct our attention to another class of "occult schools," which are more dangerous, as their guides are invisible and belong to the inhabitants of the astral plane. One such case has been graphically described by C. W. Leadbeater in an article entitled "A Vision and the Facts behind it," contained in the *Theosophist* of April, 1909.

Here I might give account, from my own experience, of a number of cases where well intentioned and intelligent people met financial and physical ruin by placing implicit confidence in the teachings and directions of invisible "spiritual" guides. I will select only the following two.

Some of our readers will perhaps remember that a few years ago a dozen students of Theosophy, being dissatisfied with the slow progress which they were making in becoming spiritual, formed an "inner circle" at Budapest in which they soon become witnesses of the most surprising phenomena. They had materialisations and the ghosts represented themselves to be the twelve apostles, and each "apostle" accepted one of these students as his disciples. All that had heretofore been taught by H. P. Blavatsky and the Indian Sages was now by these apostles declared to be nonsense, self-sacrifice and asceticism made ridiculous, and contrary directions, enjoining strict secrecy, were given. Finally "Jesus Christ" himself appeared in person; they were ordered to go to Madagascar and, being partly obsessed by these spooks, they actually went there, expecting "further orders." There they lived for a while in the swamps, contrary to all the laws of hygiene, but soon one after another they fell victims to the climate. Out of the twelve seven died and the rest returned, perhaps wiser, but surely poorer men.

Another case is the following, and I regret to have to leave out names on account of personal considerations. In Hamburg I was introduced into a society of "occultists," counting among its visitors persons of some distinction. They had their "Masters," which they held in great veneration, and these "Masters" produced their phenomena and gave their communications through the wife of the husband who owned the house where the circle met. This

lady seemed to be in a state of chronic obsession, often lying for weeks in a state of semi-trance, during which she declared that her own spirit was absent and that the "Masters" had taken possession of her. The most remarkable phenomena took place at that house; noises, as if cannon balls were being rolled over the wooden floor, were heard, and made the walls shake; lights appeared at night so strong as to make the neighbors believe that the house was on fire; handfuls of sand were thrown in the faces of visitors, photographs of scenery of living and dead persons, elementals and monsters were taken on plates without the use of a camera; but the most astonishing phenomenon was the almost instantaneous travelling of living people to long distances and through walls and closed windows, such as I have described in my article on "Magical Metathesis" in the *Occult Review*¹, July 1906.

What surprised me still more, was the fact that these spirits seemed to be well acquainted with the contents of Madame Blavatsky's *Secret Doctrine* and other books on Theosophy, which those people had never read, while on the other hand the communications received, which were held very secret and sacred, being shown to only the very select, contained the greatest vagaries, descriptions of the "realm of Pluto," the infernal regions within the interior of the earth, and the like. These "Masters" not only directed the "spiritual progress" of their disciples, but also their external affairs, and the disciples always acted according to the orders received. The end was that the husband of that lady first entirely neglected and finally gave up his business, and afterwards—also "by order of the Masters"—sold his house at a great sacrifice. The family were reduced to poverty and having become destitute they finally abandoned their "occult research".

All such failures go to show that there is a desire for progress and spiritual evolution within the human heart, and that everybody consciously or unconsciously strives to attain it, however erroneous may be the ways and means which are taken for that purpose. The unguided aspirant for occult knowledge resembles a fly that falls into a basin of water and tries to save itself by swimming now

¹ One man was bodily taken in less than fifteen minutes a distance of over one hundred miles.

in this and then in that direction, often changing its course even when nearing the shore and finally getting drowned.

But where is that guidance to be found? There are innumerable "seekers for truth" and "students of Theosophy" wishing for guides and continually clamouring for "more instructions," without ever thinking of following those instructions which they have already received. They are at all times looking at external things in the hope of finding that which can be found only internally; regardless of the often-repeated saying: "Within yourselves deliverance must be found".

The first step on the way to Initiation is purification of the heart and mind, because the light of Divine Wisdom cannot manifest itself in a place clouded with impure thoughts and filled with selfish desires. No one has ever made the second step without making the first one, and all efforts to drag the high into the service of the low lead only to degradation, misfortune and evil. Therefore the real practice of occultism consists in the control of one's lower thoughts and emotions, which can be done only by the aid of one's own higher nature; because only the higher has power over the lower; "self" cannot overcome "itself," and for this purpose it is necessary to acquire that discernment between the eternal and true, and that which is temporal and illusive, of which we spoke in the beginning of this article.

Thus it appears that instead of running after bogus "Masters" and pseudo-adepts and being led by the nose by humbugs and frauds of this or the astral plane, it would be better to cultivate high thoughts and elevating selfless aspirations, from which good actions are the natural outcome. If his consciousness is thus firmly established on a higher plane, the student of Theosophy will be ready to receive further light; and the Great Souls who are watching over the progress of humanity will not fail to come to the aid of those who keep the divine ideal before their eyes and seek to realise it within their hearts.

DR. FRANZ HARTMANN.

HOW "OCCULT CHEMISTRY" CAME TO BE WRITTEN.

A few, a very few, enquiries—but coming from valued sources—seem to make it desirable to try to describe somewhat fully how the investigations on which *Occult Chemistry* was based came to be undertaken and how these researches were executed.

Mrs. Besant has, with her usual talent, managed to compress many of the essential data into a few phrases scattered over the first three pages of the book.

These descriptions can, however, be easily expanded and many details added which seem of general interest.

Above all it is possible to describe the investigation from its living, natural, human aspect, which seems the more real one. The investigators were *not* working in a special laboratory, *not* exclusively devoted to scientific (still less to chemical) research, *not* specially expert in the science, *not* trying to prove anything to anybody, *not* intending to attack or overawe science, or to demonstrate the futility of ordinary scientific methods.

They were simply very busy people, living a life full of variegated and vital interests, who, in a vast movement requiring continuously the greatest adaptability throughout, as well as the greatest diversity of action, judged it well to the best of their ability and in any practical way that could be realised to complete a little corner of a great picture, to fill in a little gap of a great scheme, to weave in a little strand in a great tapestry.

As such these researches will be better understood than judged by mere academical standards or measured by ideals of abstract—and unreal—perfection.

The following is an attempt to reconstruct a running narrative of the researches from data furnished by the people concerned. They are as true and accurate as memory can make them after a lapse of several years. Perhaps here and there a detail is not placed or narrated in absolutely correct chronological order, but it is believed that the story is practically and materially exact.

PART I.

On a fine day in the summer of the year 1895 (in what month is now no longer determinable) several members of the then Avenue Road Headquarters of the European Section of the Theosophical

Society went for the regular afternoon stroll after the day's work was over. It was a custom to take a walk between tea and dinner, and several of the members used to stick to this constitutional with regularity. Who were in the party seems not now to linger in the memory of the chief persons with exactitude, but it is certain that they included Mrs. Besant, Mr. Leadbeater, and Mr. Sinnett, the latter happening for some reason or other to find himself in the Headquarters that afternoon. Others may have been present, Mr. Keightley perhaps, and Mr. Jinarājādāsa and Mr. B. Hodgson-Smith, but this is not certain. What seems, however, certain again is that the party moved slowly on in the direction of Hampstead Heath and that Mr. Sinnett engaged in a conversation on Chemistry and more especially on the constitution of chemical elements. By this time the party had reached a sloping bank beside the Finchley Road, and when Mr. Sinnett ventured the question whether this constitution could be ascertained by the help of occult powers it was answered (by A. B. or C. W. L. or both?) that they were quite willing to try whether they could, then and there.¹ Accordingly the various members of the party let themselves gently down on the grass by the roadside and the two seers commenced operations. Now both had before that time acquired the power of magnification, though both had only applied it thus far to research concerning quite other matters than chemical atoms. Evidently the idea of doing so had never occurred to them before Mr. Sinnett's suggestion. At all events they applied these known powers to the new problem and found that here too they worked. After some looking round both began to describe what they saw, the one supplementing the other and both checking each other.

It is explained that here as in most cases of the later researches each picked out an atom of the element examined for her or himself and then compared its characteristics by mutual description. It is, however, said to be possible to fix a single atom and to pass it over to another enquirer for examination, and this was done in some rare instances.

¹ In "The Conditions of Occult Research" (*Transactions Second Annual Congress Fed. Eur. Sect. T. S.*), p. 441, Mrs. Besant makes these researches take place at Box Hill. Mr. Leadbeater, however, seems to be of opinion that the Box Hill investigations concerned chiefly the mental plane and brought about the little manual on *The Derachanic Plane*. It may, however, be that incidentally, some details about chemistry were looked up then also.

One might object that the taking of a separate atom by both observers is unscientific and might occasion mistakes in that they might not be absolutely identical, but in actual reality this objection is not well founded.¹

One of the observers would say for instance: "I see three or four things in the atmosphere which are absolutely and enormously more numerous than any other thing in it. One of them is a sort of fiery, shining, wriggling little snake. It is impossible to hold it still for a moment. It seems to have five coils. Do you see anything like it?"

Then the other would say that he or she saw it also, and describe any further characteristics he or she might have observed.

Then each would take such an atom and begin to manipulate it, to break it up, to count its constituent parts and so forth, and the other would do the same, describing the results *pari passu*.

Likewise one of them would describe "two interlaced triangles" (hydrogen) or "a queer egglike mass of floating bodies in the midst of which is a big balloon-shaped structure" (nitrogen) or again "a thing not unlike a corded bale" (carbon).

When the results of the dissection and analysis proved to be the same it was evident that the atoms taken were also identical, and for the purpose of selecting specimens this rough and ready verbal description proved to be quite sufficient for those preliminary researches concerning very common elements.

As a result at least three elements were recognised as identical to the sight of both and present in quantities quite out of proportion more common than anything else. They were, therefore, most likely the main body of the atmosphere. Their ultimate unit numbers were fairly proportional to the atomic weights of hydrogen, nitrogen and oxygen, so they were provisionally identified with these elements. Besides these three another element, the 'corded bale', was noticed, but not identified, as also, if memory is right, the new element later called kalon, which was then severely left aside as a probable mistake. In all, this first investigation lasted for about an hour or an hour and a half, after which the party

¹ In the later researches the handing over method had often to be resorted to, for instance in the case of the rarer substances found in lithia-water.

went home. In the evening (and perhaps some days after) the subject was further discussed between Mrs. Besant and Mr. Leadbeater.

Some additional investigations were undertaken, perhaps covering another hour and a half or so, and certain verifications were made. For instance, they enquired whether water contained the due proportion of atoms taken for hydrogen and oxygen. With this the matter lapsed and the final result was embodied in the article on "Occult Chemistry" in the November number of *Lucifer* for 1895 (Vol. xvii, No. 99, p. 211.) It may be noted, in passing, that the article proves that also the 'chemical atom' of ozone, the atom of gold and a molecule of water were examined. Neither of the investigators remembered having examined gold at all when undertaking the further researches twelve years later.

The power used for seeing at the time was what is described as etheric and magnified sight.

Babbitt's book on *Principles of Light and Color*, which was largely written with the help of 'spirits,' and in which we find (published 1878) the drawing of the ultimate atom so much resembling the drawing given in her article, was known to Mrs. Besant and is quoted by her.

After these brief investigations and the writing of the article the subject was left absolutely alone and not touched again by either of the investigators until twelve years later.

PART II.

So matters stood until the beginning of 1907. Since the earlier researches were undertaken the old Avenue Road Headquarters had been given up, Mrs. Besant had begun to spend the greater part of the year in India, Mr. Leadbeater had first been living in London and later on began his travelling in America and in other countries, and consequently both had had but little opportunity for physical plane co-operation in investigations requiring settled conditions, a quiet life and above all a sufficient period of time.

In the early part of 1907, when Mrs. Besant returned to Europe from India to preside over the Munich Congress, she and Mr. Leadbeater managed to meet and to discuss various plans for the future. It seems that they came to the conclusion that so

much of the results of previous researches had gradually been put in print and placed before the Society that it would be rather a good thing to undertake jointly some new investigations in order to be able to continue the giving out of new teachings. Mrs. Besant then suggested that Occult Chemistry would form a good subject, and Mr. Leadbeater agreed to this.

Some time later Mrs. Besant and Mr. Leadbeater (with a small party of friends, amongst whom were Mrs. and Miss Bright, Mrs. Van Hook and her son, Mr. Jinarājādāsa and Mrs. Russak) settled at Weisser Hirsch near Dresden and spent there the month of August in those beautiful and quiet surroundings with the special view of carrying out the planned investigation. In order to do this, every afternoon (with a very few exceptions at the end of the period) was reserved for the work of 'looking up' between lunch and afternoon tea, being about three hours a day. Altogether four weeks were spent in this way. Only very occasionally more time was taken for the work. For instance Mr. Leadbeater once devoted a whole morning to the drawing of diagrams of gold.

But roughly it may be said that no preparation was made beforehand, nor did comparisons nor working out take place after those hours. The counting was done and noted down at the time of 'seeing', and Mr. Jinarājādāsa was the official reckoner at the meetings.¹ Mr. Hecker, a German friend, prepared the drawings in natural perspective with great talent and imagination, whilst later on Mrs. Kirby copied these and prepared them so as to fit them for reproduction in the press. The investigation was generally made in the open in some quiet and beautiful spot of the surrounding woods, but once at least the work was done in the drawing-room on account of rain. As a rule the whole party mentioned above was present.

The majority of them not being specially familiar with chemistry were not able to take a direct part in the work, though they followed every step of it with the keenest interest. But Mr. Jinarājādāsa was a frequent questioner and took part in the theoretical side of the matter.

¹ *Occult Chemistry*. p. 3.

When the looking up was actually begun the seers had not prepared any elaborate scheme or methodical line of enquiry. The general idea of atomic weights and the periodic system was in the mind of both and beyond that there was the general notion to look first for the lighter substances as most likely the easiest. There were however three distinct considerations which determined the actual line of research.

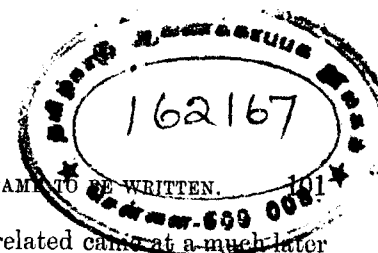
First of all, the investigators had to put their power in working order, experimenting with various degrees of magnification, comparing impressions, trying combination, analysis, disintegration and reintegration, etc.; they had to 'cast about' for suitable material for the enquiry and to get accustomed to each other, get attuned to each other in this special work. (This stage took an appreciable amount of time and perhaps the greater part of the first week was spent in this preliminary fashion.)

Secondly, there was an impression—which proved erroneous—that all elements were egg-shaped, owing to the accidental circumstance that the first three elements observed (H. N. O.) happened to be of that exceptional form. (The investigators had formed a sort of tentative theory that atoms would prove to have a circular aura like human beings.)

Now carbon, abundantly present in the London atmosphere, and in form like 'a corded bale,' had already been observed in London, and perhaps even been provisionally identified by a casual (magnified) glance into the coal-scuttle and at a lead-pencil. So this element constituted a suitable starting-point for the new enquiry, as it required determination why it was not egg-shaped if an element, and if not an element what it could be. In the same way a 'dumb-bell,' which later on proved to be sodium, had been noticed in the earlier researches, and this element was number two of those dealt with in the new investigation. At this point the conception dawned for the first time on the investigators that not all elements are egg-shaped, and gradually the various typical forms, as Spike, Dumb-bell, Tetrahedron, etc., were revealed. But even then they were not immediately recognised as forming an orderly and progressive rhythm,¹ whilst also the important discovery that

¹ See *Theosophist*, July 1909. Table on p. 470.

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formal type and valency¹ are directly related came at a much later stage when already a quite fair number of elements had been analysed, identified and tabulated. So it is evident that though on the whole this second enquiry was begun more or less at haphazard, it was for the three reasons given that it was commenced with the two substances named. As to carbon, there was a lingering memory among the investigators that the 'corded bale' was in reality that element, and after the examination a glance at a diamond and a lead-pencil made this certain. The identification of sodium was more fully established by comparison with ordinary common salt and other substances on return to the house, but the first identification on the spot has an interesting anecdote connected with it. Either when writing his *Man Visible and Invisible* in 1902, or else because consulted about it by interested readers, Mr. Leadbeater had previously checked some of the expositions in A. Marques' *Human Aura*² and specially that portion (p.22, *et seq.*) where the author describes "the geometrical part of the tattwic aura." In it he mentions a square or quadrangle, corresponding to smell and prthivi.

It was found on examination that these little cubes were simply minute salt crystals, of ordinary solid matter (not even etheric) and formed a constant part in the ordinary exudation of the body. The sodium dumb-bell atom forms, of course, part of their internal constitution. So the first and preliminary identification of sodium was accomplished by looking at a salt-crystal on the palm of the hand and finding the required dumb-bells present in it, therefore it must be either sodium or chlorine. It may be remarked, in passing, that several of Marques' 'tattwas' are likewise purely physical emanations in the various ethers or even lower down.

It was not always so easy to make preliminary identifications and then some other rule-of-thumb method was resorted to. It has not yet been stated, I believe, that as a sort of bye-product of

¹ It seems to me that where in *Occult Chemistry* (p. 14 and 15) the words tetra-atomic, diatomic, triatomic are used there is a *lapsus calami*. Evidently tetravalent, divalent, and trivalent are meant; for on page 13, the valency (monads, dyads, triads) is given, while on the two following pages in the same connexion the terms denoting atomicity are used (diatomic, triatomic, tetraatomic).

It is to be noted in this connexion that as yet not all spikes, dumb-bells and eggs can be taken as monovalent.

² San Francisco, 1896.

22
Q. M. 21. 1907. 14
M. 21. 31

this power of magnification there also comes the power to apply the other senses in this manner, and the minute particle can not only be seen, but with an additional effort also tasted and smelt. So sometimes these other senses were pressed into service and specially was this the case with chlorine as the investigators had cause to remember, for Mrs. Besant 'tasted' it and nearly choked herself in doing so. This was when determining which of the two elements in salt was sodium and which chlorine. As both the constituents were dumb-bells it was necessary to find out which was the one and which was the other and in the case of chlorine its taste could easily decide that. Hence the experiment.

In the first instance salt was also primarily identified by taste.

After these initial steps it was felt that the investigation should proceed somewhat more systematically and the question was considered how to procure the necessary substances, the intention being to begin with the lighter ones. The first phase in this next step was due to the housewifely knowledge of one of the lady members of the party who suggested that some of the required elements were ingredients in various substances commonly employed in every household and consequently obtainable from the local grocer. So, if memory serves right, blue vitriol (cupric sulphate= $\text{CuSO}_4 \cdot 5\text{H}_2\text{O}$) was procured and a pound of it triumphantly brought in, but the messenger was disgusted when he realised that the merest pinch or the smallest crystal would have been enough for the purpose.

Some of the substances thus procured were for the purpose of analysing new elements contained in them, some for the purpose of checking identifications of those already examined.

When a few more elements were disposed of in this way, some of the simpler metals such as iron, silver, copper, nickel and later on gold were taken up. As might be expected, some of these were taken from coins. An Italian coin gave the samples for copper and zinc, some silver and nickel coins yielded their namesake elements, and a German 20 mark piece formed the material for the study of gold. Mr. Leadbeater used (exceptionally) a whole morning staring at and critically contemplating that piece of money as he drew rough copies of its diagrams. Mrs. Besant, who did not love the very prolonged counting, was on that occasion

mostly busy with the writing of *H. P. B. and the Masters of the Wisdom*, but chimed in from time to time, looking up some detail, checking some portion or verifying some part. Neither, however, as said before, remembered anything of any former examination of this metal, though the 1895 "Occult Chemistry" article mentions clearly that "gold showed forty-seven contained bodies".¹

It is of course understood that these coins contained many impurities in the form of alloys or otherwise, and that one single atom of a substance (if certified as authentic) is enough for the enquiry. One might ask how were the investigators certain to hit the metal and not the impurity. To this the answer is very simple. The magnifications can be 'screwed' up and down. For the investigations the sight must be focussed on a single atom. But for the preparatory stage of selecting that atom a lower magnification can be applied. In the case of a mixture, or compound, as with alloys, the proportion of the atoms is definite and can be recognised at a single glance, just as when one sees cavalry pass, one can always pick out the horses and the men, or in a herd of cattle the buffaloes, the sheep, the goats. In the case of impurities (such as carbon in a London atmosphere) the proportion is always insignificant and there one might pick out the impurity as one might differentiate between the sheep in the flock and the shepherd or the dogs.

We are assured that there is here no practical difficulty at all and that in this the clairvoyant method scores decidedly over the scientific one for purposes of quantitative analysis. But the drawback is that even the faintest traces—one might say even the traceless traces—can so be tracked, making a practical chemical analysis too laborious a task, as it is evidently impossible to count and number all the atoms in a given sample (especially as they are all in motion.)

But by this time the need of further material for investigation had become very pressing. Mr. Jinarājāśa had in the meantime tried to obtain whatever he could in the very limited stores of the local chemist that would suit the purpose, but Weisser Hirsch is not big and its chemist no universal provider.

¹ Appendix p. xix.

So a letter was written to Mr. Sinnett asking him to submit the difficulty to Sir William Crookes and the reply—courteous and obliging as it was—was very disconcerting. For Sir William did not realise that no *pure* substances were required at all, nor any appreciable quantities. The answer ran as follows:

"Leadbeater's requirements constitute a large order! Of the list of requirements he sends, I can give him metallic Lithium, Chromium, Selenium, Titanium, Vanadium and Boron. Beryllium I can give him as an oxide. But Scandium, Gallium, Rubidium, and Germanium, are almost impossible to get, except perhaps in a very impure state. I have been trying to get them for years past in a sufficiently pure state for spectrum work, and have only a minute trace of some, and none of others.

I send a copy of a paper of mine on which I have marked with a red cross the groups which can be obtained without difficulty. I do not see any near prospect of getting the whole of the elements in two of the 'figures of eight'."

So one was once more relegated to one's own devices. For, mind, these were not people having the resources of a laboratory at their command, nor the practical information of where to obtain or to find things—without even (they were *in villeggiatura*) dictionaries or encyclopædias or any other comprehensive apparatus at hand—and also, frankly be it said, without any special mineralogical or crystallographical knowledge enabling them to locate their expectations concerning the occurrence of elements in natural substances.

Then Mr. Jinarājādāsa, the ever-enthusiastic and ever-ready handy man in attendance, betook himself to Dresden and—we believe—half taking the chemist into his confidence wormed another batch of elements (or at least substances containing them) out of a big dealer in chemicals. So perhaps another ten descriptions were added to the list, which included after that (roughly estimating) perhaps some thirty in all.

But after spending some appreciable amount of good coin in this way, very soon the point was reached where nothing could be had for love or money, or where a few substances were offered in little quantities for a guinea or more an ounce. The reader can realise the grim feelings of the buyer each time he was obliged to plank down such almost prohibitive sums for an ounce when he knew that he only needed a single atom which at 1000 per cent of its proportional value would be bought too dearly at a farthing.

But a luminous idea dawned on some one of the party. Some of the elements being thus exceedingly scarce—too scarce in fact to be procured in this way—one day Mr. Jinarājādāsa produced a bottle of lithia-water in the hope of thereby capturing the thus far elusive lithium. This proved a master-stroke. Not only was lithium found in it, but the bottle proved a real chemical plethora. All sorts of things were contained in it, and again very roughly estimating (with regard to the uncertain memory of the parties concerned) perhaps another five elements were extracted from this most helpful of all mineral waters.

An enumeration of these can, I am sorry to state, no longer be given, though it would be interesting if our investigators had kept notes and jotted down in what substance each element was observed; it would have enabled us to follow them step by step in this fascinating enquiry.

As I said, lithium was found in this bottle and both Mrs. Besant and Mr. Leadbeater made drawings of it, but alas, a rude shock was the result: the two drawings were (quite apart from the artistic powers of both draughtsmen) quite different! But very soon this difference proved immaterial when it was explained that Mrs. Besant had drawn the picture as seen sideways, and thus represented a sort of lingam, whereas Mr. Leadbeater drew it as seen from above and made it resemble a sort of rose-like arrangement.

On the whole lithium was (apart from the liquid) the commonest element in the bottle, but the other substances were picked out one by one, carefully tabulated and provisionally labelled with the name of the scientific element whose atomic weight corresponded most closely to the number of ultimate atoms counted. Some were found to be verifiable by comparison with known compounds and combinations; later on the remaining ones were identified in the Dresden Museum, as will be explained further on.

Here, perhaps, is the place to mention that boron was looked up in Borate of Potash and that Corrosive Sublimate was used for some identification, though not that of mercury, which was looked up much later. Magnesium was found in lithia-water, a flint yielded silicon and a lump of chalk calcium.

¹ See Plate IV, No. 2 in the book.

But by this time it was evident that the investigators had got definitely to the end of their tether through the absence of the necessary material for investigation. So as a *pis aller* Mr. Leadbeater and Mr. Jinarājādāsa went together to the Dresden geological museum and spent some considerable time in leaning over the cases and there continuing the enquiry. Mr. Jinarājādāsa took as his part of the proceeding the ascertaining in what substances the elements wanted would most likely be found, and doing the 'scouting' in examining labels and finding the cases in which such substances were displayed. Mr. Leadbeater then leaned meditatively over these cases, examined them and made the necessary notes, working them out at home so as to enable Mr. Jinarājādāsa to construct suitable diagrams. Surely few of the contemporary visitors or of the attendants can have guessed at the time what was the precise nature of the purpose of the gentleman who stared so stolidly and for such a long time at so many of these crystals and substances in turn. In all some four or five visits were made to the museum in this way, when an 'accident' led to an unexpected development. One day both arrived once more at the museum, at least at its doors, and found to their dismay that they had forgotten to take notice of some local feast-day, and that the museum was closed for that day. So they realised with mixed feelings that they had come their eight miles more or less for nothing, and they sat themselves down on a bench in the open space behind the museum, taking a little rest ere returning to Weisser Hirsch. While so sitting, Mr. Leadbeater bethought himself that having come so far he might as well try to do *something*, and, even if unsuccessful, make the attempt to leave the body, visit the museum and bring something back to the physical brain. Here it must be noted that both investigators were up to this time in the firm belief that it was necessary for them to hold the substances under research in their hands or to have them at all events quite close by, in order to be enabled to analyse them in the manner demanded for the purpose. It is not so much that they could not project their higher bodies at will for work on the higher planes, but that here there were special difficulties. First of all the enquiry was purely physical, and would thus in the normal way exact the projection of the etheric double, under all circumstances a highly

undesirable thing; or it would need the projection of the *māyāvi rūpa*, which then had to be sufficiently materialised for the purpose. Now there is in this question of magnification a great and practical difficulty. When one makes oneself or one's consciousness as small as is described in a previous article,¹ the fragment or block of substance becomes of dimensions somewhat like stellar distances and in these it is exceedingly difficult to find one's way.

It is therefore necessary to have the most precise impression as to the exact localisation of the substance that is to be examined. One has to know where one steps from that solar system which is constituted by the fingers into that of the substance held by them. Likewise in the museum, a sudden diminution of sight, a sudden leap from normal size-impressions to one where atoms look like houses or towns, would make it exceedingly difficult to gauge accurately the new distance to that particular solar system constituted by the substance sought. It must not be forgotten that the mere air is nearly as full of ultimate atoms as any substance, and that to the diminished sight there is not at all *that* boundary between, let us say, a piece of wood and the air around it, which there is to our eyes—not to mention the fact that the diminished view deals here *ex hypothesi* with a field containing one or a few atoms and has no field of vision extending over big spaces. So in the beginning it happened that the investigator landed sometimes in the universe of what we may conveniently call substance *a* or *c* when on the look out for substance *b*. In their showcases the specimens of these substances would be perhaps only a few inches to the right or to the left of each other, but to the spatially diminished consciousness they were as different constellations. [Or it may be compared to seeking a particular tree in a forest.]

Therefore it had been found that it was necessary to diminish sight only very gradually, step by step as it were. First one would concentrate the attention on the label, then on the lump of matter exhibited, as apart from the label or the vessel containing it, and slowly intensify sight with great care (so as not to shift aside) on the molecules and lastly atoms. This needed much

¹ *Theosophist*, September, 1909, p. 721.

practice, but had after constant manipulation proved after all feasible and reliable.

So then the matter stood when Mr. Leadbeater was sitting on the bench behind the museum and made his effort to penetrate into the closed building. To his satisfaction and surprise he found that it was not at all necessary to leave the body—which for the rest would have been a rather clumsy undertaking when sitting on a bench in a public and well-frequented square in the centre of a big town. Instead, he discovered for the first time the working of the distance-flash-line which I have described in my previous article.¹ But the working of it had to pass through the same gradual and successive stages as indicated above. First materialising it down to the etheric in order to find one's whereabouts in the physical room, than locating it carefully in normal size conditions, and lastly projecting the snake at the end of the line and intensifying its diminution to the proportion desired, and then beginning to work. This discovery was of course a revelation, and still more satisfaction was felt when, back in Weisser Hirsch, the increased distance proved to be no obstacle to the exercising of the power. Later it was found that on this planet there are no prohibitive distances for it.

So the last remaining substances (save radium) of the $57+3+4+1$ described in *Occult Chemistry* (p. 2, 4, 5) were added to the list and roughly another fifteen analyses were thus derived from the museum. Radium (p. 89) was done afterwards at Taormina. But it is unnecessary to insist on the fact that after this discovery on the bench the museum saw Mr. Leadbeater physically no more.

It should not be omitted here that once a contact is made in any kind of investigation with anything, by any means or method, this facilitates future operations singularly and makes them belong to an altogether different class as far as their facility (and sometimes the methods of future investigations) is concerned.

Before we leave the subject of this museum we may refer to the existence of another museum kept for the use of, and by, the great hierarchy of Adepts. Master K. H. is the present 'keeper' of this museum, and its contents also yielded a contribution to the

¹ *Theosophist*, September, 1909, p. 721.

Occult Chemistry researches in that it enabled the investigators to study solid mercury of which a specimen is kept there.¹

This however belongs to a later stage of the investigation.

In order to record a curious subsequent incident ensuing from the visits to the Dresden Museum we have to go back in our story to its earlier part.

In the beginning of the investigations, both Mrs. Besant and Mr. Leadbeater, did everything independently of each other. Some ten to twenty elements were analysed, counted, disintegrated, by both. It was soon found that the results of both were absolutely identical, that nothing was gained by doing the work thus twice over, and that on the contrary most valuable time of a very short period available was lost. In addition, the individual idiosyncrasies of both asserted themselves very soon in that Mrs. Besant rather disliked the painfully slow counting of ultimate atom by ultimate atom (specially in the heavier bodies) and that Mr. Leadbeater rather liked that part of the work. On the other hand Mrs. Besant was much quicker and defter in disintegrating atoms, in reducing them from sub-plane to sub-plane, than Mr. Leadbeater. I think it was gold with its three thousand five hundred atoms that finally decided the matter, but after these initial elements the work was definitely divided as follows. Mrs. Besant disintegrated atoms and counted the parts (not particles) and Mr. Leadbeater counted the particles contained in the parts and finally the total of ultimate atoms. He counted several times over the ultimate atom number of every element investigated and curiously enough liked it—symbolic indeed of his curious mind². At first he had to do this counting one by one up till the total, but later on he discovered another way that could be applied in the case of atoms of a symmetrical structure. This method consists in a sort of four-dimensional superposition, proving the presence or absence of absolute congruency of parts.

This division of labor held good, of course, at the period of the Dresden Museum, but for breaking up purposes it was not enough to look at the atoms: it was also necessary to have some specimens for the actual breaking up. So Mr. Leadbeater, I am

¹ *Theosophist*, July 1909, p. 457.

² It is an interesting detail to note that constant practice has made him so familiar with most of these forms that he can, at sight, recognise practically any of the elements from its atomic structure, as we recognise an animal from its form.

sorry to confess, simply subtilised a few sample atoms from the required substances in the museum and submitted them to Mrs. Besant for disintegration. And, sadder still to confess, these were as a rule, after having been dismembered, not put together and brought back to their original lumps or blocks, but indiscriminately let loose in space. Here is a nice case for legal opinion, and I thought at first that it might be well to leave this detail unpublished until we should be sure to benefit by the Statutes of Limitation. But though it is true that here is a case of what might be called theft of state property, evidence on the matter will be very difficult to procure, not to speak of the *pièces de conviction* themselves.

And herewith ended the four weeks' investigation, August having passed away and the party dispersing.

Here too ends our story as to how *Occult Chemistry* came to be written. One element, Radium, was examined later in Taormina where Mr. Leadbeater was then residing. He received a specimen of the substance in a sphintariscopes from Dr. J. R. Spensley of Genoa, and another sample of it in some Austrian pitchblende from the ever enthusiastic Mr. Jinarājadāsa, whose labors had then called him back to America. Mrs. Besant went back to India and Mr. Leadbeater settled at Taormina, where he continued the researches alone.

Mrs. Besant wrote out the text for the book, but being for a great part of the time absent on her lecturing tour in Australia she could not superintend the printing of (and reprinting from) the articles in the *Theosophist*, and consequently many important mistakes have crept in the text, of which I now take the opportunity of correcting some in an appendix to this article.

Perhaps some day I may tell the rest of this fascinating story, but I have in my description already taken up much space, and the subject is, alas, one for which the circle of readers amongst our public is limited. I hope that this article may contribute to awaken a greater interest in these matters. They are of the utmost importance. Whether we regard them from the chemist's point of view, or from that of the psychologist, they are equally worth studying, not to speak of what they contain of object-lessons to our members of the work and life of some of our leaders. From various sides impatience with these articles has been expressed.

Some too (who are in a position to know) have stated that the enterprise shown in publishing them either in English or in other languages has been in no way sufficiently supported. I for myself believe that this is not a desirable state of affairs and that a serious attempt to accomplish serious work should be recognised as such. I may, therefore, be allowed to end with the cryptic saying that some one whose judgment is authoritative to some of us, has pronounced of these researches that they are—"A good piece of work, well done".

JOHAN VAN MANEN.

APPENDIX.

CORRECTIONS TO OCCULT CHEMISTRY.

Page 12 ...	line 12	... for rubidium	... read ruthenium.
Page 13 ...	line 13 fr. b.	... for duads	... read dyads.
Page 14 ...	line 18	... for tetratomic	... read tetravalent.
Page 15 ...	line 3	... for diatomic	... read divalent.
Page 15 ...	line 4	... for triatomic	... read trivalent.
Page 15 ...	line 5	... for tetratomic	... read tetravalent.
Page 28 ...	line 8	... for helium	... read occultum.
Page 39 ...	line 9	... for 408	... read 412.
Page 39 ...	line 9	... for 1632	... read 1648.
Page 39 ...	line 11	... for 1730	... read 1746.
Page 68 ...	line 3 fr. b.	... for Bars	... read Bar.
Page 86 ...	line 10 & 5 fr. b.	... for Zenon	... read Xenon.
Page 87 ...	line 7 & 5 fr. b.	... for Zenon	... read Xenon.
Page 88 ...	line 3	... for zenon	... read xenon.
Page 91 ...	line 9 & 6 fr. b.	... for Lithium	... read Radium.
Page iii ...	line 19	... for '00571428	{ read '00571428 (or in other words 1/175).
Appendix ...			

The following is quoted from the report of the International Committee on Atomic Weights, 1909:

The general revision of the values of atomic weights of the elements... has now been completed.... A number of atomic weights are shown to be slightly influenced by the adoption of the new values.... Certain of the values still remain affected by errors far larger than those introduced by the selection of a particular fundamental value of the element with which comparison is made.

The following two notes may also find a place here :

A. *Concerning variants of elements.*

Dr. Gustave le Bon speaks in his *L'évolution de la Matière* of matter as living, saying :

Twenty-five years ago it would have appeared senseless to speak of the 'life of matter,' an expression which is now generally employed.

In the same book he contends that the principle of evolution may be as well applied to chemical species as to living species; that matter is not only evolving but also disintegrating, born and dying at different periods. We find the following statements :

It is probable that the solid elements such as gold, silver, platinum, etc., represent elements that have aged owing to a loss of a considerable amount of 'intra-atomic' energy

The old chemistry looked upon composite bodies, all and sundry, such as nitrate of silver, for instance, as very definite substances, formed by the combination of certain elements in rigorously constant proportions. Nothing of the kind is probably the case. The law of constant proportions is undoubtedly only an approximation, like the law of Mariotte, and owes its apparent exactitude only to the insufficiency of our means of observation¹

Chemical species are no more invariable than living species.

It may be useful to draw attention to these remarks, as they come very near to admitting the possibility of variations in the atoms themselves, such as seem to have been revealed by the clairvoyant investigations in the case of solid mercury and perhaps platinum B.

B. *Concerning atomic weights.*

In going over the chapters dealing with atomic weights in *Abegg's Handbuch der Anorganischen Chemie*, of which the first four volumes have appeared in 1905, 1906, 1907 and 1908, we find results which it is interesting to summarise for comparison with our weight numbers, and which are suggestive from various points of view. Not all the elements are as yet dealt with in this gigantic chemical cyclopædia, as one-half of it is still to appear. The numbers are expressed in units of O=16. The degree of certainty of the results is indicated by a (I), (II) or (III) after the numbers. (I) indicates that the second decimal is regarded as reliable; (II) indicates that only the first decimal is regarded as reliable (III) indicates still less certainty. Doubtful cases are indicated (I-II), etc.

H 1.00762 (i); Li 7.00 (ii); Be 9.10 (ii); B 11.0 (ii-iii); N 14.010 (i); Na 22.9975 (i) [Subsequently changed into 23.000]; Mg 24.36 (i); Al 27.1 (ii); P 31.0 (ii); Cl 35.4579 (i) [Subsequently changed into 35.470]; K 39.0909 (i); Ca 40.12 (ii); Sc 44.1 (iii); V 51.3 (ii); Cu 63.56 (i-ii); Zn 65.40 (i-ii); Ga 69.9 (iii); As 75.00 (ii); Br 79.9182 (i) [Subsequently changed into 79.955]; Rb 85.448 (i); Sr 87.66 (i-ii); Y 88.9 (ii); Nb 94.0 (iii); Ag 107.883 (i); Cd 112.3 (ii-iii); In 114.8 (iii); Sb 120.0 (ii); I 126.930 (i) [Subsequently changed into 126.97]; Cs 132.823 (i); Ba 137.43 (i-ii); La 139.0 (ii); Ce 140.25 (ii); Pr 140.97 (ii-iii); Nd 143.9 (iii); Sa 150.44 (ii-iii); Gd 157.24 (ii-iii); [then approximately the following series: Tb 159.2; Dy 162.5; Ho 161 (?); Er 167.1; Tm 171 (?); < Yb 173.1 (iii); Ta 181.4 (iii); Au 197.20 (ii); Hg 200.3 (iii); Tl 204.04 (ii); Bi 208.0 (ii-iii); Ra 225 (iii).

¹ Italics ours.

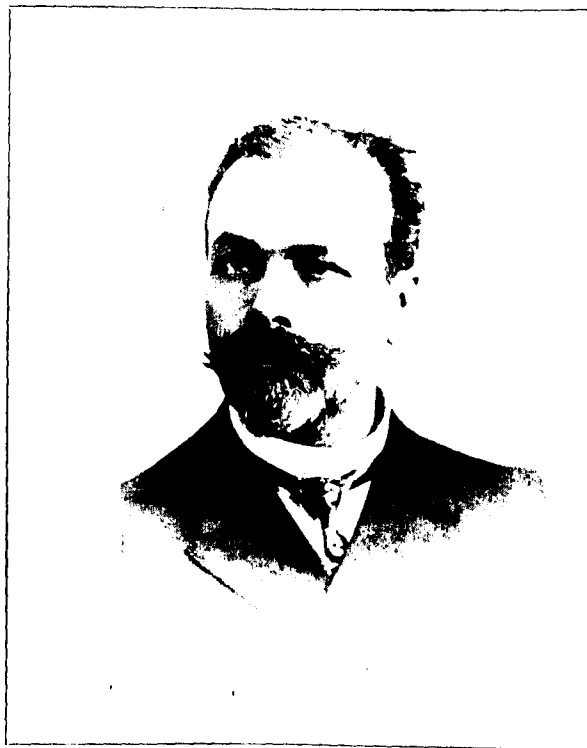
THEOSOPHICAL WORTHIES.

DR. THÉOPHILE PASCAL.

Dr. Théophile Pascal belongs to the small group of early General Secretaries of Sections of the Theosophical Society, now called National Societies. He belongs to the third period in the history of our association, if we take the Founders' American period as the first, the time of their joint Indian labors as the second, and the space of H. P. B.'s London residence, up to his death, as the third.

Dr. Pascal¹ was born on May 11th, 1860, at Villecroze, a small village in the Department of Var in the South of France. His childhood was passed in the country. When sixteen years old, a relation of his, a Roman Catholic priest, was attracted to young Pascal because of his brilliant capacities, and took it on himself to direct his studies. Thanks to this help, aided by hard work and a bright intelligence, he very soon received the bachelor's degree and entered the Naval Medical School of Toulon. In 1882, he left this institution, coming out at the head of the list of his year, with the degree of Assistant Naval Physician. A short time afterwards, he acquired the diploma of Doctor of Medicine from the Faculty of Lyons, then the grade of Physician of the 2nd Class, and in the latter capacity he made several voyages on ships of the Mediterranean squadron, without ever sailing to any great distance from the coasts of France. Though his naval career was very successful and he was much esteemed both by the officers and the men, he resigned after his marriage in 1886. He then set up as a homœopathic doctor in Toulon where he soon built up an extensive practice. There also in 1888 his only child, a daughter, was born.

In 1887 he renewed acquaintance with an old patient whom he had treated in 1881, when the latter was a simple Naval Lieutenant and he himself still a student. This acquaintance was D. A. Courmes, now *Capitaine de Frégate*, and also a member of the Theosophical Society.



DOCTOR TH. PASCAL.

¹ Our readers may be referred to an excellent little pamphlet containing in greater detail the biography of Dr. Pascal. It is called *Le Dr. Th. Pascal, Premier Secrétaire Général Honoraire de la S. T. de France* and published at Paris, Publications Théosophiques, 10 rue Saint Lazare, price 50 centimes, 16 pages and portrait. The data given in this notice are mainly extracted from this pamphlet, which is from the pen of Dr. Pascal's old and devoted colleague and friend, Commandant D. A. Courmes.

Soon a more intimate friendship sprang up between them, the subject of Theosophy came up for discussion, and Dr. Pascal (who was already interested in human magnetism and allied matters) recognised very quickly the grandeur and value of this magnificent revelation of truth. In 1891 he joined the Society, and he studied hard—too hard perhaps, alas!—in the intervening years. He began in 1892 his long and fertile literary labors in the service of Theosophy.

Mostly in the *Revue Théosophique Française (Le Lotus Bleu)* and also in book form, contributions from his pen appeared incessantly and regularly for the next seventeen years, forming an imposing list, both in quantity and in quality. In 1896 on the death of the then editor, Mr. Arthur Arnould, he joined with Commandant D. A. Courmes in editing the above named Review. In 1898 the first signs of the long and painful illness which was to terminate in his death showed themselves. He had for the moment to seek complete rest and to cease all work. During that time he visited India and lived for a short time at Benares and at Adyar.

In the same year he changed his habitat from Toulon to Paris, thereby sacrificing entirely all material results and advantages of a long and strenuous career as a physician in that town.

In 1900 he held a series of lectures on Theosophy in the aula of the University of Geneva, which drew much attention at the time and evoked some vivid polemics.

In 1900 also the French Section of the T. S. was founded and Dr. Pascal was chosen its first General Secretary, a post which he held till 1908, when he sent in his final resignation on account of ill-health. He was then unanimously chosen Honorary General Secretary.

In 1902, a second attack of his waxing illness gave a menacing warning, but an improvement seemed to follow it, and energetic literary activity was shown until 1906, in which year Colonel Olcott, on the occasion of the Paris Congress, bestowed on him the Subha Row Medal for the most valuable and original contribution of the year to Theosophical literature.

Next year, 1907, all active labor ceased as his insidious illness gained strength and began to overpower the physical body. It

was a tragic, a profoundly sad spectacle to see his body and specially his nervous system waste away. First a constant depression and ever deepening gloom settled on the personality, taking the form of a persistent and profound pessimism, then the power of speech was attacked, lastly the real man seemed to have disappeared behind a thick veil and to be only very dimly conscious of the personality, unable to express himself through the latter. And so after much suffering and long waiting our beloved friend died in Paris on the 18th of April 1909 and his body was cremated three days later in the presence of a band of friends, comrades and disciples.

To this sketch of his useful and strenuous career as a Theosophist we have to add a few words.

First of all, it is essential to note how important a place it is that Dr. Pascal precisely filled, and that he alone could fill, in France and with regard to other Latin countries. The expression of thought and action is profoundly different in Anglo Saxon and in Latin nations. Few Englishmen are aware how foreign average English literary expression remains to the Frenchmen even when correctly translated.

English and American expositions retain to the Frenchmen as to other Latin people—even when faithfully interpreted—still a foreign accent.

It was precisely Dr. Pascal who, by faithfully assimilating the essence of such Theosophical teachings as were given by our greater instructors in the English language, transmuted them and gave them out in a form perfectly adapted to his public. And this fact is so real that we find his writings, and especially his magazine articles, forming a most essential part in all Theosophical propaganda and study in Spanish countries, to the people of which his books were thoroughly congenial and natural, for whom they had the familiar 'feel' about them.

Secondly, we have to record the fact—though merely in so many words—that Dr. Pascal was not only a writer, but he was also a lecturer, an organiser, a teacher, a propagandist, an administrator and also the head of the E. S. for France.

Having had a thoroughly scientific training and a great medical experience he had the solid intellectual equipment for

the expression of his intellectual temperament, which was the philosophic, loving lofty abstractions. As a propagandist writer he commanded a lucid style and the capacity of popular yet precise treatment of his subject.

Personally his two dominant characteristics were bhakti or devotion, and affection. His feelings towards the Masters were those of entire surrender and devoted service. His attitude towards his friends and comrades was one of tender and wholesome affection, an affection as rare as it is refreshing and beautiful. In his presence feelings of antagonism easily melted away and I think that many of us will find that, in analysing our memories of our dear Dr. Pascal, we recall first of all that he was so intensely lovable, secondly so entirely devoted, thirdly a well-equipped, hard-working, one-pointed pioneer in our ranks whose return among us it is a joy to anticipate.

J. v. M.

THE ANGEL OF DEATH.

"T was at thy door, O friend, and not at mine,
The angel with the amaranthine wreath,
Pausing, descended, and with voice divine,
Whisper'd a word that had a sound like death.

Then fell upon the house a sudden gloom,
A shadow on those features fair and thin,
And softly, from that hush'd and darken'd room,
Two angels issued where but one went in.

All is of God ! if He but wave His hand,
The mists collect, and rains fall thick and loud;
Till with a smile of light on sea and land,
Lo ! He looks back from the departing cloud.

Angels of life and death alike are His;
Without His leave they pass no threshold o'er;
Who then, would wish or dare, believing this,
Against His messengers to shut the door?

LONGFELLOW.



"THE DWELLER IN THE INNERMOST."

By G. F. WATTS, R.A.

THE DWELLER IN THE INNERMOST.

Thought is best when the mind is gathered into herself and none of these things trouble her—neither sounds nor sights nor pain nor any pleasure.—*Plato*.

Saints and sages in both past and present have ever devoted much time to contemplation on the sources of life and being, regarding the distractions of the outer material life, when compared to the interests of the soul, as of slight importance in the eyes of those who have won the privilege of surveying all life and time as a whole, and who find their nourishment only in the plains of Truth. In the endeavor after spiritual development, the practice of meditation has always been held of primary importance, though the methods may vary in different lands and periods, but pupils in the sacred sciences are very generally encouraged to seek enlightenment by strenuous concentration on the higher things that surround and permeate all existence; by this means they learn to unite the greater with the lesser Self, to see themselves as they really are, and gradually to bring the higher nature into activity, the clamorous physical senses being meanwhile held in abeyance. Great difficulty is experienced in attempting to explain this process to the unlearned or half educated, for spiritual conditions are as hard to describe as to apprehend, and the last word is never said on such matters, new avenues of communication constantly opening out before our ever-evolving humanity.

Many are the ways by which souls can hold communion with one another, even when separated and confused by their veils of flesh; and when speech fails in interpreting the innermost feelings, mediums such as color, form or sound may succeed in conveying ideas in a more simple and direct fashion. We have been given to understand that there are elementals attendant on our race which can only function through color and sound, at all events as far as we are concerned; they are in this way attracted to specific thought-forms, which appear in the auras of men and women and are perceptible to the elementals though not to the ordinary physical senses. Such a process tends to quicken and intensify the natural mental equipment of the individual, and the result may well be that the man concerned, if artistically inclined, will seek to exhibit his unaccountably increased powers to the world.

through music or art, corresponding to the characteristic of the functioning elemental. Undoubtedly a medium such as sound—harmonies when combined in a musical form can interpret far more complicated conditions of thought and feeling than is possible for mere words, and paintings and sculptured forms are also capable of containing depths of meaning and teaching—a notable example being the picture we are considering to-day. All these methods, whether speech, music, or art, are really only differing ways of revealing the Spirit behind—the Dweller in the Innermost—and there is no such very great superiority in the medium of language, though it is that of which we generally avail ourselves at the present time.

That pictorial art is able to demonstrate the reality of the unseen without the need of one halting word of explanation, is evident to those who have seen the picture in the London Tate Gallery by Watts called the *Dweller in the Innermost*, in which the master's intuition has enabled him so adequately to represent the spirit of contemplation. Second to none in command of composition, coloring and other necessary concomitants of his art, this great English nineteenth century painter won his special renown from his power of depicting ideas, emotions and abstract conceptions by such powerfully imaginative symbolism, that the thought of the artist strikes straight on to the brain of the disciple and the thing signified is apprehended more luminously than would otherwise have been possible. Watts' penetrative insight, when representing high and holy thought, as it might appear, were the obstructing physical body to be withdrawn, gives his conception of contemplation seen in visible form, as a woman of serious aspect, great depth of character being evident in the face and expression. She is winged, a star shines on her forehead and on her knees lie the truth proclaiming trumpet and the arrows that pierce through all deception; it is however the marvellous expression in the eyes that shows what dwelling in the innermost must mean—they are intense with life yet almost inhuman in their abstraction from lower interests.

Watts' enigmatical figure may be compared to the somewhat similar personified arts and virtues with which we are so familiar in Italian art; notable examples of these are to be seen in the

Spanish Chapel in the Church of Santa Maria Novella at Florence, and in the Sistine Chapel at Rome, where Michael Angelo has shown forth pictured wisdom in his awe-inspiring Sibyls and other mystical figures. The allegorical frescoes at Florence are earlier in date and (like others at Siena, Pisa and elsewhere) have a certain stiffness and formality, but they often show remarkable intellectuality of conception, together with purity and beauty in face and general detail; it is not too much to say that these early works might have remained practically unknown to the modern art world, had it not been for the devoted labors and beautifully worded descriptions of John Ruskin, the great Victorian interpreter of symbolic art. In his *Modern Painters* he says when enlarging on the value of allegorical teaching that "the greater and more thoughtful the artists, the more they delight in symbolism and the more fearlessly they employ it. A universe of noble dream-land lies before us, yet to be conquered. If a really great painter, thoroughly capable of giving substantial truth, and master of the elements of pictorial effect which have been developed by modern art, would solemnly and yet fearlessly cast his fancy free in the spiritual world, there seems no limit to the splendor of thought which painting might express." Writing many years later on "the mystic school" of Burne Jones and Watts, the same great art critic explains that its function "is to place at the service of former imagination, the art which it had not, and to realise for us, with a truth then impossible, the visions described by the wisest of men as embodying their most pious thoughts and their most exalted doctrines."

It is interesting to note that allegory in painting is being attempted actually at the present time in France, the country which we are accustomed to associate rather with realistic than with symbolic art. In this year's Exhibition of the Beaux Arts in Paris, a painting is hung by Aubertin, a pupil of Puvis de Chavannes, which attempts to give a metaphorical representation of the evolution of the inner life. This picture, called *l'Essor*, as he himself explains, expresses the stages of human thought, first dormant, then awaking, rising upward and finally taking flight into space, free, radiant and immortal; the idea is represented by a succession of female figures in these attitudes, for in accordance with French

tradition the artist expresses himself through bodily gestures rather than through facial expression, and in this respect he has more in common with plastic than with pictorial art. A comparison of Aubertin's *L'Essor* with Watt's *Dweller in the Innermost* is interesting, because it shows by what different methods subjects so closely related as to be almost identical in nature may be treated, and it is remarkable how similar an impression is left on the mind by the two pictures, though the mechanism employed differs so completely.

All such efforts at representing an inner truth strive after a high ideal akin to that put forth so many years ago in his dying discourse by Socrates, in whose words this paper may well end as it began, "The soul is dragged by the body into the region of the changeable and wanders and is confused; the world spins round her and she is like a drunkard when possessed by change; but when returning into herself she reflects, then she passes into the other world, the abode of purity and eternity and immortality and unchangeableness, which are her kindred, and is not let or hindered; then she ceases from her erring ways and being in communion with the unchanging is unchanging."

CAROLINE CUST.

THE SPIRIT'S SONG.

And now once more the problem vast
Demands a new solution.

"Who is the God," is still the cry,

"The God of evolution?"

And yet again by human voice

The Spirit makes reply:

"I am the God of all the earth

All Nature's Spirit I.

I am the Source of light and heat;

I cause the sun and moon to shine,

The grass to grow, the birds to sing,

Mankind to think his thoughts divine."

CAPT. R. C. COCKERILL.

IN THE TWILIGHT.

"Nearly twenty years ago," began the Doctor, "while on a visit to the distant home of my childhood, I had a peculiar experience. Having a desire to view once more a small valley that lay beyond the hills in a neighboring township, I started, one fine morning, to make the journey. Taking my horse and carriage as far as was practicable, I left them at a farm-house on the hills and proceeded on foot in the direction which I had often travelled long years before, expecting to strike into a bridle-path with which I used to be familiar. I had not gone far, however, before I found that time had made great changes in the face of nature, and that the upland (where I expected to find the bridle-path) had become thickly covered with a growth of evergreen trees—spruce, hemlock and balsam fir—the low-hanging branches of which nearly covered the ground. After spending some time in a fruitless effort to follow a definite course, it gradually dawned upon me that I did not know in which direction the right course lay—in fact I was lost

"As I was still wandering on, there suddenly appeared before me a very large brown dog who rushed up to me with great friendliness of manner and, rearing up, placed his paws on my shoulders and looked me in the face, but with such expressive eyes as I never saw in any dog before or since. They seemed to radiate a depth of affection and a breadth of intelligence such as I had never thought possible in any of the lower animals.

"He soon assumed the position most natural to all quadrupeds and trotted off a few yards and then looked back, wagging his tail, as much as to say, 'Come on,' so I followed him without the least hesitation. He led me some distance through the thick growth of young trees, and I kept quite near to him, when suddenly he vanished from my sight, just as I was nearing an opening where I soon saw the summits of the Green Mountains, and was able to take the proper course. But the dog was gone, and though I made every conceivable effort to find him, it was without avail. On my return in the evening I took a different, though a longer course, and on reaching the farm-house sought to obtain some tidings of my friend and guide the dog, but evidently such a dog was not known in that locality.

"I have often pondered over the question of the sudden appearance and disappearance of the four-footed friend who did me so kind a service. Where did he come from, and where did he go so suddenly, thus frustrating my hopes of future companionship with him? The pressure of his paws was plainly felt on my shoulders, which shows that he was not a *mere* apparition; but what puzzled me most was the fact that I did not *see* or *hear* his approach or departure. He seemed suddenly to flash into visibility, only a few feet in front of me, and to vanish as suddenly, when near by, after accomplishing his mission."

"There are several possible explanations available," said the Shepherd. "If neither the appearance nor the vanishing occurred actually under the observation of the spectator, the dog may have been an ordinary physical animal, belonging to some passing visitor. It seems probable that some friendly dead person noticed the narrator's predicament, and offered assistance; then the question arises, how could that assistance most easily be given? If a suitably impressible animal happened to be within reach, to use him would most likely need the smallest expenditure of force. If not, no doubt a nature-spirit could assume that form, but that involves the additional labor of materialisation, and materialisation maintained for a considerable time. Another possibility is the use of hypnotic influence; if that were employed neither dog nor nature-spirit is needed—a strong impression upon the mind is enough."

"I remember an occurrence somewhat similar, but less dramatic," remarked the Painter. "A girl-friend of mine lived in a country suburb about a mile from the station. It was a lonely walk which she always avoided taking alone after dark. One evening, however, she was obliged to return home late, without any companion. She was a timid girl and was very nervous, but she had scarcely left the station when a dog came up to her in a friendly manner. She patted him, and he turned and trotted along beside her till she reached her own gate, and then turned off in another direction. She told me that she felt quite secure in his company, and felt as if he had been sent to her."

"No doubt he had," commented the Shepherd.

"These cases seem not uncommon," said the Prince, "though the details differ in each. A lady who resided in the suburbs of

Philadelphia was detained one night in town and had to return home much later than was her custom. She was obliged to carry an unusual amount of money, which she thought must have been known to a depraved-looking man who followed her into the street car, and descended from it at the same time that she left it to walk through a lonely street to her home. She watched his movements with anxiety as he followed her at a distance, and (as she had feared) approached her menacingly just at the loneliest spot. As he was about to touch her a large St. Bernard dog suddenly appeared and growled fiercely at the ruffian, who turned and fled instantly. The lady recognised the dog as her own, and welcomed him with effusion, and he walked at her side all the way to her own door, where he suddenly disappeared even as she was looking at him and fondling him. Then for the first time (having been too upset and terrified before to think of it) she realised with an awful shock that the dog had died two years before! This recollection seems to have frightened her even more than the man had."

"Yet it surely should not have done so," remarked the Shepherd, "for nothing could be more natural than that the dog should still remain after death near the mistress whom he had loved, and should defend her when the need arose. How he was able to materialise himself so opportunely we cannot know; it may have been only the strength of his own love for the lady and his hatred of the aggressor, but perhaps it is more likely that some invisible helper or some protecting dead friend chose that way of interfering for the lady's defence. An animal is much easier to influence than the average human being."

"I know a very remarkable animal-story which I should much like to have explained," said the Platonist.

"I remember, ten years ago, a college friend of mine told me a story of an uncle of his, a great Shikāri, who had spent many years in India—a healthy, matter-of-fact kind of person, who had neither any leaning towards the occult, nor any skill in the invention of fictions. It was his uncle's great anecdote, by that time thoroughly polished by many years of after-dinner service.

"One day the uncle, whom we will call Colonel X., was out in the jungle after a panther. After a good deal of beating about, the beast was tracked to a dark cave in the side of a hill. Colonel X.

approached the mouth of the cave with great caution and looked in, ready to shoot, of course, if anything happened. As he peered into the darkness, the light of two flashing green eyes shone out from the further end of the cavern and the Colonel was, all of a sudden, petrified to hear a human voice, thrilling with misery and anguish, cry out to him: 'For God's sake shoot me, and release me from this hell!' What the Colonel replied I forget; but, at any rate, the voice—which came from the beast at the end of the cave—went on to inform him that it was the soul of an English lady which somehow or other had become imprisoned in the body of the brute, that she was suffering unimaginable torments and that, if he would effect her release, she would be eternally grateful and ever afterwards watch over him in times of peril. She told him that, whenever danger might happen to threaten him, she would appear to him in the form of a spotted deer; and that he must remember this and always be ready to take warning.

"The Colonel, said my friend, raised his gun, as in a kind of dream, and fired.

"Years passed by, and he had almost begun to look upon the whole incident as a strange hallucination. People naturally laughed at him when he told the story, and sometimes he felt a little inclined to laugh at himself.

"One day, however—again when out in the jungle, shooting—he was just about to turn down a little side-track through dense undergrowth, when suddenly a spotted deer passed a few yards in front of him, looking at him in a meaning way—and disappeared. This brought the previous adventure back with a rush of recollection to his mind. He felt there must be danger. So he proceeded to reconnoitre with the assistance of the beaters, and soon discovered, in the grass of the jungle-path down which he had been preparing to go, and only a few yards in front of where he stood, a huge cobra coiled up and almost concealed. Had he gone on, he would certainly have trodden upon it.

"Again, some years later, but this time in England, he happened to be walking along the outskirts of a large field, bounded by a thick quick-set hedge. Being anxious to get through into the next field, he was looking for a gap in the hedge. At length he found one—a largish hole, with a section of hollow tree-trunk

bridging the ditch which divided the two fields. He was just stooping down to crawl across when, in front of him, in the next field, he saw a spotted deer! Once more he remembered his former experience; and, knowing that deer of this kind were not to be found in England, he drew back quickly and proceeded along the side of the hedge until he came to a gate some way further down. Going through the gate he returned to examine the gap from the other side. On doing so, he discovered in the hollow trunk a large hornets' nest!

"On one or two other occasions the spotted deer appeared to him, always to warn him at the moment of danger. I was told these by my friend, but I have forgotten them in the ten years which have passed since I heard the story. At the time of telling it, Colonel X. was still living and was ready to swear to the facts which I have related."

"A most remarkable story," commented the Shepherd. "It is of course possible that the years of polishing of which you spoke have added somewhat to its marvels; but if we are to accept even the broad outlines as true, it needs a good deal of accounting for."

"But is it in the least possible that a woman could be imprisoned in the body of a panther?" asked the Painter.

"Possible perhaps, but not in the ordinary course of events very probable," replied the Shepherd. "Long practice in matters occult has taught me to be exceedingly cautious in affirming that anything is impossible. The most I ever feel justified in saying is that such and such a case is beyond my experience, and that I do not know of any law under which it could be classified. But this particular instance is not utterly inexplicable; suggestions may be offered, though we should need a great deal more information before we could speak with any approach to certainty."

"What suggestion can you offer?" asked the Platonist.

"If the tale be true exactly as we have it," said the Shepherd, "I think we must assume some very unusual piece of karma. You may remember a little article of mine in the *Adyar Bulletin* on "Animal Obsession," in which I indicated the various ways in which we have found human beings attached to and practically inhabiting animal bodies, but this case does not fit quite comfortably in any of the classes there described. The lady may have

been a person who found herself in the grey world (to borrow a very appropriate name from a recent novel), and in a mad effort to escape from it seized upon the body of a panther, and after awhile became horrified at this body and desired earnestly to free herself from it, but could not. Or of course she may have been linked with the body as the result of some gross cruelty, though we know nothing about her that would justify us in such a supposition. Or (since the thing happened here in India) she may have offended some practitioner of magical arts, and he may have revenged himself upon her by imprisoning her thus."

"But again, is *that* in the least possible?" interrupted the Painter. "It sounds like one of the stories in the *Arabian Nights*."

"Yes, if there were a weakness in her through which such a magician could seize upon her, and if she had intentionally done something which gave him a kârmic hold upon her; but of course it would be a very rare case. But there are other unusual points in the story. I have never heard of an instance in which a person linked to an animal could speak through its body; nor, again, would it under ordinary circumstances be possible for a dead person to show herself as a spotted deer when the intervention of a guardian angel was considered desirable. If the details are accurately given, the young lady must have been a very unusual person who had somehow entangled herself in unfrequented bypaths of existence. You may remember a ghastly story of Rudyard Kipling's about the fate of a man who in some drunken freak insulted the image of the deity in a Hindû temple. There are often men attached to such temples who possess considerable powers of one sort or another, and while we know that no good man would ever use a power to injure another, there might be some who, when seriously offended, would be less scrupulous."

"May not the Colonel have been to some extent psychic?" asked the Epistemologist.

"Nothing is said to imply that," replied the Shepherd, "but of course if we may assume it, it clears up some of the minor difficulties of the story, for in that case the deer may have been visible, and the voice of the panther audible, only to him. But a man who is psychic usually has more experiences than one; and this Colonel hardly seems to have been that kind of man. In the absence of more precise information I think we must be content to leave the story unexplained."



ROUND THE VILLAGE TREE.

THE STORY OF HYPATIA.

[This story and the following one on Bruno were written during the author's Free-Thought days, as she felt specially attracted to these two martyrs.]

THE sun was sinking down behind the great library of Alexandria and burnishing into dazzling brilliancy the wide blue waters of its bay, as a girl, golden-haired and grey-eyed, sat alone in a large and richly-furnished room, gazing through the pillars at the glancing wavelets of the sea. Beautiful she was, with a grave serenity that lent to her dignity beyond her years, and the beauty of face and figure was set off by the pure white of the trailing gold-edged girdle that clasped her slim round waist. Her day-dream was broken by the sound of an approaching foot-fall, and she rose as the curtain was lifted, and an aged but still vigorous man, white-haired, white-bearded, entered the room, and gave gentle greeting to his only child.

"Hast thou thought, my daughter, of the matter whereof we spoke this morning?" he said as he came forward.

"Yes, my father," spoke the girl, in a full soft tone that fell on the ear like a caress. "I am ready to do thy will."

A smile of gratified pride and pleasure irradiated the old man's face, softening the somewhat stern lines of brow and chin.

"It is well, Hypatia," he answered. "So shall my strength lean on thy young fresh power, and my pupils shall learn yet more swiftly from the lips of the brightest ornament of my school."

And then Theon, the famous mathematician, who had raised to unrivalled position the noble Platonic school of Alexandria, drew his child down beside him on the soft rich cushions whereon she had been awaiting his coming, and they talked long and earnestly of the morrow's work. For on the morrow Hypatia was to take her place as teacher in the great Platonic school and to face the

youth of Alexandria for the first time as preceptress. And well was she fitted for the task; for she was versed in all the knowledge of her day, and none could teach her aught in geometry or in astronomy, or in the science of the time. And so deeply had she drunk of the springs of "divine philosophy" that she seemed to those who had been her instructors to be Platonism itself incarnate, and it was thought no shame to ask her to teach in the mighty school wherein Ammonius and Hierocles had held sway, and to which came students from Greece, and from imperial Rome itself.

And truly Hypatia justified the faith of her father and of her tutors, for we read that "her fame became so great that the votaries of philosophy crowded to Alexandria from all parts." And so pure was she, so gentle, and yet so proud, that no word of blame or censure was ever heard against her in the market-place or in the baths of Alexandria.

Unhappily it chanced at that time that the patriarchal chair of Alexandria was filled by a bishop named Cyril, a man haughty and bitterly intolerant. He was surrounded by hordes of savage monks and priests, who fanned the gloomy fire of his hatred against all noble learning and scientific thought. And as the fame of Hypatia's learning spread abroad, and the youth of Alexandria crowded more and more into her lecture-room, and as some who had been attendants at the churches now gathered in the hall where she taught the Platonic philosophy, Cyril determined in his dark mind that this rival should be destroyed, and should no longer be allowed to shed abroad the rays of the pure light of knowledge.

And first he tried to convert her to his gloomy faith, for greater than the triumph of slaying her would have been the triumph of immuring her bright keen brain in the dungeon of superstition, and of quenching the glory of her intellect under the extinguisher of faith. But the "load of learning" which she "bore lightly as a flower" made it impossible for her to pass through the narrow barbaric gate of his creed, and the keen dialectic exposed the clumsy sophisms of the monks he sent to convert her. Then he determined that she should die, and calling to him Peter the Reader, a sour and brutal fanatic, he bade him take with him a band of the roughest and wildest of the

savage monks, and slay "this child of the devil," even as she was returning from her daily task of lecturing in the schools.

So Peter went forth and whispered first to one and then to another, and he told how Hypatia was followed by a devil wherever she went, and how this devil gave her her beauty and her cunning tongue; and how she was destroying the souls of the simple Alexandrian people by her blasphemies and her false philosophy. And gradually the throng of monks grew larger and larger, and Peter deftly led them to a narrow street through which Hypatia must pass. And many of them had in their hands large oyster shells, for a whisper had gone round that the witch's flesh should be scraped off her bones, so that none of her incantations should avail to save her.

And now, see, a young monk comes running swiftly, and gasps as he runs—"She is close at hand." And in a moment her chariot appears and the fair face is still glowing with the excitement of oratory, and the deep eyes are luminous with the glory of the mind. And now a cry and a surge forward of the crowd and Hypatia's chariot is surrounded by fierce faces and tossing arms, and in a moment the horses are stopped, and as she rises, startled, from her seat, the wiry arms of Peter drag the girl down brutally. Her dream is broken, and for the reverent faces of her listeners she sees the fierce swarthy faces of Thebaid monks, and as she glances over the howling crowd not a friendly eye meets hers.

"To the Church! to the Church!" cry the torturers, "and let us offer the witch before the high altar of our God!" And Peter rushes onwards, dragging the half-fainting girl, and the monks surge onwards also, with many a curse and prayer. And now the great Church of Alexandria is reached, and up the aisles, on to the very steps of the high altar, from which the crucified Christ looked down on his worshippers, Peter, panting and furious, dragged his unresisting victim. There for an instant Hypatia shook herself free, and looked over the tossing sea of arms and faces, and opened her mouth as though to speak. Her white robe was stained and soiled with that terrible journey, but her face was sweet and serene and strong, and her voice rolled out melodiously over the throng of her foes. But scarcely had the tones rung

round the Church, when Peter, fearing that her eloquence might turn the mob from his purpose, yelled out :

"She is a witch ! a witch ! do not listen to her sorceries. I see the devil at her ear, whispering to her. She is a witch !"

And flinging himself on her, he rent her robe from neck to hem, and tore wildly at her clothes, till they fell in ribbons at her feet, and the tall white girl's form stood naked, dazzling as snow, before the golden altar. And a cry burst from her lips at last, as she stood thus bare before that brutal throng.

And the great dumb Christ looked on.

Then the monks flew at her and beat her, and wrenched out handfuls of her glorious golden hair, and tore her flesh with their nails like wild beasts. And those with shells scraped away her flesh till the bones were visible, and all her body was one gaping dreadful wound. Then they tore her limb from limb, and cried to bring fire to burn the witch to ashes.

And the great dumb Christ looked on.

And at last they gathered wood outside the door, and flung the pieces of her body on the pile, and set a light to it, and sang hymns round the witch's funeral fire, until nought but ashes were left, and these they scattered to the wind and went home rejoicing in their evil work.

And that night Cyril slept soundly, for his rival would no longer draw away his hearers. And Peter slept deeply, for he had drunk himself stupid after his crime. But many of the monks had troubled dreams, and wondered whether indeed their day's work were a righteous one.

And in the dark Church there were pools of blood, and remnants of human flesh and tangled golden hair.

And the great dumb Christ looked on.

A. B.

*If thou hast lived and schooled thy soul so nobly,
Exalting it with each refining grace,
That thou might'st yield each thought and each emotion
In consecration to the human race,
Then thou hast lived.*

STORIES FROM THE HISTORY OF CEYLON.

THE INTRODUCTION OF BUDDHISM INTO CEYLON.

THE ARRIVAL OF THE RELICS AND THE BUILDING OF THE THUPARĀMA.

After the rainy season was over, Mahinda returned to the Mahāmegha-gardens and told King Tissa that it was very necessary to procure some of the relics of the Lord Buddha, for, he said, wherever His sacred relics are seen, there the Lord Buddha is Himself.

He advised Tissa to get from King Asoka the bowl used by the Buddha for his meals, and to fill it with relics, and then to ask the King of the Devas, Sakka, who had the 'Tooth-Relic' and the 'Right Collarbone-Relic,' to give the latter to Laṅkā for the salvation of the people. The Sāmaṇera Sumana received the order to procure the relics, and he asked Tissa to have the city and the highway decorated and to come himself in his royal attire and with his retinue to the Mahāmegha-gardens in the evening of the same day, when he would find these relics. Sumana himself, says the *Mahāvansa*, appeared at once at King Asoka's court, just at the time when a great festival was being celebrated, after having performed the transfer of the Right Branch of the Bodhi-tree to the foot of the Sāl-tree. You will remember that some time before a royal messenger, King Tissa's nephew Arriṭṭha, had been sent to King Asoka with a request from Mahinda to send the Right Branch of the Holy Bodhi-tree with his sister Sanghamiṭṭa to Laṅkā. And so while preparations to receive this Branch were going on in Laṅkā, King Asoka was very busy in India making great preparation to fulfil this request. When the Sāmaṇera Sumana asked for the relics, King Asoka at once handed him the bowl used by the Lord Buddha for his meals, and filled this with relics. Then Sumana went to the King of the Devas, Sakka, from whom he received the Right Collarbone-Relic.

As promised to King Tissa, Sumana re-appeared in Laṅkā the evening of this same day, left the bowl with the relics at the Mihintalé mountain and went with Mahinda, carrying the casket with the Right Collarbone-Relic to the Mahāmegha-gardens where King Tissa was waiting, mounted on his state-elephant and accompanied by his attendants all in their festive attire.

King Tissa had prayed for three boons in order to become convinced that the relic was really genuine. The following were the boons: the state-canopy was to bow down by itself before the relic; the state-elephant should go down on his knees before it; and the casket with the relic should alight on his head. All these three miracles occurred, as soon as Mahinda and Sumana arrived with the relic. King Tissa rejoiced, and the people, seeing this, believed.

King Tissa took the relic off his head and put it on the back of his elephant. Thus leading the procession, they went through the eastern gate of Anuradhapura, through the city and out of the southern gate to the Mahamegha-gardens where the Thupā was to be built for the reception of this sacred relic. Tissa had the place pointed out by Mahinda cleansed from the Kadombo-creeper and decorated in the proper manner. But when he attempted to remove the relic from the elephant's back to place it in this temporary resting place, the elephant refused to have it taken from his back. Mahinda explained that the height of the resting place for this relic should be on a level with the elephant's back. Tissa at once sent for earth from the Abhaya-tank, which at that time was dried up, had it piled up to the desired height, and had it decorated most profusely with flowers. Now the wise elephant allowed the King to remove it and place it among the flowers. This same state-elephant became its faithful guardian by night and day in the golden hall which had been erected, not far from this place, for the reception of the expected Branch of the Bodhi-tree.

In the meanwhile King Tissa had engaged a great number of men to manufacture bricks, and set to work to build a Dagoba according to the directions of Mahinda. It was made sixty feet high, and had a diameter of forty feet. It was built, as are all Dagobas, bell-shaped, and at the top, under the pinnacle (Kotha), there was to be excavated the receptacle for the casket with the relic. It was surrounded by two platforms on which stood three rows of beautifully ornamented columns, all monoliths. The Dagoba was made one solid mass of bricks. This is the way all Dagobas are built, and because they are built as a solid mass, they can endure the wear and tear of centuries, and some of them are yet to be found, to the wonder of the present day.

All the work on this first Dagoba, and on most of the Dagobas and Temples built later, was done without paying the workers. The Sinhalese in these olden times loved their religion so very much that King Tissa needed only to ask the brickmakers to come forward and work and they came. And all the stone-cutters and bricklayers and masons and artisans came willingly and worked cheerfully for the glory of their religion. As reward they received food and clothes and rice-fields, and they were more than happy, for they had not as many needs as the people now have.

In a very short time the first Thupā was finished, and King Tissa made preparations for a grand festival for the enshrining of the first relic of the Buddha brought to Ceylon. He had the casket with the Right Collarbone-Relic again placed on the state-elephant's back, and in procession it was brought to the Thupā. The people of Anuradhapura had gathered there, and others from all directions; and then, before their eyes, the casket with the relic rose high up in the air, stood still, and then, as from the Buddha when He was on earth under the Gandamba-tree, water and fire streamed at the same time from the relic. Then it placed itself on the head of King Tissa, and he himself laid it in the receptacle under the pinnacle of the Thupā. The King's younger brother Maṭṭabhaya and a thousand persons were ordained monks.

After the completion of the Thupā, King Tissa with his royal household and very many people made offerings to the Thupā, which was named Thupārāma, because the King had an arāma (vihāra) built close to it.

This is the story of the building of the first Dagoba in Laṅkā, in which the first holy relic was enshrined, and which (lately renovated) stands yet in the holy city of Anuradhapura and preaches to us of King Tissa's devotion to Buddhism and of the love of the people who worked willingly and without pay at the first religious building after the introduction of Buddhism into Ceylon, 307 B. C.

M. MUSKUS HIGGINS.

THE WAY.

However certain of the way thou art,
Take not the self-appointed leader's part.
Follow no man, and by no man be led,
And no man lead. *Awake*, and go ahead.
Thy path, though leading straight unto the goal
Might prove confusing to another soul.
The goal is central; but from east, and west,
And north, and south, we set out on the quest;
From lofty mountains, and from valleys low;
How could all find one common way to go?

Lord Buddha to the wilderness was brought.
Lord Jesus to the Cross. And yet, think not
By solitude, or cross, thou canst achieve,
Lest in thine own true Self thou dost believe.
Know thou art One with life's Almighty Source,
Then are thy feet set on the certain Course.

Nor does it matter if thou feast, or fast,
Or what thy creed—or where thy lot is cast;
In halls of pleasure, or in crowded mart,
In city streets, or from all men apart—
Thy path leads to the Light; and peace and power
Shall be thy portion, growing hour by hour.
Follow no man, and by no man be led.
And no man lead. But *know* and go ahead.

ELLA WHEELER WILCOX.

THEOSOPHICAL HALLS.

A picturesque side of our movement lies in the extraordinary diversity of its manifestations, both as to geographical location and as to social and other outer conditions that modify its forms and tendencies.

How different is the whole character of a Lodge in India from that of one in Germany or again from one in wide-awake America! Their mental and psychic atmospheres are different, their activities are different, even the aspects of Theosophy represented by them are different. In fact there is a profoundly dissimilar atmosphere created by races, religions, social conditions, languages, national culture and history, local interests, and so forth. A most instructive and broadening result is gained from continuously visiting and beholding Theosophy thus variously manifested in many places.

And as it is with the life, so it is with the form. London members of old standing have a successive remembrance of the Headquarters in Lansdowne Road, Avenue Road, Albemarle Street and now New Bond Street.

In the north of England the Theosophical Hall in Harrogate is the centre of many pleasing memories, and the building in which it is situated forms an unfading picture in the minds of many members—if not one of æsthetic qualities.

So too have we in mind the Headquarters in Amsterdam on the Amsteldijk with its newly erected building behind it, or—an antipode to it—the pleasant rooms in one of the quaintest of the quaint old palaces of ancient Genoa, the home of the united local Lodges. Quite another aspect again is presented by the most dignified looking rooms of the French Society in Paris on the Avenue de la Bourdonnais, and so on *ad infinitum*.

Great or small, in flats or taking up whole houses, specially built or adapted, Theosophy is everywhere housed according to local conditions and available needs and means. And the interesting and characteristic part about it all is that to the early 'builders' in our movement all these places are thickly interwoven with the pleasantest, often the most vital and stimulating, associations of mind and heart. It would indeed be quite interesting to see some of them pass in review before our eyes—the known and those as yet unknown, from the remoter countries, from Russia and Peru, from Finland, Sweden and South or North Africa, from South America and New Zealand, from Ceylon and Kāshmir, from everywhere where the leaven of Theosophy does its useful work.

These thoughts struck us most forcibly when circumstances brought to our notice a few charming and striking snap-shots from a remote place, a little townlet in Victoria, quite in the bush, in the South of Australia, about one hundred and thirty-eight miles from Melbourne, a place so much the reverse of widely known that even the bigger atlases at our disposal fail to register it.

Two of the snap-shots give us a general view of Bealiba and picture of its great avenue of pepper-trees. Another shows the 'amphitheatre' where the local group of Theosophists sometimes met at night before they had a hall, and where they used a torch or lantern for the reading of papers. The remaining photograph shows the result of the unity of purpose, enterprise and devotion of a very few, namely the 'Theosophical Hall' built by them to replace the primitive earlier meeting place by a more convenient one.

Theosophy in Australasia writes about it:

An item of unusual interest is the crystallising of the work carried on at Bealiba, in Victoria, by Mr. Jenkin and a small group, assisted by Mr. and Mrs. Hunt, of Melbourne. A small wooden hall has been built there, such as will provide a centre for the work of the Theosophical Society for the coming years. Across one end of the building appear the words 'Theosophical Hall.' The background for the inscription is, seemingly, a large white cross filling in the whole gable end, on which are also shown mystic symbols, familiar indeed to all of us, but doubtless a source of considerable wonder to the bucolic minds in that quiet country town.

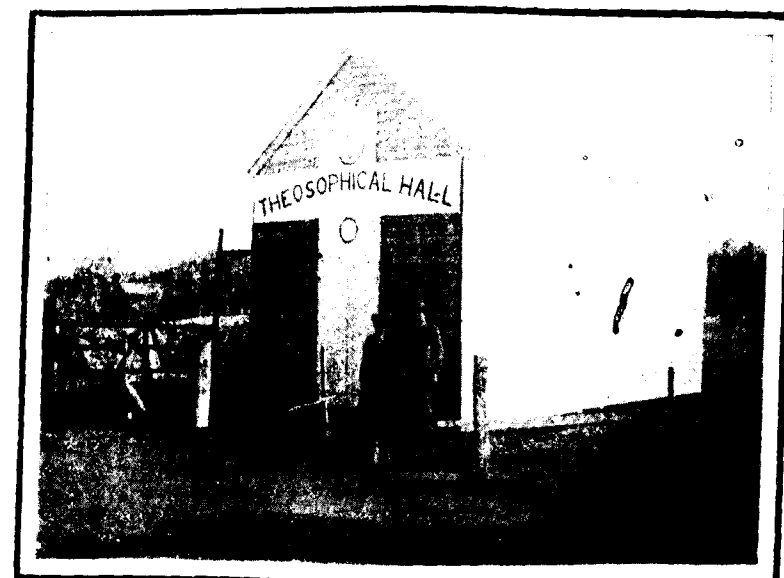
Mr. Jenkin, the real spirit of the enterprise (which is a fine illustration of what one man can do who is whole-hearted and devoted) together with only six others, built this little Hall mainly because the Trustees of the Public Hall refused them the use of it for Sunday meetings. The little building can contain about sixty or at most eighty people, and Mrs. Hunt inaugurated it, there being a fair audience present. In the photograph we see Mrs. Hunt and Mr. Jenkin on the left, with Mr. Ellerton on the right.

We wish our Australian friends at Bealiba every success in their work, and invite our readers to extract from this note and these photographs the object-lesson of the internationality and diversity of our movement, as well as the value of perseverance even with small beginnings and in unpromising surroundings.

J. v. M.



THE OLD MEETING PLACE.



THE NEW MEETING PLACE.



MAIN AVENUE OF BEALIBA.



PANORAMA OF BEALIBA.

SCIENTIFIC NOTES.

WE are told in the *Secret Doctrine* (Vol. I, p. 173) that surprises are in store for scientific men with regard to hypotheses purely physical character, and one such surprise has recently occurred in connexion with the earth's atmosphere. It is well-known as we ascend in the atmosphere in balloons, or up mountains, temperature continually falls, until at the greatest heights reached man extreme cold is felt. Modern theory requires that this process continually diminishing temperature should go on until the absolute zero is arrived at, since the sun's heat does not exist, as such, in planetary spaces, but as radiant energy, which requires the presence of matter to transform it into heat.

During the last few years Meteorologists have been able to measure the temperature at very great heights by means of balloons carrying measuring instruments, and have found that after a certain height has been attained, the temperature ceases to fall, and remains constant, and even tends to increase. The height at which this unexpected change takes place is about six miles, and reaches up to eleven miles, within the extent so far explored. So great has been the surprise of scientific men at this unlooked for result, that several of them have sought to prove, in the columns of *Nature*, that the instruments were not recording properly; but it is now generally admitted, I think, that the so-called *iso-thermal layer of the atmosphere* is a real phenomenon, and in no way fictitious.

However unexpected these results may appear to men of science, they will not, I think, greatly surprise the diligent student of the *Secret Doctrine*; for therein we read that (Vol. I. p. 638), "our globe has its own special laboratory on the outskirts of its atmosphere, crossing which, every atom and molecule changes and differentiates from its primordial nature." Now a laboratory where chemical and alchemical changes are taking place is usually a locality where heat is being developed, and the heat due to these laboratory processes could easily be made to account for the temperature ceasing to fall, and might even account for an increase. The changes taking place in the upper atmospheric laboratory would appear to be rather alchemical than chemical, for we are further told (*S. D.* Vol. I. p. 166): "Now that the conditions and laws ruling our Solar System are fully developed, and that the atmosphere of the earth, as of every other globe, has become,

so to say, a *crucible* of its own, Occult Science teaches that there is a perpetual exchange taking place, in space, of molecules, *or rather of atoms*, correlating, and thus changing their combining equivalents on every planet." The use of the word *crucible* suggests the heating nature of the process at work, whilst the statement that the exchange is rather *atomic* than molecular, distinctly points to Alchemy, since chemical changes are concerned with the molecule, and not with changes in the atom.

Further scientific evidence in favor of these occult teachings may be found in the fact that the physical processes which are commonly used to break up the atom, usually occur in vacuum tubes where the pressure is artificially made the same as in the higher regions of the atmosphere, and a current of electricity brought to play upon the confined gases. Now recent theories, made to account for magnetic storms and terrestrial magnetism, particularly those of Birkland, (see *Philosophical Magazine*, June 1909, Vol. XVII. p. 866), require enormous currents of electricity, (about one million amperes), in the higher regions of the atmosphere, in order to account for the phenomena, and such currents in these regions would act as in a Crookes' tube, that is, they would disintegrate and probably rearrange the constituents of the atom, so that, according to modern theory we have all the conditions required for carrying out the operations described in the *Secret Doctrine*.

This layer of the atmosphere has been given the name "stratosphere" and its discovery may, perhaps, throw some light on the sub-planes of the Theosophical text-books. We are not actually told that these sub-planes are superposed one above the other, but we know that this is more or less so for the lowest three of the seven, for we have the earth occupying the lowest stratum, over which comes the ocean or hydrosphere, followed by the air, or atmosphere. Although these sub-planes all obtrude into each other's region, still these different regions are quite distinguishable, and clearly defined. This being the case, we may rightly ask why the higher sub-planes should not have distinguishable regions in the super-atmosphere, where the matter of each sub-plane predominates, and at the boundaries of which transformations are taking place, from one form of matter to the other; just as water changes to vapour, and *vice versa*, at the junction plane between the water and the air; and soluble solids become liquid, and the reverse, where these two elements come into contact. Reasoning therefore from analogy, which is the best guide in occult studies, we may infer that the

newly discovered "stratosphere" is probably the sphere that we know as Ether 4, or as it is called in *Occult Chemistry* (p. 8), the *Proto-elemental sphere*; and that it is the seat of transformations from the elemental to the proto-elemental and *vice versa*.

Granted the above as a working hypothesis, we have at once an explanation of the nearly constant temperature, for just as heat is absorbed by evaporation from the ocean and again given out when the vapour condenses, thus tending to keep the temperature moderately constant, so a transformation from the elemental to the proto-elemental will likewise absorb heat, and again give it out when the reverse process takes place; and in this way great changes of temperature will be prevented. This hypothesis also offers a feasible explanation of the fact that the proto-elemental and higher forms of physical matter have not yet been discovered. We can change liquids into gases because we live at the boundary of the ocean and the air; but if we lived at the bottom of the sea, we should find it nearly, if not quite, impossible to produce water-vapour, and should know as little about it, probably, as we do of Ether 4. It would therefore seem that the likeliest place to produce these subtler forms of matter is on the tops of mountains, such as the Alps or Himalayas, so as to be nearer the junction between the two sub-planes; and perhaps the reason why the Great Rishis of India live on these high places, is because their etherialised bodies require, for full efficiency, an atmosphere of a higher sub-plane. For we are told: (*S.D.* Vol. I. p. 168) "Man absorbs cold pure air on the mountain-top, and throws it out impure, hot and transformed. Thus, the higher atmosphere of every globe being its mouth and the lower its lungs, the man of our planet breathes only the 'refuse of Mother'; therefore he is doomed to die thereon."

G. E. SUTCLIFFE.

In connexion with the above the following newspaper paragraph is interesting:

A new record for altitude is claimed for the Italian balloon *Albatross*, which on the 14th August, manned by Lieutenant Mina and Signor Pincenza, set out from Turin. Rising rapidly they soon had to employ the oxygen taken with them, so rarified did the air become. Even with the use of breathing masks they were on the verge of suffocation when they reached the height of 38,715ft. at which point one of the two men opened the valve. The previous altitude record was 35,500ft. reached by two Germans, Berson and Suering, on the 31st July, 1901. The new record is equivalent to an altitude of 7½ miles, and shows the stupendous heights which can be attained when improved means of respiration are employed. In 1875 Sivil and Croce-Spinelli died when at a height of 27,000ft. through the supply of oxygen being insufficient.

DHARMAPĀLA OR BHAIRAVA.

Our picture this month is a reproduction of a small Javanese bronze of about the ninth century. It represents a Dharmapāla, or Guardian of the Law, a destructive or avenging aspect of the Bodhisattva Vajrapāni. From the Hindū standpoint it may be regarded as a representation of Bhairava, an attendant or form of Shiva.

From the æsthetic standpoint we are impressed by the wonderful unity and force expressed in this embodiment of the destructive powers of Nature, this personification of the punishment that falls on those who have offended against the Law—not the little laws of men or sects, but the Law of Life. And yet observe how impersonal is the action; this is no paroxysm of wrath of a jealous and offended god, but it is rather the fulfilment of Karma, a destruction that may be a blessing in disguise, and merely the prelude to renewed life. Destruction and recreation are the great aspects of Shiva's work.

India has always deeply loved the great destroying powers, finding, as it were, safety from the flame in the heart of the fire. "Though Thou slay me, yet will I trust in Thee". And in this statue, as if in answer to such faiths, it almost seems as though a smile were hovering on the face of the 'avenging' Lord.

It is given to art to break the fetters of life inasmuch as in æsthetic contemplation we behold embodied abstract passion visualised by artist-prophets; when thus we stand before incarnate loveliness or terror, ourselves free from individual desire or fear, we are raised above ourselves, being lifted for the moment from the particular to the universal aspect of being, and thus through art-extasy gain a momentary intimation of the immortal state.

The older Indian destructive figures are more beautiful, more harmonious than the modern. Too often the latter are not terrible, but merely hideous and repulsive. This indicates a degradation of the national imaginative intensity, some loss of true vitality of inner life that must be changed before India can again make conscious and fully realise that high culture that was hers of old, but to which she is largely blind to-day. In art this realisation has to be achieved by a reunion of the old ideals with the needed power of reaction to the changed condition. It were indeed well if some should now seek in the art of classic India for some of this efficiency and this inspiration; for an India less highly cultivated, more indifferent to art and music and literature than the India of the 'dark ages' long gone by, would be a poor gift for the young national life to offer at the altar of humanity. We hope that the few pictures which we are reproducing month by month will help our readers to realise some part of the wealth of India's classic art, and to find in it peace and inspiration.

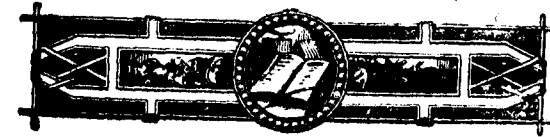
A. K. COOMĀRASWAMY, D. Sc.



BLOCK BY U. RAY.

DHARMAPĀLA.

[JAVA.]



REVIEWS.

UNITY IN DIVERSITY.

The Incarnate Purpose, by G. H. Percival. Williams and Norgate, 14, Henrietta Street, London.

Here, from another standpoint, is spoken out the idea of the Unity of Life, of the one Spirit in all. Mr. Percival sees in every organism part of one evolving life, and in the ascending scale an increasing consciousness of union with that life. Suffering is the method of transmuting evil into good, and to suffer gladly is the sign of conscious sharing in the divine work. The mystical meaning of the Holy Communion is expounded, and prayer is defined as "the expression of the desire to correspond with the will of God." Many seekers after the spiritual content of the world and the Church will find help in this volume.

A. B.

A RECONCILIATION OF RELIGION WITH SCIENCE.

Progressive Creation, by Rev. H. E. Sampson, Rebman Ltd., 129, Shaftesbury Avenue, London, W. C. Two Volumes. Price 21/-

Materialistic science, having broken the orthodox faith of the West, has already begun the work of providing a rational and reasonable scientific religion for those who care for it. In this the hand of the Theosophical Society will be recognised by all impartial observers. This book, in two large volumes of five hundred pages each is, it is said, "the result of many years' battling with the problems that all earnest thinkers and workers in the world have to face, and which every year invade the strongholds of creed and opinion with sterner force and fiercer attacks upon the very truths and principles which had formerly seemed impregnable." These volumes try to offer a solution of many such problems from a scientific and philosophical aspect; they will be examined from an ecclesiastical and theological point of view in the volumes to follow, entitled *Progressive Redemption*. The writer is evidently familiar with the Theosophical teachings and offers reincarnation as one of the main keys to the comprehension of the subjects which he handles. The following, coming from a reverend gentleman, is worth noting: "This is a terrible indictment to bring against the Church—a Church of such splendid traditions!...But may we not, as members of the Church, be living in a state of delusion as regards Church 'traditions,' 'accomplishment' and 'history'? Remove the veil of historical ignorance, of that time-woven forgetfulness of the true facts of its history, and what is discovered? A story of shame and reproach; of aggrandisement and Mammon-worship; of bigotry and cruelty, of persecution and inhumanity, of pride and pomp." This book seems to be replete with Theosophical doctrines and will prove very useful and original reading for those Christians who have not come across Theosophy, or have, without trying to understand, put it aside.

It is one of the many signs of awakening to be met with in the West where, as our author puts it, "The Wisdom-Religion of Jesus, the Christ" in its purity and grandeur is taking the place of dogmatic, blind, unreasoning faith and of sceptical and narrowing materialism. Every brick goes to build up a wall and as one of such we welcome this book and recommend it to our readers.

B. P. W.

ON COSMIC ULTIMATES.

Scientific Idealism, by William Kingsland, Rebman Ltd., 129, Shaftesbury Avenue, London, W. C. Price 7/6.

We have here a very excellent Theosophical book, with an evasion of all recognition of the source whence the ideas are drawn. When Theosophy becomes fashionable, how those who refuse to walk with her in the days of scorn will crowd to claim her as theirs when she walks in sunshine amid applause! Mr. Kingsland starts with the fundamental truth that "the Self within . . . is one with the infinite Self." "The conscious realisation of that oneness . . . is Religion, in its fullest, widest, deepest sense . . . It is the finding of Truth, the realisation of Eternal Life." From this the author proceeds to a study of "Matter and Substance," matter being regarded as an evolved product of Ether, itself an emanation through a descending series of planes of a primordial Root Substance. After a discourse on "the great and the small," the author deals with "Force, Motion, Energy," discussing the electronic theory of matter, and then proceeds to the "Inter-relation of Planes," showing that "the physical plane cannot explain itself." It is a clock which "is continually running down, and must be wound up by agencies acting in or from a higher plane." The vortexing theory is accepted, temporarily, as the best available one, and it is then applied to the explanation of the objective world, and the conclusion is reached that primordial substance is the substratum of consciousness as well as of motion; it is "an active, living, moving, conscious Principle."

It is interesting to notice that Mr. Kingsland adopts Bhagavān Dās's conception of the cosmic process: the identification of the Self with outer forms by the affirmation "I am this," and the "negation of the previous affirmation."

The book is an admirable piece of work, and may be commended to all thoughtful persons.

A. B.

AN EXCELLENT MANUAL.

A Primer of Theosophy, issued by the American Section of the Theosophical Society. Rajput Press, Chicago. Price 15 cents.

This Primer of Theosophy issued by the American Section of the Theosophical Society is a compilation from the best books contributed by those foremost in the Theosophical movement, the extracts being selected, arranged and added to by Dr. Weller Van Hook and Mr. C. Jinarajadāsa. Although small in size, the book is large in

contents; so abundantly so, in fact, as to enable its readers to gain a very comprehensive knowledge of the philosophy with which it deals. Beginning with the Objects of the Society, it continues with the place of Theosophy in the world, its relation to all religions, Masonry and the arts and sciences, how it is taught, how pupils are chosen, and how they may acquire clairvoyance and amass knowledge beneficial to their own character and the welfare of others with whom they come in contact, either in waking or dream consciousness. The seven planes of nature and their inhabitants are described, as also methods of obtaining glimpses of them and phenomena relating to them. It describes also the various forms of man's inner bodies, and the subtle states of matter of which they are composed, and explains how these subserve the evolution of the Inner Self, which proceeds on its course by the necessary means of reincarnation under the constant laws of karma.

The book recounts the history of the Society, and is illustrated with an excellent picture of the Headquarters at Adyar, as well as with portraits of the Founders, the President, Mr. Leadbeater and Mr. Jinarajadāsa. It contains a list of the Sections in various parts of the world, the Lodges in the American Section, with their geographical locations indicated on a map of the United States, also a list of all Theosophical periodicals in the various languages; and rules on how to form a Lodge and join a Branch. A valuable aid is given by Mr. Leadbeater in his classified list of books suited to the different tastes and inclinations of students. Such a valuable fund of information on Theosophy is worthy of better print than is given to it in this little book, but its present form is probably necessitated by the resolve to issue this immense mass of information at such a remarkably low price.

G. G.

THE ORPHEUS SERIES No. I.

The Hero in Man, by A. E. D. N. Dunlop, Warwick Drive, Hale, Cheshire, and Clifford Bax, Ivy Bank, Hampstead, London. Price 6d.

The writer of this prose-poem, thinly veiled under the initials A. E., is one of those who show out in a commercial age the magic of the age of poesy, a true artist in words, a priest of the Beautiful. A brother artist, Clifford Bax, writes a "prelude" to the music, full of generous recognition of the older, but perhaps not greater, writer. A. E. figures side by side the head of Christ and the head of an outcast, and sees round each a radiant aureole, and from this beginning he weaves a web of exquisite thoughts on those called the fallen, who "laid aside their thrones of ancient power, their spirit extasy and beauty" in order to redeem. "Perhaps those who sank lowest did so to raise a greater burden." No reader of the *Theosophist* should fail to secure a copy of this booklet.

A. B.

BUDDHIST REPLY TO CHRISTIANITY.

The Credentials of Christianity, with an Introduction by D. B. Jayatilaka, B.A. The Young Men's Buddhist Association, Colombo. Price 75 cents.

This brochure is issued as an answer to *Gautama or Jesus*, which was hurled in the face of the Buddhists of Ceylon by the militant missionary. It is a useful compilation worthily undertaken and well accomplished, and we are glad to note that our young Buddhist friends have shown the thoughtfulness of answering wrath with love, and intolerance with patient and studious exposition. What the West will not tolerate from dogmatic and narrow-minded religious exponents has sometimes been offered in the East as high class theology and philosophy by the unscrupulous missionary to the ignorant mass. It is highly praiseworthy that the Young Men's Buddhist Association should have taken up the work of disillusioning the mind of the populace as to the 'learning' of the missionary and all his pompous talk. It seems to us that this first attempt shows a certain lack of detailed knowledge of the Christian theological problems, but that will not be neglected, we hope, by our young friends of Ceylon in future work.

B. P. W.

PAULINE THEOSOPHY.

The Gospel of Rightness, by C. E. Woods. Williams and Norgate, 14, Henrietta Street, London.

Theosophists may read this book with advantage; it is written by a late member of the Theosophical Society, who has profited by her membership, and it throws a useful light on the Pauline writings. The "Pauline message" is that the follower of Christ shall realise Christhood, a state in which the eternal opposites are balanced. Miss Wood examines these opposites macrocosmically and microcosmically. "The world-principle, the Old Adam, persists in the perfect state, in balance, its incidental evils transmuted, its essential elements preserved as integral parts of the Divine Order." The Superman is to lose nothing that is of value, but is to blend all discords into harmony. One cannot but regret that, in a book which owes to Theosophy everything of value which it contains, the author should avoid the name, in a feeble attempt to conciliate prejudice.

A. B.

'LE FANTÔME' DES VIVANTS.

Le Fantôme des Vivants, by H. Durville. Librairie du Magnétisme, Paris.

[Anatomie et physiologie de l'âme. Recherches Expérimentales sur le Dédoublément des Corps de l'Homme.]

This is a useful piece of work, specially for those who find themselves midway between materialistic and spiritualistic (in the wider sense) convictions. The scope of the work is decidedly limited, a fact to which it owes its usefulness. The author sets out to prove experimentally that man is body plus a something which he calls the double and which may be also called soul, spirit or anything one likes. He admits the theoretical possibility of the existence of a further subdivision of this extra-corporeal something, but as his task is to prove his thesis experimentally he stops short where his power to experiment stops short. So

he deals exclusively with 'phantoms.' In the first part of his book he devotes himself to the theory, history and philosophy of his subject, quoting largely (and with greater correctness than is quite usual) from Theosophical authorities, as well as from spiritualists and psychic researchers. The further two hundred pages are devoted to the experiments. They are on the whole carefully described. Some of the photographs given are not quite convincing, but in their totality the cases cited and descriptions given form strong testimony. Some of the experiments are not quite to our liking, as those cited on pages 264 *et seq.* ("M. André commands Nénette to send out her double and to strike a vigorous blow on the head of Martha's double," etc.). On the whole it might be objected that the scope of the work is too elementary and that psychic research has already passed the stage of which this work is an example, but such a view is arguable both ways, as the majority of educated people are still unbelievers in (because ignorant of) psychic manifestations. Therefore the book—in not going too far at once and taking only one step in advance as it were—is eminently suited for those who with an open mind take up the question of the provable existence of the soul. The book is written in very simple language and eminently readable, happily rejecting such cumbersome terminologies as those of Myers and Dr. Baraduc. On the other hand it is not free of typographical errors such as 'L'abbé Hue' and 'Angoéidé.' We think that it might best be described as a very practical half popular, half scientific introduction to the study of man's finer forces and bodies. The author promises to continue his studies and experiments and to incorporate their results in the next edition of his work.

J. v. M.

SEARCH OF SELF IN THE WORLD.

The Heart of Democracy, by Robert Gardner. The New Age Press, 140, Fleet Street, London.

Mr. Gardner seeks to find 'the Self, "the Sun of Identity," not "aloof from the world in silence and meditation; not only as the philosophers have vaguely defined it; but here in the Heart of Democracy, amid 'the measureless grossness and the slag,' amid the common scenes of life and labor." He begins on a London wharf, goes on to a London Church, seeks the real Christ to find Him in the Heart of Democracy, the Christ in whom the "common man can realise the Godhead of Himself." The book is worth reading, for it is one of the signs of the Coming Age.

A. B.

PAMPHLETS.

Badrudin Tyabjee, Romesh Chunder Dutt, W. C. Bonnerjee and A. M. Bose are four short sketches issued by Messrs. G. A. Natesan & Co., at annas four each.

TRANSLATIONS.

We have received a Tamil translation of Mrs. Besant's excellent little *In Defence of Hindūism*, issued by our Madura friends. Also, her *Outer Court, Laws of the Higher Life* and *Pedigree of Man* have been translated into Spanish by Mr. José Granés.

OUR CONTEMPORARIES.

JOURNAL OF THE NORTH-CHINA BRANCH OF THE ROYAL ASIATIC
SOCIETY (Vol. XI, 1909).

Mr. V. Alexiëff of the St. Petersburg University, who accompanied M. Chavannes of the French Academy on his mission of exploring historic and archaeological China, writes a very interesting article on the subject. China "has no real remains previous to the Han dynasty." One of the reasons of this strange scarcity in antiquarian remains at the two ancient capitals of China is the peculiar character of the country; the hard loess formations, which cover nearly the whole surface of historic China, do not favor the preservation of monuments; moreover, nobody in China takes care of them. This is perhaps the reason why in rocky parts only, such as Shantung, we may find some antiquities of a comparatively ancient date of the first Han dynasty. There is no reference in Chinese works to the antiquities at Ho-nan-fu, the ancient Eastern capital of China, formerly called Lo-yang. From this place the mission proceeded to the South, where the point of interest was some Buddhist sculpture at the Dragon Gate of Honan. On the way it visited the grave of Kwanti—a big place with some huge temples. At Lang-men (Dragon Gate) there are grottos in which are some seated Buddhist figures which sometimes betray the influence of Indian art. "The real gem of artistic work is to be found a little farther on in two or more grottos which are of an old date. Inside each of them is sitting a buddhisatva, represented as a beautiful female figure with graceful form." "These are very admirable pieces of art and give a fine conception of the human body perfectly proportioned, postured and set to the movement of life. . . . Together with some very interesting bas-reliefs, which represent religious ceremonies at the early epoch of the real triumph of Chinese Buddhism, these figures illustrate to us most brilliantly the period of Chinese art of the 5th and 6th centuries of our era." The rocky country round the Central Sacred Peak has very few remains of antiquity. Here are a peculiar set of mythological images of the Han epoch which are of prime importance for the student of Chinese art and ancient folk-lore. Then the writer proceeds to speak of some "modern antiquities" which also possess some interest. The article is worth a perusal.

Other Contents: "The Principles of Chinese Law and Equity," by E. H. Parker; "The Ascent of Mt. Morrison"; "The Collection of Birds in the Shanghai Museum"; "Notes and Queries."

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OUR CONTEMPORARIES.

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apostles of practical Christianity in modern England. They believe that we are living in a transition stage; that the old creeds have lost their hold; that the new awakening word of Christ has yet to be spoken. Their message is: "Be more sober, be cleaner. Live purer lives. Give your votes thoughtfully. Make your city healthier and more seemly."

Mrs. Barnett was appointed a manager of the barrack pauper schools at Forest Gate in 1875—a post which she filled till 1897. In 1884 she founded the London Pupil Teachers' Association and was its President till 1891. From 1876 to 1898 she was the Honorary Secretary of the Metropolitan Association for Befriending Young Servants. She is Vice-President of the National Association for the welfare of the feeble-minded.

Space forbids our extracting at length from this admirable sketch further accounts of the various activities of Mrs. Barnett.

Other Contents: "Progress of the World"; "The Empire Editors on the Homeland (II)"; "Current History in Caricature"; "Leading Articles in the Review"; "Books of the Month," etc.

THE INDIAN REVIEW—(August)¹.

Saint Nihal Singh writes on "Organised Charity; in the West and in India." He suggests a better adjustment of affairs with a view of eliminating the undesirable and adopting the useful methods for the betterment of India, which is burdened with such a crowd of unrestrained beggars. Instead of attempting to appease the conscience by providing and supporting temples and cheap eating-houses the rich are recommended to pay proper wages to the labor by which they make their money. Then there would be no necessity for charity for the underpaid and the unemployed, which undermines their sense of self-respect. In introducing Western Industrialism the principal evil to be avoided is the power wielded by the capitalist, compelling laborers to work for starvation-wages, with its deplorable effects of poverty and crime. The indiscriminate alms-giving has provoked the ugly saying: "Hindūstān is a land of charity and a country of beggars." While all liberality is praiseworthy, a regular organised Society would do much towards uplifting India and placing her on a level with advanced nations in this respect. India is unfortunately neglecting the very important item of educating the defective, diseased and evil-inclined children. The "Juvenile Court" which has done so much towards rearing useful citizens by providing the proper environment should be introduced in India. She has the proper attitude for these necessary reforms, the attitude which precedes their adoption.

Other Contents: "The Educational System of Japan"; "Indian Currency"; "The National Idea in the East"; "Progress in Education"; "Current Events," etc.

THE OCCULT REVIEW—(September)².

"Survivals of Old Magical Customs in Great Britain" by C. Worster-Drought and L. F. Norman is an interesting article describing how belief in charms and magic of all sorts exists in rural Britain. The most

¹ G. A. Natesan & Co., Esplanade, Madras.

² William Rider and Son, Ltd., 164, Aldersgate Street, London, E. C.

prevalent is the belief in the power of words written or spoken, one noted example being that which prevents the utterance of the true names of the gods among the Egyptians, Muhammadans and Jews, who believe it would enable the speaker to perform miracles such as the raising of the dead and committing murder at a distance. The word-formulae used for incantations have recently caused the imprisonment of two "magicians" in Ireland, where the belief in the "evil eye" is also a common one. Contagious magic is practiced with objects that have been associated or related, causing them to affect one another ever after, even when separated, so that whatever happens to one part, causes the other to be similarly affected; thus by acting on one part the whole may be affected. This explains why a magician desiring to influence an individual, endeavors to obtain something connected with him such as hair, nail-parings or a drop of blood. In Germany the idea prevails that if some earth on which a man has walked, be baked, the man will wither and die during the process of baking. Articles of wearing apparel also form objects for the practice of witchcraft on the wearer. Any article of clothing, if placed on a corpse, will cause its owner to languish as it decays in the grave. Articles of departed saints retain the power of their owners. Talismans for luck and amulets for prevention of disease probably gave rise to the wearing of jewelry. Precious stones have their power to prevent disease, as have the healing wells of Great Britain. Another interesting type of magic is the constructing of images to represent a person on whom evil is designed. The clay corpse is an image in which are stuck many thorns. It is then put in a running stream and as its particles fall away so will the body of the victim decay, whose suffering is in proportion to the number of pins and thorns. But if the image is discovered by a passer-by it breaks the "spell."

Other Contents: "Notes of the Month"; "Some Personal Experiences of a Clairaudient"; "Shadows about the Throne"; "Correspondence".

B. P. W.

ACADEMICAL MAGAZINES.

Journal of the Royal Asiatic Society of Great Britain and Ireland, July, 1909.

The number opens with a paper, by Mr. A. Berriedale Keith, on "Pythagoras and the Doctrine of Transmigration", the main thesis of which we will deal with in a special article, next month.

We are of opinion that not less than three centuries must have elapsed between the older Upanishats and the rise of Buddhism and that the few names which the latter (the Nikāyas) has in common with the former are useless for chronology, because of their partly belonging to different persons, partly being unhistorical (fabulous) in their Buddhist occurrence. A few more particulars in which it is difficult to agree with Mr. Keith, are the following. The Pythagorean view given by Plato in the *Phædo* that, though the body is the tomb of the soul, "we must not seek to escape by self-murder, for we are the chattels of God, who is our herdsman, and without His command we have no right to make our escape," is indeed foreign to the Upanishats.

But if we take into account that according to Mr. Keith's own words any foreign idea had to be "largely re-modelled in the process of adaptation to Greek ideas," we may perhaps yet find an Indian idea at the bottom of this teaching—the comparison of the souls to 'cattle' (pashu) and of God to the 'Lord of cattle' (Pashupati) which is evidently much older than the system founded upon it (pāsupata-darshana) and is thoroughly Indian. Again, it is not right to say that the doctrine of reincarnation in the Upanishats is unethical, if compared with the Pythagorean one. For from the beginning it is inseparably connected with the doctrine of karma, which was at first kept secret for the very reason of its being a protest against the pseudo-morality of the ruling priestly religion. Further, it is a curious blunder of Mr. Keith's to assert "that it would be quite impossible to establish Ahimsā doctrine as existing in India at the time of Pythagoras." Did Jainism ever exist without the command of Ahimsā? However, we perfectly agree with Mr. Keith in that there is no need of assuming any Indian influence in Pythagoras' mathematical doctrines; in his doctrine of the five elements; in his theory of numbers; and in his tabus (such as the warning against eating beans). As to the last item, Mr. Keith has not done justice to Leopold von Schroeder by almost completely ignoring that the latter has meanwhile (in the *Vienna Journal* vol. XV) himself corrected his view.

"Gleanings from the *Bhaktā-Māla*," by George A. Grierson, is the first of a series of papers intended to give an account of the *Bhaktā-Māla* of Nābhādāsa with its commentary by Priya-dāsa, both of which were composed early in the seventeenth century. The *Bhaktā-Māla*, written in old Western Hindī, gives in a little over two hundred verses of a sūtra-like character an account of the gods and heroes of past ages (verses 1-27) and of the modern Vaiṣṇava saints. There are several sub-commentaries to Priya-dāsa's commentary, four of which have been used by Dr. Grierson. The present paper deals with Priya-dāsa's preface and the first four verses, further with the Avatāra system of the Bhāgavatas (verse 5), which comprises twenty-four 'charming mystic forms' which are co-existent and co-eternal but, of course, not co-equal. It is obvious, I should think, that this is a late adaptation to the Jaina doctrine of the twenty-four Tīrthaṅkuras, the first of which is also identical in name with one (the seventeenth) of the Bhāgavata 'descents'. For the old Brāhmanical system, as is well-known, teaches but ten Avatāras. According to the modern Bhāgavata doctrine there are four principal classes of Avatāras, called respectively Vyūha, Vibhu, (Vibhava), Antaryāmin, and Archā Avatāras. The four Vyūhas (Vāsudeva, Saṅkar-ṣhaṇa, Pradyumna, and Aniruddha) are successive emanations forming, so to speak, the link between God and the world. Only from the last of them, in his association with Ahamkāra, proceed the grosser elements with their ordainer and ruler: Brahmā. The second class comprises the twenty-four Avatāras (and others, besides) in which the Supreme Deity takes the form of some created being. It has several sub-divisions such as 'complete descent' (Rāmachandra, Kṛṣṇa, etc.), 'descent in part' (the Fish, Hayagrīva, etc.), 'Fractional Descent' (Kalki, etc.) 'Power Descent' (Buddha, Vyāsa, etc.). Antaryāmi-avatāra is God as guiding the soul of every creature. The fourth class, finally, are all images properly consecrated. There are very interesting notes about the single Avatāras, also on the Bhāgavata system of religious psychology which

teaches that there are, in an ascending scale, five dominant religious attitudes,—resignation, obedience, friendship, tender fondness, and passionate love.

"The Pagan Races of East Sumatra," by M. Moszkowski, M. D. (Berlin), is a report mainly on the Orang Sakai, an aboriginal tribe in a relatively untouched state, which had not been visited by any ethnologist before Dr. M. Their appearance has a striking resemblance to that of the Veddas of Ceylon, and in some individuals a Negrito element was discovered. Their institutions are strictly matriarchal. As to their religion, the writer says: "I lived amongst them for several months, slept in their huts, and took part in their daily life, and besides the well-known *antu* ceremonies adopted from the Malays, I never remarked the slightest religious interest, so I dare say the Sakais of Sumatra have none."

"On the Antiquity of Vedic Culture," by Professor Jacobi of Bonn University, is one of the shortest but perhaps the most important contribution to this number. As is well-known, Professor Jacobi and Mr. Tilak found at the same time, but independently, through astronomical calculations that Vedic culture was already in existence between 3000 and 2000 B. C. As a reply to Mr. Keith who doubts his theory, Professor Jacobi now comes forth with the amazing news that his assertion has meanwhile been evinced beyond doubt by the latest excavations in Asia Minor. At Boghazköi Professor Hugo Winckler has discovered during the summer of 1907 some treaties between a king of the Hittites and a king of Mitani (Northern Mesopotamia) of the time about 1400 B. C., and among the Mitani Gods mentioned in these treaties there are—though, of course, not exactly in the Sanskrit form, yet distinctly recognisable—the Vedic gods Mitra, Varuṇa (as a compound, just as in the Vedas), Indra, and the Nāsatyas or Ashvins. And not only are these five gods mentioned, but they appear also in the above order, which is precisely the one in which we find them grouped in the Rgveda. "It appears, therefore, quite clearly that in the fourteenth century B. C., and earlier the rulers of Northern Mesopotamia worshipped Vedic gods. The tribes who brought the worship of these gods, probably from Eastern Iran, must have adopted this worship in their original home about the sixteenth century. At that time, then, the Vedic civilisation was already in its full perfection." It is true that Professor Eduard Meyer has proposed to look at these gods as Āryan and at the tribe in question as a member of the still undivided Āryan branch of the Indo-Germanic family, so that the Āryan period constructed by comparative philology would herewith for the first time be verified by documentary evidence. But on this hypothesis the Rgveda as it now stands would be considerably later than 1000 B. C.—a proposal which no unprejudiced scholar can possibly accept. Besides, the names of the kings of Mitani are decidedly Iranian, not Indo-Germanic. The only way out, therefore, evidently is to assume that we have here an Iranian tribe who had for some reason adopted Vedic gods, probably because it was formerly (before its emigration to the West) subject to, or in close contact with a Vedic tribe who had reached a higher level of civilisation.

"The Date of Kalidāsa" is once more discussed by Mr. B. C. Mazumdar. While accepting Hoernle's identification of Vikramāditya

and Yashodharman, the writer is of opinion that Kalidāsa preceded Yashodharman and was not the court poet of any Rājā at all.

In a note on "the Root Gup and the Guptas" Mr. F. W. Thomas demurs to the supposition that in the *Raghuvaṃśa* or anywhere else Kalidāsa thought of alluding to the Guptas by means of the words gopṭar, gopya, etc., (in the Mandasor inscription Vishva-varman is goptr, and his overlord is Kumāra-gupṭa), but he also believes that *Ragh.* IV, 20 is meant to ring with the name Ikṣvāku, and that for a reason which has, strangely enough, been overlooked as yet,—because the first half of the Sloka begins with *ikṣu* and the second half with *āku*.

Among the "Notices of Books" there is at least one, Mr. C. O. Blagden's review of Gabriel Ferrand's *Essai de Pponétique Comparée du Malais et des Dialectes Malgaches*, to which we cannot help calling attention because of a strange discovery which is somewhat related in character to the one Professor Jacobi makes use of in his above-mentioned paper. Mr. Blagden writes: "Incidentally another important fact is brought out. It appears that all the Malagasy dialects, resembling in this particular the generality of the western Indonesian languages, contain a sprinkling of words of Sanskrit origin. The legitimate (and, I think, inevitable) conclusion is that the colonisation of Madagascar by Indonesian immigrants occurred after the extension of Indian influence to the western islands of Indonesia. That point, too, had been foreshadowed by Van der Tuuk (in a paper in the *Journal*, 1865, pp. 419-64), but really on somewhat insufficient evidence. It has since been persistently denied; and it is therefore satisfactory to have it at last finally established. Now, the extension of Indian influence to the western islands of Indonesia appears to have taken place somewhere about the commencement of the Christian era. It is obvious, therefore, how important the presence of Sanskrit words in Malagasy really is; not only is it a contribution to the history of Indonesian migrations, but it may, to some extent, become the basis of an approximate chronology of the evolution of this family of languages."

Other Contents: "The Manikiala Inscription" by H. Lüders; "The Coinage of the Sultans of Madura," by Professor E. Hultzsch; "Maximilian Habicht and his Recension of the Thousand and One Nights" by Duncan B. Macdonald; "Miscellaneous Communications" by Hultzsch, Beveridge, Dewhurst, Keith, Ferguson, Tawney, Mazumdar, Fleet, "Notes of the Quarter" (General Meetings; Anniversary Meeting).

DR. F. OTTO SCHRÄDER.

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ASIATIC.

Adyar Bulletin, Adyar, September, 1909. First come the 'Head-quarters' Notes giving the month's news. Next comes 'The Story of Abrinziman' by G. W. Leadbeater, reprinted from *Broad Views*. This interesting article gives a critical review of a book of the same title, which was produced under spirit-dictation. We are glad to see it again and to know it shelved in a place convenient for reference. Georgia Gagarin then gives a pleasant little description of 'A Trip to the Seven Pagodas' recently undertaken by twelve of the Adyar inhabitants. 'Scraps of Knowledge' by Louise C. Appel, is very interesting reading, while Miss Browning continues her bright and lively 'Adyar Sketches'; she now describes the road to Madras. 'Theosophy the World Over' concludes the number.

Theosophy in India, Benares, August, 1909. 'The Monthly Message' opens the number as usual with a wealth of high-pressure epigrams. Next, Mr. F. T. Brooks begins a very bright article on 'The Gospel of Life,' being an introduction to the study of the *Bhagavad Gītā*, in which we find the true saying: "What humanity wants is not more wisdom, but a making public once again, in some form suited to the time, of that which lies already there, unused." A quaint little story is 'The Story of Khalid' by Mazharulla Haidari. Its line of wisdom is unquestionably: "Intention and performance are greater than intention alone, as a sum is greater than any one of the items of which it is a total." Nasarvanji M. Desai continues his 'Notes of Study in the Zoroastrian Yasma,' quoting copiously from the *S. D.* A short quotation from Ruskin gives reflexions on 'The Precipice.' 'The Law of Retardation' is signed D. M. O. and explains the extinction of the Andaman and Nicobar Islanders by a Theosophical hypothesis. 'The Garland of the Lord' or *Mukunda Mālā* is a Vaishnavite poem translated from the Sanskrit by M. R. Narsimhaengar and Jessie Duncan Westbrook. Some verses give a refined and artistic expression to genuine devotion and religious emotion. 'The Ethics of Buddhism' by H. S. Albarus, B. A. is continued. A little paper on 'Toleration' is signed by the familiar and welcome initials I. J. S. The writer has some strong words to say about intolerance in India as practised by the Brahmanas. "All our sufferings may be traced directly or indirectly to this intolerance." An unsigned contribution is entitled 'H. P. B.' It begins thus: "What Empire Day is to the people living under British rule, what the Vaisākhi Festival is to the Buddhist, what the Shaba-i-Vafāt is to the Mohammedan, that the White Lotus Day is to the Theosophist." After these articles comes the News Section. First 'Our Wandering President' is followed on her way, then come the 'Notices to Members' and reports of 'Our Workers.' The number concludes with a detailed review of the current Theosophical magazines in English, and of new books. There are also 'Lodge Reports' and 'Accounts.'

Sons of India, Benares, August, 1909. 'Sowing the Seed' gives the Editor's monthly notes. Our friend N. G. Parāñjpe begins an extremely useful essay on 'Teach the Ignorant' in which we find some tragico-comical considerations about Hindū 'touchability' by the

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'untouchables.' "A Hindū, (some old pensioned Schoolmaster or a literate constable would be available) can teach these boys even without touching them, if necessary, and if he find he is polluted, a bath will easily set him right. However, where for social (?) or other reasons a Hindū teacher is not available, a Muhammedan may be very conveniently employed, as he, though touchable for practical purposes, does not get polluted by the touch of the untouchables!" G. S. A. writes a note on 'A Sons of India Activity,' suggesting the formation of a "Sons of India League for the Abolition of Early Marriage."

The Message of Theosophy, Rangoon, August, 1909. Nasarvanji M. Desai writes on 'Prayers' explaining their rationale. 'Chaita and the Buddha' is the charming story reprinted from the *Theosophic Messenger*. The chief interest in it lies, of course, in the fact that it relates an actual occurrence, revealed in the course of investigations concerned with the clairvoyant looking up of the earlier lives of one of our members. Silakara puts the (rhetorical) question: 'What are the Precepts?' and answers it at the same time very well. Next comes an interesting newspaper cutting on 'Education of the Burman in the Monasteries.' Under 'Correspondence' the first annual report of the Maymyo Lodge is published. 'Notes and News' conclude the contents.

Words of Wisdom, Badnur-Betul, August and September, 1909. These two numbers, printed for free distribution by two members of the Theosophical Society bring as usual in their four pages each a choice of small extracts from Theosophical literature.

Theosofisch Maandblad voor Nederlandsch-Indië, (Dutch), Surabaya, August, 1909. Mrs. Besant's *Rāma Chandra* is continued. It is followed by a second contribution from Mrs. Besant, 'The Search for Happiness,' a London lecture. A correspondence between two cousins consists of two letters. In the first the Christian and orthodox young lady wants to convert her young cousin to a belief of *Revelation*-teachings and to assure her a place in the ranks of the 144000. In the second letter the other young lady, Theosophical and symbolic, seeks to re-convert the first one: battledore and shuttle-cock. A translation is begun of Miss Edger's 'Studies in the *Pedigree of Man*' and Mr. W. G. Leembruggen writes 'Once more on the movement of the Earth round a third Axis' quoting an interesting suggestion by a Dutch geologist (published in a recent report to the Government about some special investigation) putting the question whether Java has perhaps at some time undergone a cold or even glacial period. Mrs. C. Ramondt-Hirschman publishes a bright report of the Budapest Congress, and the first part of an extensive report of the second Congress of F. T. S. in the Dutch East Indies is also given. There is also some minor matter.

De Gulden Keten (Dutch), Djombang, May, 1909. We find articles on 'Bible Stories for Children,' and 'The Moon-lady,' then 'Questions and Answers' (in which a little girl asks how old a child must be to have a soul of his own!), a summary of Mr. Leadbeater's 'Nature Spirits' and two fragments on 'Holy Night' and 'If Jesus Returned.'

EUROPEAN.

The Vahan, London, August, 1909. The number opens with a detailed report of the business meeting of the Sectional Convention in July last. The remainder of the number is filled with notes, news and official notices.

The Lotus Journal, London, August, 1909. The opening article is the 'White Lotus Day Address' for 1909 by Mrs. Besant. It contains most interesting sayings, but the Editors state that the manuscript was not corrected by the author. Nevertheless we quote the following: "Some of you think, but you think mistakenly, that you would recognise, say, a Master, or even a Christ if He appeared. Are you so sure?... Teachers... would not be welcomed. A Master who came amongst you now would not for the most part be very much liked by you; His ways, His views, His thoughts would be so different, He would raise suspicion and dislike." A story is begun 'The Mission of a Midsummer Rose,' by Christiana Duckworth. Then come 'The Round Table' directions and news for the month. 'Growth' by Elisabeth Severs, is concluded. There is also 'Our Younger Brothers' Page' giving a cow-story.

Revue Théosophique Française (French), Paris, July, 1909. First comes an article from Mrs. Besant 'The Theosophic Life' and then a translation of the first of our own new 'In the Twilight' series. It will prove difficult to the translator to render the various appellations without exactly knowing why and how they were chosen; and also whether the names are masculine or feminine. D. A. C(ourmes) writes his annual notes on the 'Idealistic aspects of the great *Salons d'Art* of 1909, at Paris.' The same writer contributes also his monthly notes on the movement in France and in foreign countries. There are also some book reviews and the regular supplements giving instalments of the *Secret Doctrine* and the *Bhagavad Gītā* in French translation.

La Revue Théosophique Belge (French), Brussels, August, 1909. The 'Adept Letters' are continued and a short summary of the 'Occult Chemistry' researches is given. An extract from one of Dr. Pascal's books is published under the title of 'Man's Action in the World.' Mrs. Besant's 'New Doors opening in Religion, Science and Art' is concluded. There are further a note on 'Theosophy and Prisoners' and News items.

Théosophie (French), Antwerp, July, 1909. Friend W. H. M. Kohlen writes on 'Head and Heart' and F. J. van Halle on 'The Essence of Religions'—both short articles.

Theosophia (Dutch), Amsterdam, August, 1909. Colonel Olcott's *Old Diary Leaves* are continued; Mrs. Besant's lecture on 'The Deadlock in Social Conditions' is translated, and Mr. W. G. Leembruggen concludes his paper on 'Ancient Wisdom corroborated by Recent Science.' Other continuations are Mrs. Besant's *Introduction to Yoga* and H. G. Van der Waals' translation of the *Hitopadesha*. From Mr. Leadbeater two recent articles are published, those on 'Asceticism' and on 'What is the Theosophical Society?' C. relates a symbolic 'Vision' and from Lafcadio Hearn we find a fragment called 'A Dewdrop.'

Neue Lotusblüten, (German), Leipzig, July and August, 1909. The first article is on 'The origin of the Secret Doctrine and its diffusion amongst the Jews.' It is very vague, and we are surprised to hear that the Old Testament begins in Hebrew with the words "Bereshit bara Elohim ath aschana'im onath Aares". The article is unsigned. The next contribution is the conclusion of 'Resurrection' (anonymous), of the same diluted ethical nature as the first. The unsigned 'Hermetic Stories for Children' are amusing, witty and picturesquely malicious. They are of the same nature as the 'Correspondence' in which Dr. Hartmann's peculiar talent shows itself most clearly. We take him always most seriously when he is jesting and least so when he is speaking in earnest! 'Masonic Symbols' is an article signed Br. O. G. Here follow two quotations, from the answers to questions. The first runs: "Be convinced that to know whether Tsongkapa is or is not a reincarnation of the Buddha or of anyone else, is just as important for the salvation of your soul as to know whether the Chinese Emperor wears a red or a yellow nightcap." The second is: "You say that certain happenings in X. show Theosophy in such a bad light that many feel disinclined to take up the subject. You may say equally well that certain happenings in the home of a musical director show music in such a bad light that many feel disinclined to take up music."

Sophia (Spanish), Madrid, July, 1909. First comes Mrs. Besant's 'The Future of the Theosophical Society,' then Manuel A. Buela contributes some reflexions on 'Despondency or Weakness of Soul.' Carolina Coronado continues her very interesting study on 'Sappho and Saint Theresa of Jesus.' A note on 'The possibility of Influencing Storms by the Human Will' is reprinted from a contemporary paper. Indefatigable Don José Granés begins an article on 'Non-being, Existence and Being.' Notes, news and reviews fill some ten pages.

Teosofisk Tidskrift (Swedish and Norwegian), Stockholm, July and August, 1909. 'The Apocalypse and Theosophy' is an article in which Richard Eriksen gives an exposition of Dr. Steiner's explanations of the Apocalypse. 'The Occult Art of Teaching and Talking' by Thomas E. Sieve is continued. 'The Guardians of Humanity' by Mrs. Besant is translated. 'Futilities' is translated from the *Theosophical Review*, signed J. E. L. There are also some notes and other small contributions.

Bollettino della Sezione Italiana (Italian), Genoa, July, 1909. 'The Congress of Budapest' is reported in detail by Professor O. Penzig. Mr. Leadbeater's 'Asceticism' is translated as also 'A Note on Brotherhood' by Hermanos. Don Sforza Ruspoli gives a splendid translation in verse of Sir Edwin Arnold's rendering of the first chapter of the *Dhammapadam*. A useful department is initiated under the title of 'Notes of Study.' Readers are invited to send in any casual notes of interest on any matter which they happen to encounter in their studies. The rest of the number is devoted to minor matters, amongst which we find Mlle. Blech's 'International Unity League' and 'Book Reviews' treated at considerable length.

Ultra (Italian), Rome, August, 1909. The first article is on 'The Unity of Matter in Science and in Spiritualism' by Benedetto Bonacelli; it is to be continued. A translation is begun of The Dreamer's *On the*

Threshold. Augusto Agabitty's 'Chaldean Occultism' is continued, after which Luigi Merlini contributes an essay on 'The Second Part of Dante's *Purgatorio* and the Teachings of Theosophy.' Filopanti has a small article on 'The Little Pleasures of Life'. Other articles are 'Cross-correspondences' by H. A. Dallas (translated from the English); 'Mediumistic Phenomena,' by Ventura Rizzo; 'Points of View' by C. S., and the usual extensive review of things and books spiritual and Theosophical.

Tietäjä (Finnish), Helsingfors, July-August, 1909. We find in the number the following articles: 'From the Editor'; 'H. P. B. and the Masters of the Wisdom,' Annie Besant; 'Lost Souls,' C. W. Leadbeater; 'The Old Fisherman,' Chwangtze; 'What Theosophy Teaches,' Aate; 'A New System of Nutrition,' Zaradusht Hânish; 'The Budapest Congress,' Dr. E. Selander; 'The Vaccination System,' Uriel; 'The Religion of the Ancient Finns,' 'News,' 'Notes,' 'Reviews.'

AMERICAN.

The Theosophic Messenger, Chicago, July, 1909. 'The Aum V.' (W. V-H) opens the number and next comes a profusely illustrated second instalment of Claude Bragdon's 'Theosophy and Architecture.' This is a valuable article. From Mr. Leadbeater we find three contributions; first, reprints of 'A Vision and the Facts behind it' and 'Animal Obsession,' secondly 'Answers to Questions.' 'The Effect of Ideals on Conduct' is a reprint of a report of an Adyar Lecture by Mrs. Besant. 'An Oriental Touch' is a short parable published over the initials E. M. 'A Japanese Legend,' adapted by M. L. A. is the story so well-known to Dutchmen as Multatuli's 'Verhaal van den Steenhouwer.' Mary Adams contributes some notes on 'The Desatir.' In 'Experiences of the Wider Consciousness' W. relates some interesting cases. 'Darkness and Light' by W. H. Kirby is a companion story to that of Helen Keller. Other small contributions are 'The Tau'; 'Side-lights on Psychic Investigation,' Henry Hotchner; 'For the Naming of a Child' (an old poem by Mrs. Besant); 'Brief Membership' by W. V-H., containing, as usually in the case of these initials, some breezy remarks; 'Types of Mysticism' (only a few paragraphs trying to define the Indian, Greek, Christian and Ritualistic types), 'The Chinese Ideal,' 'Nature's Students' and 'Mrs. Besant and Bernard Shaw.' There is also an obituary notice of Dr. Pascal, translated from the *Bulletin Théosophique*, but it is wrongly attributed to A(nnie) B(esant), Miss A(imée) B(lech) being the author. Lastly there is a poem by Harriet T. Felix. There are seven verses of five lines each, the first in each case being 'Om, Om, Om' and the last 'Om Mani Padme Hum.' Book Reviews, Notes, the 'Children's Department' and many News items complete the number. In the latter department a systematic use of headlines might be useful, for to what place, for instance, refers the second item of the first column of page 477?

The American Theosophist, Albany, N. Y., July, 1909. The contents are 'The Value of Theosophy to the World' by T. H. Talbot; 'What is Faith' by Intra Muros; 'The Evolution of Virtues, III. Purity' by the Editor; 'Psychic Manifestations in Daily Affairs,' unsigned, 'Among the Magazines'; 'Questions and Answers'; 'From the Field'; 'Esoteric Christianity' and a number of other smaller items.

Revista Teosófica (Spanish), Havana, June, 1909. Contents: 'Dr. Th. Pascal' (from the French *Bulletin* by A. B.); 'The Law of Cause and Effect' by A. F. Gerling; 'About Dreams' (an answer to a question from the *Adyar Bulletin* by A. B.); 'God-conscience'; 'Animal Obsession' by C. W. Leadbeater.

La Verdad (Spanish), Buenos Aires, May, 1909. 'Apollonius of Tyana' by Maurice Fredal; 'Commentaries on the *Pedigree of Man*' by M. Roso de Luna; a reprint of a newspaper article on a communication from Catherine II. to Mr. Stead concerning the Crisis in the Balkans. The translator writes, curiously, everywhere Catalina II instead of Catherine II and speaks of "Catalina la Grande, emperatriz de todas las Rusias." Jean d'Orsay, the well-known Parisian journalist is the original perpetrator of this... article. Frank D. Hines writes on 'Cataclysms in South America' furnishing enough predictions to destroy several continents. Frank D. Hines is "President of the Occidental Temple of Metaphysics, Philosophy [and] Psychic Research" at Denver and Director of "The Mystic and Occult Review." We have thus just cause to feel nervous about these predictions. 'How we live at Adyar,' by B. P. W. is translated from the *Adyar Bulletin*. The 'Review of Reviews' is very extensive as usual.

Luz Astral (Spanish), Casablanca, Chili, numbers for June. These contain the usual variety of well chosen extracts and translations from Theosophical writers.

Dharma (Portuguese), Rio Grande do Sul, May-June, 1909. The two numbers contain a useful collection of short articles and extracts on Theosophy in one of which we find a certain Leadbeater quoted: who can that be? Considerable space is devoted to expressions of homage, fraternal love and respect for the late José Sebastião de Oliveira Horta.

Virya (Spanish), San José, July, 1909. From Mrs. Besant we find 'Two Words on Science and Art,' an extract from one of her London Queen's Hall Lectures. Maria L. de Gerling contributes a 'Short Sketch of the Human Constitution,' and P. Diaz Falp a 'Discourse' pronounced by him in a Masonic Lodge in Montevideo. M. Roso de Luna writes on 'Love, Will and Karma'. Then there is a note on 'Life, Force and Matter,' the beginning of an article by Tomás Povedano on 'The Soul of Symbolism' and notes and news. Finally, there is the beginning of what promises to be a long and interesting novel, called 'Yonta', a (Red) Indian legend.

AUSTRALIAN.

Theosophy in Australasia, Sydney, August, 1909. General departments are 'The Outlook'; 'Questions and Answers'; 'What our Branches are doing'; 'The Magazines'; 'Reviews,' and 'At Home and Abroad.' They monopolise together the better half of the number. 'Theosophy and World Leaders' and 'Asceticism' from C. W. Leadbeater are reprinted. 'New Lights on Old Words' is a brief sermon on the text "Thy will be done." 'Early Christianity,' part I, by Gertrude Stanway-Tapp promises to be a very useful article. 'The Fiction Plane' by A. Colquhoun is entirely to our liking and contains, by the way, some

very amusing phrases. We should like to see more articles like this one in our Magazines from time to time, taking us away from the more out-and-dried manner of exposition and having a thought of their own to communicate.

Theosophy in New Zealand, Auckland, July, 1909. First comes 'From Far and Near' and then a reprint of Mr. Leadbeater's 'What is the Theosophical Society?' 'The Stranger's Page' deals thereupon with 'Archdeacon Wilberforce on Reincarnation,' but the Archdeacon's diatribes certainly don't deserve the space devoted to them. W. Melville-Newton's 'Truth, in Practical Life' (which is a Pragmatist exposition) is concluded; a thought-compelling little article. Gamma continues his or her 'Studies in Astrology' and we find some notes on Materialisation derived from Mr. Stead. 'Theosophists and Church going,' by W.V.H. is reprinted from the *Messenger*. Then come 'The Round Table' news; the 'For the Children' department, consisting of many letters by Chitra; Book Reviews, 'Activities' and the 'Lecture Record.'

AFRICAN.

The South African Bulletin, Pretoria, July, 1909. The 'Editorial Notes' open the number and after these follows an extensive report of the first Annual Convention of the South African Theosophical Society. H. J. S. Bell writes his eighth essay in the series of 'Theosophical Science for Beginners'; Clairvoyance is the topic this time. John H. Cordes writes on 'The One Thing Needful,' that being self-subdual. Notes and News deal with the actualities in the South African Movement.

OUR EXCHANGES.

We also acknowledge the receipt of the following journals.

ASIATIC. *Brahmavadin*, May; *Madras Christian College Magazine*, August; *Siddhanta Dipika*, July; *Dawn*, July, August; *Prabuddha Bharata*, August; *Sendamil* (Tamil).

EUROPEAN. *Journal du Magnétisme*, Paris, July; *Light of Reason*, Ilfracombe, August; *Vaccination Inquirer*, London, August; *Modern Medicine*, London, August; *Animal's Friend*, London, August; *Health Record*, London, July; *Light*, London, numbers for August.

AMERICAN. *O Pensamento*, (Portuguese), S. Paulo, July; *Phrenological Journal*, New York, August; *Notes and Queries*, Manchester, N. H., March and April; *Bulletin of the New York Public Library*, New York, June, July; *Truth Seeker*, New York, numbers for July.

AUSTRALIAN. *Progressive Thought*, Sydney, August; *Harbinger of Light*, Melbourne, August.

J. v. M.

THEOSOPHY IN MANY LANDS.

SOUTH AFRICA.

Theosophists and friends have been cheered by the recent visit of Mr. Fricke to the Transvaal.

Here, in Johannesburg, his visit has been particularly welcome in giving fresh impetus to the movement. A great deal of independent work has been done in these parts and a great deal of Theosophical literature has been purchased and distributed during the last few years, although Lodge activities have been somewhat dormant. However, as the result of Mr. Fricke's visit, and the formation of the South African Section, I think that South Africa in the Theosophical world as well as in the political one will forget past troubles and unite in the endeavor to prove the truth of the old Dutch maxim: *Eendracht maakt macht*. None more suitable could have been chosen for the work at hand than Mr. W. B. Fricke who is a regular old South African and has adapted himself to present conditions as a fish takes to water. South Africans, I think I might say, here and elsewhere, look forward with pleasure to the possibility of a visit from Mrs. Besant herself. That she may visit us is my daily wish.

W. B.

FRANCE.

During the usual closing for the holidays there is nothing specially worthy of note. Members of the Theosophical Society may profitably devote this time either to study or propaganda in their various summer resorts; and apropos of this the following suggestion may be acceptable to some of our members. Many Theosophists both at home and abroad spending the summer in travelling or staying at watering places, in the mountains, or by the sea, would like to take this opportunity of knitting still more closely the bond of fraternity with their fellow Theosophists, and it has often happened to such fellow-members to be staying in the same hotel in Switzerland or other places, and to discover with regret the fact too late to make acquaintance. I would therefore suggest the institution of some central European bureau of inquiry where all who wish to come into touch in this way should send dates and addresses of their summer resorts, asking in return the names of those staying in the same places.

Thus new links might be made, and an exchange of mutual help, both social and intellectual, might result. This is a very simple suggestion and it seems one which could easily be realised by some of our members.

A.

CEYLON.

Last month Mr. Tysull-Davis spoke on "Thought-Power" before the members of the Hope Lodge. His lecture was much appreciated. We regret that we shall lose the services of Mr. Davis. Owing to some personal private affairs he is obliged to relinquish his office as

Principal of the Ananda College and return to England. Mr. Davis has been a most useful member of the Hope Lodge, and it will feel his loss.

The ever hospitable home of Mrs. Higgins—the Musæus School—had as guests during the latter part of August our friends from Benares, Mrs. Judson, Miss Judson and Miss Hemus. They were en route to New Zealand and transhipped at Colombo, after a very pleasant break of their journey here.

Recent advices from our dear friend Mr. Stcherbatchoff, at one time a member of the Hope Lodge and now settled at Moscow, state that he is getting on very well there and he is as keenly interested in Theosophy as ever, and he begs to be remembered to his old friends and associates of the Theosophical Society.

The Ancient Wisdom has been taken up for study by the Hope Lodge, and most interesting Sunday afternoons are spent in the study class by the members.

The Musæus School has been closed for the usual holidays. Just before breaking up the Government Examination was held. The Training School for Female Teachers was also closed for the holidays and Mrs. Higgins sent in a batch of students for the Government Examination. We wish her, her assistants and her two schools every success. Mrs. Higgins is just now recruiting her health at Nuwera Eliya, that magnificent sanatorium seven thousand feet above sea-level. She writes that the air is most beautiful and health-giving and most bracing, especially to the jaded nerves of a schoolmistress.

H.

INDIA.

We have the great pleasure to notify that Miss Kate Browning has resolved to give her services to India. She will not return to New Zealand at present, but will make India her home, and will leave herself in the hands of the Indian Section, being ready to brave the Indian climate and the fatigue of much travelling. She thinks of enrolling herself as a Branch Inspector and Lecturer, and will also give the benefit of her educational experience to such schools as need it. She wishes that more educational institutions, both boys' and girls', should be affiliated to the Central Hindū College at Benares, and for this she hopes to work. Our President has approved of her scheme, and Miss Browning will start her work in January next after the Indian Convention at Benares, at which she will be present. We are glad that we should have the assistance of so excellent a worker. Miss Browning is a graduate of Cambridge University and has done very good and useful work in New Zealand as a Sectional Lecturer. She is a very earnest Theosophist, full of sound common-sense and tact, and not devoid of business capacities.

X.

THE THEOSOPHIST.

ON THE WATCH-TOWER.

WE are in Grand Rapids at this moment of writing, on August 10th, 1909. Later advices from Buffalo state that over 2,000 people were turned away from the lecture on the 8th given in the small and uncomfortable hall to which we were condemned by the unfair breach of agreement on the part of the Scottish Rite Masons. It seems that the active agent in the matter is a 'political boss' in the town, and that may explain the indifference to keeping faith; but to make 2,000 of his fellow townsmen angry and indignant with him seems to show a lack of even political insight. We left Buffalo early on the morning of the 9th for Detroit, and had the delight of seeing for a few minutes the tumbling glory of Niagara; hideous buildings are rising around the Falls and spoiling nature's wondrous handiwork, and for the sake of gaining a source of 'power' one of the wonders of the world is being marred. For thousands of years it was safe in the care of 'savages'; only 'civilised' man recklessly spoils the beauties nature has taken ages to build. We ran through the fertile plains of Canada, after crossing the stream from the Falls, only returning to the States at Detroit itself, which we reached at 1-30 p.m. Quite a crowd of members met us on the Canadian side and crossed with us. There was a very good gathering of members at 8-30, and at the close a photograph was taken. The lecture was given in "The Church of our Father," a fine building, and the attendance was very large; as I went on to the platform the whole audience rose, as though we were in India—a sign of courtesy very rare in the West.

* *

Another half-day's travel carried us from Detroit to Grand Rapids, through the rich orchard lands of Michigan, and we arrived there soon after one o'clock. As usual we began with a

member's meeting, and in the evening had a public lecture. Grand Rapids had one pretty peculiarity I had not seen elsewhere; most Amercian towns are very brilliantly lighted, and shops and places of public entertainment have dazzling signs in electric lamps, as though it were a monarch's birthday; but Grand Rapids had rows of lights across its main street, like a festival of lanterns, and the effect was very good.

* * *

On Wednesday, the 11th August, we reached Chicago, and had the pleasure of greeting warmly the worthy General Secretary, Dr. Weller van Hook. I received there pleasant news from England; Mrs. Sharpe wrote me that the Activities Bureau had voted £50 towards placing the *Ancient Wisdom* in 350 public libraries and were ready to help in making up to 100 the number of *Theosophists* given to public libraries. Theosophical books to the value of £20 are being bought to start new Lodges with book-stalls, and the small Queen's Hall is taken for a course of lectures in November. A course of six lectures is being arranged at Bridlington. At the first lecture held by the new Folkestone Lodge there was an attendance of 80—a very creditable first meeting. Captain Matthews has been the moving spirit there, and now that he has to leave for Nigeria, Mr. Hamilton will guide. Headquarters seems to be very busy and to be becoming a centre of life; it is satisfactory that its rent for a year has been covered by letting the Lecture Hall for use by the T. S. Order of Service and the Blavatsky and H. P. B. Lodges.

* * *

We had a very full meeting of members at Chicago on the evening of the 11th, and an E. S. gathering on the morning of the 12th. There was the usual rush of reporters, the *Tribune*, as on my last visit, being peculiarly untruthful; its reporter described me as seated at luncheon before a lobster, claws and all! This was described as seen through the crack of a door. To describe a dish of peas and two baked potatoes in this way seems to argue some imagination, but, as a non-corpse-eater of twenty years' standing, I should prefer not being charged with this particular vice. I saw a ghastly thing on a hotel *menu* to-day—"a live lobster broiled." It seems incredible that any decent person could perform such a

brutal act as to broil a living thing, or that any one can be found to eat it. No wonder people wink at vivisection.

* * *

The public lecture in Chicago drew a large audience, intent from the opening to the closing words. We had to go straight from the hall to the railway station, to start at ten for Duluth, at the head of Lake Superior, and on we went through the night and till noon next day. We are in the lumber country, where great logs of wood are rolled down the banks into the river, and, chained together, closely packed, are drifted by the current to the point of shipping. Duluth has a splendid natural harbor, and from it is shipped the ore which at Pittsburg is changed into steel, and to it is shipped the coal from Pennsylvania; into it pours the grain from the fertile western states, to be loaded into vessels that carry it to a hungry world. From here to Buffalo there is a clear water-way through Lakes Superior, Huron, Erie, till the passage to Lake Ontario is barred by the Falls of Niagara. Lecturers have not found warm welcome at Duluth, which is more interested in lumber and in shipping than in philosophy; nevertheless a body of Theosophists have gathered here, and there are two Lodges, one on each side of the dividing river which separates Superior and Duluth; Mr. Jinarājādāsa has been here lately, and attracted audiences of two hundred people—twice as large as one which gave scant welcome to a well-known Arctic explorer, who remarked afterwards that he had gone nigh to the North Pole but had found nothing so frigid as Duluth. Mr. Jinarājādāsa has become very popular in the States for his lucid and attractive exposition of Theosophical ideas, while his gentle courtesy and quiet reserve win him admiration and respect. However, Duluth, despite its reputation, treated us exceedingly well; the hall, seating 500, was crowded, and the audience was interested and sympathetic, the very reverse of frigid. Doubtless Mr. Jinarājādāsa's work had paved the way for me.

* * *

Dr. James, Dean of the College of Education in the University of Minnesota, met us at Duluth—by the way, our party was increased from Chicago by my faithful friend, Dr. Weeks Burnett—and he kindly shepherded us to Minneapolis, where we found a

pleasant resting place in the lovely home of Dr. Lee, one of the professors of the University. The house is on one of the high banks of the Mississippi, which curves round below, and for a moment I thought of beloved Gangā, only the bank opposite was tree-covered, instead of being faced with ghāts and crowned with temples. Love sometimes sees resemblances which are but faint, and it may have been heart more than eyes that fancied Gangā where Mississippi rolled.

* *

Duluth to Minneapolis gave us a run of 162 miles only, so we arrived at Minneapolis early. We drove to S. Paul, the 'twin-city,' in the evening, and I lectured on "The Power of Thought." On Sunday, August 15th, the members gathered at their Lodge room for a morning talk, and in the evening there was a very large free meeting to listen to "Brotherhood applied to Social Conditions"; some 2,000 gathered to listen with intent interest. On the following day, we had an E. S. meeting and a third lecture, this time on "The Coming Race and the Coming Christ." Again a good audience gathered, and at the end we went to the train to begin a journey of 1128 miles across the prairies and into the Rockies to Butte, "the richest hill in the world." In the train I read in the *Chicago Tribune* with amusement—mingled with some amazement—that in teaching reincarnation I was trying to vivify an old doctrine of savages. Shades of Pythagoras and Plato, of Ovid and Virgil, of Origen and Josephus, of Goethe, Lessing, Fichte, Schelling, Hume, Max Müller, to say nothing of the mighty figures of the Manu, of the Buddha, of the Christ, "with how little wisdom may" a great newspaper "be governed!" There is something fascinating to the imagination in the thin line of rails flung across the prairies, and the wires that span the Rockies and knit together men in distant centres. As the train rushes onwards, it masters distance and unites what nature has disjoined. A cloud-burst had happened, and there was a 'wash-out,' and one of the pair of rails hung disconsolately downwards, unsupported. We went cautiously by, feeling our way, lest our rails should follow suit; but stalwart men were at work, repairing the damage wrought by the rebellious element, with the cool skill of the

American, handling the puzzles offered by Nature with the calm born of knowledge and the deftness born of habit.

* *

Butte was reached some three hours late, and we met with a warm welcome in that copper-smelting city. We were a little late for the Lodge meeting in consequence of our late arrival, but the members waited good-temperedly; in the evening we had a public lecture, and the audience seemed interested. Early next morning we 'boarded' the train again and went on to Helena, the capital of Montana, a city of scattered houses and green trees, nestling in a cup in the mountains. Here came an E. S. meeting, and later a lecture; the intent interest shown by the audience was a marked feature here as elsewhere. The minister of the Unitarian Church, in which the lecture was given, introduced me in friendly fashion. A gathering of members on the following morning—August 20th—was well-attended, members coming from Butte and Grand Falls as well as from Helena itself. In the evening the train claimed us once more and we slept ourselves to Spokane over 381 miles, through scenery hidden by the veil of darkness.

* *

We reached Spokane at 9 A.M. on August 21st, the trains running far behind time just now—we were just an hour and twenty minutes late; while we waited at Helena station the late Chief of the Police, Mr. McCann, and another member, Mr. Jones, told us stories of the earlier days of Helena when criminals and ruffians ruled the place and no man's life or property was safe; the decent citizens then banded themselves together as vigilantes and enforced law and order with a strong hand, until the courts of justice were freed from the control of law-breakers, and the officials no longer "bore the sword in vain." America has grown so rapidly that men still middle-aged can remember the turbulence of the early days of settling on new land. The sun of the 21st rose on very beautiful scenery, mountain, forest, and lake, as the train carried us westwards towards the Pacific, and we did not lament the lateness of the train, as it permitted us to see more of the still unspoiled beauty of Idaho. The Spokane Lodge is a very active one, but works against a hitherto unfriendly press. Let us hope the press may be made less hostile by the present visit; at any

rate I wrote a brief article for a good weekly journal, named *Opportunity*, on "Theosophy, Its Meaning and Value." At 3 P.M. we had a Lodge meeting, and found a strong and active body, fully alive to its duties. There was a large evening gathering to which the subject, "Reincarnation," was evidently a quite new idea; the listeners became interested, and it may be that a few will begin to think and study. We reached the station to leave by the 9-25 P.M. train for Seattle, and were duly inducted into the Pullman car, but with the easy-going indifference characteristic of the western train-service we were told that we should not start till 11-30, only the day-coaches going on; as a matter of fact we did not start till 2-30 A.M., five hours after time, and as we lost nearly two hours more on the way, we did not reach Seattle until 7-15 P.M., so that after twenty-two hours in the train, I had to rush to a hotel, wash, dress, and straight off to the lecture at 8 P.M. ! But the journey was a pleasant one, as the train ran through fine scenery, crossing the Cascade mountains. It was interesting to see the line of rails zigzagging backwards and forwards as we climbed up higher and higher, and to pass through an area over which a great forest-fire had swept; tall and black stretched the trunks here and there, high in air, while others lay prone on earth, where Agni, Archangel of Fire, had laid waste the forest; and over the blackened waste Mother Nature had followed hard on the heels of the fire, and fair flowers had sprung up in her footsteps, and green grass waved, and young fir-trees were rising, for Nature will not long endure aught that is ugly, and kisses into beauty new life that adorns what her forces destroyed. When will man learn from Nature that Beauty is the divine law of manifestation, and that nothing which is not beautiful can or should endure?

* * *

Seattle gave us a large audience, keenly interested in "Theosophy, Its Meaning and Value," on the Sunday evening of our arrival—an arrival brightened by the presence of Mr. C. Jinarajadasa, who is doing such admirable work in the lecture-field. He was to deliver a course of lectures after my departure. On the following day, August 23rd, a Lodge meeting was held in the morning, one for the E. S. in the afternoon, and a lecture at night—an overcrowded day, but one of the Sunday meetings was thrown into

Monday by our non-arrival in time on the Sunday. The evening audience was very large, and was held by the subject, "The Coming Race and the Coming Christ". The work finished, we betook ourselves to the steamer instead of to the train, in order to wind our way past islands and forests to Vancouver, British Columbia. At 8 A.M. on the 24th August we landed within the huge circle of Britain's Empire. God save the King!

* * *

Vancouver had only one day, but it made the best of it. At 11 A.M. there was a Lodge meeting, at which a number of members gathered, among them the welcome face of an Irish friend, Colonel Lauder, who had been delayed on his way Chinawards by tending the broken arm of a comrade, and was to sail on the following day, the 25th. At 3 P.M. a little group of E. S. members gathered, and at 8-30 came the public lecture on "Life Here and Life after Death." There was a very large audience filling the Opera House, and one that listened intently and sympathetically to the Theosophical ideas on this subject of absorbing interest. Vancouver has not had much chance so far of Theosophical teaching except during a visit from Mr. Leadbeater, and so large an audience was rather a surprise and spoke eloquently of the efforts made by Mr. Yarco and his colleagues. We spent the night again on the boat, reaching Seattle soon after 7 A.M. on the following day, and going straight from the steamer to the railway station, to take the train for Tacoma. For the first time since New York we were rained upon, and Tacoma was somewhat shrouded by mist. There was a Lodge meeting at 4 P.M. and a lecture at 8 P.M. on the same subject as on the preceding night. The audience was gathered in a pretty hall holding only about five hundred people; it was comfortably filled, but not crowded, and the listeners were eager and followed each stage of the lecture with unwavering interest. The night found us in the train once more, running southwards to Portland, where we arrived at 7 o'clock the next morning. The Portland Lodge had been inactive, but some of those who were its best members are prepared to step forward for its rebuilding, and Mr. Prime, who joined our little party at Seattle, has agreed to stay here for a short time to help in the re-organisation. With all the new flood of life in the Society, it would be sad to see any old

Branch left stranded on the banks. We had a pleasant afternoon gathering of old members and sympathisers, and at night came the meeting in the Masonic Hall for a lecture on "Reincarnation". It was crowded with a splendid audience of thoughtful people, who caught every point and enjoyed the presentment of the great truth. Then came the train and the journey southwards.

* * *

Through the night of August 26th and the dawning of the 27th we sped southwards, and awoke to find ourselves running through the beautiful ravines of southern Oregon. Through the day we journeyed onwards through ever-changing but ever-beautiful scenery, and evening found us in the lovely Siskiyou Gorge, and presently Mount Shasta glimmered white with everlasting snow beneath the glooming sky. Another night, now through northern California, and as noon approached we reached Port Costa, whither some of the San Francisco friends had come to give us welcome. At Oakland we betook ourselves to the ferry-boat to cross the bay to San Francisco, the queenly city that, three years ago, was rent by earthquake and blasted by fire, and where dynamite was used to save, making a barrier of ruins across the awful torrent of flame which threatened to devour the whole. Marvellous have been the cheerful courage and strength of heart which have rebuilt the city, and though as yet she is not so fair as of yore, and many ruins still bear witness to the terrible days of April 1906, San Francisco has arisen, calm and strong, prosperous once more, and facing the future with front unbowed. Very interesting was it to hear from some of our members details of the great catastrophe, and of their experiences therein; one of our Lodges there lost everything, including its fine library, but is flourishing even more than before. The activity and brightness of the members were good to see in all three Lodges. We had a joint meeting on the evening of the 28th, and many came in from surrounding towns and swelled the happy gathering. On the following morning, the oldest San Francisco Lodge, the Golden Gate, welcomed our party for a brief visit, and we went on to lunch with Mr. and Mrs. Russell in their lovely home; back to the city for the E. S. meetings, and, after a brief rest, out again to the lecture in the large Garrick's Theatre, where an immense and

sympathetic audience had gathered. Mr. Russell very kindly provided us with an automobile during our stay, and the way in which that car tore up hills that one would have thought inaccessible was a thing to remember; on one of our journeys, when we were a little late, it whirled down these declivities in the most astonishing way, like the swoop of a bird, and San Francisco will ever stand in my mind as a city in which automobiling has been carried to a point where difficulties have ceased to exist. In one thing San Francisco was disappointing; it was bitterly cold with piercing wind and, at intervals, chilling fogs; a thick winter dress and heavy coat barely sufficed to keep one warm.

* * *

We left the city soon after 8 A.M. on the 30th August, and crossed the bay to Oakland to visit Sacramento, arriving there about noon. Here we have no Lodge, but Dr. Plumb of San Francisco arranged the lecture and hopes to nurse the young Theosophical plant into strength. We had a meeting in the afternoon of a few already interested, and a class for study will be formed. The lecture, on "Theosophy, Its Meaning and Value," was delivered in the Congregational Church in the evening, to the smallest and most wooden audience that I have addressed since I became a member of the T. S.! Let us hope that there were perhaps one or two who found help in the truths spoken. It was indeed a contrast to that in San Francisco.

* * *

One marvels more and more at the American press. One meets the reporters with courtesy and treats them as gentlemen and gentlewomen, and they go away and twist and distort everything that has been said, and often invent. At one place, asked about India, I said that the cause of the deeper unrest was that there were many very highly educated men there, who rightly and properly wished to have a share in the Government of their own country; this was distorted into the statement that there were "too many over-educated men there. These men have learned all sorts of theories and now they think they should have a share in the Government of their country." At another, pressed for my view of woman suffrage, I said that I was not taking any part in politics, but thought that sex should not enter into the question;

that the uneducated should have votes for local affairs only, and those of both sexes who were highly educated in economics and history should vote in national affairs; this is given as: that women should only vote locally and men nationally! Mrs. Tingley having taken the absurd name of "the Purple Mother" I am baptised willy-nilly as "the White Mother" and telegraphed about to England under that ludicrous appellation. And so on and on, in a stream of repellent vulgarity. And one cannot escape from it.

* * *

Considering Mrs. Tingley's tireless malignity against the Theosophical Society, her endeavors to prevent Colonel Olcott and Mr. Leadbeater from lecturing in San Diego, and her ceaseless vituperation of myself through her lieutenant, I speculate sometimes on her use in the movement. Such abnormal hatred so long continued implies considerable force of character, and force of character is always interesting. She is a fine woman of business with a remarkable capacity for gaining and holding money—a quality rare in the Theosophical ranks—and that seems to be the quality for which she is being used. She owns a splendid property at Point Loma, and has broken into pieces the great organisation which Mr. Judge built up by years of patient toil, and has driven away the strong band which supported him, so that there is nothing to succeed her. I will venture a prophecy: she is being used to make a centre which will pass into the hands of the Society she hates, and will form an important South Californian focus for its world-work. The Rome which slew Christians became a centre of Christian power a few centuries later. It is indeed a far cry from Imperial Rome to Point Loma, but the world-issues are greater, for one had to do with a sub-race and the other has to do with a Root-Race.

* * *

To return to the tour. We left Sacramento on the morning of August 31st, and reached Oakland soon after 11 A.M. A crowded gathering assembled in the Congregational Church to hear the lecture on "Reincarnation," and, as elsewhere, the interest roused by the subject was intense. America seems ripe for this teaching, and it is, above all others, the one that revolutionises man's attitude towards life.

MYSTERIOUS TRIBES.¹

THREE MONTHS IN THE BLUE MOUNTAINS NEAR MADRAS

BY

RĀḌHĀ BĀI. (H. P. B.)

(Continued from p. 16.)

"I have lived amongst these people over forty years" Mrs. Morgan repeatedly said to me; "I have observed them carefully for a long while. There was a time when I too refused to believe in their magical power and called it nonsense. But having once been convinced of its existence, I had to come round and believe in it like many others besides myself."

"I suppose you are aware that people ridicule you for your belief in witchcraft?" I once remarked.

"Oh yes; I know. But the opinion of those who judge quite superficially and from mere hearsay cannot alter my views when based on facts."

"Mr. Betten," I continued, "told me laughingly at table the other day that about two months ago he had an encounter with the Kurumbas, but that he is still alive notwithstanding their threats."

"What did he tell you?" Mrs. Morgan asked excitedly, folding her needle-work and putting aside her spectacles.

"He said that being out hunting he wounded an elephant. The animal escaped and fled into the jungle. It was a splendid specimen and he was not willing to let it go. He therefore ordered his eight Badagas to help him to pursue the wounded animal. While doing this they penetrated so deep into the woods that the Badagas were on the verge of retreating lest they should encounter a Kurumba, had they not at that very moment discovered the body of the elephant. But the Kurumbas were standing close to it and declared it to be their property, as their arrows had killed it. But Mr. Betten found the wound of his bullet in the body and it was therefore obvious that the Kurumbas had only given the finishing stroke to the dying animal. As the dwarfs persisted in their rights, Betten simply drove them away, heedless

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

of their maledictions. Then he cut the trunk and one of the feet off the elephant and turned his horse homewards. 'Until now I am still safe and sound,' he laughingly concluded, 'though the Indian officials of my department considered me a dead man when they heard of my adventure with the Kurumbas.'

Mrs. Morgan had listened patiently to the end of my story. Now she simply asked: "Didn't he tell you anything else?"

"No."

Dinner came to an end and the conversation became more general. Then Mrs. Morgan said:

"Now I will tell you the story to the end, and add what Betten has omitted. Also I shall call upon the only witness who, besides Betten, survived the fatal encounter. I suppose Betten did not mention that the moment he attempted to seize the trunk of the elephant, the Kurumbas called out: 'He who touches our elephant will see us near him before his death!' This is the usual formula of their death sentence. If the Badagas had been of this locality, they would not have disregarded that threat of the Kurumbas, but would rather be flogged to death on the spot by Betten than disobey them. But he had brought them from Mysore. Betten had wounded the elephant, but did not feel sufficiently 'like a butcher,' as he himself acknowledged, to cut the animal to pieces. He is not much of a hunter, this London cockney!" Mrs. Morgan added a little contemptuously. "He ordered his Shikāris to do the business and cut off the trunk and one foot of the elephant and carry them home on a pole. There were eight Shikāris altogether. Would you like to know how many of them are still living to-day?"

She clapped her hands to call a servant, whom she ordered to fetch Pūrṇa.

Pūrṇa turned out to be an old emaciated Shikāri. His small black eyes, the whites of which were suffused with yellow as if he had just recovered from a bilious attack, wandered anxiously to and fro between his mistress and me. He was obviously at a loss to know why he had been called into the dining-room.

Mrs. Morgan addressed him in a tone of command. "Tell me, Pūrṇa," she said, "how many of you went hunting the elephant with Sahāb Betten, two months ago?"

"We were eight, Mother Sahāb, besides the lad Dshotti, who was the ninth of us," answered the old hunter in a hoarse voice and coughing heavily.

"And how many of you are alive now?"

"Myself only, Mother Sahāb."

"How so?" I exclaimed, with unfeigned horror, "did all the rest of them die? Even the lad Dshotti?"

"They are all dead," groaned the Shikāri.

"Tell my friend the Mother Sahāb why and how they died," Mrs. Morgan commanded.

"The Mala-Kurumbas killed them. Their abdomens began to swell, and they died one after the other, the last only five weeks ago."

"But how did it happen that Pūrṇa was saved?" I asked Mrs. Morgan.

"I sent him at once to the Ṭoḍas," she answered, "and they treated him. They would not undertake to treat the others; they don't treat drinkers, but send them back without exception. It is for this reason that my own good laborers, about twenty men, had to die," she added somewhat absent-mindedly.

"But this old man, Pūrṇa, has been cured!"

"Well, you see, he doesn't drink, and besides he did not touch the elephant, but only carried a gun. Betten told me, and others confirmed it, that he threatened his Shikāris to leave them to spend the night in the forest in the company of the Kurumbas, if they refused to carry the elephant trophy home. Frightened by this menace they reluctantly obeyed. As Pūrṇa had been for many years in the service of my son in Mysore, he came to me for aid, and I sent him and his comrades to the Ṭoḍas. But these refused to treat any except Pūrṇa, who never drinks. The others began to fail in health from that day. They went about like living ghosts, green and emaciated, with swollen abdomens. Ere the month was over they had all died—from fever, said the army-doctor."

"But that poor young boy could not have been a drunkard?" I inquired. "Why didn't the Ṭoḍas save him?"

"We have here children of five years old who drink," Mrs. Morgan said with disgust. "Before we came into these

mountains alcohol was unknown in the Nilgiri. This is one of the benefits of our imported civilisation. Now. . . ."

"Now?"

"Now, brandy kills as many as the Kurumbas; it is their best ally. Were it not for this curse, the Kurumbas could not injure any one when the Todas are near."

Here our conversation came to an end. Mrs. Morgan ordered two big oxen to be yoked to an equally big carriage, and asked if I would accompany her to her farm to fetch herbs. I willingly accepted the offer.

On the way she spoke all the time of the Todas and the Kurumbas. Mrs. Morgan possesses a keen gift of observation, as well as an excellent memory. She is a very energetic, active and courageous woman. All these qualities have been requisite in no mean degree for her to fight for forty years in the name of truth and love for humanity against the Anglo-Indian conventional ideas of social decorum. While her husband was still a penniless captain of the East India Company, like all other officials he was forbidden to carry on private speculation. She it was who then resolved to make a fortune for him and her increasing family. For this purpose she bought large plots of open land and forest, which were sold at a nominal rate forty years ago in the Nilgiri, and she began to manage her farm. She ordered seeds and was the first to plant eucalyptus, tea, and coffee-trees on some hundred acres of bare land. She also went in for the raising of cattle and for several years provided all the markets in the Nilgiri with milk, butter and cheese from her two hundred cows. She continued farming even when her husband became a general, despite the objection of the haughty Anglo-Indian society. Once, when the commander-in-chief ventured a remonstrance with regard to this matter, she frankly told him to his face that since her husband was no thief, and did not possess any money of his own, Government had no right to make her eight children beggars by prohibiting her, a non-official person, from looking after their welfare. And there the matter ended. Society had to give in. Owing to her restless activity and to the help of the Indians, who simply worship her, she has earned, as she herself stated, with her own hands within twelve years five lakhs, or about £ 50,000.

Good Mrs. Morgan loves her mountains and is proud of them. She feels herself at one with them. Again, she considers her laborers of the Toda tribe and even the Badagas as part of her family, and cannot forgive Government for not recognising witchcraft and its dire consequences. "Our Government is simply silly," she angrily exclaimed while we were driving along.

"They refuse to appoint a committee to investigate these matters because they won't believe what Indians of all castes do believe. The Indians are much more prone than we imagine to use these horrible means in order to commit crimes with impunity. The fear of sorcery is so great in this country that it often induces people to kill a dozen innocent persons, by another kind of sorcery, for the purpose of saving one individual who had fallen ill and was likely to die owing to the evil eye of a Kurumba. Once while out riding it happened to me that my horse suddenly began to snort and champ his bit, and almost threw me out of the saddle by an unexpected side-leap. Looking for the cause of this all, I saw something very strange in the middle of the road. It was a big flat basket containing the head of a ram, which stared with lifeless eyes at the passers-by; a cocoanut; ten rupees in silver; some rice and a few flowers. This basket stood at the apex of a triangle made of three thin threads. The threads were plugged into the ground in such a manner that every passer-by, from whichever direction he might be coming, would infallibly tumble over them, break them and get himself touched by the 'sūnnium.' This is the name given in our locality to this kind of sorcery, which is in full swing amongst the natives. It is generally used in case of an illness which is taking a fatal turn. Then a sūnnium is put up. He who touches the threads, however lightly, falls ill and the patient recovers. The sūnnium over which I almost tumbled had been erected in the darkness of the night in the middle of the most frequented road—that to the club. My horse saved me, but was lost itself; it died two days later. Must I not then think it absurd if some wiseacre should advise me not to believe in the sūnnium and in sorcery? But what vexes me most is that our medical men attribute deaths caused by witchcraft to some unknown kind of fever. A strange fever indeed, which chooses its victims

so cleverly! It never attacks people who had nothing to do with the Kurumbas; it shows only in those who have had a dispute or some unpleasant encounter with them and aroused their wrath. There has never been any kind of fever in the Nilgiri; it is the healthiest country in the world. My children have never ailed since their birth. Now, look at Edith and Clara, are they not the very pictures of health?"

Indeed, every mother could rejoice if her children were as hale and strong as these two young girls. There having been no room for them in the carriage they had walked the four miles alongside of it and yet were now talking as quietly with us as if they had been sitting in the carriage. Jumping over ditches and rivulets had, after an hour's time only reddened their blooming cheeks a little.

But Mrs. Morgan did not listen to the expression of my sincere admiration for her daughters' health and strength. She continued to pour the vials of her wrath upon the medical men.

Finally she interrupted herself with the words: "Look, here is one of the most beautiful Mūrṭi in the settlements of the Todas. It is the abode of their oldest and holiest Kapilalla."

THE WATERS OF LIFE.

There soars a Mountain in the land of dreams,
Whence one may view all Life's essential Flood,
As from some woodland cliff Earth's dancing streams
Are seen to be old Ocean's sylvan brood.

Like streams soft-stealing down long beechen glades
To ripple clear with fuller waters fraught;
Slow glide the lives of men through Death's dim shades,
To joy anew in larger Love and Thought.

Their Fountain-Head, God's self-creative Word,
Is e'en the Soul, singing its glad "I am,"
Or babbling child-like, or but faintly heard,
Scarce emanate the Sacrificial Lamb.

The poet sees that many lives must be
Ere Perfect Man wins Immortality.

A. H. WARD.



ON THE STONE OF SACRIFICE.

THE POPOL VUH.

THERE is an old book on earth, not the "first" by any means. It saw the light of a printing office somewhere about the first half of the nineteenth century, to us already a past century. But its origin sometimes shines through the modern dates and words, words rather of 'modern' languages of the Indian tribes of Mexico, dates given by a learned modern priest. And through these, between the lines of the translation from the Indian recital, grows upon you the sensation of an extraordinary world, old, old, more ancient than all our antiquity; grows upon you also the realisation that this is transmitted from the days when the Earth's origin was as yet "close by," when the Earth's beginnings could be remembered by some, at least, who were more than men yet lived amidst men. They were not all on the Path of Right; indeed those who went on the Path of Self-Will as against the Path of the Law, were then, as now, "Princes of this world". Such were the mysterious ones called the Princes of Xibalba. The strange city, which certainly existed yet cannot be identified with any discovered ruins, was Xibalba, capital of the realm that is now Mexico.

Thus relates the *Popol Vuh*, the "Book of the Azure Veil"; and another very ancient record comes to our memory—the teaching from the East that the aura of the Earth, the Veil the

Sun throws over her, is blue—a teaching illuminating the older record, the tale born in the forgotten times when the Sun rose in the West.

But there are some witnesses of these times, for among the ruins of the Maya temples, of the Aztec civilisation in Mexico and in Peru, some direct traces remain of the teachings, of the knowledge that could lift the Azure Veil, long before the Veil of Isis fell on Egypt's sanctuaries.

THE RED STONE.

On many a teocalli, on those wondrous temple-hills that baffle most modern investigators of ancient Mexico, the disposition of the altar can still be seen, the holiest place where stood the Stone of Sacrifice. It is no longer there, the priceless jasper stone, lifted high up in the blue air of a country that knew no rain most of the year. It was raised on the top of the temple that was a mount, and its stern color was almost as divine in the eyes of men as was the green Chalchivtl, the stone borne only by kings, green like the first Ray of creation on this plane, according to the *Popol Vuh*.

The altar of red jasper stood on the temple's summit—a consummation. From the foot of the teocalli, round and round, a stair wound itself, so that to reach the next storey the pilgrims, or the priests, had to make the whole round. And on to the highest platform only one went, with the procession of priests. He was the chosen Victim of the Gods, the willing victim, a child of the nation itself, or a noble foe, prisoner of war, to whom this death was given as a mark of honor. For the Mayas and the Aztecs and the Toltecs, who still bore the name of their great Atlantean ancestors in Cortez's time—all these were loath to kill a slave¹; his murder was punished by death. So the prisoner, who had lost his liberty, was offered a higher chance. He could fight, sword in hand, a chosen number of his victors. If he triumphed over all he was free. But if he could not win in that supreme contest, the Red Stone awaited him. And the Red Stone meant the sweet Mexican death of sacrifice, the Path to the Gods.

When the victim, prisoner or volunteer, reached the place of the sacrifice, he lay down on the huge block of jasper, the breast

¹ The second generation, sons of slaves, was free. *Nouvelle Revue*: "Un état socialiste idéal du passé."

raised, the head thrown back so that the heart was the most exposed spot. The Sun, travelling round the temple-ground, touched the Stone with its brightest ray of evening, making it glow in the unearthly red of a higher world, the deep sunlit violet red of some old wines. The hand of the High Priest then came down on the heart of the sacrificed, and earthly consciousness fled. The stroke of the sacrificial knife was not felt in the mighty vibration of New Life.

For he who wielded the 'knife'—and in olden times no blood was spilt by it—was a man chosen to the office of High Priest not by birthright or worldly station, but as the best among his countrymen. For the whole land there were only two such. And their hand could guide the heart beating its last on earth under their grip—it could guide across the Dark Portal. There a more strenuous fight awaited the newcomer than the last battle fought at the foot of the temple-mount.

As he lay, awaiting the sunray of death, the victim saw far down below the whole beauty of Earth in the melancholy light of sunset: the wide gardens, the azure lakes full of flower-crowned boats, the glowing summits of Colima, Popocatepetl, Orizaba—the giants of Mexico. The Peruvian looked up to the lonely summit of Chimborazo, the 'Silver Bell,' and dreamt of the 'Place of Gold,' the Temple of the Sun in Cuzco, with the palace of the Inca, his Master doubly, the 'Teacher of the Universe, the Dweller in Space'. And of the road beyond the clouds, through eternal snow or dreary solitudes of the Cordillera—the road so like unto that other path that led to Xibalba, the first Mexican who offered himself as a victim for his race.

Below, in the deepening shadows of the violet evening-rays, music arose, solemn but soft. The 'Council of Music,' ruler of public life, ordained these chants of Death and triumph for the Soul which awaited above the hour of fight supreme.....

This death on the Red Stone of sacrifice was but a great symbol of a higher, subtler mystery that could—in these times when evolution was in its dawn—only be taught by symbols majestic and terrible at once. In ancient Mexico (probably also in ancient Peru) to become a king, a man had first to become a victor. Strength and courage had to be proven before power and glory were conferred on him. And the

courage to go up the slowly-winding stairs to the place of final surrender of body and soul, the strength to await the hour of the death-stroke, not a muscle moving, in full view of the nation, or of the foes assembled at the foot of the Temple—this was the first step in the Path of many future Masters of men, of Life and Death. It was an easy step, though, in the extasy of the surrender to the respected hand of the High Priest, that lay on the beating heart of the victim, in the melting splendor of the evening, with the solemn choirs of voices and chords below. The Spirit rose on the vibrations of song like the condor falling into sleep over the summits of the Andes, with wings wide, out-stretched into the night—and thus with its wings it protected the beloved Race. Yet he knew—for Those who taught then, living amidst all, knew the Beginnings—that one day he would return and go through the great struggle on another plane. He knew that as the Earth had to risk the failure of a whole evolution in order to evolve a humanity¹, as the mother risks her bodily life to give life to her child, the soul has to risk its individual existence to evolve will, that is at once strength and courage and freedom. But to conquer will he had to surrender it.

The youth, noble and pure, who gave himself up willingly to die on the Red Stone, was sure that all the weight, all the radiance of the earthly happiness and power he was giving up with physical life liberated from his personal self, would weigh and shine forth on the scale of his race's karma. The prisoner, noble and brave, who had failed to win freedom in fighting, was given the chance of gaining liberation in sacrificing personal pride to the will of the Gods, in sacrificing independence to make the world's individuality grow. This was the higher ordeal, the trial more bitter.

But this was the Symbol of greater things.

To the pupil on the Path, conscious or unconscious of treading it, as he grows, there comes a moment when there is no 'giving up,' no 'sacrifice' for him in its earthly sense. The renunciation of earth's praises is but the 'throwing away of pebbles to receive diamonds.' Even more. The act of giving anything of himself, his life, aye, his soul, is a favor *he* receives, is a *reward*, is Bliss.

¹ The Beginnings, the attempt of the Earth to create are very alike in *Popol Vuh* and the 'Stanzas of Dzyan.'

And the Flower of Extasy, born in olden times on the Red Stone, expands into full bloom on the Path of Discipleship.

This is the First Degree in learning the Greater Life.

But the pupil, life by life, grows to be a Power. There comes a moment when he realises that his will has become strong enough to influence events, not only men—when this power of will, all at once, is in his hand like a pointed arrow that can hit the aim, but can take life also.

There faces him another Dweller on the Threshold, the guardian of the Dark Portal where is foreshadowed the 'Temptation to become a God,' to be an independent Power in the divine freedom of Will, not for evil ends, but to aid the good, the best in evolution; but to be free in action, risking any karma, unfettered by limitations. There, hardly, the Dark Path lies, downwards, downwards, into the abyss of non-existence.

In this Portal, narrow as the razor's edge, the battle can be fought that wins sometimes freedom—very seldom. For one has to conquer all the mighty foes at once, such foes as can face us on that plane. But one can lift one's hands and let one's will rise to the Feet of one's Lord like a spark growing in brightness as it nears Him. When this ray touches the pupil's heart then "Earth's shadows fly." There is sunset below, but dawn in the Higher World.

This came on the morn after looking at the new monument in S. Petersburg in memory of the victims of Tsushima. On a high column an eagle sits; its wing is broken, the left wing. But the right wing rises straight up to heaven and on it leans a Cross—the Cross of Constantine, on which the legend ran: "Through this thou shalt conquer."

Ancient Rome was great so long as there were men willing to face the abyss like Curtius, women strong enough to watch a whole life at the nation's hearth in Vesta's temple. Thus "every man and nation" will stand on the Path of true greatness so long as its sons are willing to die to earth and to self, its daughters glad to guard its own Holy Fire through all trials, so that there should rise a new star in the Heaven eternal where there is no East and no West.

NINA DE GERNET.

THE MYSTICAL IDEA IN THE WORK OF RICHARD WAGNER.

(Concluded from p. 24.)

II.

THE PERIOD OF PESSIMISM.

IT was said that, somewhere in the remotest parts of the East, on a mountain far from the haunts of men, there stood the glorious Temple of Monsalvat. A band of virgin knights guard the Holy Grail, the sacred goblet in which, long ago, Joseph of Arimathea received the blood of Christ; in which too, Jesus consecrated the bread and wine before his death. This vessel, like the symbolical goblet of wisdom in Druidical and Welsh tradition, contains liquor which confers divine science and super-human powers on those who drink thereof. In order that the Holy Grail may preserve its powers, however, the Dove of the Holy Ghost must alight upon it every year and instil into it anew the might of heavenly radiance as it hovers above the goblet. This symbol is an evident transformation of the sacrament of the Eucharist, which forms the very core of Christian worship. But let us see how the sacrament of the Grail differs from the Roman, the canonical sacrament, for this distinction constitutes the radical difference between truth according to esoteric teaching, and truth according to the Church; between the religion of the Initiates and that of the people. Only after many a trial and prodigious efforts do the knights of Monsalvat find the mountain and enter the sanctuary. Besides, the marvellous virtues of the Grail (read: Secret Science) endure only on condition that the heavenly dove (the symbol of inspiration) descends upon the goblet every year, to bestow on it renewed life. In the sacrament bestowed by the Church, salvation is an external thing: the result of a material fact. To obtain it, blind dogmatic faith and absolute submission to the Church are sufficient. For the knights of Monsalvat, on the other hand, salvation is the fruit of conquest. Grace is the response to effort alone. Faith becomes knowledge, a direct vision of truth. This truth, too, is no dogma imposed from without, it is an Initiation—an individual, inner revelation. But so striking, so

¹ Authorised translation by Frederic Rothwell from the *Revue des Deux Mondes*, 16th October, 1908. The quotations from *The Rhinegold*, *The Valkyrie* and *Parsifal* are taken by permission from the translations in the scores published by Messrs. B. Schott and Sons.

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THE MYSTICAL IDEA IN WAGNER.

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mighty is this truth of the soul, that it unites with an indissoluble bond those who have once perceived it, consecrating them as brothers and combatants in the same cause.

Up to the present, literary historians have seen in the Holy Grail nothing but the play of the imagination or a glorification of the Catholic doctrine. We may see how far its profound meaning throws light on its historical significance, increasing its importance. The legend of the Holy Grail signifies nothing less than a return to that magnificent, that fecund idea of Initiation, which implies continuous revelation in humanity by the Elect. This idea, which formed the basis of the ancient Mysteries, was continued in the early Christian communities, right on to the end of the third century. It entirely disappeared from the Church, and was even ridiculed and repressed, persecuted in every way, beginning with S. Augustine. Why was this? Because S. Augustine substituted for personal revelation and Initiation, the blind faith and absolute authority of the Church.

The return of the esoteric idea into the Western world: such is the signification of the legend of the Holy Grail. The creators of the symbol were certainly acquainted with its meaning, sending it out into the world to propagate this idea. Those who gave it shelter and developed it, the French Troubadours and the German Minnesinger, men like Chrestien de Troye and Wolfram von Eschenbach, had, it may be, only a vague consciousness of it. It has however the magical virtue of those symbols which are well calculated to influence souls by the generating power of imagination, without any expression being given to the idea which they enfold.

The legend of Lohengrin, related as it is to that of the Holy Grail, dates back to the fourteenth century. It appears at the time when the spirit of individualism is arising in the West, with the movement in favor of free towns. Here is to be found a new translation of the esoteric idea by means of poetry, a translation or interpretation which is already more human and more allied to general understanding on its sentimental and pathetic side. The story goes that in a land bordering upon the northern sea, a King's daughter had been unjustly accused of a crime, and had, on this account, to be dispossessed of her kingdom. An unknown knight arrives in a barque, drawn by a swan. He comes forward

as defender of the accused lady, and proves her innocence by defeating her accuser in single combat; then he marries the princess he has delivered from her enemy and governs her kingdom. The stranger, however, has imposed one condition on this marriage: that his wife shall never ask for his origin or his name. She promises; but shortly afterwards, impelled by an invincible curiosity, she violates her promise and her husband's command. Thereupon the unknown savior bids his wife farewell, and departs as he had come. He embarks again on the small skiff, which is drawn away by a swan, and disappears for ever on the waves of the ocean. The chroniclers of the fourteenth century declare that this knight was an envoy of the Holy Grail.

The elaboration of this legend by Wagner in his *Lohengrin* is marvellously intuitive, for it may be looked upon as a faithful representation of the Initiate's mission in the world. The sanctuary appears only in the distance, but it is present in the person of the swan-knight. The sublime truth of which the Temple has the keeping is here revealed by the greatness of its envoy, the mystery that surrounds it, and its power over the human soul.

The lofty nature of Lohengrin is manifest as soon as he arrives in the midst of the warlike assembly, presided over by the King, in which is to take place the combat that shall decide the fate of Elsa. It betrays itself in his "farewell to the beloved swan" which has brought him there. Through this melody there passes a breath of heavenly felicity, already veiled with the sadness of earth, the atmosphere of those sublime realms from which he has come down to fulfil his message. The lofty rank of the Initiate is shown even better in the proud command he addresses to his *protégée*: "Never question me, nor attempt to discover either the country from which I have come, my name, or my race!" But when Elsa flings herself at his feet in a transport of faith and love, what an outburst of joy, what passionate tenderness is shown in the cry of Lohengrin: "Elsa, I love thee!" Then again, when Lohengrin reappears on the same spot to answer his wife's fatal question, when he reveals his origin and speaks of his father and the mysteries of the Grail, the Hero-Initiate unveils himself completely. A celestial light shines in his words and the dazzling splendor of the temple of Monsalvat bursts around him in orches-

tral glory. One has the feeling of a crushing revelation. This light, which stretches all around the knight of the Grail in widening circles, and issues from his speech, manifests him as a being apart from the King, from Elsa, and all the armed men around. It isolates, at the same time that it raises him above them. Compelled by his wife's question, he has soon said more than is necessary. One feels that it will not be possible for him to stay longer in this world. The charm is gone; the power which was to act beneath the veil of mystery is broken. He must now return to the company of his peers in the silence of Monsalvat.

Whilst the resolute firmness of Lohengrin in this drama represents the action of the Initiate in the world, Elsa, the wavering, loving wife, admirably typifies the human soul in its aspiration after truth. Inquisitive and dreamy of nature, a true daughter of Eve, Psyche's charming sister, she has had the power to feel the coming of her deliverer and to attract him to her. In dream, she has already seen her knight; but when he comes, she is not strong enough to keep him by her side. Her faith is intermittent, wavering between extasy and fear. Beneath the treacherous insinuations of Ortrud, the demon of hatred and envy, she has allowed suspicion to creep into her heart. In few strokes, though with a sure touch, the poet shows us how the poison of doubt and curiosity glides pollutingly into her purest sentiments. She would like to know the hero's name, in order to have an advantage over the rest. Feeble as she is, she imagines that the past life of her hero might bring misfortune upon her. In superb dignity, Lohengrin replies: "From the beginning I believed in thine innocence; thou too didst recognise me at the first glance My deeds have proved to thee my nobility; without further proof, it were thy duty to believe in me!" Terror now blinds her; she will know all, so the fatal question is asked. Doubt has proved to be stronger than love. The divine faith which united the beloved wife to her deliverer, is no more. Between them yawns the abyss he must take his departure and Elsa will die of grief. All the same, it will be seen that the knight of the Holy Grail has not visited the world of forms to no purpose. The memory of him will leave behind a trail of light.

What is it that the swan represents in this drama? From the esoteric standpoint, everything therein has a definite meaning. According to the legend, so intelligently worked out by the poet, Ortrud, the sorceress, has changed Elsa's brother into a swan, in order to be free to accuse the princess of the murder of her brother. Now this is the very swan which brings Lohengrin from Monsalvat to save Elsa. At the end of the drama, Lohengrin restores him to his original form: he will be Prince of Brabant. All this seems to be the strange imagination of a fairy tale. Like many wonderful stories, however, there is a deep meaning behind this symbol. The swan, which, by reason of its dazzling whiteness and graceful, undulating form, seems like some visible melody, was the symbol of inspiration to the worshippers of Apollo. When on the point of death, it was said, he sings; for at that supreme moment his higher nature is being liberated. In the tradition of the Rosicrucians of the Middle Ages, as also in certain of the ancient Mysteries, the swan represented a degree of Initiation, the passage from the lower soul to the higher. The swan therefore, which brings Lohengrin across the mouths of the Scheldt to the shores of Brabant, represents the trusty and grateful disciple, bringing the master to those who need him. Thus everything unites to make of *Lohengrin* an esoteric drama, as luminous as it is profound.

The Nibelungen Ring.

In 1853, Wagner read a recently published book on philosophy which a friend of his, the German poet Herwegh, had handed to him. The title of the work was a very abstract and forbidding one, *The World as Will and as Representation*. The name of the philosopher was Schopenhauer. Wagner was dazed with wonder; from the very first, the philosopher of Frankfort had completely won him over. This influence lasted to the end of his life.

The novelty of Schopenhauer's philosophy to the men of the time, and its perfectly legitimate success, come from the fact that it was a transition between those systems of philosophy which base knowledge on pure reasoning (such as Hegel, Kant and the materialists Büchner and Moleschott) and a philosophy based on the direct intuition of things. "In reality, all truth and all wisdom dwell in contemplation," says Schopenhauer. This contemplation

of the universe, aided by intuition, enables the human mind to fathom the archetypes of all beings concealed behind their imperfect material copies. Hence the superiority of great art which sees the soul of things as well as their totality, over any special science which sees nothing more than their general appearance and detail. Here is the profound, the fruitful side of Schopenhauer. He shows himself superficial and barren in his definition of "the thing in itself," or of "the will to live," conceived as a principle of the universe. His error consists in seeing in blind instinct the origin of the great Whole, whereas it is only one of the lower manifestations of the nature of man. His narrowness is shown in refusing to the universe the principle of wisdom inherent in the soul and in the Spirit, which are the shapers of all worlds, both great and small. Hence the primordial and the final pessimism of this philosopher. The world, in Schopenhauer's view, is bad to begin with, and it can end in nothing but evil and suffering. Only through pity and art is it at all tolerable. The only way to make it perfect would be to do away with it, and thus arrive at final unconsciousness. Such is the gloomy conclusion drawn from fair premisses; this philosophy resembles a marble porch opening on to a dark, bottomless abyss. In a word, Schopenhauer is a Platonist in æsthetics, a Buddhist in morals, and almost a materialist in metaphysics.

It is not difficult to see what it was that charmed Wagner in this system. In it he found arguments for his æsthetics and confirmation of his inner experiences. The sovereignty of intuition over the other faculties corresponded with his own perceptions. The superiority of art over science and religion flattered his pride. Finally, the brilliant definition of music as unconscious metaphysics, a concentrated expression of the soul of the world, completely won him over. He also adopted the philosopher's pessimism, traces of which are manifest in his great work of this period, though we shall see how superior it is to the philosophy of Schopenhauer, both in the ideas it contains and in the spirit emanating therefrom.

I now come to *The Nibelungen Ring*, the central, colossal edifice of Wagner's work, with a view to extract from it its esoteric quintessence. The four dramas of the Tetralogy, *The*

Rhinegold, *The Valkyrie*, *Siegfried*, and *The Twilight of the Gods*, which form an indissoluble whole, in reality offer us the spectacle of a cosmogony. We pass from the world of Gods and demi-Gods to that of heroes and men. On the way, we enter the laboratory of the Cosmos, for we see man's birth in divine thought, we follow his tragic destiny, and with his end or downfall, we catch a faint glimpse of that of the Gods. Consequently, we are spectators of the creation and the end of a world. I wish to bring out here only the main ideas of this gigantic work, as personified in Erda, Wotan and Brünnhilde.

In *The Rhinegold*, where we find rising one above the other the hierarchy of forces in action throughout the universe, spirits of the wave and the air, of fire and earth, we see evil enter the world through the gold forged by the power of hatred. The Gods themselves are parties thereto, for they need gold wherewith to pay for the work of the giants who have built Walhalla. Suddenly an unknown Goddess, beautiful and solemn-looking, appears at the mouth of a cavern, and addressing Wotan, the master of the gods, says in solemn accents:

"All that e'er was know I; how all things are, how all things will be, see I too: the endless world's all-wise one, Erda, warneth thee now.

"Hear me! all that e'er was, endeth! a darksome day dawns for your Godhood: be counselled, give up the Ring!"

A transcendently esoteric idea: Erda represents the soul of the world, manifested by the soul of earth. She calls herself "the eternal Woman, the source of Wisdom, the seeing Dreamer." In her dwell the archetypes, the models of all beings, from which the Gods work in the everlasting elaboration of the worlds. This idea of a universal soul, containing the beginnings of everything, anterior to all the individual Gods, who work in one determinate sphere, is certainly one of the profoundest conceptions of esoteric teaching. Marvellously has Wagner anticipated and formulated this idea. It is by Erda that Wotan is to beget Brünnhilde, the wise, heroic woman, as though the poet had wished to tell us that the human soul is the quintessential filtration of the universal soul and its conscious résumé.

The struggle between Wotan and his daughter, between the creative God and the conscious soul, forms the basis of *The Valkyrie*. Here Wagner, in strange fashion, has sifted and examined one of the great secrets of Aryan mythologies. In all these mythologies, we meet with the struggle between the creative God and the lower spirits, which are generally the spirits of Lucifer or of fire, whenever reference is made to man about whom they are quarrelling. In Hindū mythology, we have the struggle between Indra and the Asuras. Among the Persians, the struggle was between Ahuramazda and Ahriman; among the Greeks, between Jupiter and the Titans. In the Jewish-Christian tradition, it is scarcely hinted at; none the less does it appear in the struggle between Jehovah and Lucifer. It is always the creative God who wishes to keep the creature beneath his yoke, whilst his minister, the rebel angel, the demon, wishes to set him free, to give him divine power along with knowledge and liberty; and through these the power to create in turn, to become God himself in his fashion—an immortal soul sharing in divinity.

The originality of Wagner, in taking up this theme with all the augmented resources of his synthetic art, lies in the fact that he carried over the initial conflict into the very consciousness of the creative God, showing us the consequences of this inner struggle in the destiny of his offspring which is rebelling against him. Wotan, whose dream it is to see a free hero, has become united to a mortal woman. Twins are the result of this clandestine union. Separated in childhood by barbarian hordes, they meet later on in life, and love each other with ardent passion. The man, a desperate wanderer, finds the victorious sword which the God has concealed for him in the trunk of a tree, and sets his loved one free from the sway of a hated master. It is Wotan's desire to protect his son to the very end, but Fricka, his wife, the Scandinavian Juno, has no difficulty in proving to him that this pretended hero is not free, that he is only a docile instrument acting according to the promptings of his father. Will Wotan obey his impulsive sympathy, his burning desire for the new and unknown, or will he conform with the law he has himself set up? He adopts the latter course. Brünnhilde, however, his fearless companion in battle, the partner of his most secret plans, Brünnhilde, the conscious soul of

mighty love, cannot make up her mind to act with him. After an ineffectual attempt to bestow victory on Siegmund, whose sword Wotan breaks with his spear, she rides off with the wife of the dead hero and conceals her in an impenetrable forest. She knows that the hapless woman is pregnant, and that there, in the solitude of the wood, she will bring into the world the noblest and proudest of heroes, Siegfried, the free man.

Then there takes place the combat between the angry God and his daughter, who has taken refuge with her terrified sisters on the summit of a mountain situated in the centre of a wood of fir-trees. Mad with fury, Wotan, riding on the wings of the storm, overtakes Brünnhilde on the rock of the Valkyries, and scornfully leaves her half-dead at his feet, declaring that he will send her to sleep on the spot, and she shall be the prey of the first comer.

"I sentence thee not; thou thyself thy sentence hast shaped. My will alone awoke thee to life, yet against my will hast thou worked; thine 'twas alone to fulfil my commands, yet against me hast thou commanded; wish-maid thou wert to me, against me thy wish hast been turned; shield-maid thou wert to me, against me thy shield was up-raised; lot-chooser thou wert to me, against me the lot hast thou chosen; hero-stirrer thou wert to me, against me thou stirrest up heroes. What now thou art, say thou to thyself!"

Brünnhilde's reply reveals the nobility of her soul:

"By thy command only I fought. So didst thou decree as lord of the lots! As Fricka ensnared thy will to her service, when thou wert forced to befriend her, foe wert thou to thyself. No wisdom have I, yet know I this one thing, that the Walsung thou lovedst. I knew all the strife forcing thy will that drove that love from remembrance. The other only couldst thou discern which, so sad to sight, preyed on thy heart—that Siegmund might not be shielded. As for thee I held but the one in my eyes, when untrammelled wert thou by two-fold desire, blindly thy back on him turning! She who in the field wards thy back from the foe, she saw now only what thou saw'st not: Siegmund I beheld. Death- doom I brought to him there; I looked in his eyes and heard his lament; I discerned the hero's bitter distress; loudly resounded the plaint of the bold one: unbounded love's most hopeless saddest despair, heart's most dauntless disdain! My ears have heard, my eyes have seen what, deep in my bosom, with awe and trembling filled all my heart. Dazed and shrinking stood I in shame. How I might serve him must I bethink me: triumph or death to share with Siegmund: that seemed only the lot I could choose! He who this love into my heart had breathed, whose will had placed the Walsung at my side, true only to him, thy word did I defy."

Wotan: "Now thy lightsome heart henceforth shall lead thee: from me hast thou turned away. In slumber fast shalt thou be locked: whoso the helpless one finds and wakes shall win thee for wife!"

Brünnhilde: "If fetters of sleep fast shall bind me, for basest craven an easy booty; this one thing must thou grant me, in deepest anguish I pray: O shelter me sleeping with scaring horrors, that but the first most fearless of heroes e'er may find me here on the fell! This one thing must thou grant me! O crush thou thy child who clasps thy knee; tread down thy dear one, destroy the maid, let thy spear put out the light of her life: but cast not, in thy wrath, on her this most hateful shame! By thy command enkindle a fire; with flaming guardians girdle the fell, to lick with tongue, to bite with tooth the craven who rashly dareth to draw near the threatening rock!"

Wotan recognises his daughter in this cry of the Valkyrie. He is beaten; the loving virgin has won the victory over the stern unbending God, the power of Love has triumphed over rigid law. Absolutely bent on inevitable separation, though troubled in his inmost being, the God of Walhalla opens his arms to Brünnhilde. She sinks into them, and he presses her to his breast for the last time. After a long grief-stricken look into those eyes he will never see more, he seals them with his lips and the maiden is plunged into a magnetic sleep, profound as death. Lulled to sleep by the kiss of a God, she will awake only at the kiss of a hero. Then she will be no more a Goddess, but a mortal. This moment, when divine and human mingle in one powerful, chaste embrace, is perhaps the most sublime in this magnificent drama of the Tetralogy. The enveloping magic of the accompanying symphony gives us an expression of its frenzy. The witching sleep-motive comes sweeping over the vivid crackling fire, quelling it beneath the caress of its imperious, gentle rhythm. Finally bursts forth an heroic fanfare, and like a giant there rises on the sea of ethereal fiery sparks the triumphal motive of the future hero who is to rouse the Valkyrie from her sleep.

Such a scene, to the accompaniment of such music, needs no commentary. At this point, however, the important thing is to specify the esoteric meaning of the old Scandinavian legend, whose scope has been so widely extended by Wagner's thrilling vision. What is this fire, with which Wotan encircles the warrior maiden, as with a bulwark in her defence? It has several meanings. The fire personified in the drama by the God Loge, represents the fire principle, one of the essential elements of creation, subtle, ethereal fire of which the physical is only the outcome on the material plane. This fire, which surrounds Brünnhilde, the virgin Goddess become woman, or, to speak more clearly, the soul, incarnated in the physical body,

here becomes the human aura, the radiance of the astral body, perceived by seers, with all its changing colorings, which correspond with the play of passions and sentiments. This aura acts magnetically even on those who do not see it. It is the principle of involuntary antipathies and sympathies. It is not difficult then to imagine that, in the case of a nature as strong as that of Brünnhilde, the aura will afford the sensation of a devouring fire, and that none but a man devoid of fear will dare to brave it in the might of his desire. Such, for the Occultist, are the psychic and cosmogonic correspondences of myth and true poetry with science.

This final scene from *The Valkyrie* makes one think of the incarnation of a soul, beheld from some supraterrrestrial sphere and guided by a powerful Spirit. It produces a magical effect of order, a superhuman emotion, which the impressionable spectator often translates in some such terms as: "I felt myself carried away into another world." I have endeavored to show the why and wherefore of this unique impression in the modern theatre. From this profoundly esoteric tableau we will pass to the final scene of *The Twilight of the Gods*, which concludes the Tetralogy and shows us the death of the heroine. Here Schopenhauer has left the impress of his seal. Perhaps it is the only place in the whole of Wagner's work in which the poet has really given way to the philosopher. Brünnhilde, after being betrayed by Siegfried, has had him slain at the hands of Hagen, and now she flings a lighted torch against the hero's funeral pile, on to which she is about to throw herself. Then, in solemn accents, she proclaims the burning of the palace of the Gods. With her, they too will come to an end. The conscious woman, however, who now through her grief has seen the base and foundation of things, declares aloud her testament before all.

Brünnhilde: The race of the Gods has passed away like a breath. I leave the world without a guide, but I bequeath to men the pure arcanum of my sacred science. Neither land nor gold, house nor court, lordly pomp nor the deceptive bonds of human compacts, nor the harsh laws of hypocritical customs afford happiness. In pain and joy there is no bliss apart from Love!

¹ In this extract, the influence of Schopenhauer is all the more evident, seeing that in the first version of the work, *The Death of Siegfried*, published in Vol. II of the *Complete Works*, Brünnhilde speaks quite differently. She states that after being consumed by fire along with Siegfried, she will present him to Wotan, and thus, the purified hero and heroine will deliver the God from the curse which has been hanging over him as well as over themselves. This conclusion is dated at a period when Wagner had not yet made the acquaintance of Schopenhauer.

This is a striking, a dramatic end; still, it offers future humanity no other prospect than anarchy. What then? In the magnificent epitome of his four music-dramas, the poet has shadowed forth the whole planetary evolution. With Titanic might, he has brought man and the human soul out of a world of splendor and truth. He has culled them from the very thought of the creative God, from the dream of the world-soul, shaped and formed them in the stream of elements to bring them to the heights of dignified self-consciousness; is all this to no other purpose than to reduce them to dust? We are told that all the Gods are dead, that all limits are abolished, unavailing are all the laws and vain all compacts and oaths; is there left to survive in this chaos of destruction nothing but love, without either guide, sun or God? The Scandinavian myth, too, spoke of a Twilight of the Gods, but there they are brought back to birth and transformed into a new Walhalla, with another earth and a new heaven. Enough if we express the conclusion of the Wagnerian cosmogony and state that Wagner did not write it in his higher consciousness as a poet-seer, but rather in his lower consciousness as a despairing thinker who is undergoing the influence of Schopenhauer. For after all, this is the final expression of this philosophy of pessimism. According to it, the world and mankind are only one perpetual, fatal abortion, and the only hope is to die in beauty and have no further being.

Could the author of *Lohengrin*, the creator of this large-hearted Brünnhilde, be satisfied with this? In *Parsifal*, we shall see him leap from this pit of darkness and ascend to the topmost peaks.

III. THE CHRISTIAN PERIOD.

Parsifal.

After his establishment at Bayreuth and the inauguration of his theatre up to the time of his death, i.e., from 1876 to 1883, Wagner was swayed more than ever by a spirit of philosophic unrest. From pagan pessimism he comes back to the consoling hopes of Christianity. The religious question and the future of humanity are the problems which now harass and torment him.

¹ See *Art and Religion, Heroism and Christianity*, etc., in Vol. X of the *Complete Works*.

But Schopenhauer, the austere, keen-eyed, sour-visaged philosopher is always there, whispering in his ear such terrible maxims as the following: "Man is a wild beast." "Hope is the heart's madness." "Instead of identifying nature with God as the pantheists do, it would be better to identify it with the devil." Against such distressing dogmas, Wagner's inmost nature protests. He taxes his ingenuity in refuting them and racks his brain to find satisfactory arguments. Finally, he adopts the following: "The negation of the will to live takes for granted the highest degree of energy," and "he who knows his evil is master of his deliverance." Poor consolation indeed, for in order to be cured of an evil, it is not sufficient to know it, you must also find out the remedy. Wagner now confesses that art alone is not sufficient for the regeneration of mankind. It could only work, he says, on the basis of a true religion. Not only can he not see this religion in our corrupt worship, he even scarcely dares hope that the future will see it either. The fact is that, in order to believe in the regeneration of humanity, he would have to reconstruct that divine world he had shattered to the ground in the *Twilight of the Gods*. Still, that of which the thinker is incapable, the poet-musician will attempt in *Parsifal*, and this will be the last victory, though a brilliant one, of the intuitive seer over the powerless reasoner.

Then what is *Parsifal*? It is a return to the legend of the Grail, and, along that line, to the idea of Initiation. Instead, however, of showing us the temple from a distance, in perspective, he is about to enter the very heart of the sanctuary. For *Parsifal* offers us the very drama of Initiation in three acts; 1st act: The Preparation; 2nd act: The Test; 3rd act: Illumination and Mastership.

The child has been brought up in a desert, in the recesses of a forest. His mother Herzeleide, or Heart-Sorrow (the German translation of the significant name of *Douloureuse* which she bears in French fiction), worships him and keeps jealous guard over him. Her son grows up in solitude, amidst the birds and beasts of the forest; he knows nothing of men or the outside world. By these means, she hopes to prevent him from going forth, like his father Gamuret, to meet death in daring combat.

But no one can escape his destiny; everything you do to avoid it, only flings you back upon it the more violently. Nothing can prevent the youth from obeying the necessity for action stirring within him. One day he meets a body of knights in glittering armor; he wishes to follow and become like one of them. Carried away by the desire for glory, he leaves his weeping mother, taking with him no other weapons than his bow and arrows. Parsifal is "the blameless fool," but this appellation which the temple oracle gives to its future King does not proclaim Parsifal's whole nature. Along with innocence and courage, he possesses also the gift of pity or sympathy, and this to such a degree that he is able to revive within himself the sufferings of others and discover their cause. This faculty consequently implies comprehension in germ. Far beyond the physical senses, far above reason, it ascends to the spiritual springs of the soul. Thus it becomes the germ of intuition and clairvoyance, and, as a result, the essential means of Initiation into truths that transcend the senses.

Wagner demonstrates this admirably in the way in which he presents to us his hero. When Parsifal, still ignorant of everything, arrives in the domain of the Grail, in his innocence he kills a swan with an arrow from his bow. Gurnemanz, guardian of the temple, shows him the dying bird with its snow-white plumage all stained with blood and its drooping eyes from which the light had fled. Stirred with emotion, Parsifal turns away his head, breaks his bow in two and flings it from him with a feeling of horror. It is his first revelation, the first thrill in his youthful soul, of that universal soul which binds together all beings. Gurnemanz leads him away into the temple, where he is present at the ceremony of the Holy Grail. The astonished novice hears the sound of the low-tolling bells, he sees the knights, all clad in white, assemble beneath the dome, he beholds the blood of the Christ flashing in the crystal goblet, and flooding with its beams the doughty knights there assembled. Parsifal understands nothing, he appears to be in a dream. But when Amfortas, the King who is unworthy of his office because he is impure, utters his despairing wail, the novice suddenly raises his hand to his heart which thrills beneath the emotion of an unknown suffering. When the ceremony is at an end, the kind-hearted guardian asks the intruder if he understands

what he has seen. Parsifal shakes his head, and the disappointed Gurnemanz drives him petulantly out of the temple. The marvelous sight, however, which has become stamped in the young knight's soul and the thrill he felt throughout his whole being, in presence of the pain and suffering of Amfortas, are to be the beginning of his Initiation.

The second act, that of the Test, takes place in the castle of Klingsor, which is contrasted with the fortress of the Holy Grail, as being a den of black magic, of voluptuousness and perdition. It brings us into the presence of the evil-minded sorceress and the seductive Kundry. This Kundry is one of the most life-like and original of Wagner's creations, one of those which best reveal how great is the power of his esoteric divination. She is possessed of two personalities, two opposites, alternating souls which cause her to lead in turn two existences absolutely antagonistic to each other. At times, when controlled by the evil magician who artfully lays hands on her and forces her to serve his base designs, she passionately yields to her instincts of voluptuousness and seduction. Then in her pride, her caressing, irresistible charm, she entices the youthful knights of the Grail into her net. It is she who has seduced Amfortas and thus enabled Klingsor to rob him of the sacred spear. She too it is who has been charged to tempt Parsifal, Klingsor's most formidable enemy because he is innocent and pure. All the same, Kundry is neither a venal courtesan nor a common passionate woman. In all her successive loves, she ever aspires after deliverance, feeling instinctively that she would find her salvation only by the help of him who could resist her. In vain does she seek, all men are weak and cowardly before her charms. In her a feeling of scorn accompanies her pleasure in conquest. When she sees them helpless and spent at her feet, an outburst of mad laughter comes over her. Then, keen-tipped as arrows, follow remorse and repentance. She changes her costume, she changes her mood and even her very life and goes out to serve the Knights of the Grail, wearing a rough gipsy dress, taking to them balm and herbs. In this way she obeys a secret urge to atone for the evil she has done. This lasts for a time, then her other nature, the wild desire, the need of forgetting everything in sensation, regains possession of her. In vain is her struggle, leth-

argic sleep overpowers her. The evil magician takes advantage of this to regain his hold over her. When she awakes, she is in his power, ready to begin once more her former life with a fresh adventure.

This conception, in itself alone, would be remarkable as a working-out of the sub-consciousness and the double personality, recently investigated by experimental psychology though insufficiently elucidated, seeing that psychology is ignorant of their causes. Now, these causes are precisely what Wagner sets forth. He takes for granted that this double nature comes from the previous existences of Kundry, and says so distinctly. In the first act, Gurnemanz throws out the suggestion to the young knights who are jesting with the gipsy on her fiendish appearance, that: "Sin may she rue and live anew, to cleanse her guilt that lies unshriven, of former life not yet forgiven." In the second act, in order to awake her, Klingsor summons her by giving her the names she bore in other existences: "Hell's Rose-blossom! Witch primeval! Herodias!" Finally Kundry herself calls to memory an all-important incident in one of her former lives and this impressive moment is the axis of the whole of her evolution. When she wishes to pursue Parsifal in the garden of the Flower-Maidens, after trying all her charms and spells, she finally lays bare before him her grief-stricken heart:

Kundry: "Oh! Knowest thou the curse that holds me sleeping, waking; in death and living; pain and laughter; to new affliction steeled anew, endless is my torment here. I saw Him—Him—then laughed I. . . . On me fell His look. I seek Him now from world to world, yet once more to behold Him. In darkest hour ween I that He now is near; His eye on me doth rest!"

Now the One she saw was the Christ. This the music proclaims with poignant force, as we listen to the tender, sorrow-laden theme, which signifies throughout the whole drama the suffering of the man-God. Could one possibly be clearer? Through the utmost limits of feeling and consciousness Wagner here returns to the idea of reincarnation, which for two thousand years had disappeared from the religion and philosophy of the West and is now returning from every quarter, and with such power. Yes, the explanation of Kundry's character is to be found in her former lives, in her *doṣa*, *karīṇa*, to use the Samskr̥t expression, in the violent ebb and flow of evil and good, struggling within her for mastery.

How comes it that Parsifal finds strength to resist the tempter, though the charm of the woman and of her voluptuousness has sent a thrill through his entire being? Is it in accordance with a rule of abstract morality? Or in obedience to a dogma? No, it is because, on receiving Kundry's kiss, there came to him, along with the revelation of voluptuousness, that of the suffering endured by Amfortas, whom a like kiss has rendered faithless to his mission, and has handed over, defenceless, to the attack of Klingsor, who wounds him with his own lance. Parsifal now feels the wound of the suffering King burning in his own breast; he will know neither peace nor rest until he has healed him. He has risen superior to temptation because sympathy for human suffering has been stronger than the lust of the flesh. By means of this self-conquest, this conquered power, "the blameless fool" will have power to save both Amfortas, the fallen King, and Kundry, the passionate woman, who will in the end assuage her eternal desire in infinite love, when the time comes for her to give up the ghost at the feet of her crowned victor in the temple of the Grail.

In the last act of *Parsifal*, that of the revelation, rightly so called, I will take up only the two most characteristic scenes, inasmuch as they express two essential thoughts of esoteric Christianity: the one known by the name of the Good Friday spell, and the final scene of the illumination of the temple by the mystic Dove.

When Parsifal, now conscious of himself and transformed by prolonged test, finds Kundry repentant near the sacred spring, after he has baptised her with pure water and Gurnemanz has crowned him King of the Grail, anointing him with the perfumed oil of this new Magdalen, prostrate at the feet of her deliverer, there streams from the orchestra a melody of surpassing sweetness. The flowers of the meadow exhale a fragrant odor beneath the dew; radiant with a new grace, they seem to be looking at the wonderful group. The old guardian of the Grail exclaims: "It is the sinner's tear repentant that now with holy dew doth field and mead bestrew: so grace and beauty lendeth. Now all creation doth rejoice herein the Savior's love to trace On cross uplifted Him no more it seeth; it therefore looketh up to man redeemed; who thus set free from evil doing fleeth, by Love's

great sacrifice made pure and whole." Throughout this scene, and in this melody especially, is present an inexpressible sentiment of the resurrection of the soul by divine love, as well as of the regenerating influence which man, in possession of all his powers, exercises not only over his fellow-men but even over all beings. It is worthy of note that this scene, both words and music, was composed before the rest of the drama: a spontaneous, unpremeditated inspiration which came to the poet-musician one glorious Good Friday morning at Zurich. This idea of a resurrection of the soul in this present life, and of a transformation of the whole of nature by universal Love, is the great glad tidings brought into the world by Christianity and added on to previous revelations.

The white Dove which descends from the dome of the temple at the end of the mystery, and hovers above the goblet of the new King of the Grail, in which glows the blood of the Christ, is the recognised symbol of the Holy Ghost, the Sophia of old, or inspiration from above. As it floods the sanctuary with its marvellous light, it resumes the real meaning given to it by the primitive founders of the legend of the Holy Grail. It means that this inspiration and wisdom can act upon humanity in a fruitful and effective manner, only by means of an organic group of conscious Initiates, who constitute the spiritual temple. An invisible choir chants the words: "Redeemed our Redeemer!" This means that the spirit of the Christ is not always to be found where his official representatives are.

To sum up my conclusions in a few words, I would say Wagner offers the rare example of an artist whose resistless and unrepressed inspiration always proves stronger than the preconceived ideas of his age, even stronger than his own doubts. In this way, he has enabled the light to pierce the strong bulwark of contemporary materialism and to stream upon the vast realms of the soul and the Spirit. Here too, he has anticipated Christian esoterism, which, joining with the Promethean idea of Greece and the ancient wisdom of India, proclaims the dawn of a new era of the human race.

EDOUARD SCHURÉ.

THE VOICE OF THE VOICELESS.

I am the voice of the voiceless ;
 Through me, the dumb shall speak ;
 Till the deaf world's ear be made to hear
 The cry of the wordless weak.
 From street, from cage, and from kennel,
 From jungle and stall, the wail
 Of my tortured kin proclaims the sin
 Of the mighty against the frail.

I am a ray from the Centre ;
 And I will feed God's spark,
 Till a great light glows in the night and shows
 The dark deeds done in the dark.
 And full on the thoughtless sleeper,
 Shall flash its glaring flame,
 Till he wakens to see what crimes may be
 Cloaked under an honored name.

The same Force formed the sparrow
 That fashioned man, the king ;
 The God of the Whole gave a spark of soul
 To furred and to feathered thing.
 And I am my brother's keeper,
 And I will fight his fight,
 And speak the word for beast and bird,
 Till the world shall set things right.

Let no voice cavil at Science—
 The strong torch-bearer of God ;
 For brave are his deeds, though dying creeds
 Must fall where his feet have trod ;
 But he who would trample kindness
 And mercy into the dust—
 He has missed the trail, and his quest will fail ;
 He is not the guide to trust.

For love is the true religion,
 And love is the law sublime ;
 And all that is wrought, where love is not,
 Will die at the touch of time.

And Science, the great Revealer,
 Must flame his torch at the Source ;
 And keep it bright with that holy light
 Or his feet shall fail on the course.

Oh, never a brute in the forest,
 And never a snake in the fen,
 Or ravening bird, starvation-stirred,
 Has hunted his prey like men.
 For hunger, and fear, and passion
 Alone drive beasts to slay,
 But wonderful man, the crown of the Plan,
 Tortures, and kills, *for play*.

He goes well fed from his table ;
 He kisses his child and wife ;
 Then he haunts a wood, till he orphans a brood,
 Or robs a deer of its life.
 He aims at a speck in the azure ;
 Winged love, that has flown at a call ;
 It reels down to die, and he lets it lie ;
 His pleasure was seeing it fall.

And one there was, weary of laurels,
 Of burdens and troubles of state ;
 So the jungle he sought, with the beautiful thought
 Of shooting a she-lion's mate.
 And one came down from the pulpit,
 In the pride of a duty done,
 And his cloth sufficed as his emblem of Christ,
 While murder smoked out of his gun.

One strays from the haunts of fashion
 With an indolent, unused brain ;
 But his sluggish heart feels a sudden start
 In the purpose of giving pain.
 And the fluttering flock of pigeons,
 As they rise on eager wings,
 From prison to death, bring a catch in his breath,
 Oh, the rapture of killing things !

Now, this is the race as we find it,
 Where love, in the creed, spells hate;
 And where bird and beast meet a foe in the priest
 And in rulers of fashion and state.
 But up to the Kingdom of Thinkers
 Has risen the cry of our kin;
 And the weapons of thought are burnished and brought
 To clash with the bludgeons of sin.

Far Christ, of a million churches,
 Come near to the earth again;
 Be more than a Name; be a living Flame;
 "Make Good" in the Hearts of Men.
 Shine full on the path of Science,
 And show it the heights above,
 Where vast truths lie for the searching eye
 That shall follow the Torch of Love.

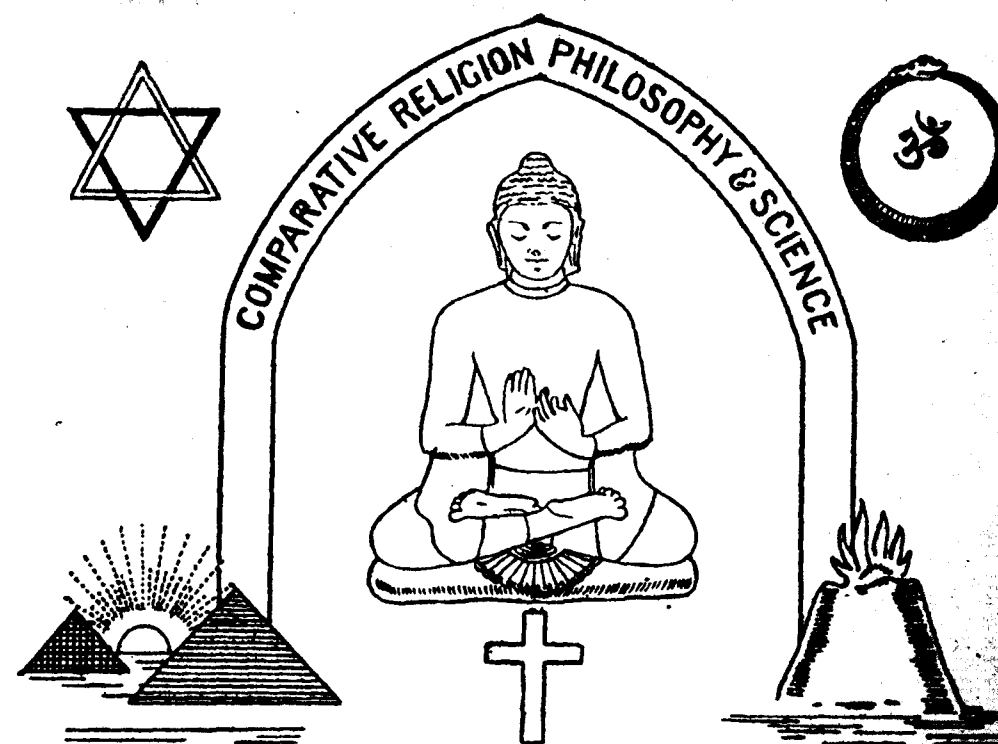
ELLA WHEELER WILCOX.

God gave you life: God therefore gave you the law. God is the sole lawgiver to the human race. His law is the sole law you are bound to obey. Human laws are only good and valid in so far as they conform to, explain, and apply the law of God. They are evil whensoever they contrast with or oppose it, and it is then not only your right but your duty to disobey and abolish them.

MAZZINI.

We need examples of people who, leaving Heaven to decide whether they are to rise in the world, decide for themselves that they will be happy in it, and have resolved to seek—not greater wealth, but simpler pleasure; not higher fortune, but deeper felicity; making the first of possessions, self-possession; and honoring themselves in the harmless pride and calm pursuits of peace.

RUSKIN.



PYTHAGORAS AND THE INDIANS.¹

IN the last number of the *Journal of the Royal Asiatic Society* of Great Britain and Ireland there is a highly suggestive paper, by Mr. A. Berriedale Keith, on "Pythagoras and the Doctrine of Transmigration." It is a complete refutation of Leopold von Schroeder's study (in German) on "Pythagoras and the Indians," not only as far as reincarnation is concerned (as it might appear from the title) but, indeed, of any item adduced for a connexion between Pythagoras and the Indians. Any such connexion is denied by Mr. Keith on the strength of arguments which are, on the whole, well worth considering, though the principal one appears to us to be erroneous.

It has been known for some time that the Orphic societies go back into the seventh century B. C. and that they believed in some sort of reincarnation. From this Mr. Keith argues that the thesis of the Indian origin of the Greek doctrine of reincarnation "can not even chronologically be upheld with any plausibility," this

¹ See our October issue, p. 148 fil.

less so as the Indian and the Pythagorean beliefs in transmigration "have their roots in a completely different set of ideals," the latter being purely ethical, whereas the highest goal of the Upanishads (enlightenment) has nothing to do with ethics. For the Indian doctrine of reincarnation appears first in *Brhadāranyaka Upaniṣad*, which is later than *Ātapatha Brāhmaṇa*, one of the authors of which, *Çvetaketu*, is called an *avara* or modern writer in *Āpastamba's Dharma-Sūtra*, which cannot be placed earlier than B. C. 300, and *Çvetaketu*, as is well-known, was a contemporary of *Yājñavalkya*, the reputed author of the doctrine in question, so that the latter "cannot go much further back than B.C. 600, if so far." "We must not exaggerate the fact that the Buddha accepted the doctrine into a view that it was then a universal philosophical belief."

Against this the following may be objected. We have every reason to believe that at the time when Buddhism appeared the doctrine of reincarnation was a universal philosophical belief, nay, that it was so already some decenniums before the Buddha, because the religion of the Jains, which is based on it, is older than Buddhism. How is it possible to imagine that the simple beginnings of the doctrine in *Brhadāranyaka* and *Chāndogya Upaniṣads* developed within but sixty or seventy years into such elaborated systems of the *Samsāra* as that of *Makkhali Gosāla*, a contemporary and adversary of the Buddha, not to speak of the latter himself or of the Jains? Or, leaving reincarnation aside, how are we to account for the fact that instead of the one *Brahmā* of the older Upaniṣads we have in the Buddha's doctrine a heaven (plane) of *Mahābrahmās*; that instead of the naïve, tentative descriptions of the origin of the world we have a fixed theory accepted, not founded, by the Buddha, of the periodical creation and dissolution of innumerable solar systems? Such changes require very much more time than Mr. Keith would make us believe¹, and they certainly take us back to a sufficiently early date to make an Indian origin of even the Orphic belief chronologically possible. Nor is it necessary or even likely that Pythagoras derived his knowledge from the Orphic

¹ Especially if we consider that (judging from Professor Jacobi's calculation just now shown correct; see his article in the same number of the *Journal*) Indian culture took more than a millenium to develop from the *Rigveda* to the *Upaniṣads*.

societies ("a genius's version of a popular belief"). The Orphic doctrine was not 'popular' (at least not at that early time) but secret, nor was it so universally spread that Pythagoras must needs have come into contact with it.

According to tradition as well as to the direct testimony of *Herakleitos*, the knowledge on which Pythagoras based his system had been acquired by him not at home but through extensive travelling in foreign countries. We must also protest against the use Mr. Keith makes of *Āpastamba's Dharma-Sūtra*. It is unscientific to found a chronological hypothesis on the occurrence of a name which may have very well belonged to several individuals. Again it is a rash conclusion to say that the Pythagorean view, because it "knows no *brahman* utterly and wholly cut off from the ordinary world," cannot go back to India. For we know that the *advaita* feature of *Vedānta* remained in the back-ground, confined to a very small circle if not altogether forgotten for a long time, up to *Sankarāçārya's* great reformation. At all times the bulk of the Indian people, though perfectly familiar with the doctrine of reincarnation, knew nothing of the neuter *Brahman* and final absorption into it. There is absolutely nothing telling for an Orphic origin of the belief of Pythagoras in reincarnation except the geographical possibility. But since the Greeks themselves, earlier and later ones, have attributed his doctrine as a whole to foreign influence, and since to them a prominent feature (if not the most prominent feature) of the same was this very doctrine of reincarnation, it is still wisest to assume that Pythagoras learnt it from the Indians, either directly (through a journey to the Brahmins recorded by *Alexander Polyhistor*) or indirectly. In the latter case there is a possibility overlooked by Mr. Keith. It is, indeed, not likely that Pythagoras met Indians in Asia Minor, but he may have met some in Syria or Egypt. For the occurrence of Tamil words in the Old Testament (in connexion with the voyages to Ophir)¹ and the recent discovery, in ancient Memphis, of the remains of an Indian quarter leave us unable to doubt any longer that Indians actually visited the Mediterranean even before the time of Pythagoras. As to the

¹ Discovered, I believe, by the late Dr. G. Oppert.

Egyptians themselves, it is now pretty certain that they cannot have been the instructors of Pythagoras in this subject.¹ "No reference to metempsychosis has yet been found in Egyptian texts," says Mr. Griffith, the Reader in Egyptology in Oxford, and from Professor Wiedemann we learn that the Egyptian notion of metempsychosis was simply this, that he who spends a happy life in the fields of Aalū could, if this celestial life should pall, return to wander on earth, visiting the places he had loved in life, and that he could change himself into a heron, a swallow, a snake, a crocodile, a god—could indeed take any form he pleased. This seems to have induced Herodotos—who, on the one hand, was inclined to attribute anything wonderful to the Egyptians, and, on the other hand, looked (like Herakleitos at Pythagoras) at the doctrines of Pythagoras and Empedokles as stolen wisdom—erroneously to ascribe to the Egyptians Empedokles' grand theory of the Samsāra which had in reality quite a different source—whether Indian or not, we will not here decide.

DR. F. OTTO SCHRÄDER.

Who prays for wisdom, ere his prayer is done
He hath its answer; and his wish is won;
For naught in wisdom can much higher rise
Than the ambition to be truly wise.

THE TETRAKTYS.

(Concluded from p. 72).

USING a slightly different terminology, the manifested trinity may be described as Consciousness, the Object of Consciousness, and the Vehicle of Consciousness. The underlying unity then becomes that Abstract Consciousness which, in the Absolute, is the same as Unconsciousness.

In this case the Vehicle of Consciousness occupies the place of the relation; and there are two aspects of every relation. It separates and yet at the same time brings together the two terms between which it stands; which is precisely the work performed by body or vehicle. It separates Consciousness within from the Object of Consciousness without, and at the same time links the two together. This is Shakti, energy, the goddess, the vehicle of the God, through whom He obtains a body for purposes of manifestation on a lower plane. Here come in the various myths of the father who is born as his own son, and of the son who is symbolically spoken of as having wedded his mother and become his own father.

Because Shakti or energy is the relation, it has two aspects, repulsion and attraction. Repulsion begins the work of creation by scattering and vivifying atoms out of the relative unity of Mūlaprakṛti; attraction builds together the atoms into vehicles; and finally Self descends into the vehicles so formed. Simply stated, however, body or vehicle is nothing but the relation between consciousness and its object. It is the "ring pass not" of consciousness.

In absolute unity Self and Not-Self are the same; consciousness and unconsciousness cannot be distinguished here; neither can being and non-being. These are only separate during manifestation, when consciousness is enclosed in its vehicle; and the creative fiat that brings a universe into being may be said to consist in the establishment of relation, while the abolition of relation brings about universal pralaya.

If a Self be imagined to come into manifestation by means of its vehicle, the relation, the rest of the universe will constitute its Not-Self. Unity will have disappeared; duality will have

¹ See page 679 fil. of the last number of the *J. R. A. S.*

supervened ; and one aspect of that duality, the Self, will see the other aspect, the Not-Self, but will not see unity. This is what Subba Rao means when he writes that the Logos does not see Parabrahman, it only sees Mūlaprakṛti as a veil hiding Parabrahman. In unity there is neither seer nor seen ; these imply duality and manifestation. Unity can neither see nor be seen.

Another inevitable deduction is that the Logos (Self, Spirit) and Mūlaprakṛti (Not-self, Matter) are equally real ; that they must come into manifestation together and pass from manifestation together. The three aspects of manifestation appear and disappear together. By taking duality as relation this is still more evident ; for when relation is established both its terms are established simultaneously ; the one without the other is unthinkable.

The only test of reality is its lasting nature. The unreal disappears sooner or later under our scrutiny ; only that which lasts is real. The two aspects of duality, Self or Spirit and not-self or matter, are therefore both unreal from this the highest point of view ; or if it is preferred to regard them as relatively real, the one is relatively as real as the other.

The nature of absolute unity and the process by which duality comes into existence are, as has been shown, both beyond the reach of human understanding. When duality is once manifested, however, each aspect of that duality is itself relatively a unity. For instance, if this duality is symbolised by the circle with the diameter across it, each semi-circle is a unit in itself as semi-circle, although the two together constitute duality from the point of view of the complete circle. The Logos, or the first Self, is thus a relative unity, and Mūlaprakṛti, or the first Not-Self, is also a relative unity.

We have here what may seem at first sight the strange conclusion that relative or manifested unity involves duality ; but this is strictly logical and inevitable, and it is in accordance with the teachings of the *Secret Doctrine*. The term manifestation implies limit, and because absolute unity has no limit it is unmanifested. That which is here called absolute unity is what is referred to in the Proem to the *Secret Doctrine* as "An Omnipresent, Eternal, Boundless, and Immutable Principle" ; and also as "Absoluteness : the Parabrahman of the Vedāntins or the One

Reality." Elsewhere a different nomenclature is sometimes adopted. For instance, in the Stanzas of Dzyān there occurs the expression — "All is One Number, issued from No-Number." Here No-Number means what I have called absolute unity, and the One Number refers to the manifested universe which, although a unity when taken alone, really involves duality by contrast with the idea of that which is unmanifested. That this is the case can be seen by the commentary ; and in a footnote to the Proem we read (page 43, Third Edition) :

"The 'First' presupposes necessarily something which is the 'first brought forth,' 'the first in time, space, and rank'—and therefore finite and conditioned. The 'First' cannot be Absolute, for it is a manifestation."

Hegel proved that absolute Being and absolute Non-Being are the same. When we apply the term No-Number to Parabrahman we are speaking of it in terms of Non-Being ; but when we call it absolute unity, we are speaking of it in terms of Being ; and, applied to the absolute, the two are the same. It is only in their application to the relative and conditioned that the two exclude each other.

Manifestation entails duality and limitation. Looking within upon one face of this duality we call it the Logos, the First Cause, the One Number, the root of Self. The other face of the duality is, however, always implied, even when not distinctly stated ; in fact, strictly speaking, the whole Tetraktys is implied, as has been shown.

The Logos then proceeds to create in his turn. The incomprehensible process that resulted in manifestation, or duality, becomes less incomprehensible when we are dealing with one face only of that duality. This face or aspect becomes further conditioned and limited by the action and reaction that go on between it and Mūlaprakṛti by means of Fohat. The Logos then manifests a second complete Tetraktys, thus :

(a) The consciousness of the Logos is turned upon Mūlaprakṛti. This is what is called the Third Logos. The result is the evolution of matter and the First Life Wave. Fohat is used here mainly in its aspect of repulsion.

(b) The consciousness of the Logos is turned upon Fohat considered mainly as attraction, without losing touch with the previous phase. This is what is called the Second Logos. The result is the evolution of various intelligent forces, the "Sons of Fohat," and the Second Life Wave.

(c) The consciousness of the Logos is turned upon Self, without losing touch with the previous two phases. This is what is called the First Logos. The result is the evolution of Selves, Egos, and the Third Life Wave.

These will be the differentiated three of this particular Tetraktys, and they will be unified by (d), the Logos alone, regarded as one aspect of the primordial Tetraktys before this action and reaction began.

These three aspects of the Logos are only three aspects of One Logos. They are, therefore, not to be understood as being separated either in space or time; and one of the three cannot act without involving the other two. For instance, in the evolution of atoms under the First Life Wave, the influence of what is called the Third Logos is predominant, and this is the action of the Logos upon Mūlaprakṛti. This only takes place through the medium of Fohat, and the influence of Fohat is seen in the rhythmic vibration or *ṭaṭṭva*, rhythm being characteristic of the Second Logos. The influence of the First Logos upon the atoms is seen in the unity and definiteness, or what may be called the individuality of each atom.

Similarly the influence of each of the three Logoi is seen in the Second Life Wave, but that of the Second Logos is predominant; and the influence of all three is present in the Third Life Wave, but that of the First Logos is predominant.

Looking at the same problem from another point of view, it may be said that what has just been called the influence of the First Logos upon the atoms is really the beginning of the Third Life Wave; and the influence of Fohat upon the atoms is really the beginning of the Second Life Wave. So that all three Life Waves are simultaneous and are everywhere interwoven in space and time, and the result of their interweaving is the Web that is spun by Father-Mother.

Again, as has just been stated, the influence of the First Logos is seen in the definiteness or individuality of each atom. From the spiritual point of view this is perhaps the evolutionary cause of what are called the "spirits of atoms" (*S. D.* i, 241).

If we turn our attention to the human Ego there will be seen a similar procession from unity through duality to a Tetraktys.

The unity here is the fundamental consciousness, the "substance of mind" in which all changes of consciousness take place. Hume pointed out that this is unknown to us. States of consciousness we know, our thinkings, feelings, and willings; but the underlying unity in which they inhere is as unknown to us as the underlying unity of cosmos itself. Mysticism adds that these two unities, that of cosmos and that of man, are fundamentally the same; and a study of numbers points to the same conclusion; for whatever may be the number that signifies human embodied consciousness, however much differentiated and complicated it may be as the result of its descent through many planes, nevertheless it has its own unity, and this can have no other source than absolute unity. Herbert Spencer also proved that our idea of the undifferentiated substance of our own consciousness is also our idea of absolute consciousness, and that of all our ideas this "has the highest validity of any." (*First Principles* § 26).

The duality in human consciousness is, in origin, simply a change in consciousness; and because we are dealing with a separated unit of consciousness, an Ego, such changes may be of two kinds. First, an impact from the environment impinges upon the vehicle in which consciousness is functioning and causes a change in consciousness, which travels centripetally, from without inwards. This is the basis of feeling. Secondly, volitional activity arises in consciousness, which travels centrifugally, from within outwards, and ends by effecting a change in the environment. This is the basis of that which is known under such different names as will, volition, conation, activity, etc.

Between these two lies that which brings them into relation with each other and co-ordinates them; which is the basis of thought.

The circle with the diameter drawn through it will serve again as a symbol here. The circle, when taken alone, symbolises

the unity of the individual consciousness. When the diameter is drawn, one half of the circle will stand for the centripetal change and the other half for the centrifugal change; while the diameter itself will symbolise the relation between them.

Here also, as in the cosmos, duality may be symbolised as consisting either of the two contrasted changes with the relation ignored, or as the relation alone with the changes ignored; each method of so symbolising it being incomplete, because the changes imply the relation and the relation implies the changes. In either case duality gives a definite manifested state of consciousness as contrasted with unchanging unity, which is synonymous with unconsciousness.

The triplicity of consciousness consists of all three fully extended: the centripetal change, which is feeling; the central relation, or thought; and the centrifugal change, or volition.

When these three are taken with the underlying unity in which they occur and of which they are a manifestation, we have the complete Tetraktys in human consciousness.

To sum up the signification of the first four members as they have been developed here, it may be said that:

The monad signifies the unmanifested, the unlimited, the absolute, unchanging, unconscious.

The duad signifies manifestation, polarity, relation. It has no real existence of its own; what reality it seems to possess belongs, on the one hand, to the monad and, on the other hand, to the triad. It stands, therefore, for illusion, māyā.

The triad signifies the three aspects of manifestation, whether applied to the universe or to any entity existing therein. It is the first manifested unit, whether it be thought of in terms of matter or of spirit, in the universe or in man.

The tetrad, taken as Tetraktys, stands for the whole, complete; including the unmanifested and the manifested, the hidden and the revealed, the unconscious and the conscious. It is the "formless square," and also the tetrahedron, the first of the regular or platonic solids.

When the tetrad is taken not as the Tetraktys or three-in-one but in full as a four-in-one, it has quite a different meaning and application.

H. S. GREEN.

NUTRITION AND EVOLUTION.

FROM time to time there appear books which, when reading them, we classify at once as something out of the common, in which we find a peculiar and distinct individuality arresting our attention and evoking our interest. These books belong to various categories, and some may even belong to more than one category at the same time. Sometimes the leading characteristic is the brilliancy with which a new and comprehensive theory is propounded with the aid of a wealth of illustration and exemplification. Sometimes it is found in the manner in which the author handles an old and well-worn theme, putting it forth in an entirely new light or raising it to a higher level of thought than was done before. Again another category is formed by those books which for the first time present more abstruse and complex scientific or philosophic matters in a lucid, transparent, startlingly natural aspect, popularising in an expert manner to the ordinary cultured reader what before was food for the specialist only. And again another class is formed by those works in which a fresh and strong intellect bursts forth in a dazzling play of paradoxes and challenges, verbal jugglings and valuations, straight speaking and ruthless criticisms, upsetting much that was taken for granted before or that was believed by force of mere custom—holding forth in jesting earnest and earnest jest—and withal renewing, invigorating, stimulating the mind, sometimes in sheer bewilderment but sometimes also with a positive gain in clarity of conceptions.

We all know of such books, we all have a small list of them, either in the domain of philosophy, of science or of practical life. The class is as old as literature itself, and it would be easy to quote many familiar titles belonging to each category and each theme. This however we will not do, preferring to limit ourselves to the one book of that class which we propose to deal with here in detail, and whose title is the title of the present article¹. What Carlyle has done for clothes—but then only from a literary-philosophical standpoint—that its author, Mr. Reinheimer, has done for food—but from the scientific-philosophical standpoint.

The author deals with that seemingly simple, yet universal element nutrition, so important to all of us, since all of us must eat

¹ *Nutrition and Evolution*. By Hermann Reinheimer, London. John M. Watkins, 21, Cecil Court, Charing Cross Road, W. C. Cloth, 284 pages. Six shillings net.

and without food we must die. But he does it from a wide standpoint, leaving narrow considerations and unessential side-issues entirely aside. He deals with nutrition, with food, with eating under its cosmic aspect, taking here cosmic to mean pertaining to all the realms of nature manifesting on this our globe: in the world of mere atoms (the abstractly material world), the world of molecules (the chemical world), the worlds of crystals, of plants, of man, of society itself. This task our author executes in a brilliant way, and as a result his book is to be regarded as a treatise on the science, philosophy and metaphysics of feeding, which in its comprehensiveness, wideness of view and depth of insight constitutes a first rate contribution to our knowledge of the subject. In thus unifying the problem, showing many and various manifestations to be one in essence, we are enabled to understand one of the ruling laws of all life in a single conception. By supplying the metaphysics of that law on a solid basis of fact, the exposition enables us to discern its deeper meanings for us as human beings in the innermost depths of its untold protean shapings.

Of course, all of us have dabbled from time to time in the various sciences with which 'eating,' the process of assimilation of outer matter to the internal matter of the structure, is related. All of us have at least some smattering of knowledge concerning leading conceptions of physiology and crystallography, chemistry and sociology, biology and ethics—but how disjointed are these our fragments of knowledge. This work traces with a firm hand the outline of one single immense system of operating forces, all of which are mere forms of one operation, namely, feeding. And so it reduces a chaos of conceptions to an orderly cosmos.

In drawing the attention of the numerous readers of this magazine to this book I do so from what may be called the standpoint of the 'ordinary cultured but not specially expert person,' as I myself have not the special knowledge of an expert in the matter. But it is likely that what strikes me as valuable and interesting will do the same for many others, and so it seemed worth while to give a detailed account of this remarkable work.

Before following in detail the main argument of the book let me state briefly the plan on which it is built. It may be said in passing that it is an example of careful and excellent book-

making as such. After a short general introduction, which is much to the point, the work is divided into six chapters. Each of these is headed by a few appropriate terse quotations from philosophers or scientists. Then follows the enumeration of the paragraphs in the chapter, summed up in short titles of only a few words each. The paragraphs themselves are of varying length, seldom longer than one or two pages, sometimes of only a dozen lines or so. The chapter is followed in each case by a terse summary, restating in short, clear-cut and very carefully worded definitions or propositions the main theses propounded in the body of the text.

In the work, we find here and there quotations (mostly in the opening pages of the book), sometimes given in their original forms, in French, German, Latin, and sometimes translated. In this connexion the remark may be made that in a second edition—which we certainly expect and hope for—it would be an improvement to give all quotations consistently in English only. Other improvements would be, first to add an extensive general glossary of the many less generally known scientific terms used in the book. It would be a pity indeed were the use of these terms and of some untranslated quotations to throw a deceptive mask of apparent difficulty over the exceedingly lucid exposition, and keep back from perusing it many 'simple souls' who would be perfectly able to understand and enjoy it. Further, the various sentences constituting the 'summaries' might be marked with the paragraphs to which they belong, a full index of subject-matter might be added, as well as one indicating the quotations, and, lastly, the table of contents might with advantage repeat, under the name of each chapter, the list of paragraphs (as given at the head of each chapter). For the presentment of these in tabular form would facilitate reference and enable a view of the whole book to be had at a glance. With these additions the work would become indeed quite a perfect example of good book-making. On the advisability of printing quotations in small type we will not insist.

Turning now to the contents, we notice first of all the promising statement with which the author opens his Introduction.

For years I have striven to arrive at a satisfactory elucidation of the fundamental laws governing nutrition. The more thorough-going

my investigations, the more evident it became that the underlying factors are identical with those governing other cardinal problems of life. Nutrition, in the last analysis, plays as vital a component rôle in racial position and progress, and is as inseparably connected with justice as morals and religion. Indeed, my results show that in its silent effects nutrition is one of the most formidable factors in the shaping of individual and racial destinies. Hardly anybody, of course, seriously denies that there is a certain connexion between nutrition on the one hand and religion and evolution on the other hand; the views on the subject, however, are for the greater part of a very indefinite or at best empirical nature, scientific formulation being sadly lacking. In spite of centuries of experiment and research, the relevant principles have not been grasped, nor has an adequate standard been deduced, to distinguish undesirable effects of nutrition from genuinely progressive ones. I have set myself the task, to adduce positive evidence in support of the laws of nutrition as here formulated, to show that every deviation means a corresponding disharmony, and moreover to supply a crucial and practical test to my teachings in the shape of a sufficiently universal Biological Analysis. A simultaneous study of Organic Architecture has convinced me that it is connected with nutrition every whit as intimately as nutrition is with general conduct. Indeed, it was only due to a combined study of physiological, psychological, and architectural laws that I was at last able to supply the elements of an efficient diagnosis of organic development—a diagnosis at once scientifically, ethically, and æsthetically unimpeachable, as well as universal enough to embrace even the principles of constant and definite proportions ruling inorganic unions.

After having thus shortly stated his case, outlined his programme and method and announced his results in these and a few more paragraphs he begins his discussion, in Chapter I, on "The Evolution of Matter". Quoting Dr. Gustave le Bon at length and Sir Oliver Lodge a little, supplying at the same time his own considerations, he comes to the conclusion that matter is not dead, but possessed of tremendous energies, and is subject to dissociation with which electric phenomena are associated. Further he contends that the principle of evolution extends to simple bodies, and lastly that there exists a primordial sentience and a psychical significance of matter.

This short introductory chapter, of which we can only quote little for want of space, leads directly up to Chapter II, entitled "Factors of Biological Analysis", in which we find a wealth of the most interesting considerations, theories and data. We shall content ourselves, however, by transcribing only a few of the sentences in which the author sums up this chapter in the 'Summary.' It may be noted in passing how these summaries remind us of the old Indian sūtras in which, as here, a world of

meaning was compressed into a logically concatenated series of laconic phrases, all pregnant with significance.

Anyhow, the interested reader should not omit to compare the full argumentation and demonstration of these pithy sayings in the text of the book itself, here as well as in the case of later quotations. The summary reads:

Processes of transformation and disease enter into the life-history of the atom¹. The stability of equilibria depends on the legitimacy of associative factors.

Cohesion, affinity, osmotic attraction and repulsion, show striking architectural aspects.

Laws of crystallisation and of constant and definite proportions are but early expressions of sentient geometry.

A mineral being is characterised by its crystalline form in the same way as the living is characterised by its anatomical form, and it passes through a progressive evolution before reaching its definite shape. *Structure in general is of the utmost importance.*

Impurities are responsible for instability in atom, mineral, vegetable and animal.

Pure bodies alone are stable.

Radio-activity and phosphorescence are indications of dissociation. Dissociation implies change of equilibrium.

The word species implies a definite inherent strength as outwardly expressed in definite structural and generic features.

Inner defects and pathological constituents are reflected in outer features.

Attractions and repulsions operate only at certain distances.

Utility and true organic beauty are identical.

Every equilibrium is involved in a cosmic scheme of division of labor.

Inorganic dissociation has its analogue in the retrograde transformations of organisms showing aberrant modes of life—impure associations and mal-appropriations prevailing.

Inner strength determines environment.

As said before we have no space to quote fully from the body of the book itself, lest we should be tempted to transcribe the greater part of it, and also for want of space. But to give an example of the beautiful way in which the author enlarges upon his theme we quote here two further paragraphs. The first has a wide moral as well as biological bearing.

The power of resistance to disease is associated with normal life and normal structure.

The second is taken from the paragraph on 'Autonomy' and runs:

When our Darwinian friends are speaking of the "law of battle," the term invariably connotes a psychological complement; but when

¹ In some cases I put some words in italics when special attention should be given to them.

referring to previous developments causing the necessities for combat, the psychological part is rigorously omitted, and economical considerations are substituted. But the so-called "law of battle" in part only represents the psychological reaction from previous psychological causes—lapses of autonomy, as we shall have occasion to point out more fully in a later volume.

In innumerable ways man, plant and beast are thus drawing on their autonomous powers in moulding their surroundings and creating their opportunities.

The autonomy of an organism is like a fortress reared too high to stand in fear of mere surroundings; if, however, an organism lasciviously surrenders its autonomous powers, disease and retribution set in, and the proportion of potencies—and with it every other proportion—becomes distorted.

Having now dealt with general factors of biological analysis, the author has arrived at an acknowledgment of the high import of impurities as producing disease, and he states that pathology truly appears as a chapter of biology. This again involves a dealing with the question of autonomy and environment, and this leads straight on to the phenomenon of parasitism. Chapter III, therefore deals with "Parasitism." But before entering on that matter the author states clearly that in all these matters we have to reckon with the psychological factor. In speaking of sexual selection, for instance, as a factor of evolution, he exclaims:

To neglect the psychological factor would indeed be far worse than an attempt at writing history without regard to character and the emotional element, to the contributions of heroes, prophets, reformers, and martyrs, and without mention of the struggle for light, for principles, for freedom, and justice.

First, then, we find in this third chapter the definition of disease, which the author expresses as follows:

Disease is deficiency of stability resulting in susceptibility to negative prepotencies.

Then he goes on to say that the higher stages of disease are universally associated with parasitism or its equivalents, and that parasitism is the one great crime throughout. Its origin is traced in its beginnings to illegitimate appropriations, spelling impurities and surfeit and the writer states:

We shall have no difficulty in showing that parasitism, starting with a lapse in the autonomous regions, contravenes the fundamental principle of division of labor, and thus leads to physiological aberrations, to an abuse of generic functions with a consequent loss of polarity, to intemperance and callousness and eventually to general illegitimacy and criminality attended by unfailing nemesis.

And he defines parasitism:

Parasite (from *para*, by the side, and *sitos*, food) originally meant a being living on another; but as a matter of fact, the term must denote every condition whereby one organism lives in any way predeceously, stealthily, or indolently, *i.e.*, retrogressively, by the work of others. In view of the dynamic interdependence of life, the epithet must also apply to all transitory phases of violation of fundamental laws of assimilation and division of labor, even the highest and most strenuous organisms occasionally being guilty of such transgressions.

Later on in the same chapter these ideas are elaborated with great fulness and talent, and we shall gain some idea of the general trend of the chapter by quoting part of its summary. Before doing that, however, we have to arrest our attention for a moment on the important paragraph on the 'Fundamental Principles of Assimilation' which we quote nearly in full:

We have recognised cohesion and affinity as co-operating in the crystallisation of ponderable out of imponderable matter. The ratio of these forces we have demonstrated as determining the stability or otherwise of the respective equilibria. Thus early the fact stands out that union is at the base of all created things. Only through processes of union could a primordial cell come into being, grow, and multiply. Only through recurrent subtle interpenetration and blending of forces could such a structure arise. Well may we concede that spiritual influences also had a share and assisted to alloy all integrations.

Psychologically, we may say that cohesion and affinity in the organic world are correlated to will and delight. Especially in the manifestations of the latter two in parasitism, a striking parallelism with the dissociation of the more primordial forces is shown. The parasite would fain have the delights of affinities without commensurate exertions of the will towards maintenance of the fundamentals, as a consequence of which unstability prevails, and the inclined (dissociative) plane generally becomes operative.

We have seen the analogue of such disintegration in the case of impure minerals, and we have at the same time pointed out that incipient psychological states must be dated far earlier than has hitherto been done. If the evidence so far adduced as regards an early sentience is considered insufficient, we shall have other opportunities of testifying to it and of showing that there is but one sentience with numerous gradations.

Accretion, amalgamation, chemical union, nutritive and sexual union, psychical and mental fertilisation—all must thus be regarded as differing only in degree, all being alike in producing transformations and growth; as, inversely, everything that can unite must be conceived as possessed of life, however slow to manifest.

Physiological unions, thus regarded, may be said to represent a kind of marriage. A complete representation, were it possible, would have to exhibit the co-existing psychical components, as we might accompany chemical unions by a synthesis of the synchronous thermal and electrical concomitants.

Nutrition essentially entails an alliance of potencies. It is thus seen to be removed only in degree from fertilisation. Both purport a blending of energies in the interest of growth. Physical growth results in the one case, and reproduction—sometimes defined as discontinuous growth—in the other.

Reproductive functions are thus but specialisations of nutritive functions marking the advance of sentience.

From this point the author is naturally brought face to face with the problem of sex and its connexion with nutrition, a subject to which he devotes the entire Chapter IV under the title of "Antithesis of Size (Sexual Dimorphism)". But before closing this Chapter he brings forward some fascinating considerations about 'Parasitism as the Satanic Factor,' a few most luminous reflexions on some of the monotheistic commandments in the light of his researches and a brilliant paragraph on the 'Qualifications of a Mammal,' with a tabular description of the qualifications involved in mammalian equilibrium. Indeed the illuminating way in which the author takes examples from all fields of manifestation, the diversity of illustration and his constant application of scientific principles to the laws underlying nutrition as showing themselves in social life and in religion no less than in biology, zoology or chemistry, give constant joy to the reader and cannot but broaden the mind in many ways, revealing time after time new perspectives of insight and new avenues of thought.

From the summary of this third chapter we now quote:

Organic stability may approximately be gauged by the proportion that appropriation bears to environment. The operation of autonomy—and hence the evolutionary vocation of a particular species—is largely dependent on the state of nutritive sentience.

The growth of disease is marked by an invasion of waste matter and of microbes, by plethora, excrescences, structural abnormalities, various antitheses, and atrophy of protoplasmic and outer generic architecture.

Such developments are mainly fostered by, and inseparable from, Parasitism.

The dynamics of Parasitism cover the greater part of illegitimate unions in nature. Parasitism constitutes a degeneration *sui generis*.

Liability to parasitic afflictions is founded on previous parasitic propensities.

The indictment of Parasitism in less obvious cases is shown to be justified by the following symptoms: lapse of erstwhile physiological conditions into pathological ones, accented phenomena of dissociation; disorganisation of heredity and of organic architecture.

The predatory habit constitutes an infringement of cosmic order and a first phase of Parasitism. Though at least an active habit, and though recoveries are possible, it implies indirect and impure feeding, fostering sluggishness, and detrimental to adaptation and endurance.

The accelerated growth symptomatic of parasitic life is due to dissociation.

Parasitism means a neglect of function and of generic duties, and hence produces retrograde effects upon heredity.

Depredation constitutes an economical plunder in view of the interdependence of organisms.

All organisms are under definite responsibilities as regards assimilation, which, broadly viewed, is subservient to a common cosmic end.

The pathology of all structural abnormalities is reducible to a universal cause, as witness the wide biological distribution of disease.

The partaking of inappropriate food is prejudicial to the selection and assimilation of appropriate food.

The road to extinction is marked by a loss of organic beauty.

Parasitic "economy" is not *secundum naturam*.

Nutrition entails an alliance of potencies—a union differing only in degree from fertilisation.

The nervous system is of an intestinal origin, and a definite resonance exists between nutrition and sex.

Subordination to the social whole and division of labor set in at a very early stage.

The qualification of a mammal implies all-round regularisation of growth, an advance of æsthetics and of altruism.

Nutrition depends for its legitimacy on the sacrificial aspect.

Parasitism constitutes a satanic factor in evolution.

And herewith we end our detailed report concerning this remarkable book. Chapter IV deals, as said before, with nutrition and sex, and is as illuminating as anything that has gone before. Chapter VI, on "Nature's Abhorrence of perpetual Self-Fertilisation" we also pass, though it is of no less importance than the others, but we trust many of our readers may feel stimulated to study the book in its entirety for themselves.

Chapter V deals with "Anabolism and Katabolism" and thus handles the theme of nutrition in its narrower sense. It is sufficient to say that to us it constitutes the most forceful and convincing plea for vegetarianism we have as yet come across, lifting the question altogether from the lower sphere of mere empirical testimony into that of principle and philosophy based on a knowledge of universal natural laws. It is in itself a beautiful piece of work and we quote a few of the conclusions contained in its summary.

The mineral, vegetable, and animal kingdoms represent but different degrees of sentience and of equilibrium.

The plant, relative to the animal, is essentially anabolic; this is the basis of their reciprocal relations, which are also emphasised in their respiratory processes. A true metabolic ratio between animal and plant

thus exists, compared to which the metabolic distinction between animal, male and female, is insignificant.

The plant stores up potential forces, which are being used up by the animal. The vegetable kingdom is nature's laboratory, where plants compel carbonic acid to yield up its carbon, water its hydrogen, and nitrate of ammonia its nitrogen. Vegetables are true reducing apparatuses, animals are true apparatuses of combustion.

To the animal, plant-food alone supplies alimentation concordant with the requirements of stability. Plant-food alone is legitimate and conducive to positive prepotencies. Only when the primary conditions of sentience are satisfactorily fulfilled may "sexual selection" assume right proportions.

Plant-organised food is less charged with katabolic emanations than animal food, and hence stimulates in a physiological rather than a dissociative direction.

Nutritive attraction, like sexual attraction, has a call on the inner nature of an organism in the same way as metabolism has its cosmic significance. The aspect of inner physiological indolence in parasitism deserves greater attention than the outer "ease of attainment" aspect. Metabolic indolence spells imperfect assimilation resulting in an impure fraction of a : e, and suffering dissociative excitants to become prepotent. It is thus that destruction is invited, the "law of battle" becoming the law of life.

Parasitism deteriorates intestinal developments and renders transmission of negative acquisitions retrogressively possible. Individual and racial existence are thus being curtailed.

In conclusion, let me once more recommend this valuable book most earnestly to my readers. Quite apart from the positive instruction it contains it has two important qualities to recommend it.

In the first place, it contains matter likely to stimulate philosophic thought in a powerful way.

Secondly it has a thoroughly moral value of no mean order.

If, as the writer says, "nutrition depends for its legitimacy on the sacrificial aspect" it cannot be doubted that the mental food offered in this book is highly legitimate, for its tendency is certainly to aid a recognition that the knowledge it deals with is a knowledge closely connected with that great Reason of which it is only a fractional reflexion or manifestation.

JOHAN VAN MANEN.



COMMUNICATION BETWEEN DIFFERENT WORLDS.

THE Theosophical Society is differentiated from most of the religious movements of the day by asserting the continuance in our own time of communication between the different worlds in which humanity is living. All religions assert that such communication took place in the past; they all claim for their Founders, and generally for Their associates and immediate followers, that such communication was enjoyed, and enabled them to "speak with authority"; some, as the Hindū and the Roman Catholic, allege that in sporadic cases scattered through their respective histories such communication was established, though rarely, if ever, still found to-day. But the Theosophical Society definitely asserts the existence of powers which lie latent in all men, and of the forces in nature that are as yet hidden from common knowledge, and makes it one of its objects to study these; some of its members have so successfully followed these studies as to evoke these powers and control these forces, using methods taught by the Masters of the Wisdom, whereby such communication

may be normally established and carried on without provoking the difficulties and disadvantages embarrassing the methods known as spiritualistic. The latter remain, however, as the only methods within the immediate use of the untrained, and hence are of the greatest value in destroying the prejudices of the scientist and the materialist, and in giving physical and tangible proofs, available to every one, of the continuity of consciousness through death. They are a sign of the changing age through which the world is passing, a herald of the approaching era in which the barrier of death will be broken down, the invisible become the visible, and the physical and astral worlds will intermingle.

In order thoroughly to understand the subject before us, it is necessary to grasp certain fundamental laws of nature; when these are clearly seen, it is comparatively easy to apply them to special cases that may come under our notice. And it must be remembered, in order that this study may be useful, that all fear of the unusual must be put aside; the student must realise that there are many things around him which he does not see, and that they become less dangerous, though sometimes more alarming, when they pass from invisibility into visibility. It is the unknown which may be dangerous; it is ignorance which is full of fear. The child unused to strangers screams and hides its face in its mother's dress at the terrifying sight of a harmless man or woman; accustomed to such meetings, the child has no fear. The sight of a 'ghost' startles on the first occasion; after awhile they are no more alarming than the sight of a passing stranger in the street. Our ignorance is our real danger, and that can only be gotten rid of by experience. A reasonable and thoughtful person, pure of life and bright of intelligence, may train himself for normal communication with other worlds without any danger worthy of consideration, provided that he is habitually self-controlled, deliberate and energetic; such a one may evolve himself rationally and quietly, and not only convince himself of the reality of other worlds, but may become a source of help and comfort to others, lessening and even removing their fear of death, and softening the anguish of separation from their beloved. Such a person normally guards himself in the physical world, where danger is far more potent than in subtler worlds, because dense physical matter is far

more resistant to control by thought than is the subtle matter of higher worlds. Human power of self-defence against danger is smallest in the physical world; in other worlds fear is the worst enemy, because it paralyses thought and will. I do not say there are no dangers in the subtler worlds; dangers there are; but the more we know the more are we safe, and there are dangers for the ignorant everywhere.

The first fundamental fact is that each individual is a single consciousness, a unit of consciousness, and that varieties in the form of communication arise from difference of bodies, not from difference of consciousness. A consciousness may, of course, be more or less unfolded, may have brought into manifestation more or less of his powers; one unit of consciousness may differ widely from another unit; but the same unit, *i.e.*, the same individual, remains the same in all communications, however restricted or unrestricted by the particular body, gross or fine, through which the communication is made. If we compare two units of consciousness, one advanced and one backward, the difference in evolution will be marked in each world in which they function; but the manifestation of each will be determined by the material conditions of manifestation, and these will introduce a variety in the form of communication, but will not affect the unity of the manifesting intelligence. It is well also to bear in mind that all consciousnesses are fragments, parts, of the one all-pervading consciousness, and hence their characteristics are fundamentally the same, however differing in degree; all will possess the three essential attributes of Will, Wisdom and Activity, though Will may only have reached the point of unfoldment at which we call it Desire, though Wisdom may be seen only in its embryonic form of Cognition, and though Activity may be only manifested in the shape of Restlessness. There are no essential differences in the units of consciousness trying to manifest themselves in various worlds; but there are innumerable differences in degree, from the mighty and luminous consciousness of the highest seraph to the dim and scarcely even groping consciousness in the mineral. There is but one consciousness in the universe and all so-called separated consciousnesses are phases thereof.

The second fundamental fact is that these units of consciousness are embodied, *i.e.*, are closely related to portions of matter

which they have temporarily appropriated. For the purposes of our study we need not concern ourselves with the highest of these appropriations; we may content ourselves with recognising the fact that there are finer grades of matter than those to which here we confine ourselves, and may indicate these by the general term of 'the spiritual body,' without further particularising them. Those who can freely use the spiritual body are certainly not in need of any explanations such as those given in this article. We are concerned, then, only with three well-defined grades of matter, those which answer to and are the instruments of thought, desire and action—mental, astral and physical. From the mental matter is organised the mental body; from the astral matter the astral body; from the physical matter the physical body, which is functionally divisible into its etheric and gross parts. These are the vehicles, the instruments of the unit of consciousness, his means of affecting, and being affected by, the outer worlds in which he lives; these may be highly or poorly organised, may be composed of fine or coarse materials; such as they are, they are his only means of contact with the worlds surrounding him, and his only means of self-expression. These three bodies—mental, astral, and physical—are separable from each other, and under abnormal conditions the two parts of the physical body may to some extent be dissociated during physical life, and are completely dissociated at physical death. While a man is awake and in his ordinary every-day state of consciousness, he is using these three bodies all the time; when he goes to sleep he leaves the physical body, and uses only two—the astral and mental; at death, the grosser part of the physical drops away, the finer part clinging to him for a short period (normally), and then dropping away from him as did the grosser part, and he uses only the astral and mental bodies in the *post-mortem* condition for a period varying in length; later, the astral body also drops away from him, and he remains clothed in the mental body during the long mental, or heavenly, life, intervening between the intermediate state and rebirth into the physical world. When this also drops away from him, he finds himself on the threshold of re-incarnation, of the building of new bodies for his next period of physical life.

The third fundamental fact is that man is living, functioning, in three worlds during the waking periods of his life on earth. These three worlds are the worlds composed severally of physical, astral and mental matter, the worlds from which are severally drawn the materials for his physical, astral, and mental bodies. These worlds are not separate from each other, but interpenetrate and intermingle, while remaining distinct. Just as gas may pass into water but remains distinct from it, so does astral matter interpenetrate physical matter while remaining distinct from it, and so does mental matter, being still finer, interpenetrate the astral. Physical ether interpenetrates the gases, liquids and solids of the physical body, moving through every part of it unhindered; so does superphysical matter interpenetrate physical, moving unhindered through every part of it by reason of its greater subtlety. Nature everywhere repeats herself, and we may understand much of the superphysical by studying the physical and reasoning by analogy; but we must ever remember that the superphysical is the original and the physical the copy, and not *vice versa*. The astral world, while intermingling with the physical, is not continuous with it; it forms a sphere round the sphere of the earth, and a radius of this astral sphere would extend from the centre of our earth to the moon. The mental, or heavenly world, again, is a similar concentric sphere, stretching far beyond the limits of the astral, although interpenetrating both it and the physical. According to the development of the respective bodies will be a man's consciousness of each world; as a man physically blind cannot see the physical world which stretches around him, so a man astrally blind cannot see the astral world though it ever environs him; similarly may a man whose astral sight is open, be mentally blind and fail to see the mental world encompassing him. The matter in each body must be organised in order that consciousness may use it as an instrument of perception; the physically blind, at the present stage of evolution, are a small minority; the astrally blind are a huge majority; but blindness of organisms does not change the worlds in which they live—except to themselves. Thus men are living in three worlds at every moment of their waking consciousness, though normally conscious only of the densest; in sleep and after death, they are living in two, but are

normally conscious only of the intermediate world, and not always of that; at a later period of their *post-mortem* condition they are living in only one, and conscious but of their immediate surroundings in that. As evolution proceeds, the astral world will become visible to those who occupy the crest of the wave of normally advancing humanity, and at a far future time, the mental will also become visible, so that men on earth will live consciously in the three worlds, the three bodies having become organised as vehicles of consciousness, available for ordinary use.

The fourth and, for our purposes, the last fundamental fact is that each body is affected by the embodied consciousness and affects it long before it is sufficiently organised to convey to that consciousness definite information as to the world from which its materials were drawn. We may notice this to a very considerable extent if we watch the workings of the waking consciousness in a new infantile body. The consciousness answers to the discomfort of the body—from want of food, pain, etc.—before it is able to obtain through that body any definite idea as to its surroundings or any grasp of its own relations to them. And the astral and mental bodies answer to changes in consciousness by changed vibrations for ages before they hand on to the consciousness definite news of the events that are taking place around them in their respective worlds. Hence communications constantly take place between the worlds in which the man is normally living without the man knowing anything of their passage; he becomes conscious of a thought only when it affects his physical brain, and knows nothing of its origin or of the course it has followed ere its arrival in his physical body.

Let us begin our study of communications between different worlds with the every-day constantly arriving communications, and thus establish ourselves thoroughly on the normal before we enquire into the abnormal. Just as the to us inappreciable interval between the touching of a hot plate with the tip of a finger and the withdrawal of the finger is occupied with the passage of a wave in the sensory nerves from the periphery to the brain and the passage of a return wave from the brain through the motor nerves to the periphery, so is there the passage of a vibratory wave from the physical matter to the astral and from

the astral to the mental, and a corresponding change in consciousness; it is the consciousness which feels the pain of the burning, and memorises the fact for future guidance; the communication has run inwards from the physical body through the astral to the mental, a communication from world to world. Similarly is the change in consciousness, the will to move the finger from the hot substance, the cause of a vibration in the matter of the mental body, and this causes a vibration in the astral body, and this in turn in the physical brain—a communication from world to world. In all processes of thinking, there is a series of changes of consciousness in the mental world, these are answered by a corresponding series of vibrations in the mental body; these cause a series of corresponding vibratory changes in the astral body, strengthened by the consciousness—the *same* consciousness, remember, in all the bodies—and these set up similar vibratory changes in the etheric part of the physical; these etheric vibrations are largely electrical in character, and affect the cells of the dense physical brain, setting up vibratory changes therein; here you have the normal communication between the worlds, going on repeatedly, continually, varied by the reverse process, where the initiative is from outside; something occurs in the outer world which starts such a series of changes, one of the senses receives a stimulus and a nervous wave is set up; it passes from the dense to etheric matter, or begins in the etheric, is answered by a change of consciousness, runs up through astral to mental, intensifying the change, and the consciousness receives and registers the communication.

It is not waste of time to place clearly before our minds that communications are constantly running up and down the ladder of our bodies, each body a step in the ladder, and each step in a different world. The maintenance of our mental balance and of our powers of reasoning and of judgment in the face of the abnormal is rendered very much more easy when we understand that the abnormal is only an extension of the normal. If a person feels that he is facing something strange and unknown, something that he is inclined to regard as supernatural, he loses too often both judgment and reasoning faculty; but if he understands that the phenomenon before him is only a subtler repetition of a familiar

happening, he is then able to observe accurately and to reason sensibly and acutely. As M. Jourdain was astonished to find that in his ordinary conversations he was talking prose, so may the student be astonished to find that he is continually communicating from world to world. Your consciousness may turn its attention outwards in any world in which it possesses a body to serve as window; you may look out through your physical, astral or mental window, but it is always the same *you* that looks out, that receives impressions.

Let us consider the next class of communications. A person becomes conscious of a thought, or rather an impression, arising in his waking consciousness, rather vaguely and somewhat indeterminate, which he cannot relate to anything in his physical surroundings, and which does not seem to be originated in his own consciousness. It seems to him to come from outside, but it lacks the sharpness of definition to which he is accustomed in the presence of 'real' objects. Such impressions as premonitions, warnings of danger, apparently causeless depression or elation, feelings as to the mental, moral or physical condition of friends, as to illness, death, misfortune, good fortune, etc., intimations which do not come with the clearness of the spoken word or written message, but none the less cause a change in consciousness—what are these? They are due to impacts made upon the astral body in the astral world, impacts which set up vibrations in its matter and thus give rise to changes of consciousness. The absence of precision of definition is due to the lack of organisation of the astral body, and its consequent incapacity to receive clear impressions. The physical body has been in process of organisation for millions of years, and can receive sharply defined series of vibrations, and the consciousness through this immense period of time has been learning to relate impacts to objects, to analyse and co-ordinate impressions made on its body, and thus to understand their meaning. Experience has evolved it into an admirable vehicle and instrument of consciousness. But the astral body is in very different case. In every fairly civilised and educated person it is partially organised, sufficiently organised to receive and reproduce sequences of vibrations thrown upon it from the astral plane, but its special sense-organs—the whirling wheels, or

chakrams—are not as yet generally evolved in such persons, and hence sharply defined impressions cannot be received.

With closed eyes you can distinguish between the light and the dark; if when the sun was shining on your eyelids, a hand were interposed and threw a shade over them, you would be conscious of the difference, but you would not discern the hand; or if shadows were thrown on a sheet, your open eyes would see the shadow-dance, but it would only imperfectly convey a story which you could easily gather from a drama acted by persons visible to sight; so is it with the astral body of the average educated man. If at some distance from you an event takes place of great interest to yourself, bringing to you joy or grief, or if some persons think strongly of you, the vibrations thereby set up in astral matter will be propagated thorough space, like a Marconi message, and will impinge on your astral body, setting up similar vibrations therein. But unless the astral sense-organs are developed, a sharply defined picture cannot be produced, and hence only a vague impression will be made on the consciousness. The astral body and the astral sense-organs differ as do the physical body and the physical sense-organs, although much more substitution is possible in the one than in the other. The astral bodies of the educated are fairly well developed in form and general constitution, but are poorly organised as regards the sense-organs. There are, however, in the astral body very well developed centres connected with the physical organs of the senses—a centre connected with the eye, one with the ear, and so on. These are sometimes stimulated into action by violent vibrations in the astral body, and then we have the phenomenon of second sight, the vision of phantoms, wraiths, phantasms of living or dead persons. It is also possible to stimulate the physical senses, but in a rather unhealthy way, by stimulating these centres through their appropriate physical organs, as by crystal-gazing, the use of magic mirrors, and other similar means. In this way an extension of sight on the physical plane may be gained, or even of vision in the lower regions of the astral world. But this is not a gaining of astral senses, but an unhealthy stimulation of physical senses, causing an abnormal increase of sensitiveness in the astral centres to which they are attached. It is the law of nature that development comes from above, and the

forces of evolution work from above and organise that which is below. Life organises matter, matter does not produce life. The consciousness working in the astral world organises the physical sense-organs; the consciousness working in the mental world organises the astral sense-organs, and so on. There is a continual working of consciousness for the improvement and the refining of its lower vehicles. As your evolution proceeds from the stage it has now reached with the most thoughtful and cultured persons, it is possible to quicken the unfolding of the astral senses by strenuous and clear thinking and by purity of desire and action; as these become active the communications received through the astral body will become clear and definite, like those received through the physical body. These are blurred now because the instrument is imperfect.

As the consciousness unfolds on plane after plane, in world after world, and organises its vehicles in the world below that on which its own centre is established, the lower bodies for all practical purposes unite into one body; if a person have the centre of consciousness established on the mental plane, the astral and physical bodies function as a single body, and he lives consciously in two worlds. In the high consciousness of Those whom we call Masters all the worlds are to Them as one world in which Their waking consciousness is ever functioning, and They focus Their attention at any point without leaving the physical body. The worlds on which attention is not fixed are 'out of focus' but are not invisible. When we are using physical sight only, things we are looking at are clear and distinct; the surrounding things are visible but not clearly defined. So if a man be living in two worlds, physical and astral things inter-mingle in his normal field of vision, but if he looks at the physical the astral is out of focus, if he looks at the astral the physical is out of focus. But a communication from any world can reach a Master, and by focussing his attention on it He sees the world from which it comes, and can, if He so will, answer it by sending the reply through the appropriate body. All His bodies function as one body for His consciousness, but each is there, a perfect instrument for action in any world. We, who have not reached that high perfection, may have to move from world to world, or

have one body to function in another; or, if we have passed that elementary stage of the higher evolution, we may have partly unified our lower bodies, and may be able to function on some planes as the Master does on all those which are manifested. Then, by paying attention to any message, we can know from that world it comes; it is all a question of the development of our bodies, the one consciousness receiving impressions from any world in which it is using a well-organised body. The whole question, therefore, is one of evolution—the unfolding of consciousness, the organisation of bodies.

But there are many forms of communication that do not depend wholly on ourselves, forms used by other persons who desire to communicate with us, and which demand no growth on our own part, communications which present themselves to our normal consciousness in the physical body, and are surrounded with more or less of difficulty and danger because of the letting loose of forces, not usually employed on the physical plane, by the person making the communication. It is to these that we will next turn, remarking only that it is our own want of development that makes necessary the employment of these means, that forces more highly evolved Beings to come down to our level because we are not able to rise to theirs.

ANNIE BESANT.

(To be concluded.)

Inflexible the law that man shall climb
To upper heights by mounting on himself;
That, gripping firmly to the worthless pelf
Of his frail flesh, nor questioning the rhyme
Or reason of his act, shall, fearless, hurl himself,
E'en as the eagle, toward that gleaming shelf
Of virgin rock where shine the snows of Time:
Nor shall he falter, nor with backward glance
Regret the beauties that beneath unroll,
But upward where the silences entrance
His way shall wing, and there, where dreams control,
At last shall come to him the bided chance
Of seeing face to face his wondrous soul.

—*Elisabeth Hines Hanley.*

THE BEGINNINGS OF THE SIXTH ROOT-RACE.

(Continued from p. 86.)

THEOSOPHY IN THE COMMUNITY.

SINCE the two Masters who founded the Theosophical Society are also the Leaders of this community, it is quite natural that the religious opinion current there should be what we now call Theosophy. All that we now hold—all that is known in the innermost circles of our Esoteric Section—is the common faith of the community, and many points on which as yet our own knowledge is only rudimentary seem to be thoroughly grasped and understood in detail. The outline of our Theosophy is no longer a matter of discussion but of certainty, and it must not be forgotten that the facts of the life after death and the existence and nature of the higher planes are matters of experimental knowledge for nearly all members of the colony. Here, as in our own time, different branches of the study attract different people; some think chiefly of the higher philosophy and metaphysics, while the majority prefer to express their religious feelings along some of the lines provided for them in the different temples. A very strong vein of practicality runs through all their thinking, and we should not go far wrong in saying that the religion of this community is to do what it is told. There is no sort of divorcement between science and religion, because both alike are bent entirely to the one object and exist for the sake of the state. Men no longer worship various manifestations, since all possess accurate knowledge as to the existence of the Solar Logos. It is still the custom with many to make a salutation to the sun as he rises, but all are fully aware that he is to be regarded as a centre in the body of the Logos.

THE DEVAS.

One very prominent feature of the religious life is the extent to which devas take part in it. Many religions of the twentieth century spoke of a Golden Age in the past in which angels or deities walked freely among men, but this happy state of things had then ceased because of the grossness of that stage of evolution. It would seem that as regards our community this has again been realised, for great devas habitually come among the people and bring to them many new possibilities of development,

each drawing to himself those cognate to his own nature. This should not surprise us, for even in the twentieth century much help was being given by devas to those who were able to receive it. Such opportunities of learning, such avenues of advancement were not then open to the majority, but this was not because of the unwillingness of the devas, but because of man's backwardness in evolution. We were then much in the position of children in a primer class in this world-school. The great professors from the universities sometimes came to our school to instruct the advanced students, and we sometimes saw them pass at a distance, but their ministrations were as yet of no direct use to us simply because we were not at the age or state of development at which we could make any use of them. The classes were being held. The teachers were there, quite at our disposal as soon as we grew old enough. Our community has grown old enough, and therefore it is reaping the benefit of constant intercourse with these great beings and of frequent instruction from them.

THE TEMPLE SERVICES.

These devas are not merely making sporadic appearances, but are quite definitely working as part of the regular organisation under the direction of the Chief Priest, who takes entire control of the religious development of the community, and of its educational department. For the outward expression of this religion we find that various classes of temple services are provided, and that the management of these is the especial function of the devas. Four types of these temples were observed, and though the outline and objects of the services were the same in all, there were very striking differences in form and method, which we shall now endeavor to describe.

The key-note of the temple service is that each man, belonging as he does to a particular type, has some one avenue through which he can most easily reach the divine, and therefore be most easily reached in turn by divine influence. In some men that channel is affection, in others devotion, in others sympathy, in yet others intellect. For these four kinds of temples exist, and in each of them the object is to bring the prominent quality in the man into active and conscious relationship with the

corresponding quality in the Logos, of which it is a manifestation, for in that way the man himself can most easily be uplifted and helped. Thereby he can be raised for a time to a level of spirituality and power far beyond anything that is normally possible for him; and every such effort of spiritual elevation makes the next similar effort easier for him, and also raises slightly his normal level. Every service which a man attends is intended to have a definite and calculated effect upon him, and the services for a year or a series of years are carefully ordered with a view to the average development of the congregation, and with the idea of carrying them upward to a certain point. It is in this work that the co-operation of the deva is so valuable, since he acts as a true priest and intermediary between the people and the Logos, receiving, gathering together and forwarding their streams of aspirational force, and distributing, applying and bringing down to their level the floods of divine influence which come as a response from on high.

THE CRIMSON TEMPLE.

The first temple entered for the purposes of examination was one of those which the deva originally showed in his pictures. It was one of those where progress is principally made through affection, a great characteristic of the services of which is the splendid flood of color which accompanies them, and is in fact their principal expression. Imagine a magnificent circular building somewhat resembling a cathedral, yet of no order of architecture at present known to us, and very much more open to the outer air than it is possible for any cathedral to be in ordinary European climates. Imagine it filled with a reverent congregation, and the deva-priest standing in the centre before them, on the apex of a kind of pyramidal or conical erection of filigree work, so that he is equally visible from every part of the great building.

It is noteworthy that each worshipper as he enters takes his seat on the pavement quietly and reverently, and then closes his eyes and passes before his mental vision a succession of sheets or clouds of color, much such as sometimes pass before one's eyes in the darkness just before falling asleep. Each person has an order of his own for these colors, and they are evidently to some extent a personal expression of him. This seems to be of the nature

of the preliminary prayer on entering a church of the twentieth century, and is intended to calm the man, to collect his thoughts, if they have been wandering, and to attune him to the surrounding atmosphere and the purpose which it subserves. When the service commences the deva materialises, on the apex of his pyramid, assuming for the occasion a magnificent and glorified human form, and wearing in these particular temples flowing vestments of rich crimson (the color varies with the type of temple, as will presently be seen).

His first action is to cause a flashing-out above his head of a band of brilliant colors somewhat resembling a solar spectrum, save that on different occasions the colors are in different order and vary in their proportions. It is practically impossible to describe this band of colors with accuracy, for it is very much more than a mere spectrum; it is a picture, yet not a picture; it has within it geometrical forms, yet I know of no means by which it can be drawn or represented, for it is in more dimensions than are known to our senses as they are at present constituted. This band appears to be the key-note or text of that particular service, indicating to those who understand it the exact object which it is intended to attain, and the direction in which their affection and aspiration must be outpoured. It is in fact a thought expressed in the color-language of the devas, and is intelligible as such to all the congregation. It is materially visible on the physical plane, as well as on the astral and mental, for although the majority of the congregation are likely to possess at least astral sight, there may still be some for whom such sight is only occasional.

Each person present now attempts to imitate this text or key-note, forming by the power of his will in the air in front of himself a band of colors as nearly like it as he can. Some succeed far better than others, so that each such attempt expresses not only the subject indicated by the deva but also the character of the man who makes it. Some are able to make this so definitely that it is visible on the physical plane, while others can make it only at astral and mental levels. I notice that some of those who produce the most brilliant and successful imitations of the form made by the deva do not bring it down to the physical plane.

The deva, holding out his arms over the people, now pours out through this color-form a wonderful stream of influence upon them—a stream which reaches them through their own corresponding color-forms and uplifts them precisely in the proportion in which they have been successful in making their color-forms resemble that of the deva. The influence is not that of the deva-priest alone, for above and altogether beyond him, and apart from the temple or the material world stands a ring of higher devas for whose forces he acts as a channel. The astral effect of the outpouring is very remarkable. A sea of pale crimson light suffuses the vast aura of the deva and spreads out in great waves over the congregation, thus acting upon them and stirring their emotions into greater activity. Each of them shoots up into the rose-colored sea his own particular form, but beautiful though that is, it is naturally of a lower order than that of the deva, individually coarser and less brilliant than the totality of brilliancy in which it flashes forth, and so we have a very curious and beautiful effect of deep crimson flames piercing a rose-colored sea—as one might imagine volcanic flames shooting up in front of a gorgeous sunset.

To understand to some extent how this activity of sympathetic vibration is brought about we must realise that the aura of a deva is very far more extensive than that of a human being, and it is also far more flexible. The feeling which in an ordinary man would express itself in a smile of greeting would in a deva cause a sudden expansion and brightening of the aura, and would manifest not only in color but also in musical sound. A greeting from one deva to another would be a splendid chord of music, or rather an arpeggio; a conversation between two devas would be like a fugue; an oration delivered by one of them would be like a splendid oratorio. A rūpa-deva of ordinary development has frequently an aura many hundreds of yards in diameter, and when anything interests him or excites his enthusiasm it instantly increases enormously. Our priest-deva therefore is including the whole of his congregation within his aura, and is consequently able to act upon them in a very intimate manner—from within as well as from without, as it were. Our readers may perhaps picture to themselves this aura if they recollect that of the Arhat in *Man Vaidya*

and Invisible, but they must think of it as less fixed and more fluidic, more fiery and sparkling—as consisting almost entirely of pulsating fiery rays, which yet give very much the same general effect of arrangement of color. It is as though those spheres of color remain, but are formed of fiery rays which are ever flowing outward, yet as they pass through each section of the radius they take upon themselves its color.

THE LINKS WITH THE LOGOS.

This first outpouring of influence upon the people has the effect of bringing each person up to his highest level, and evoking from him the noblest affection of which he is capable. When the deva sees that all are tuned to the proper key, he reverses the current of his force, he concentrates and defines his aura into a smaller spherical form, out of the top of which rises a huge column reaching upwards. Instead of extending his arms over the people he raises them above his head, and at that signal every man in that vast congregation sends towards the deva-priest the utmost wealth of his affection and aspiration—pours himself out in worship and love at the feet of the deity. The deva draws all those fiery streams into himself, and pours them upward in one vast fountain of many-coloured flame, which expands as it rises and is caught by the circle of waiting devas, who pass it through themselves and, transmuting it, converge it like rays refracted through a lens until it reaches the great chief deva of their ray, the mighty potentate who looks upon the very Logos Himself, and represents that ray in relation to Him.

That great chieftain is collecting similar streams from all parts of his world, and he weaves these many streams into one great rope which binds the earth to the feet of its God; he combines these many streams into the one great river which flows around those Feet, and brings our petal of the lotus close to the heart of the flower. And He answers. In the light of the Logos Himself shines forth for a moment a yet greater brilliancy; back to the great deva chieftain flashes that instant recognition, through him upon the waiting ring below flows down that flood of power, and as through them it touches the deva-priest expectant on his pinnacle, once more he lowers his arms and spreads them out above his people in benediction. A flood of colors gorgeous beyond all

description fills the whole vast cathedral; torrents as of liquid fire, yet delicate as the hues of an Egyptian sunset, are bathing everyone in their effulgence, and from out of all this glory each one takes to himself that which he is able to take, that which the stage of his development enables him to assimilate.

All the vehicles of each man present are vivified into their highest activity by this stupendous down-rush of divine power, and for the moment each realises to his fullest capacity what the life of God really means, and how in each it must express itself as love for his fellow-men. A far fuller and more personal benediction this than that poured out at the beginning of the service, for here is something fitted exactly to each man, strengthening him in his weakness and yet at the same time developing to its highest possibility all that is best in him, giving him not only a tremendous transcendent experience at the time, but also a memory which shall be for him as a radiant and glowing light for many a day to come. This seems to be the daily service—the daily religious practice of those who belong to this ray of affection.

Nor does the good influence of this service affect only those who are present; its radiations extend over a very large district, and as it were purify the astral and mental atmospheres. The effect is distinctly perceptible to any moderately sensitive person, even two or three miles from the temple. Each such service also sends out a huge eruption of rose-colored thought-forms which bombard the surrounding country with thoughts of love, so that the whole atmosphere is full of it. In the temple itself a vast crimson vortex is set up which is largely permanent, so that anyone entering the temple immediately feels its influence, and this also keeps up a steady radiation upon the surrounding district. In addition to this each man as he goes home from the service is himself a centre of force of no mean order, and when he reaches his home the radiations which pour from him are strongly perceptible to any neighbours who have not been able to attend the service.

THE SERMON.

Sometimes, in addition to this, or perhaps as a service apart from this, the deva delivers what may be described as a kind of color-sermon, taking up that color-form which we have described as the keynote or text for the day, explaining it to his people

by an unfolding process, and mostly without spoken words, and perhaps causing it to pass through a series of mutations intended to convey to them instruction of various kinds. One exceedingly vivid and striking color-sermon of this nature was intended to show the effect of love upon the various qualities in others with which it comes into contact. The black clouds of malice, the scarlet of anger, the dirty green of deceit or the hard brown-grey of selfishness, the brownish-green of jealousy and the heavy dull-grey of depression were all in turn subjected to the glowing crimson fire of love. The stages through which they pass were shown, and it was made clear that in the end none of them could resist its force, and all of them at last melted into it and were consumed.

INCENSE.

Though color is in every way the principal feature in this service which we have described, the deva does not disdain to avail himself of the channels of other senses than that of sight. All through his service, and even before it began, incense has been kept burning in swinging censers underneath his golden pyramid, where stand two boys to attend to it. The kind of incense burnt varies with the different parts of the service. The people are far more sensitive to perfumes than we of earlier centuries; they are able to distinguish accurately all the different kinds of incense, and they know exactly what each kind means and for what purpose it is used. The number of pleasant odors available in this way is very much larger than that of those previously in use, and they have discovered some method of making them more volatile, so that they penetrate instantly through every part of the building. This acts upon the etheric body somewhat as the colors do upon the astral, and bears its part in bringing all the vehicles of the man rapidly into harmony. These people possess a good deal of new information as to the effect of odors upon certain parts of the brain, as we shall see more fully when we come to deal with the educational processes.

SOUND.

Naturally every change of color is accompanied by its appropriate sound, and though this is a subordinate feature in

the color-temple which we have described, it is yet by no means without its effect. We shall now, however, attempt to describe a somewhat similar service in a temple where music is the predominant feature, and color comes in only to assist its effect, precisely as sound has assisted color in the temple of affection. In common parlance these temples in which progress is made principally by the development of affection are called "crimson temples"—first because everyone knows that crimson is the color in the aura which indicates affection, and therefore that is the prevailing color of all the splendid outpourings which take place in it, and secondly because in recognition of the same fact all the graceful lines of the architecture are indicated by lines of crimson, and there are even some temples entirely of that hue. The majority of these temples are built of a stone of a beautiful pale grey with a polished surface much like that of marble, and when this is the case only the external decorations are of the color which indicates the nature of the services performed within. Sometimes, however, the temples of affection are built entirely of polished stone of a lovely pale rose-color, which stands out with marvellous beauty against the vivid green of the trees with which they are always surrounded. The temples in which music is the dominant factor are similarly known as "blue temples," because since their principal object is the arousing of the highest possible devotion, blue is the color most prominent in connexion with their services, and consequently the color adopted for both exterior and interior decoration.

THE BLUE TEMPLE.

The general outline of the services in one of the blue temples closely resembles that which we have already described, except that in their case sound takes the place of color as the principal agent. Just as the endeavor in the color-temple was to stimulate the love in man by bringing it consciously into relation with the divine love, so in this temple the object is to promote the evolution of the man through the quality of devotion, which by the use of music is enormously uplifted and intensified and brought into direct relation with the Logos who is its object. Just as in the crimson temple there exists what may be described as a permanent vortex of the highest and noblest affection, so in this

music-temple there exists a similar atmosphere of unselfish devotion which instantly affects everyone who enters it.

Into this atmosphere come the members of the congregation, each bringing in his hand a curious musical instrument, unlike any formerly known upon earth. It is not a violin; it is perhaps rather of the nature of a small circular harp with strings of some shining metal. But this strange instrument has many remarkable properties. It is in fact much more than a mere instrument; it is specially magnetised for its owner, and no other person must use it. It is tuned to the owner; it is an expression of the owner—a funnel as it were through which he can be reached on this physical plane. He plays upon it, and yet at the same time he himself is played upon in doing so. He gives out and receives vibrations through it.

THE DEVOTIONAL SERVICE.

When the worshipper enters the temple, he calls up before his mind a succession of beautiful sounds—a piece of music which fulfils for him the same office as the series of colors which pass before the eyes of the man in the color-temple at the same stage of the proceedings. When the deva materialises he also takes up an instrument of similar nature, and he commences the service by striking upon it a chord or rather an arpeggio which fulfils the function of the keynote in color which is used in the other temple. The effect of this chord is most striking. His instrument is but a small one and apparently of no great power, though wonderfully sweet in tone; but as he strikes it the chord seems to be taken up in the air around him as though it were repeated by a thousand invisible musicians, so that it resounds through the great dome of the temple and pours out in a flood of harmony, a sea of rushing sound, over the entire congregation. Each member of the congregation now touches his own instrument, very softly at first, but gradually swelling it out into a greater volume, until everyone is taking part in this wonderful symphony. Thus, as in the color temple, every member is brought into harmony with the principal idea which the deva wishes to emphasise at this service, and in this case, as in the other, a benediction is poured over the people which raises each to the highest level possible for

him and draws from him an eager response which shows itself both in sound and in color.

Here also incense is being used, and it varies at different points of the service, much as in the other case. Then when the congregation is thoroughly tuned, each man begins definitely to play. All are clearly taking recognised parts, although it does not seem that this has been arranged or rehearsed beforehand. As soon as this stage is in full operation the deva-priest draws in his aura, and begins to pour his sound inwards instead of out over the people. Each man is putting his very life into his playing, and definitely aiming it at the deva, so that through him it may rise. The effect on the higher emotions of the people is most remarkable, and the living aspiration and devotion of the congregation is poured upwards in a mighty stream through the officiating deva to a great circle of devas above, who, as before, draw it into themselves, transmuting it to an altogether higher level, and send it forward in a still mightier stream towards the great deva at the head of their ray. Upon him converge thousands of such streams from all the devotion of earth, and he in his turn gathers all these together and weaves them all into one, which as he sends it upwards links him with the solar Logos Himself.

In it he is bearing his share in a concert which comes from all the worlds of the system, and these streams from all the worlds make somehow the mighty twelve-stringed lyre upon which the Logos Himself plays as He sits upon the lotus of His system. It is impossible to put this into words, but I who write have seen it, and I know that it is true. He hears, He responds, and He Himself plays upon His system. Thus for the first time we have one brief glimpse of the stupendous life which He lives among the other Logoi who are His peers; but thought fails before this glory; our minds are inadequate to comprehend it. At least it is clear that the great music-devas, taken in their totality, represent music to the Logos, and He expresses Himself through them in music to His worlds.

THE BENEDICTION.

Then comes the response—a downpouring flood of ordered sound too tremendous to be described, flowing back through the chieftain of the ray to the circle of devas below, and from them to

the priest-deva in the temple, transmuted at each stage to lower levels so that at last it pours out through the officiant in the temple in a form in which it may be assimilated by his congregation—a great ocean of swelling sound, an outburst of celestial music which surrounds, enwraps, overwhelms them, and yet pours into them through their own instruments vibrations so living, so uplifting, that their higher bodies are brought into action and their consciousness is raised to levels which in their outer life it could not even approach. Each man holds out his instrument in front of him, and it is through that that this marvellous effect is produced upon him. It seems as though from the great symphony each instrument selected the chords appropriate to itself—that is to say, to the owner whose expression it is. Yet each harp somehow not only selects and responds, but also calls into existence far more than its own volume of sound. The whole atmosphere is somehow surcharged by the Gandharvas or music-devas, so that veritably every sound is multiplied, and for every single tone is produced a great chord of overtones and undertones, all of unearthly sweetness and beauty. This benedictory response from on high is an utterly amazing experience, but words completely fail me when I endeavor to find expression for it. It must be seen and heard and felt before it can be in any way understood.

This magnificent final swell goes sounding home with the people, as it were; it lives inside them still even though the service is over, and often the member will try to reproduce it in a minor degree in a kind of little private service at home. In this temple also there may be what corresponds to a sermon, but in this case it is delivered by the deva through his instrument and received by the people through theirs. It is clear that it is not the same to all—that is to say, that some of them get more and some less of the meaning of the deva and of the effect which he intends to produce.

INTELLECT.

All the effects which are produced in the crimson temple through affection by these gorgeous seas of color are attained here through devotion by this marvellous use of music. It is clear that in both cases the action is primarily on the buddhic and astral bodies of the people—on the buddhic directly in those who

have developed it to the responsive stage, and on the buddhic through the astral for others who are somewhat less advanced. The intellect is touched only by reflexion from these planes, whereas in the next variety of temple to be described this action is reversed, for the stimulation is brought to bear directly upon the intellect, and it is only through and by means of that that the buddhic is presently to be awakened. Eventual results are no doubt the same, but the order of procedure is different.

THE YELLOW TEMPLE.

If we think of the men of the crimson temple as developing through color, and those of the blue as utilising sound, we might perhaps put form as the vehicle principally employed in the yellow temple—for naturally yellow is the color of the temple especially devoted to intellectual development, since it is in that way that it symbolises itself in the various vehicles of man.

Once more the architecture and the internal structure of the temple are the same, except that all decorations and outlinings are in yellow instead of blue or crimson. The general scheme of the service, too, is identical—the text or keynote at the first, which brings all into union, then the aspiration or prayer or effort of the people, which calls down the response from the Logos. The form of instruction which, for want of a better name, I have called the sermon also seems to have its part in all the services. All alike use incense, though the difference between the kind used in this yellow temple and that of the blue and the crimson is very noticeable. The vortex in this case stimulates intellectual activity, so that merely to enter the temple makes a man feel more keenly alive mentally, better able to understand and to appreciate.

These people do not bring with them any physical instruments, and instead of passing before their eyes a succession of clouds of color they begin, as soon as they take their seats, to visualise certain mental forms. Each man has his own form, which is clearly intended to be an expression of himself, just as was the physical instrument of the musician or the special color-scheme of the worshipper in the temple of affection. These forms are all different, and many of them distinctly imply the power to visualise in the physical brain some of the simpler four-dimensional figures. Naturally the power of visualisation differs; so some people are

able to make their figures much more complete and definite than others. But curiously the indefiniteness seems to show itself at both ends of the scale. The less educated of the thinkers—those who are as yet only learning how to think—often make forms which are not clearly cut, or even if at first they are able to make them clear they are not able to maintain them so, and they constantly slip into indefiniteness. They do not actually materialise them, but they do form them very strongly in mental matter, and almost all of them, even at quite an early stage, seem to be able to do this. The forms are evidently at first prescribed for them, and they are told to hold them rather as a means than as an object of contemplation. They are clearly intended to be each an expression of its creator, whose further progress will involve modifications of the form, though these do not seem to change it essentially. He is intended to think through it and to receive vibrations through it, just as the musical man received them through his instrument, or the member of the color congregation through his color-form. With the more intelligent persons the form becomes more definite and more complicated; but with some of the most definite of all it is again taking on an appearance somewhat suggesting indefiniteness, because it is beginning to be so much upon a still higher plane—because it is taking on more and more of the dimensions, and is becoming so living that it cannot be kept still.

THE INTELLECTUAL STIMULUS.

When the deva appears he also makes a form—not a form which is an expression of himself, but as in the other temples one which is to be the key-note of the service, which defines the special object at which on this occasion he is aiming. His congregation then project themselves into their forms, and try through those to respond to his form and to understand it. Sometimes it is a changing form—one which unfolds or unveils itself in a number of successive movements. Along with the formation of this, and through it, the deva-priest pours out upon them a great flood of yellow light which applies intense stimulus to their intellectual faculties along the particular line which he is indicating. He is acting very strongly upon both their causal and mental bodies, but very little comparatively on the astral or buddhic. Some who have not normally the consciousness of the

mental body have it awakened in them by this process, so that for the first time they can use it quite freely and see clearly by its means. In others, who have it not normally, it awakens the power of four-dimensional sight for the time; in others less advanced it only makes them see things a little more clearly, and comprehend temporarily ideas which are usually too metaphysical for them.

INTELLECTUAL FEELING.

The mental effort is not entirely unaccompanied by feeling, for there is at least an intense delight in reaching upwards, though even that very delight seems to be felt almost exclusively through the mental body. They all pour their thoughts through their forms into the priest-deva, as before, and they offer up these individual contributions as a kind of sacrifice to the Logos of the best that they have to give. Into him and through him they give themselves in surrender to the burning light above; they merge themselves, throw themselves, into him. It is the white heat of intellectuality raised to its highest power. As in the other temples, the priest-deva synthesises all the different forms which are sent to him, and blends together all the streams of force before forwarding it to the circle above him, which this time consists of that special class which for the present we will call the yellow devas—those who are developing intellect and revel in assisting and guiding it in man.

As before, they absorb the force, but only to send it out again at a higher level and enormously increased in quantity to the great chieftain who is the head of their ray, and as it were a kind of centre for the exchange of forces. The intellect aspect of the Logos plays upon him and through him from above, while all human intellect reaches up to him and through him from below. He receives and forwards the contribution from the temple, and in turn he opens the flood-gates of Divine Intelligence which, lowered through many stages on the way, pours out upon the waiting people and raises them out of their every-day selves into what they will be in the future. The temporary effect of such a downpouring is almost incalculable. All Egos present are brought into vigorous activity, and the consciousness in the causal body is brought into action in all of those in whom it is as yet in any way possible. In others it means merely greatly increased mental activity; some are so lifted out of themselves that they actually leave the body, and

others pass into a kind of Samādhi, because the consciousness is drawn up into a vehicle which is not yet sufficiently developed to be able to express it.

This response from above is not merely a stimulation. It contains also a vast mass of forms—it would seem all possible forms along whatever is the special line of the day. These forms also are assimilated by such of the congregation as can utilise them, and it is noteworthy that the same form means very much more to some people than to others. For example, a form which conveys some interesting detail of physical evolution to one man may to another represent the whole vast stage of cosmic development. For many people it is as though they were seeing in visible form the Stanzas of Dzyān. All are trying to think on the same line, yet they do it in very different ways, and consequently they attract to themselves very different forms out of the vast ordered system which is at their disposal. Each man draws out of this multitude that which is most suited to him. I notice that some people seem to be simply getting new lights on the subject, substituting for their own thought-form another which is in reality in no way superior to it, but simply another side of the question.

Men are evidently raised into the buddhic consciousness along these lines. By intense thinking, by comprehension of the converging streams, they attain first the intellectual grasp of the universe, and then by intense pressure upwards they realise it and break through. It usually comes with a rush and almost overwhelms the man—all the more so as along his line he has had little practice before in understanding the feelings of humanity. From his intellectual point of view he has as it were been philosophically examining and dissecting people, as though they were plants under a microscope, and now, in a moment, it is borne in upon him that all these also are divine as himself, that all these are full of their own feelings and emotions, understandings and misunderstandings, that these are more than brothers, since they are actually within himself and not without. This is a great shock for the man to whom it comes, and he needs time to readjust himself and to develop some other qualities which he has been hitherto to some extent neglecting.

The service ends much as the others did, and each man's mental form is permanently somewhat the better for the exercise through which he has passed.

MENTAL MAGIC.

Here also we have the form of instruction which we have called the sermon, and in this case it is usually an exposition of the changes which take place in a certain form or set of forms. In this case the deva seems occasionally to make use of spoken words, though very few of them. It is as though he were showing them changing magic-lantern pictures and naming them as they pass before them. He materialises strongly and clearly the special thought-form which he is showing them, and each member of the congregation tries to copy it in his own mental matter. In one case which is observed what is described is the transference of forms from plane to plane—a kind of mental magic, which shows how one thought can be changed into another. On the lower mental he shows how a selfish thought may become unselfish. None of course are crudely selfish, or they would not be in the community; but there may still remain subtle forms of self-centred thought. There is a certain danger also of intellectual pride, and it is shown how this can be transmuted into worship of the wisdom of the Logos.

In other cases most interesting metamorphoses are shown—forms changing into one another by turning inside out like a glove. In this way, for example, a dodecahedron becomes an icosahedron. Not only are these changes shown, but also their inner meaning on all the different planes is explained, and here also it is interesting to see the unfoldment of the successive esoteric meanings and to notice how some members of the congregation stop at one of these, feeling it to the highest possible degree, and well-satisfied with themselves for being able to see it, while others will go on one, two or more stages beyond them, further into the real heart of the meaning. What is applied only as a transmutation of their own thoughts by the majority of the congregation may be to the few who have gone further a translation of cosmic force from one plane to another. Such a sermon is a veritable training in mental intensity and activity, and it needs a very closely sustained attention to follow it.

In all these temples alike a very great point is made of the training of the will which is necessary in order to keep the attention focussed upon all the different parts of their variations in the pictures, the music, or the thought-forms. All this is shown most prominently by the intense glow of the causal bodies, but it reacts upon the mental vehicles and even upon the physical brain, which appears on the whole to be distinctly larger among these pioneers of the Sixth Root-Race than with men of the fifth. It used to be thought by many that much study and intellectual development tended greatly to atrophy or to destroy the power of visualisation, but that does not seem to be at all the case with the devotees of the yellow temple. Perhaps the difference may be that in the old days study was so very largely a study of mere words, whereas in the case of all these people they have for many lives been devoting themselves also to meditation, which necessarily involves the constant practice of visualisation in a very high degree.

C. W. LEADBEATER.

(*To be continued.*)

THE RIPENING YEARS.

In spite of all that poets sing
About our childhood's happy hours,
It seems to me that every Spring
Brings greener fields and sweeter flowers.

The foliage upon the trees
Seems greener as it reappears;
There's something in the very breeze
That grows more sacred with the years.

Somehow with each succeeding June
New lusters come into the sky,
Some subtle chord in Nature's tune
Sounds sweeter as the years roll by.

H. W. Wilson.

IN THE TWILIGHT.

“SOME years ago, nearly thirty I think,” said the Tahsildar, “one evening at twilight a friend of mine and I were walking along a road when we saw a bright light under a tree, about two hundred yards away across a ploughed field. I was curious to see what it was, as it did not proceed from any source that we could see, but appeared to stand in the air some two feet from the ground. The light was wide at the base and tapering upwards like a flame. I went to the spot, but as I approached the light disappeared and I found nothing but a naked man sitting under a tree. There was nothing by which I could account for the light;—nothing which would have caused me to imagine it. My friend, being elderly, had not come with me but remained on the road, and when I returned to him I saw that the light was there just as before. We now both went to the spot, but with the same result as before. The light again disappeared and the strange man sat there motionless, taking no notice of my enquiries. We both tried, in all the languages we knew, to attract his attention; I even took him by the shoulder and shook him, but it was of no avail. We went back to the road and stood some time looking at the light, which again appeared, and wondering what it could be. It had of course now become quite dark, and the light seemed therefore much brighter; but we could obtain no explanation of it, so we went to our quarters in the dāk-bungalow in which we were staying, both of us being officials out in camp.

“Next morning, as I was returning from my work at about ten o’clock, I saw, sitting upon a sort of rubbish-heap close to our quarters, the same strange man whom I had seen under the tree. I again spoke to him, but he gave no reply. I offered him something to eat, but he would not take it. I called my friend’s attention to him, and he and others who had collected spoke to the strange man, but none received any reply, nor did he give the slightest sign that he heard us. We then left him, and next day returned to our own village some eighteen miles distant.

“Two days later a peon who was employed in my office, who had seen the man sitting on the rubbish-heap, came and informed me that the same man was in our village, near a Muhammadan rest-house or makān. I immediately went to see him and found that

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it really was the same man. I invited him to my house, but he would not come then. However, two or three days after he did come, but still without speaking a word. I think he accepted a small quantity of milk on that or the next day. From that time on, the stranger stayed in my house, without however speaking a word, or explaining who he was or what he wanted.

“At about three o’clock one afternoon a day or two later the postman came to us bringing letters. Several gentlemen were then with me, and among them the District Munsif, who was a relation of mine. At this time my wife, who was about to be confined, was in Madras, and I was expecting a letter from my father-in-law on the subject. There were a few letters for me which, in deference to the company of my friends, I at once put into my pocket without reading. The Munsif, however, asked me to open the letters, suggesting that one of them might contain the information which I was expecting, and as he was an elderly gentleman, so that I did not like to displease him, I took out the letters. Now, before I could open the letter the strange man, whom we had begun to call the Mastān, and who had not until now spoken a single word, looked at me and said in Hindī:

‘Munshi, I will tell you what is in that letter. It contains news that your wife has given birth to a female child.’

“This greatly aroused our curiosity, and I at once opened the letter, and found that what he had said was correct. As soon as I had finished reading it the Mastān spoke again:

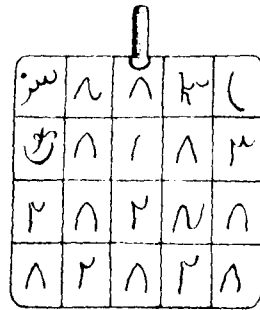
‘There is another letter now in the post, which announces that the child has died.’

“We were all much surprised, and decided to meet again next day; which we did, and the postman brought me another letter confirming what the strange man had said. The wonder rapidly passed from mouth to mouth through the neighbourhood, and people began to pour in in large numbers day by day in order to see the strange man.

“One day, when I was alone with him, the Mastān told me that my wife was partially obsessed or possessed by a being on the inner planes, who, however, was not at all repulsive or dangerous, but still not necessary or desirable. He offered to make for her a charm which I was to send by post. I agreed. ‘Bring me

a small plate of gold,' he said. I obtained the small plate of gold and brought it to him. He wrote something on a piece of paper and said that a goldsmith must reproduce it on the plate. All this I had done—and here is the plate that you may see it."

At this point the Tahsildar handed round a small gold plate about one and a quarter inches square, bearing the following inscription on one side :



"Perhaps the Scholar can tell us what it means," suggested the Shepherd. The Scholar eyed the small charm critically, as though he had known such things from his youth up.

"One may safely say," he surmised "that for the most part the signs are Arabic numerals, those signifying two and eight being frequent. The first word looks like 'saz' and below it I think is 'tun.' As we do not know in what language they are meant to be, it is difficult to say with certainty what these words are. The Arabic script is used for Persian, Hindustani and Malay as well as Arabic, and there are several different sound-values for the same letter. If the words are Hindustani they represent, as I said, 'saz' and 'tun'. Several of the signs which I take to be numerals are very badly drawn, so as to be hardly recognisable as such. One must remember that these were roughly drawn on paper and then copied by a goldsmith to whom these signs were absolutely foreign. Hence the difficulty of deciphering some of them. Evidently the signs themselves are not endowed with any mystic force, or they would need to be more accurately reproduced."

"That I don't know," continued the Tahsildar, "but some power it certainly possessed. Before the Mastān gave me the charm he kept it by him for several days. Sometimes he kept it in his mouth. At others he placed it beneath his thigh as he was

sitting upon the ground, though usually he sat upon a chair, with a small fire kindled beside him on the ground. A third place in which he kept it was the bowl of a pipe in which he smoked, not tobacco, but a substance called gañja.

"He did not bring this pipe with him. In fact he had no possessions at all except a stick or staff. But a Muhammadan peon who was attached to my office, whom we called the fat peon, was an habitual smoker, and he one day offered his pipe to the Mastān, who at once accepted it and thenceforward had it frequently prepared for him.

"Now in our place was an American Baptist Mission centre, and it happened that two missionaries, one of them elderly, came to my house to see the strange man of whom they had heard. The Mastān sat there smoking, and the missionaries sat looking at him for some time. Presently the elderly missionary said to him :

'Why do you not give up smoking? Do you not know that it is a very bad thing for a man to smoke gañja?'—and turning to me he continued: 'Here you reverence this man and consider that he is a great being, and yet you see the fellow smokes, which is very dirty and bad.'

"I remained silent, but our Mastān replied in Hindī :

'Ah, you miserable pādre; yes, it is true, it is a bad thing to smoke. I challenge you. I will give up this bad habit if you also will give up one of your bad habits.'

'What bad habit have I?' asked the offended missionary.

'You drink alcohol,' replied the Mastān.

"The pādre looked uncomfortable, but he rejoined: 'Oh, but I never drink to excess; besides, liquor does no harm to a man, while your gañja will kill him.'

'Do you say so?' cried the Mastān. 'Come now, I challenge you again. Order in as much gañja as you are sure will kill me; I will smoke it if you on your side will drink as much liquor as I think will kill you.'

"Incredible as it may seem, the missionary at once accepted this extraordinary challenge, and ordered a very large quantity of gañja, and a number of people were employed in preparing it and filling and refilling the many pipes which were very soon brought in for the occasion. The mass was contained in a basket considerably

more than a foot in length, in breadth and in depth, and the amount of gañja was quite incredibly large for one man. The Mastān drew great breaths, reducing a whole pipeful to ashes in one pull, so that in less than an hour he had disposed of the whole quantity. 'Then he quietly turned to the missionary and said :

'You pādre; here I am, you see, and not dead.'

"The missionary looked sick, but the Mastān was relentless, and continued :

'Now it is your turn to display your ability in *your* evil habit. You must drink the liquor that I shall now have brought.' But the missionaries quickly got up, made a bow to the strange man, and fled !"

A smile went round the company, but the Painter interrupted its full expansion with an eager query: "But what about the charm?"

"Oh, that must have been quite effective, for my wife from that time till her death, only a few years ago, was quite free from any sort of possessing influence."

"Ah," exclaimed the Countess, sympathetically "that was good. Then he must have been a great man, although he smoked so badly."

"Not necessarily very great," replied the Shepherd, "for in many cases it does not take great power to remove a possessing entity. But while I do not of course defend his smoking, I may point out that it is just possible that the habit may have been assumed precisely in order to give those presumptuous missionaries a lesson which they well deserved and badly needed."

"It was not only the missionaries, though they were the most insolent, who scoffed at this man whom we now regarded with reverence and gratitude," went on the Tahsildar. "The news reached the ears of the European civil officer of the station under whom I happened to be serving at the time. He very often spoke of the Mastān, calling him a madman; yet he often said also that he would like to see him. Now it happened one evening that the Mastān and myself were walking along the road which led past the civil officer's house, and that he and his wife were coming in the opposite direction, so that we met. The officer asked me :

'Is this the madman you have been speaking about?'

"I told him that this was the Mastān who was a guest in my house. He then asked me to enquire of the Mastān when he would be promoted in the service, saying: 'That will prove whether your prophet is any good at all.' The Mastān replied :

'You will never be promoted, and further, you will very soon leave India for your native country.'

"These statements," said the officer, 'convince me that this man is mad, because I need only be in the service a very short time longer to ensure promotion; besides, I have only recently returned from England, as you know, and there will be no need whatever for me to go there again for some time.'

"So we parted. But only a few days later the civil officer was ordered home by the doctors, and had to go on a long furlough to England; and I heard subsequently that when he returned again to India a medical officer pronounced him definitely and permanently unfit for the climate, so that he was forced to retire altogether from the service.

"Many people came to the Mastān in order to be cured. Among these was a Vaiṣhya gentleman who had had asthma for a long time. The Mastān said to him :

'If you will do as I tell you, you will be cured.'

'O, yes; certainly I will,' said the gentleman.

'Well then,' said the Mastān, 'On the night of the new moon you must go alone to the sea-shore, carrying with you an unlighted lamp, some ghee and a wick. You must prepare these, and having lighted the lamp on the shore, walk round it three times. You will then be told what to do next.'

'But,' said the gentleman, 'who will tell me what to do?'

'Never mind,' replied the Mastān, 'you go and do what I say.'

"Now it was about eight miles from the village to the sea, and the Vaiṣhya gentleman was afraid to go alone in the dark, but at last he managed to screw up his courage, and went. He told us afterwards that as he was walking round the lamp on the second turn the Mastān suddenly appeared beside him, patted him on the back and said:

'Go on. Finish the third round. You need not fear anything at all.'

"After the ceremony was completed the Mastān walked with him towards the village, but disappeared as soon as they approached it. The extraordinary thing is that all this time the Mastān was with me in my own house! The asthma was cured and did not return.

"There was a medical officer in the township, who was also something of a photographer, and as we particularly desired to have a photograph of the Mastān we asked him to take one. He consented, and after a good deal of persuasion the Mastān sat before the camera, after we had thrown a cloth about his body. I must tell you that the photographer was also a scoffer. Well, about seven plates were taken of the Mastān, but each time when they were developed they certainly revealed the body of the Mastān—but no head! The photographer was certain that all these failures were not due to accident, but considered it a rebuke, on the part of the wonder-worker, for his previous scoffing; so he went to him and humbly begged his pardon.

'Do you still regard me as a madman?' asked the Mastān.

'No; I am very sorry that I abused and offended you,' he replied.

'Well then,' said the Mastān, 'you may have a photograph.'

"So he sat once more before the camera, and a beautiful photograph was the result. This you may now see, though it is a little faded. The Mastān told us we must not take more than three copies and the plate must be destroyed; but I must confess that after a time we disobeyed that order and produced some further copies."

The Tahsildar here handed round the photograph; a reproduction of it appears upon the opposite page, but the photograph is so faded after all these years that the reproduction is a very poor one.

"After having stayed with me for about three weeks the Mastān expressed his intention to depart. I and other friends accompanied him to a village about twenty miles distant. Here we had arranged with a friend for accommodation, and he prepared for us a certain house—the only one available in the village—a house which was reputed to be haunted. This house had been built three years before, but the owner had lived in it only one day and



MUSTAN OF ONGOLE.

part of one night, for on the very first night he slept there he was carried up bodily, bed and all, and deposited in the middle of the road outside! There was supposed to be some sort of demon in the house; so it had been lying vacant for three years. We came to the house, and late in the evening we all fell asleep in the room where the Mastān still sat in his chair, as was his custom. In the middle of the night I was awakened by the voice of the Mastān calling out:

‘Murshad, Murshad, he is too strong for me; come and help me.’

“Now Murshad means Guru. I found the Mastān standing near the chair and speaking to somebody in an angry voice. I heard only one side of the conversation, and I could neither see nor hear anyone to whom he was speaking. After a while the Mastān sat down, saying:

‘After all I got rid of the nuisance, although he was a very tough customer and I had to call my Teacher.’

“The Mastān then told me that the house had been haunted by a very bad and powerful demon. Next morning we induced the owner to return to his house, and there we stayed with him for three days to see that he was at ease and unmolested. The same afternoon the Mastān, after some chanting, took us out to a tree about a mile from the village, and there with some more chanting he drove a nail into the tree, which he said would fix the demon there. He said that nobody must ever sleep under the tree.

“The time came for the Mastān to proceed upon his journey, and he told us to bring him a pony. We brought a very small pony, ready saddled and bridled. Then he told us to remove the saddle and bridle, and seated himself on the bare back of the animal with his face towards the tail. The pony started off and went along as though it were actually being guided by a bridle; while all of us walked behind conversing with the Mastān. After a time we all turned back and went home, and that was the last I saw of the Mastān.”

“I can add a pendant to that story,” quietly remarked the Model of Reticence.

“In 1882, during the month of May, Colonel Olcott and Madame Blavatsky, after forming a branch of Society at Nellore,

went by boat on the Buckingham Canal to Guntūr. On the way, at Ramayapatnam, they met a friend of mine, the Sirastadar of the Ongole sub-collector's office, and while travelling by the same boat H. P. B., seeing a bandage on his leg, asked him what was the matter. He explained to her that he had been suffering from a sore, for a very long time, and that even the English doctors were not able to cure it. Then she told him that one year later he would meet a great man who would cure him. Just about one year later this Mastān, about whom our Tahsildar has been speaking, came into that district. Seeing the sore, he asked the Sirastadar about it, and then rubbed some of his saliva upon it and told the patient to go and bathe. The sore began to heal at once and was entirely gone within two days. So whoever this man may have been it is obvious that Madame Blavatsky knew something about him."

TOMORROW.

However glad, however gay,
Some joy from Hope we borrow,
And fondly think each passing day
To be more glad tomorrow !

The lover whispers to the bride
Who'll share his joy and sorrow,
The sufferer whom we watch beside
Prays murmuring—tomorrow.

Morn, noon, and eve we vainly breathe
Vows, wishes for the morrow,
And still at night with garlands wreath
This little word, tomorrow !

Last prayer the dying lips let fall
For good the end to follow
Whose only hope can be at all
Life's better chance tomorrow.

Margaret Eagles Swayne.



W. B. FRICKE

THEOSOPHICAL WORTHIES.

W. B. FRICKE.

WILLEM Barend Fricke was born on the 4th of November 1842, at Weesp, a small town in the neighborhood of Amsterdam. He went to school in Amsterdam and prepared for a military career, passing, at the age of fourteen, his entrance examination for the Military Training School at Breda. His studies there were, for some reason or another, no great success and two years later he left the school, and looked about for another path through life. This he sought in the commercial line and so we find him in the same year on board a sailing vessel bound for South Africa, landing in due time at Capetown. There he soon found some business engagement and in 1875, six or seven years after his arrival, he was established as a merchant in Philippolis in the then Orange Free State, where he married in that same year. In spiritual matters a constant and gradual evolution had been taking place in him as life advanced. From more dogmatic and rigid protestantism he had become liberal, and he also joined (in 1869) the Masonic fraternity. Still even this new and wider outlook did not satisfy him in the end, as the answers to the great questions as to 'whence, why and whither' remained as unsatisfactorily answered as before. So he drifted gradually on to a period of mere atheism. In the meantime he had given up his successful business and lived at Capetown, where he became acquainted with Spiritualism, which soon claimed him as its enthusiastic student and adherent. Soon after he went to Europe in order to pursue his investigations. He often likes to put it that his aims were then to find 'philanthropic philosophers and philosophic philanthropists.' This sums up very well his own temperament, as he never was a strictly scientific student of these things, but in the first place a seeking soul anxious to find an adequate philosophy of life, a practical and comprehensible guide for conduct.

In Europe he first called on the famous Stainton Moses ("M. A. Oxon.") and after that on the equally well-known medium Eglinton. From the latter he received instructions, by means of spirit writing on a slate, to proceed to America.

So, on August the 11th, 1887, he departed for New York where he made the acquaintance of Professor Kiddle (so well-

known to the readers of the *Occult World*), Mr. Andrew Jackson Davis, Professor Buchanan and Cora Richmond—all, at the time, well-known authorities in spiritualistic circles. He made many interesting experiments with many famous mediums, but whether his 'instructions' had any other purpose or effect than that of strengthening his spiritualistic convictions we do not know.

About this time his wife died, and as he had no children he was alone in the world. Having returned to Holland he pursued his *séances* and so met Madame P. C. Meuleman-van Ginkel, later the staunchest and strongest of the early members (in fact, the leader) of our Society in Holland. She was at that time, in her own circle of relations and friends, reputed as a remarkable medium, and it was in that capacity that Mr. Fricke made her acquaintance. Through her he, and a small circle, received what were to them very valuable teachings. Most of this intimate group entered later our Society in Holland and became prominent members of it. This meeting took place in 1889 and soon after the spirit-guide declared that now the period of teaching had come to an end and would be replaced by a period of work. So the *séances* were given up and they awaited further developments.

Very soon after, Mr. Fricke (and of course the other members of the group also) came in contact with Theosophy first, and then with the Theosophical Society; his date of entrance was January 9th, 1891, and his diploma was one of the last signed by H. P. B.

On January 15th, 1891, six members of our Society met at Amsterdam and decided to apply for a Charter in the then British Section. This Charter was issued under date of February 21st, 1891, under the name of Dutch-Belgian Lodge. The Lodge comprised some fifteen members, mainly in Amsterdam and in Charleroi. Mr. Fricke was chosen President of this Lodge. The Lodge Charter is believed to be the last signed by Madame Blavatsky. The spread of the Movement in Holland made it possible to apply for a Sectional Charter in 1897. The Dutch-Belgian Branch was dissolved and a new Amsterdam Branch created in its stead, Mr. Fricke remaining its President. When on May 14th, 1897, the Dutch Section came into existence, he was also chosen its General Secretary, a post he filled for twelve years. During this present summer he sent in his resignation on account of absence from

Holland on duty along other lines, and as a recognition of his long and signal services to the Section, he was unanimously elected Honorary Member of its Executive Committee. In the end of 1907 Mrs. Besant invited him to accept the post of Recording Secretary of the Theosophical Society, which he did, filling that place for a year when Mr. J. R. Aria took over the task. During this term he went on a long propaganda tour in the Dutch East Indies and at its close to South Africa—where he is still at the present moment—to be followed possibly by similar travels in South America. Then a visit to Holland on his way home may take him some time, so that when he returns to Adyar he may possibly celebrate his seventieth birthday in that pivot and centre of our Society.

Mr. Fricke's abilities and capacities lie preëminently along one line—that of propaganda. He is not a *savant*, nor is he at heart an administrator. But his lectures have been numberless, both in Holland and in other places where he has been active. Above all he is a man of faith—of childlike, complete and wholesale faith. As is the case with so many other of our prominent workers he is a type all by himself. Genial by nature, endowed with shrewd common-sense taught him in a long and varied life, full of good humor, sensitive, gay, guileless, transparently *de bonne foi*, with frequent rushes of vibrating enthusiasm, having contacted life in the middle spheres of 'ordinary' humanity—neither too learned nor too low—he has exactly the qualities to expound Theosophy, not as an abstruse science, nor as a dwindling system of highflying metaphysics, but rather as a valuable, potent, intensely real, practical, immediate theory of life and existence, as a system of belief and aspiration for the ordinary, busy, natural man and woman of this world.

As such the Dutch members had long learned to appreciate him, and they called him affectionately 'Father Fricke,' taking him as a patriarchal leader of the flock. He himself knew and smilingly acknowledged this, and when it was remarked that his lectures were largely abstracts, and often—in non-English countries—translations of Mrs. Besant's lectures, he would reply unabashed: "My dear friends, you won't seriously pretend that I have better things to say than Mrs. Besant, or that I can speak more eloquently

than she! So be grateful that I bring you translated wisdom of the first order, instead of making a vain attempt to provide you with second-rate matter of my own making!"

This honest humility is one of his fine qualities, and as to its wisdom—there is a lesson here.

But it should not be thought, therefore, that he has no wisdom of his own, for it has struck me many a time how often he would, in discussion or private conversation, utter some quaint but intensely practical simile or explanation, striking straight home with force and conviction. Or how in debate or in public speech he often suddenly lit up with an inspiration of his own, all aglow and intense in speaking the message—and then there would be a deeply impressive something which would not miss its result.

One thing must not be left unmentioned: to Mr. Fricke, Madame Meuleman was his great, personal teacher, his revered guru. As is the case with some others of the old Amsterdam Headquarters' group she is to him one of the Very Great to whom his heart goes out in reverence and gratitude, to whom he owes more than life itself. And it is precisely this more intimate conviction that has given him force to persist in his work for Theosophy and has brought him to the honored place where he now stands.

His devotion to Mrs. Besant too is great and entire. To him her way of interpreting Theosophy is that which is the most inspiring, the most suited for the world at large. Madame Blavatsky may be a trifle too complex, Mr. Sinnett a trifle too intellectual, but, according to him Mrs. Besant is exactly what is needed: enough for the mind, enough for the heart, enough for the body, enough for the soul.

But sufficient is said now of Mr. Fricke's work, life and character, and we may conclude with the wish that he still may be with us for many a year to hold his useful place in our society, exemplifying a valuable aspect of character, of temperament, of work and of Theosophy. And in thinking of him as a man of faith we may remember the deep saying of Herakleitos: The knowledge of the divine keeps away from the understanding, largely because of lack of faith.

J. v. M.



ROUND THE VILLAGE TREE.

THE STORY OF GIORDANO BRUNO.

[The stories of Hypatia (published last month) and Bruno (begun in this number) were written by me when I was a sceptic, to complete the series which have been reprinted here. These two martyrs fascinated me much in the past—A. B.]

A boy was lying on a vine-clad hill, looking dreamily over the blue Mediterranean sea. As he lay there he could see the beautiful Bay of Naples, curving inwards to the fair city; and behind him rose, stern and forbidding, the mountain of Vesuvius, sending its dark smoke up into the stainless purity of the sky. One of the loveliest scenes that Italy, or that perhaps even the world, could offer was spread before his eyes; but the boy, readily sensitive as he generally was to all beauty of form and color, to-day seemed indifferent to it all, and the large eyes, "full of speculation," were blind to the landscape he knew and loved so well.

For the lad was on the verge of a grave decision; should he or should he not bid farewell to the brightness of his youth, and shut himself up within the grey walls of a Dominican monastery, to devote himself there to study and to the search after truth? Monk or soldier, it seemed, he must be. The times were rough and violent, and there was no chance for peaceful study save under the garb of the monk. Besides, Nature herself seemed as uneasy and troubled as the States of Italy. In the quaint words of an old chronicler, there were "earthquakes, inundations, eruptions, famine, and pestilence; in that troublous time creation itself seemed to violate its own laws." And the boy was fanciful and superstitious, and he thought that perhaps the monastery would be the spot most approved of by his God amid such troubles. But most of all, learning seemed to beckon him; for within the monastery were books, and ancient manuscripts, and wonderful

parchment rolls that he could not yet decipher but which Father Anselm had promised him that he should understand, if he donned the garb of the monk and took on him the vows of Dominic. His pulse beat more quickly and the color glowed on his dark cheeks as he thought of all he might learn and the knowledge he might master, as with some the pulse would beat in dreaming of gay frolic, and the color glow with thought of some bright scene of festivity or of love. And when Giordano Bruno rose from the hill-side his mind was made up, and he had resolved to enter the Dominican monastery, for there he fancied that learning should be his comrade, and truth itself should lift her veil before his eager reverent eyes.

"You have been long, Giordano, and it grows late," said his mother tenderly, as the lad entered his lowly home in the little town of Nola. "And your uncle has been awaiting you, and has gone away sore vexed. For he says that now you are a strong lad and a tall one, it is time that you should throw away the books you are ever poring over, and should learn to carry arms, as befits a gallant lad."

"Mother," the boy answered gently, "I shall never carry arms, nor go out to rob and kill my fellows at the order of some idle noble. I have resolved to go to the Dominican monastery, where I have long been for study under Father Anselm, and the good monk has promised that he will teach and train me, if I will promise after awhile to take the vows of the order, and become one of the brethren there. And, truly, to me it is a nobler life to study and learn what wise men have written, than to put on casque and hauberk and go slay poor simple folk who have done no wrong to any."

"But your uncle, my son, your uncle," urged the mother, anxiously. She had long known that her son cared for the study rather than for the street, and was therefore in no wise surprised at his words; but she had feared lest his uncle should be wrath, and deal harshly with her fatherless boy.

"My uncle may fight as he will," laughed the boy merrily, "and scold as he will, too, so you be not angry or grieved, sweet mother mine." And he twined his arms lovingly round his mother's shoulder, and kissed away her tremors and her anxieties, till she sat

down happily to supper, content in her heart of hearts that her darling should escape from the turmoil of that dangerous time, and should grow into a revered monk like Father Anselm, or one of the grave brethren of the famous monastery to which he belonged. But no such monk as one of those, poor anxious mother, shall be that gallant-hearted, passionate, eager lad of yours. Oh, could you have read his fortune on that summer evening, I doubt whether you would not have chosen for him the rough toils and perils of the soldier's life rather than that seemingly peaceful one which opened as the monastery gate rolled back to let in the future monk, and which ended on the field of flowers in Rome, long ere the full life had begun to sink into old age. But that future was hidden from her loving eyes, and she bade farewell to her boy, sadly indeed, but yet resignedly, as he set forth to his new home, and plunged into the new studies with all the eagerness of his fiery youth, with all the passion of his warm Italian heart.

And there for some years he studied, and when the due time arrived he took the vows of the Dominican order, and clad himself in the monk's frock. But Father Anselm, who loved him, and who marvelled at his keen wit and his strong subtle thought, would oftentimes shake his head gravely and sigh: "I fear me that that keen head will not rest easy under the cowl, and that that strong brain will bring its owner into trouble." And he would try to check the young man's eager questioning, and to dull his ardor after study, for he thought that there was peril in the future, in those days of growing heresy, for a youth who would never accept an answer to a question if the answer would not bear investigation, and who must ever be probing the old truths and the old beliefs, and refusing to accept as certain all that holy Church taught and all the traditions of Rome.

"My son, my son," the gentle old monk would say, "you seek to know too much. There is danger in your endless questionings and in your desire to be wise above that which is written. Read your breviary, and chant your offices, and leave Copernicus and his dreams alone. Does not Holy Writ declare that God 'has fixed the round earth so fast that it cannot be moved,' and did not Joshua call on the sun to stand still—a command which would have been absurd had the sun been stationary, as Copernicus suggests?

The book tells us distinctly that 'the sun stood still,' and it must, therefore, have been moving before. Giordano, Giordano, my son, your questionings will lead into heresy, if you be not careful, and the Holy Inquisition has arguments that I would be loth to see applied to my favorite pupil."

Then Bruno would kiss the old man's hand, and say some light word to comfort him; but alone he would pace up and down his narrow cell, struggling, thinking, wondering, praying for a light that never came in answer to his prayer, and longing to be free of the narrow round of monastic duties, and to share in the intellectual struggles, the sound of which he heard afar, the struggle raging in every University of Europe between the old order and the new, between the philosophy of the past and the thought of the present. The young lion found his cage too narrow for him, and the confinement began to gall.

A. B.

(*To be continued.*)

STORIES FROM THE HISTORY OF CEYLON.

THE INTRODUCTION OF BUDDHISM INTO CEYLON.

THE OBTAINING OF THE RIGHT BRANCH OF THE GREAT BODHI-TREE.

Now we have to go back a little to the time of that Vassa, which has been described in the account of the "Dedication of the Mihintalé-Mountain." King Asoka received Arrittha very kindly, and after hearing of the great desire of Princess Anula and her five hundred women to become ordained as Nuns, and of Mahinda's request to send with Sanghamitta the Right Branch of the holy Bodhi-Tree, Asoka consulted with his daughter, who at once consented to go to Lañkā. Then King Asoka invited the priesthood of Pataliputra to a feast, and asked the High-priest whether it was permitted to send a branch of the Holy Tree to Lañkā. The answer was in the affirmative, and King Asoka at once made preparations to have this done. He ordered the road to the Bodhi-Tree, which was one hundred and twelve miles away, to be cleansed and richly decorated. Then he ordered a beautiful golden case to be made for the Branch, and Vissakanma himself, assuming the character of a goldsmith, made this case, which was fourteen feet

long and eight inches in diameter. King Asoka took this splendid vase to the holy Bodhi-Tree, accompanied by his army and the whole priesthood. A great circle was made round the tree, and King Asoka stood within this circle, facing the Bodhi-Tree. Lifting his clasped hands, he gazed at it praying that some indication should be given to him, as to which branch he should take. Then suddenly the tree seemed to vanish before their eyes, and only *one* branch remained visible. This indicated very plainly to Asoka and to all those assembled that this was the branch which should be taken. Then King Asoka made offerings of flowers before the Tree, walked round it, and bowed down at eight places. Then he ordered a golden stool to be brought, and the golden vase made by Vissakanma, and climbing on the stool, with a golden brush in his hand filled with vermillion, he made a circle round the branch and said: "If this supreme Right-Bodhi-Branch, detached from the Bodhi-Tree, is destined to depart hence to the land of Lañkā, let it, self-severed, instantly transplant itself into the golden vase. Then my faith in the Religion of the Buddha will be unshaken." And behold! before the eyes of the King and all his Priests and the people, the branch severed itself at the place where King Asoka had made the circle, and rested on the top of the golden vase. Then King Asoka drew nine more circles on it with the same brush, at intervals of three inches, and ten roots came forth from each of these circles and planted themselves in the vase, which was filled with earth and scented oil. Seeing this marvel, King Asoka, still standing on the golden stool, shouted with joy, the Priest cried "Sādhu" and the cheers of thousands of people rose up and echoed far over the land.

Brilliant rays of the six colors¹ shone from it, and the newly planted Branch rose into the air, where it stayed for seven days, wrapped in clouds.

King Asoka remained during these seven days near the Bodhi-Tree, and after the seven days were over the clouds disappeared, and the Branch showed itself to the whole multitude in the silvery rays of the moon, shining with the six colors. For seven more days King Asoka, his Priesthood and many of his subjects remained

¹ Dark-blue, yellow, crimson, white, dark-red, and a mixture of all the colors according to the Buddhists of Lañkā.

there, offering flowers to the Boḍhi-Tree and to the newly-planted Branch. Then he took the Branch, placed it on a golden car, and in procession it was taken to his beautifully decorated capital Pataliputra, and placed under the Sāl-tree¹ in the eastern part of it, making daily flower-offerings to it.

On the seventeenth day after King Asoka had taken possession of the Boḍhi Branch, new leaves sprouted forth all at once, and therefore the King thought the right time had come for it to be carried across to Laṅkā, and he made preparations to send his daughter Sanghamiṭṭa with the Bo-Branch to Laṅkā; decorating his best ship and launching it on Gaṅgā, he appointed eighteen persons of royal blood, eighteen members of noble families, eight of the Brāhmaṇa and eight of the Vaiśya castes as guardians of it, and some of the lower castes to water it with eight golden and eight silver vases.

Sanghamiṭṭa with her eleven Priestesses and the Minister Arriṭṭha also embarked at the mouth of Gaṅgā, and the ship with its precious load dashed into the foaming waves of the Indian Ocean. Lotus flowers of the five different colors blossomed round the Boḍhi Branch and melodies of sweet music sounded above it, while the accompanying Devas brought innumerable offerings to it. But the Nāgās wanted to take possession of it and used their magical arts to obtain it, but the High-Priestess, who was an Arhaṭ and possessed the Siḍḍhis, watched carefully, and when she perceived their plot, she took the form of Supanna and terrified the Nāgās, so that they had to give up their evil plot. Then they implored Sanghamiṭṭa to allow them to take the holy Branch for seven days to their own settlement, that they might worship it there for their benefit, and Sanghamiṭṭa gave them permission to take it, knowing very well that they would not dare to keep it.

So the Branch vanished from its temporary resting place on the ship for seven days and then re-appeared.

Very soon after its re-appearance the shores of Laṅkā came into sight, where good King Tissa was waiting impatiently for its arrival, having been informed by Mahinda that it was coming near.

Mahinda, Samanera, Sumana, and the other Theras were also waiting on the sea-shore to receive the Branch, and when the ship

came near enough, the happy King Tissa calling out: "This is the branch from the Boḍhi Tree at which the Buddha attained Buddhahood," rushed into the sea up to his neck. The Boḍhi Branch was lifted out of the ship and carried to a splendid hall which had been erected on the shore, and King Tissa, making flower-offerings to the Branch and dedicating his kingdom to it, himself remained as a sentinel there for three whole days, thereby showing that he, as the King of the land, wished to be the guardian of the holy Tree.

Then a magnificent car was brought and King Tissa and a great number of people accompanied the holy Branch on its passage to the Mahamegha-Garden, stopping at different places, which had been consecrated by the presence of the former Buddhas, and reached Anuraḍhapura in fourteen days. At the time when the shadows are longest, the procession entered the northern gate of the beautifully decorated capital, passed through it and out of the southern gate again to the Mahamegha-Garden. Here they stopped at the gaily decorated spot, which Mahinda had pointed out as the place sanctified by some former holy Trees, and King Tissa, assisted by representative men, lifted the sacred Branch out of the car. Then the Branch sprang up to a very great height, and remained suspended in the air, and a halo of the six colors shone round it. This halo remained till the setting of the sun, when it descended to earth again, and the roots, which had filled the golden vase, drew themselves out of it, clung to the golden vessel outside and forced it with themselves down into the ground. So the sacred Boḍhi Branch planted itself without the help of the people, who stood around in awe and wonder. Then a sudden deluge of rain descended and clouds enwrapped the Tree, so that it became invisible for seven whole days and nights. This was a sign for the people that their Tree was taken care of by the Devas, who wished it to be *firmly* planted, so that it should stand with their blessings for centuries, to preach to the people the constancy of the Dhamma, which had come to Laṅkā to leave it no more.

At the end of these seven days all the clouds disappeared and the firmly planted Branch stood there in its halo of the six colored rays.

Mahinda and his Theras, Sanghamiṭṭa and her Theris, King Tissa and the whole royal household, as well as the whole Priest-

¹ Under a Sāl-tree the Buddha was born, therefore it is venerated.

hood and the thousands of people assembled there, held a great festival of rejoicings at which many wonders occurred.

While the people were looking on, one fruit ripened on the southern Branch of the young Tree. It fell down, and Mahinda picked it up, handing it to King Tissa for him to plant it. The King set it in a golden vase filled with earth and sweet-smelling oil. While they were yet looking at it, it sprouted, and soon eight plants showed themselves. These eight plants were planted at the different places where the Branch had rested on its way from the sea to the Mahamegha-Garden.

Round our sacred Tree a beautiful enclosure was built. Terraces led up to it, and the steps, guarded by guardians cut out of granite blocks, can be seen to the present day. Beautiful columns cut of one stone supported the brass roofs of the four entrances to the enclosure, and before each of these entrances were laid richly carved moon-stones.

This sacred Bodhi Tree stands yet after two thousand two hundred years. It has now grown into a venerable grove. The grand surrounding structures have almost all crumbled away, but some steps, two guardians and some columns remain to give us an idea of what the place must have been in olden times. This, the oldest historical tree in the world, if it only could speak, would tell us of the rise and fall of the great Buddhist civilisation, which centred itself round its leafy shade. It would tell us how enemies came and destroyed the sacred buildings which gave proof of devotion to the Buddhist Religion, and it would tell us of Sanghamitta, the great Nun, under whose care this marvellous Tree was brought. It would speak of King Tissa's devotion, the first of the religious heroes of Lanka, who dedicated the Mahamegha-Garden and all the surrounding land to the Buddhist Religion, which yet treasures this Holy Tree as a witness of all its glory and alas! also of its downfall.

Will it rise again? Let us hope so! For the signs of a new spirituality have come. Again hundreds of pilgrims travel to the Holy Tree, and bring their flowers of devotion to its venerable foot.

Maybe the Holy Tree will have to tell in coming Ages the story of a renewed glory.

M. MUSÆUS HIGGINS.



SUNDARA MURTI SWAMI.
[CEYLON.]

SUNDARA MŪRṬI SVĀMI.

Our picture this month is a reproduction of a bronze figure of the Tamil Shaiva Saint, Sundara Mūṛṭi Svāmi. It is one of a splendid series of Hīndū bronzes recently discovered at Polonnaruwa in Ceylon, and now in the Colombo Museum.

The story of Sundara Mūṛṭi Svāmi is briefly as follows :

Born at Tirunavāṭur in the Madras Presidency, he was adopted by the King, but brought up strictly as a learned Brāhmaṇa. When he grew older a suitable marriage was arranged. Arrayed in bridal attire, he rode out for the marriage. Then Sivan, "though he has neither form, nor city, nor name, yet for the sake of saving human souls, took shape and name as an aged Brāhmaṇa, and came from Kailās to bar his way." Holding up a piece of written palm-leaf, he claimed the boy as a family slave. An altercation ensued, and the boy at last tore up the palm leaf in anger. The old man explained that it was only a copy of the original. Finally it was agreed that the original should be submitted for inspection by the Brāhmaṇas of the place where the old man lived. It was found to be in the boy's grandfather's writing, and to bind himself and his descendants as slaves to the old man. Witnesses present had to admit their signatures. It was agreed that the marriage must be stopped and the boy must follow the old man as a slave. But where did he live? "Follow me," said he. The boy did so, and he led the way into a Sivan temple and there disappeared.

Then appearing to the boy as Sivan with Umā and Nandī, he claimed him as his devotee of old. Sundara Mūṛṭi Svāmi worshipped the Lord with tears of bliss, feeling himself like a rootless tree. He realised the inner meaning of all that had passed and a passion of devotion passed through his heart.

The Lord said: "My favorite worship is the singing of hymns; sing Tamil hymns now." The boy said he knew not how. "As you just now called me 'madman'" said the Lord, "so let that be my name, and sing." So he sang his first hymn, of which the first verse runs:

Oh Madman, Oh wearer of the crescent moon, Oh Lord and gracious one,
How comes it that I ever think on Thee, my heart remembering Thee always?
Thou hast placed the Vēṇṇai river on the South;
O Father who dost abide in the fair city of Vēṇṇai Nallūr,
Since I am Thy slave, how can I deny it?

The bronze figure represents the boy in his bridal dress, at the moment of realisation in the temple. It is, as it were, the "Soul's Awakening"; a gloriously true and beautiful embodiment of the idea of bhakti, passionate adoration. This is the "passion (rasa) that animates the figure"; it is expressed not only in the rapture of the face, but in the form and action of the whole figure. The figure is one of the masterpieces of Indian sculpture.

A. K. COOMARASWAMY, D. Sc.



REVIEWS.

THE SEVENTH ADYAR POPULAR LECTURE.

Religion and Music, by Annie Besant, P. T. S. The Theosophist Office, Adyar, Madras, S. Price one anna; 100 copies Rs. 5/-; 500 copies Rs. 21/-; 1,000 copies Rs. 40/-.

This is a very interesting pamphlet on a subject which is now touched by our President for the first time. She treats it "from the standpoint of the occultist, not from that of the artist." She places the origin of music in the Atlantean world. She speaks of the uses of music in war, in the arousing and refining of the emotional nature, in the man-traviḍyā, and, most important of all, in quieting and harmonising the body for a fruitful meditation. She works out the difference between eastern and western music; here are the important points: "A chromatic scale in the West gives the limits on a western piano; in the East, many notes are interposed, and the gradations are so fine as to be indistinguishable to a western ear until it is trained to hear them." "Eastern music is a succession of notes, a melody, while western music consists of notes played simultaneously, and yielding harmony." Western music "stirs the passions, sometimes masters the intellect, but it does not touch the spiritual note, which often thrills the nerves to a pleasure that touches pain in its keenness, well-known in Indian music. . . . It stirs the more delicate shades of love, the finer chords, the unsatisfied yearning of it, the ever-frustrated longing for utter identity, so that it is not an appeal to passion but rather of lifting passion into emotion, purifying and refining, with an ever elusive suggestion of the underlying meanings of the physical, of the regions where Spirit is the lover, where God is the beloved." Western music often touches lower astral matter, while the eastern affects the higher astral body and the buddhic sheath. And who plays the true music? Not the artist but the occultist, the real spiritual man, who, transcending the dissonance of the world in which we live, creates the true melody, summing up in his own being the one pure note with countless harmonious vibrations. This is a very instructive pamphlet, and we recommend it to all our readers. For propaganda work it is excellent.

B. P. W.

THOUGHTS ON MODERN LIFE.

The East and the West, by Svāmi Vivekānanda. The Brahmadāḍin Office, Madras. Price 12 annas.

This book, by Svāmi Vivekānanda, is a characteristic expression of its author's well-known ability to make the East and West see each other in their true characters. In it he accounts for their undue criticism of each other by a lack of sympathy and understanding, and explains that each has its own good qualities, of which no nation, any more than any individual, has a monopoly. The great aim of the Indians, to attain Mukṭi

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or spiritual independence, contrasts strongly with the dharma of the West, which gives rather an impulse to seek enjoyment and happiness. The Christian injunction "love your enemies," and the *Gītā* teaching "always work with great enthusiasm, destroy your enemies and enjoy the world" seem to have been reversed in practice. He recommends the natural method, first to enjoy, then to renounce, since no renunciation is possible where there is nothing to renounce. The fall of India is attributed to the sweeping influence of Buddhism, and its failure to prescribe a middle course of teaching, in consonance with the capacity of those who are neither inclined nor adapted to evolve along one road. He asks why a whole nation should be compelled to take the same path to Mokṣha. Another reason for failure is the misconception and wrong practice of the "caste-dharma," a vital point for the nation. Every nation has a national purpose, and it declines when that ideal fades from the hearts and minds of its people. The life and purpose of the Indian nation is Mukṭi, and any interference with this must result in disaster, as has been proved by the effect of the attempts of missionaries and other ill-advised persons to substitute a lesser ideal. The secret of the success of the English rule is its non-interference with the religion. Fashion is a mark of caste among the Westerns, and their great physical superiority is due to their good dress, good food, good climate, and especially to late marriages. Manners and customs differ also. Cleanliness within is religiously observed in India, while a heavy penalty would have to be paid for neglecting the exterior, its dire results being cholera and plague. The ideal should be cleanliness of body, mind and life. Food and the manner of taking it is another contrasting feature, vegetarianism and conscientiousness being the rule of one, while with the other it is merely a matter of enjoyment, notwithstanding injury to health, and without consideration of the barbarity of the custom of wholesale slaughter for the eating of animals, a custom which is a very decided barrier to those attempting to lead a spiritual life. Flesh is recommended for the laborer and the soldier. In the West the open and universal worship of Shakti (woman) differs from the East, where it is restricted to holy places and stipulated times. The men of India are taught that they should exercise full control over the passions, but the chastity of the woman is universally observed.

G. G.

DR. STEINER'S NEW BOOK.

Initiation and its Results, by Rudolf Steiner, Ph. D., translated by Clifford Bax. Theosophical Publishing Society, 161, New Bond Street, London. Price 3s. 6d.

Dr. Steiner has a personality of his own; he is a leading figure in the front rank of Theosophists. The perusal of the volume under review—which is a sequel to his *Way of Initiation* published last year—confirms our view that he has his own theories as regards occult development, and that he represents a somewhat different and new phase in the Theosophical Society. It is indeed a good sign that within our fold divergent views on even important matters of practical value can stand

side by side, and not only stand but be made use of. It means the growth of a certain tolerance and the overcoming of sectarian dogmatism.

The volume is said to be an advanced text book of occultism, and it is remarked, "it has not until now been deemed expedient openly to publish such far-reaching revelations of the occult"—a statement whose accuracy we fail to realise in perusing the book. Certainly some things said are strange, and many of the startling details we come across in print for the first time. For instance, the very first chapter on "The Astral Centres" is full of such statements and details. It is said that for the development of clairvoyance—for perceiving the thoughts of others, for gaining knowledge concerning the sentiments of others, and for gauging the capacities and talents of others—three respective centres are to be developed: (1) in the vicinity of the larynx with its sixteen petals; (2) near the heart with its twelve petals; and (3) in the pit of the stomach with its ten petals. The methods of developing these are given, and we are surprised to find that they wholly hinge upon the acquirement of certain moral qualities. We have understood from our leading writers that the possession of psychic powers is not necessarily a sign of a noble, lofty and spiritual nature; that these psychic powers could be obtained by any one if he worked along the proper lines, which had little to do with the development of the moral character. Just as an athlete is not a spiritual being because he has developed sinewy muscles, so also a psychic with his numerous powers belonging to the astral body need not necessarily be a Yogi of holiness and wisdom. Now in this book Dr. Steiner contends that—we will take only the one example of the sixteen-petalled lotus—if one wants to develop the power of reading peoples' thoughts one must work at this centre in the vicinity of the larynx. It has sixteen petals, of which eight "have been developed already during an earlier stage of human evolution, in a remote past. . . . The manner of their activity, however, was only compatible with the dull state of consciousness. . . . As consciousness then grew brighter, the petals became obscure and withdrew their activity. The other eight can be developed by a person's conscious practice, and after that the entire lotus becomes both brilliant and active." For the development of these eight petals eight qualities are to be incorporated in our constitution. Here is the list: (1) the proper manner of receiving ideas; (2) control of resolutions; (3) control of speech; (4) regulation of outward action; (5) endeavor to live in conformity with both Nature and Spirit; (6) right endeavor; (7) effort to learn; (8) power to look inward. It is said: "He who thinks or speaks anything that is untrue kills something in the bud of the sixteen-petalled lotus. Truthfulness, uprightness and honesty are in this connexion formative, but falsehood, simulation and dishonesty are destructive forces." And again: "So long as one has to give special thought to matters already described, one is yet unripe. Only when one has carried them so far that one lives quite habitually in the specified manner can the preliminary traces of clairvoyance appear." Side by side with these we must give another quotation which modifies them in a way: "There are certain instructions by the fulfilment of which the lotus may be brought to blossom in another way. But such methods are rejected by true occultism, for they lead to the destruction of physical health and to the ruin of morality." The above eight steps are said to correspond with the Noble Eightfold Path of Buddhism.

This is an instance to show the trend of the book and the way in which the subject is treated. We recommend all earnest students to read it carefully and try to understand Dr. Steiner. That the book has information to give we need not hesitate to affirm, and as impartial students we ought to hear all sides, and not only hear but try to get at the underlying truth thereof. That Dr. Steiner's book has something to teach and that it puts forward facts which open a new vista before us are enough temptations to cause us to ponder over his work. And after all it may come to pass that what seems on the surface so unusual and so strange may be only a mask which hides the same great and noble truths familiar to us under another form.

B. P. W.

OUR PRESIDENT'S LONDON WORK OF 1909.

The Changing World and Lectures to Theosophical Students, by Annie Besant, P. T. S., Theosophical Publishing Society, 161, New Bond Street, London, W., the *Theosophist* Office, Adyar, Madras, and Theosophical Publishing Society, Benares. Price 3s. 6d. or Rs. 2/10.

Amidst all her multifarious duties our President has found time to bring out this excellent volume of fifteen lectures, eight of which were delivered before huge public audiences in London. Reading these lectures we cannot but see that the world has been changing in religion, science, art and social conditions, and that the great message our President has delivered about the coming race to be ushered on the stage of the world by the advent of the Supreme Teacher of gods and men must necessarily affect the thought of this generation. The position our Theosophical Society occupies and will occupy in this mighty task has well been indicated. We cannot speak too highly of these edifying lectures; they will ever stand on record as embodying a clear exposition of the history that is in the making and of the future that awaits us.

The second part of the book comprises seven lectures delivered to Theosophical students, all of them containing much of valuable thought; these our students should not only read but ponder over. The first, "The Sixth Sub-Race," speaks of the practical importance of the correspondences between Root- and sub-Races, enumerates the qualities necessary for men of the coming sub-race, and also refers to the type of bodies necessary for its pioneers. "The Immediate Future" shows the position of the Theosophical Society in relation to the sixth sub-race. We may record what our President has said, we believe, for the first time in print regarding the important facts that the two Masters will be the Manu and the Bodhisattva of the sixth Root-Race. She says: "Now those exact facts were unpublished at the time, but they passed from one to the other among the more advanced students of that period. Coming into the Society in 1889, this particular fact did not come within my knowledge until 1895. . . . In 1895 they were re-communicated to myself by my own Master, and have since been passed on to the older members." The third lecture seems to us to be one of the most important ones. Speaking on the value and danger of the Catholic and Puritan spirit within our ranks our President has given some priceless thoughts which we hope all our members will take to heart. She has said that both these types are quite necessary and have their place in

the Society; that both have their respective dangers, but also their respective value. She defines the Puritan type as consisting "in an attitude of protest and criticism rather than of ready acceptance of the prevailing thought of the time." The Catholic spirit "is reverent of tradition, which is willing to submit to reasonable and recognised authority, which is willing to take a great plan and co-operate in it, and realise that the presence of the architect of the plan, if He be a person highly developed, say a Master, is enough to give it authority, and that there is no lack of freedom or dignity in accepting the plan of a greater, and working it out to the utmost of one's ability." This lecture should be read and re-read by all of us. "The Sacramental Life" is the fourth lecture, and tends to impress on us the fact that "all life is sacramental, rightly understood; that every outer action should be connected with a spiritual truth." Then follows "Address on White Lotus Day, 1909," which contains some food for thought. It says that the chief mission of the Society is to prepare the way of the Lord and that we must incorporate within ourselves the virtues of reverence for greatness and recognition of high spirituality. It is suggested that many will not be able to recognise the Christ when He comes, as was the case when He came last time. "If you can develop that in yourself which is like a Master, then, and then alone, will you know a Master when He comes"—and we must quote the plain and startling statement: "Masters dare not come yet, because even in the Theosophical Society They would not be welcomed." In "The Nature of the Christ" our Christian readers will find a lucid exposition of this much discussed problem. The last on "The Theosophical Student" is another very thoughtful lecture, in which it is urged that a Theosophical student "must seek to understand what is meant by Revelation, what by Inspiration, and to distinguish revealed from inspired literature and both from the records of observation."

Space forbids our speaking at length of this admirable volume. We cannot polish the gold of wisdom that it contains, nor paint the beauty it manifests. We recommend the book to every one, Theosophist or non-Theosophist, and feel sure that the reader will find himself a better man after his reading than he felt himself to be before.

B. P. W.

WISDOM IN A NUT-SHELL.

The Great Secret, written down for all earnest seekers after truth, by Fred C. Ramsay. T. S. School of Arts, Brisbane, Price 7d.

This little booklet expounds two great aims, how to master fate and how to escape from its bondage; the first being attained by the great power of right thinking, and the second by the relinquishment of earthly desires. "Man is a creature of reflexion; as he thinks so he becomes" and "I am Brahman" are its two great axioms. Reflexion on the conviction "I am Brahman" means liberation from all illusion and escape from all bondage. The booklet provides an hour's fair reading.

G. G.

OUR CONTEMPORARIES.

THE HINDUSTAN REVIEW—(September) 1.

"The Problem of Missionary Enterprise" is a valuable and interesting contribution from the pen of our friend Mr. George S. Arundale of Benares. The "abominable falsehoods" appearing in the *School Guardian* (wherein its editor remarks with regard to the Srinagar Mission School: "1,400 boys—mostly Hindūs and a large proportion of them high caste—are being changed from superstitious, cowardly, idle and untruthful beings into manly Christians") have prompted Mr. Arundale to write this excellent article. After referring to the impudent and absurd outward and visible form of missionary enterprise, the writer proceeds to examine the nature of the forces which have been at work to produce the success which missionary enterprise has achieved in certain directions. He answers: "Principally three: enthusiasm and sincerity among the workers; apathy among the Indians; self-interest among the converted." As to the first Mr. Arundale admits that there is praiseworthy sincerity in some of these people as regards the work of their Master, and it is but human nature that all Christians favor the converted Indians, though these chiefly belong to the very low castes. The second is the chief cause, and in it "we see not only the true cause of whatever success missionary effort has achieved, but also the key to the problem which confronts us." This apathy does not touch the lower classes of the population only, but permeates the whole race. The Indian parent suffers others to perform a duty which is one of his most sacred and responsible trusts. But the time has come for the people to begin to take upon themselves the education of their own children in their own ways. "Let Indian parents take warning, therefore, lest neglect and carelessness bring a heavy retribution upon the generations of the future; let them make a determined effort to exercise effective control over the education of their own children; above all, let them insist in no uncertain voice that their own faith and the faith of their ancestors shall be given its due place in the training of character."

Other Contents: "Bengali and Hindustani Kayasthas"; "The Islām of Muhammad"; "The Theory of Absolute Privilege in our Criminal Courts"; "Indian Cotton Duties"; "Religion and Life"; "Evolution of Swadeshism"; "The Asiatic Society of Bengal"; "The Central Hindū College of Benares"; Literary Supplement, Reviews, etc.

MODERN ASTROLOGY—(October) 1.

Bessie Leo's article on "Expansion and Contraction" gives a comforting view of the uses of joy and sorrow. These two forces are inevitable and potent for the unfolding of consciousness and the evolution of bodies. All real knowledge is gained through active experience of alternate joy and pain. Saturn and Jupiter are principally connected with the vibrations of sorrow and joy respectively. Saturn causes continued suffering, its vibrations (astrologically) having a curious effect upon the soul's vehicles, and they gain strength by contraction and solidification. Pain has the effect of turning the soul inward from

¹ 7, Elgin Road, Allahabad.

² Imperial Buildings, Ludgate Circus, London, E. C.

the external bodies, and the result of each insight gained is permanent. The capacity to vibrate thus acquired has the power to reproduce itself at will. Thus power and strength are evolved by pain. To know the cause of suffering is to discard all bitterness towards it. A dull, narrow, uneventful life indicates limitation and youth of soul. All experiences are welcome to an advancing soul because he knows what is transpiring. Only the strong can assume heavy burdens. Adaptability marks a strong soul, and a life of vicissitudes and suffering is only for the older Egos. Discrimination is gained in this way and evolution is quickened. Joy is pain's natural opposite, and is presided over by Jupiter; great strength is required to work when no necessity demands it, or to serve others and lead a spiritual life amidst luxury. This can only be done by remembering that external possessions are but temporary. Experience of both contraction and expansion is essential to growth because the soul must learn to vibrate in all ways. The necessary equilibrium can be obtained by never losing sight of the world's sorrow in times of elation, nor of its joys when pain attacks. Gradually we learn to control them both and invoke Mercury, the God of Wisdom, which brings peace, the coveted boon of all aching hearts. The secret of peace is balance. Understanding brings peace and leads one to desire co-operation in the divine scheme of evolution. Through many lives we gain the knowledge that life is only valuable in service to others.

Other Contents: "The Editor's Observatory"; "Result of Prize Competition No. 12"; "News from Nowhere"; "The Sign Libra"; "The Foundations of Physical Astrology".

THE ANTI-VIVISECTION REVIEW—(August) ¹.

This is the second number of a new monthly edited by L. Lind-af-Hageby and it proposes to deal with "every aspect of the controversy, and contain articles on the moral, social, scientific and hygienic bearings of anti-vivisection." It "will be independent, militant, fearless and fair". The number under review contains four full-paged illustrations along with readable articles. "Open Letters to Vivisectors and their Friends" are published, and the column is open to replies. The open letter in this number is addressed to Professor E. H. Starling, M. D., F. R. S., and plain speaking appears to be the motto of the writer, who signs himself "Nemesis." "Knowledge by torture is thus justifiable in your eyes"; "You have never made the acquaintance of a dog. If you had, you could not speak or act as you do"; "Your fame as the Brown Dog's vivisector has gone all over the world"; "You cannot see that vivisection is cruel." These and similar statements ought to elicit a reply from Professor Stirling! There is another short but valuable contribution by Dr. G. R. Laurent of Paris entitled "Vivisection useless in Ophthalmology," wherein we read: "The vivisectors who pretend to do a work of science, do nothing, in fact, but a blind, stupid tormentor's work, and their practice is doubly criminal, for it is at once an outrage to the most sacred rites of morals and a defiance of logic and common-sense, and consequently of the sound doctrines which should precede the study of science."

¹ Clements Press, Kingsway, London, W. C.

Other Contents: "Editorial"; "The Congress"; "The Foundation Stone" (Sermon of the Ven. Basil Wilberforce, D. D., Archdeacon of Westminster); "Inaugural Speech to the Congress by the President Sir George Kekewich, K. C. B., M. P."; "Réglementation ou Suppression Totale de la Vivisection"; "Homœopathy and Vivisection"; "Correspondence".

THE MODERN REVIEW—(October) ¹.

"The Origin of the Kol Tribes and Sources of Their Ancient History" by Sarat Chandra Ray, says that India has vast fields for historical research. Little is known of the mysterious, prehistoric Kolarian tribes, although their ancestors once ruled and made the history of this country. Historians give but meagre accounts of them. Some of these tribes retain their traditions, which will soon be inaccessible unless some antiquarian investigators undertake their study. The Kolarian is the most important tribe, and the Mundas form one of their prominent sections. These now inhabit the highlands of Chotanagpore. They are almost black, short, with irregular features, scanty beard, thick lips and broad nose. Their history extends even beyond the advent of Aryans into Hindustān, and indicates that they had come in contact with the Samskr̥t-speaking Hindūs of India before settling at Chotanagpore, and also tells of the Sesa Sandi Bir (a great desolate forest) as their home. Their cosmogonic legends bear evidence of being borrowed from the Hindūs, as their Ajabgarh, the first land to appear out of the Primeval Ocean, where their first parents were said to have been created, could not have existed till after the Tertiary Epoch when men, though savages, were widely scattered over the earth. It cannot be ascertained whether they emigrated from the Lemurian continent, from Eastern Tibet or Western China, or are genuine autochthones of Indian soil as they claim. Philologists have discovered some affinity between the languages of India, Cochin China, the Malay Peninsula, the Nicobars, the Malacca Islands and Australia. The Kolarian dialect bears a similarity to these and to other dialects of India, indicating some past contact or common origin. They assume that these countries were inhabited by a common race whose language alone survives them. There is evidence that the Mundas and Kolarian tribes originally lived in hilly regions along the Aravalli and the Vindhyan Mountains, gradually spread to Northern India, and then intermingled with the Dravidians, who assimilated some of their characteristic features and language. The influx of the Aryans caused the Mundas to press southward; one band, the Khasis, settled in Central Assam, the progenitors of the Telangs of Pegu along the Irāwady, and other branches of the Kol race went to the Malay Peninsula, the Philippines and the Nicobar Islands, while still others went to Australia, as is evidenced by the discovery of stone implements and celts such as are found only in India along the trail of the Mundas. The Kolarians left behind were probably the Juangs, who now dwell in inaccessible hills of Keonjhar and Dhekanal. Samskr̥t literature abounds in antipathies to these black aborigines, and writers from the earliest Vedic times make them the greatest opponents of the Aryan Hindūs, most references making the Aryans victorious over them, accounts of the defeat of the lower tribes being

¹ 210-3-1 Cornwallis Street, Calcutta.

given in some of the Purāṇas and the *Mahābhārata*. Foreign writers seldom make mention of them, nor do the early Chinese travellers give any account of the Munda people. The Mundas have no architectural remains except the crude stone memorials to the dead, nor have they any writing, hieroglyphics or coins. Their early history may only be gathered from themselves, from Sanskrit writers and from archaeologists.

Other Contents: "Anecdotes of Aurangzib"; "Revival of the Cane Sugar Industry"; "Swift Retribution"; "An Indian System of Education"; "History of Education in India"; "The Fatal Garland"; "Indian Sculpture and Painting"; "The Value of Tradition in Art"; "Indian Sculpture and Painting"; "The Value of Tradition in Art"; "A Message America gave me for India"; "A University Training in Journalism"; "Ships and Ship-building in Ancient India"; Notes, etc.

THE OCCULT REVIEW—(October) ¹.

Dr. Franz Hartmann tells "An Authenticated Vampire Story" narrated to him by his friend "an experienced occultist and editor of a well-known journal". Some two years ago the friend was living at Hermannstadt, and often came within the vicinity of an old castle, situated in a wild and desolate part of the Carpathian Mountains, belonging to Count B— who, it was reported, had died and become a vampire. The friend of Dr. Hartmann, eager to make enquiries, went to the castle (then in charge of a caretaker and his wife) accompanied by his two assistants, Dr. E—, a young lawyer, and Mr. W—, a literary man. In the hall they saw a very curious oil-painting representing a lady with a large hat and wearing a fur coat. Dr. E— who is "a very sensitive person" saw the picture closing its eyes and opening them and smiling. A circle was formed to investigate spiritualistically, and the lady of the picture appeared and spelled her name "Elga." "Is the lady living?" asked Mr. W—, and the following answer was rapped out: "If W— desires it, I will appear to him bodily to-night at two o'clock." W— was "of a somewhat sceptical turn of mind, being neither a firm believer in ghosts and apparitions nor ready to deny their possibility." He was engaged in writing when at two o'clock he heard the foot-steps of a lady, saw her enter his room—it was the lady of the picture—and "there she silently posted herself. She did not speak, but her looks and gestures left no doubt in regard to her desires and intentions." To investigate, further séances were held and many strange phenomena took place. One is worth noting:

"Mr. W— was at that time desirous of obtaining the position as co-editor of a certain journal, and a few days after the above-narrated adventure he received a letter in which a noble lady of high position offered him her patronage for that purpose. The writer requested him to come to a certain place the same evening, where he would meet a gentleman who would give him further particulars. He went and was met by an unknown stranger, who told him that he was requested by the Countess Elga to invite Mr. W— to a carriage drive, and that she would await him at midnight at a certain crossing of two roads, not far from the village. The stranger then suddenly disappeared. Now it seems that Mr. W— had some misgivings about the meetings and drive, and he hired a policeman as detective to go at midnight to the appointed place, to see what would happen. The policeman went and reported next morning that he had seen nothing but the well-known, old-fashioned carriage from the castle with two black horses attached to it standing there as if waiting for some body, and that he had no occasion to interfere and merely waited until the carriage

¹ W. M. Rider and Son, Ltd., 164, Aldersgate Street, London, E. C.

moved on. When the castellan of the castle was asked, he swore that the carriage had not been out that night, and in fact it could not have been out, as there were no horses to draw it."

We had better give the sequel in the writer's own words:

"But this is not all, for on the following day I met a friend who is a great sceptic and disbeliever in ghosts, and always used to laugh at such things. Now, however, he seemed to be very serious, and said: 'Last night something very strange happened to me. At about one o'clock this morning I returned from a late visit, and as I happened to pass the graveyard of the village, I saw a carriage with gilded ornaments standing at the entrance. I wondered about this taking place at such an unusual hour, and being curious to see what would happen, I waited. Two elegantly dressed ladies issued from the carriage. One of these was young and pretty, but threw at me a devilish and scornful look as they both passed by and entered the cemetery. There they were met by a well-dressed man, who saluted the ladies and spoke to the younger one, saying: 'Why Miss Elga! Are you returned so soon?' Such a queer feeling came over me that I abruptly left and hurried home.'

"This matter has not been explained; but certain experiments which were subsequently made with the picture of Elga brought out some curious facts.

"To look at the picture for a certain time caused me to feel a very disagreeable sensation in the region of the solar plexus. I began to dislike the portrait and proposed to destroy it. We held a sitting in the adjoining room; the table manifested a great aversion against my presence. It was rapped out that I should leave the circle, and that the picture must not be destroyed. I ordered a Bible to be brought in and read the beginning of the first chapter of St. John, whereupon the above-mentioned Mr. E— (the medium) and another man present claimed that they saw the picture distorting its face. I turned the frame and pricked the back of the picture with my penknife in different places, and Mr. E—, as well as the other man, felt all the pricks, although they had retired to the corridor.

"I made the sign of the pentagram over the picture, and again the two gentlemen claimed that the picture was horribly distorting its face.

"Soon afterwards we were called away and left that country. Of Elga I heard nothing more."

Other Contents: "Notes of the Month"; "In Memoriam: George Tyrrell"; "Some Personal Experiences of a Clairaudient"; "The Work of Dr. Francis Joseph Gall"; "On Creation"; Reviews, etc.

B. P. W.

ACADEMICAL MAGAZINES.

Journal of the German Oriental Society, Vol. LXIII, No. 2.

This is the most scientific of the oriental journals, and consequently it often contains almost nothing which would be of interest to a wider public. There is but one article in this number which we should not like to pass in silence, though it is probably the one which will find fewest readers because of its being crowded with philosophical technicalities. It is a contribution to the history of philosophy in Islām, by M. Horten, and is entitled "The Theory of the Modi of Abū Hāschim († 933)." We get glimpse into the workshop of the early Arabian philosophers which convinces us once for all that the sagacity and subtlety of these thinkers was in no way inferior to that of their Hindū colleagues. The starting point of the modus-theory lies in the discussions on the simplicity of God, i.e., in the question whether the divine qualities are inherent in God, or whether God could not be imagined without them. Some said that there is no difference between the qualities and the being of God; others held that the qualities are not inseparable from God, though not different from Him. As a

mediator between both parties Abū Hāschim came forth with the doctrine that the qualities are modi of the divine being—i.e., that they are inseparably connected with, but neither identical with, nor different from God. And this theological theory grew in importance by its being transferred to two purely philosophical problems—that of the substance and that of the universalia. In the one case the modus was made the link between the accident and the substance, and in the second case the universalia were united with the divine qualities into one category: the modus. The Be-ness of things, as well as all the modi, are, for reasons expounded at length, “neither existing nor non-existing”. Many objections were raised against the new theory (e.g., that it would result in a *regressus in infinitum*), but Abū Hāschim had ingenious answers to all of them. This theory is particularly interesting in that it is not the result of any foreign influence (as is the case with many a later doctrine, after the introduction of Aristotle), but a purely Arabic product which sprung up, as Mr. Horten says, “with mathematical necessity” out of “inner-Islāmic discussions”.

Other Contents: “The Sutta-Nipāṭa-Gāthās with their Parallels,” conclusion of Part I, by R. Otto Franke; “Vedic Inquiries,” by H. Oldenberg; “Concerning the Ashoka-Inscription of Bairat,” by T. Bloch; “Sultān Once More,” by C. F. Seybold; “On the Tomb of Abū’lfidā’s in Hamā,” by the same; “Contributions to the Arabic Lexicon,” by the same; “Identification of the Ashoka Pillar N. E. of Benares city described by Hsien Tsang,” by Vincent A. Smith; “Participles as Finite Verbs,” by A. Berriedale Keith; “Hispano-Arabica I. II.,” by C. F. Seybold; “Talmud MSS. of the Vatican Library,” by Sch. Oehser; “Mu: aidi,” by A. Fischer.

The Indian Antiquary, June, July, August 1909.

In the July number there is an interesting article by Sten Konow (Professor of Sanskrit in Christiania, Norway) on “The Use of Images in Ancient India”. The writer protests against the view of Fergusson, Macdonnell and so many others, that the Indians learnt to worship images from the Greeks. He holds that at least the representations of the goddess Shri in Udayagiri, Bharhut and Sanchi are previous to the rise of the Gāndharā School, and he appeals to Pāṇini V, 3, 96 and Patañjali’s commentary on this Sūtra, from which we must conclude “that at Patañjali’s times, and most likely also in the days of Pāṇini, images of the Hindū gods were in existence in India”.

In a note in the same number Mr. S. Siṭhārāmaia denies that the word *brahman* signifies ‘prayer’ throughout the *Rgveda*. It signifies ‘food’ in Maṇḍala I, 10, 4, according to both Yaska and Sāyaṇa, “and this appears to be the more appropriate meaning from the context”. Needless to say that this would hardly appear so to most Vedic scholars. What Sāyaṇa says is of course the echo of Yaska, and if the latter was struck by the conjunction of *brahmā* and *yajña*, this cannot hinder us from believing that a Vedic poet may very well speak of “prayer and sacrifice,” though the latter would, as a rule, include the former. Besides, the meaning ‘food’ is not known from any other passage, so that we have every reason to suspect that it is merely due to priestly interpretation. It should also be noted that ‘prayer’ is hardly a quite satisfactory rendering of the ancient Vedic notion of *brahman*.

Other Contents: “The Wala Clay Seal of Pushyena,” by Professor E. Hultzsch; “Ashoka Notes,” by Vincent A. Smith; “A Primer of Pravidian Phonology,” by K. V. Subbaya; “A Ballad of the Sikh Wars,” by H. A. Rose; “The Gumani Niti,” by G. A. Grierson; “Contributions to Panjābi Lexicography,” by H. A. Rose.

DR. F. OTTO SCHRÄDER.

THEOSOPHICAL MAGAZINES.

ASIATIC.

The Adyar Bulletin, Adyar, October 1909. The ‘Headquarters’ Notes’ give us the news of the month and report our President’s activities in the lands of the far West. Mrs. Besant herself contributes ‘The President’s closing address at the International Theosophical Congress at Budapest,’ a short speech taking up two pages only. Mr. Leadbeater’s contribution for the month is a first instalment of an article on ‘Protective Shells,’ making a distinction between all-round shells and local shields. Kate Browning, M. A., continues her bright ‘Adyar Sketches’ and deals with the ‘Horror and Humors of Adyar Life’. They are mainly connected with scorpions in the sponge, drowning rats in the water, snakes in the bath-room, frogs, mosquitos, lizards, squirrels, crows and ants. Louise Appel, M. B., B. Sc., B. S. concludes her ‘Scraps of Knowledge’ and contributes in little space some valuable matter. ‘A Vision’ by H. Twelvetees is a parable telling of how the Christ appeared suddenly in a gathering of representatives of all Christian sects and churches, who had come together in order to unite but who ended in division. ‘Theosophy the World Over’ concludes the number as usual.

Theosophy in India, Benares, September 1909. The Editor writes his ‘Monthly Message,’ in which he draws an interesting parallel and contrast between a Western and some Eastern rulers who after having finished their worldly duties, sought the jungle. The Western ruler—who is Theodore Roosevelt—went to kill game on a big scale: the Eastern rulers, such as Rājā Sir Dinkar Rao, went to seek peace and to make friends with all creation. There are a number of paragraphs on other matters as well. C. E. Anklesariā writes on ‘The Zoroastrian Fire Temple and its Symbolism.’ It is indeed a pleasure to see Pārsi philosophy and religion so often represented now-a-days in the pages of our contemporary. ‘The Wonders of the Human Body’ is a short but telling fragment. Mazharulla Haidari contributes ‘The Salām,’ containing short legendary anecdotes concerning John and Jesus as handed down by Muhammadan tradition. ‘Solitude and Society’ is signed ‘Seeker.’ After having contrasted the enforced solitude of the criminal in solitary confinement with the voluntary solitude of the scientist and thinker, the writer says: “Solitude is the best nurse of thought, it is the cradle of wisdom.” A thoughtful essay indeed. Nasarvānji M. Desāi continues his ‘Notes of Study in the Zoroastrian Yasna’ giving a small instalment. Hedwig S. Albarus, B. A., gives a picturesque description of ‘Sacred Kāshi’. A fragment is entitled ‘Work: God’s Medicine.’ George S. Arundale writes on ‘The Educational Conference, proposed to be held during the Indian Section T. S. Convention of 1909.’ He proposes that such a conference should be held and that at least one

day should be set aside for it. He outlines a full programme for the day and draws up a series of important resolutions for acceptance. 'Have Faith in the Law' is an ethical contribution by Khurshedji J. B. Wadia. Naoroji Aderji writes an obituary note about the late Mr. K. R. Cama, a great personality in the Zoroastrian community in Bombay. Mrs. S. Maud Sharpe writes a short appreciation of Mrs. Besant's recent work in Great Britain: 'Our Wandering President' is the title, with the subtitle 'The Theosophist Parivrājaka'. News and notes take up little space and the 'Reviews' column deals at length with two books. Then comes a review of 'Our Literature' outlining the contents of the principal Theosophical Magazines in English. 'Lodge Reports' and the financial 'Accounts' fill the remaining space of the number.

The Message of Theosophy, Rangoon, September 1909. Nasarvānji M. Desāi opens the number with 'Buddha within Buddha, or the Inner God.' Maung Lat writes on 'The Temptation of Buddha.' Aimée Blech's 'The Test' is reprinted from our pages, and we also find part of the interview of Mrs. Besant reproduced which appeared recently in the *Christian Commonwealth*. A short verse by Silacara is entitled 'Virya.' Lastly there are 'Notes and News.'

Pearlita Théosophie (Javanese and Malay), Buitenzorg, August 1909. The 'Report of the Semarang Congress' is concluded. The article on Theosophy in Islām, entitled 'Tasnoef,' is continued, as is the Javanese translation of *Light on the Path*. Then there are four articles of which we cannot translate the titles.

EUROPEAN.

The Vāḥan, London, September 1909. A. H. Ward continues (and, we presume, concludes) 'The Seven Rays of Development.' This time he speaks of 'The Path of Perfection' and thereby means the path of art. "The virtues of the ray are hope and joy within and grace without; the vices, vanity and scorn" is the summing up. James H. Cousins writes in the Correspondence column a brief note on 'Sun Symbolism in Ireland,' and in the same column Mr. H. Twelvetrees suggests that Lodges should take Mrs. Besant's latest book, containing her recent London lectures, as their text book for study classes. The Convention Report is concluded and this present instalment brings the Lodge Reports and the list of Lodges and Centres. 'News,' 'Notes,' 'Reviews' and official matter complete the number.

The Lotus Journal, London, September 1909. Elisabeth Severs writes a report of the 'International Anti-Vivisection and Animal Protection Congress,' whilst Miss C. W. Christie contributes a description of the 'Upanayanam Ceremony and afternoon Tea in the Brāhmaṇa quarters of the Adyar Headquarters'. The first half of the report of a lecture by Mrs. Besant, delivered at Glasgow, on 'Signs of the Opening Age' is given, after which Christiana Duckworth concludes her story about 'The Mission of a Midsummer Rose'. 'What is the Theosophical Society?' by C. W. Leadbeater, is reprinted from *Theosophy in New Zealand*, though we were under the impression that we had seen the article first of all in the *Adyar Bulletin*. In the 'Golden Chain Pages' Mercy gives 'A true story'. Then comes 'Our Younger Brothers' Page' on 'Our Pets' with a third instalment (about Canaries) by A. F. 'How a Cat showed Kindness' is a one page story by S. H. O. 'Meeting' is a re-incarnation poem by Barbara Tiddemass, "aged 17".

Revue Théosophique Française (French), Paris, August 1909. As usual the main body of the number is filled with translations. First comes Mrs. Besant's 'Spiritual and Temporal Authority,' then C. W. Leadbeater's 'A Vision and the Facts behind it' (first instalment), lastly the second of our own 'Twilight' series. True to the saying that *ce qui n'est pas clair n'est pas français*, the Editor, Commandant Courmes, introduces the various translations with a few explanatory notes or detailed headings intended to facilitate an easy orientation in the matter presented. He himself contributes his monthly 'Echos'. The usual supplements bring the continuation of the *Secret Doctrine* and the *Bhagavad Gītā* in French translation.

La Revue Théosophique Belge (French), Brussels, September 1909. The 'Adept Letters' are continued, and a translation is begun of Mrs. Besant's London lecture on 'The Coming Christ'. We find also a fragment from the *Secret Doctrine* on 'The duties of real Occultists towards Religions'. The remainder of the number is filled with 'Press Cuttings,' 'Book Reviews' and 'Theosophical Activities'.

Theosophia (Dutch), Amsterdam, September 1909. Colonel Olcott's *Old Diary Leaves* are continued. Mrs. Besant's London lecture on 'New doors opening in Religion, Science and Art' is translated. W. L. van Vlaardingen contributes an essay on 'Māyā'. Then comes an instalment of Mrs. Besant's *Introduction to Yoga*. A. Terwiel has a valuable symbolical study on 'The Wandering Jew,' with many quotations from H. P. B., Eliphas Lévi, Dr. Steiner, The New Testament, Ragon and Annie Besant. To him "The Wandering Jew is man, the human element standing between the lower and the divine, wandering along the cyclic course around the earthly planes, until the Christ awakes in him and he lives alone for the eternal". And "Ahasuerus is also humanity in its totality". From C. W. Leadbeater we find 'The Mystic Chord' from the *Theosophist* and H. J. v. G. (inkel) writes a short note on 'The Theosophical Student' with reference to a recent London lecture by Mrs. Besant on the subject. 'Theosophical News' concludes the number.

De Theosofische Beweging (Dutch), Amsterdam, September, contains this month exclusively news, notes, correspondence and official matter.

Sophia (Spanish), Madrid, August 1909. 'The Septenary Principle in Esotericism' is a translation from H. P. B. Mrs. Besant's 'The Future of the Theosophical Society' is concluded. Then follows another contribution by Mrs. Besant, the translation of her Adyar lecture on 'Public Spirit, Ideal and Practical.' Manuel Treviño y Villo returns once more to the mystery of that remarkable relation 1:7 and the decimal number that expresses it. There are also some pages of 'Theosophical Movement' and 'Book Reviews'.

Isis (German), Leipzig, March 1909. This number also is almost entirely one of translations. First come two articles from Mrs. Besant: 'Hatha-Yoga and Rāja-Yoga, or Spiritual Development according to the old Indian Method' and 'The Search for Happiness.' 'Ikaros' is a poem in blank verse by Franz Evers. From C. W. Leadbeater we find the first half of his 'Nature Spirits'. Some notes about the Theosophical Movement conclude the number.

Bollettino della Sezione Italiana (Italian), Genoa, August 1909. First comes C. W. Leadbeater's 'The Sun as a Centre of Vitality,' from this magazine, then a short article by C. Jinārājādāsa on

'The Ether'. A goodly number of notes on the Theosophical Movement are reproduced from the *Adyar Bulletin*. From C. J. (Inarājāṣa) an article is translated from the *Theosophic Messenger* on 'The recently discovered sayings of Jesus'. 'Signs of the Times,' by T. F. (erraris) deals with Mr. Stead's 'Julia's Bureau'. There are also some general notes giving Theosophical news.

AMERICAN.

The Theosophic Messenger, Chicago, August 1909. 'The Aum VI' (W. V.-H.) opens the number, followed by a poem from the pen of Harriet Tooker Felix on 'The Faith of the World.' 'The International Committee for Research into Mystical Traditions' (W. V.-H.) is a short article of recommendation of the work taken up by that Committee. He concludes: "We may well believe this work originated in Their [The Masters'] inspiration, has Their blessing and will bring forth rich fruits." 'One-pointedness,' by C. W. Leadbeater is reprinted from the *Lotus Journal*. (See a remark under The Lotus Journal; the article appeared originally in *Theosophy in India*). An interesting short poem on 'The Wheels of God' comes from W. V.-H. But what a pity that this is only indicated on the cover, as in so many other instances. We should like to see the initials also under the various paragraphs to which they belong, in the body of the Magazine. There they would be of permanent use and would serve for future reference. Mr. Claude Bragdon continues his remarkable study on 'Architecture and Theosophy'. This third article treats of 'The Bodily Temple' and is as fully and well illustrated as the previous instalments. The signature under the article is wanting. W. V.-H. contributes also a fairly long article on 'Our Practical Occultism' in which there is much matter requiring and meriting serious consideration. G. G. writes a long letter on 'Life in Adyar'. There is also a Benares letter by S. E. P., and S. E. Palmer relates a curious case of 'Indian Treatment of Disease.' Elisabeth Severs contributes a detailed report of the Nineteenth Annual Convention of the British Section in London, after which we find a reprint of Mr. Leadbeater's 'Mystic Chord.' 'The preservation of the Ash Yggdrasil' is a study by Jacob N. Meyer. 'The Jewel within the Lotus,' by E. M., relates a little story about Kṛṣṇa. 'A Note on Brotherhood' by C. W. Leadbeater is reprinted. Then there are unsigned fragments on 'Mercy' and 'The Husbandman.' 'Notes' and 'The Field' bring the news items and occupy some nine pages. The former column contains an excellent likeness of our Vice-President, Sir. S. Subrahmanya Iyer. 'Lodge Ideals and Organisation' is a thoughtful essay by Irving S. Cooper. 'Current Literature' and 'Scientific Notes' fill another seventeen pages. They consist of cuttings and reprints from paragraphs or articles in the contemporary Magazines. A long article by Sir Oliver Lodge, taken from the February number of the *Nineteenth Century* is specially conspicuous. It deals with the present stage of the net results of psychical research. Further we have 'Book Reviews' and the 'Children's Department.' In the latter we recommend C. J.'s 'Before Christ 1,500,' a glimpse of the past in ancient Agadé.

The American Theosophist, Albany, N.Y., August 1909. This number is one specially arranged for propaganda amongst Christians. It opens with a fragment on 'Religion and Morality' taken from Mrs. Besant's recent London lecture on 'The Deadlock of Religion, Science and Art.'

Then comes 'Three Simple Truths' by William E. Barnhart. The truths are the well-known ones of 'Man immortal, God good, and Karma.' Irving S. Cooper explains next 'Why Theosophy is not anti-Christian.' Then comes a short paragraph on 'Re-incarnation in the Bible.' The Editor writes No. IV of his series on 'The Evolution of Virtues,' dealing with 'Truthfulness' this time. 'The New Theology' is a paragraph explaining Mr. Campbell's position and there is also a two-page quotation from Mr. Leadbeater's *Outline*, on 'What Theosophy does for us.'

Revista Teosófica (Spanish), Havana, July 1909. The greater part of the number is taken up by the Report of the Fifth Annual Convention of the Cuban Section. Besides some other official matter we find the conclusion of Leadbeater's 'Animal Obsession' from the *Adyar Bulletin* and the continuation of 'God-conscience.'

La Verdad (Spanish), Buenos Aires, June and July 1909. An appreciative biographical sketch of Dr. Schröder, with an excellent portrait, opens the number. Annie Besant's 'The Brotherhood of Religions' is begun, and W. Walker Atkinson's 'Law of the New Thought' is continued. 'How we live in Adyar' by B. P. W. is translated from the *Adyar Bulletin*. Three excellent photographs are reproduced with it. Emilio Wendt translates (from the German) a chapter of that curious book *Etidorpha*, under the title of 'The How and Why of Things.' Our good friend Notowich is once more fished up out of his well-merited oblivion and the Editor of *La Verdad* has the unhappy inspiration to publish the usual sort of article about him. Nothing of the Barnum and Bailey ingredients are missing, not even the visit to 'a cardinal' and the attempt by him to bribe the author into suppression of his manuscript. But anyhow the legend has taken a somewhat lengthy time to arrive at last at the Argentine Republic. One can only wonder that it did survive time and distance so far. A note describes the cremation of the late Dr. Th. Pascal's body; another note deals with the submerged continent. Pan mentioned in the *Oahspe* (It seems, by the way, that heroic endeavors are being made in certain spiritualistic circles to revive this curious book). 'Capital Punishment' is a story with a moral, translated from *Le Lotus Bleu*. 'Notes and Comments' take some fifteen pages. In the second, July, number, we find as frontispiece Schmiecchen's well-known picture of Jesus, presented to the reader as 'Jehoshua Ben Pandira'. Lob Nqr writes an accompanying note. The translations from Mrs. Besant and Atkinson are continued, as also Ragon's 'The Mass and its Mysteries'. The Editor writes a note on the last Adyar Convention of the Theosophical Society, reproducing three big Convention photographs. H. P. B.'s weird nightmare tale about the 'Ensouled Violin' is translated, as is Mr. Sutcliffe's prophetic-astrologico-historical calculation concerning an expected Avatāra to come. We find further some paragraphs on 'July 14th, 1789-1909' and an article by Mr. Rosa de Luna on 'Espronceda the Mystic'. The 'Notes and Comments' fill the remaining twelve pages.

AUSTRALIAN.

Theosophy in Australasia, Sydney, September 1909. We first have the general departments, such as 'The Outlook,' 'Questions and Answers,' 'What our Branches are doing,' 'The Magazines,' 'Reviews,' 'Science Jottings' and 'At Home and Abroad'. Gertrude Stanway Tapp's 'Early Christianity' is continued. 'True to himself' is mainly an

extract from the late Father George Tyrrell's article in the May issue of the *Contemporary Review*. 'Small Worries,' by C. W. Leadbeater, is a reprint from the *Adyar Bulletin*. There is a paragraph on 'The Surrender of Personality' and lastly an article is begun, entitled 'A Christian Mystic: S. Elisabeth of Hungary'.

Theosophy in New Zealand, Auckland, August 1909. 'From Far and Near' opens the number. *Tempus fugit* is borne upon us in reading two statements in it. "Mr. Leadbeater's book on 'Nature Spirits' will be published shortly" runs the first statement. But the book will be on 'The Occult side of Things' of which one only of the many chapters will deal with nature spirits. And as to the "will be published shortly"—alas! *tempus fugit*, and it will not be *very* shortly. Mr. Leadbeater has much on hand just now and cannot progress so rapidly, as is wished, with the book. The second statement is about "Miss Maud MacCarthy (now studying at Adyar)". Most unhappily for us we have already lost that our charming fellow-student. She is back in England by this time, having other work to take up. Two interesting snapshots from Adyar accompany the number as a supplement. 'Brotherhood as applied to Social Life' consists of notes of a lecture by Mrs. Besant. A first instalment is given. Gamma opens a new series of 'Studies in Astrology'. Then come 'A Japanese Sermon,' 'The Stranger's page: Re-incarnation Stories I,' and another instalment of Marion Judson's 'Sketches in Kashmir: No. 2, Srinagar.' A few questions are put and answered and an article is begun on 'Interpreting Christ to India'. 'The Round Table' receives its monthly instructions and 'Chitra' writes lovingly to her 'Buds'. Then there are 'Book Reviews,' a note on 'Nature's finer Forces' (A. B.), 'Vegetarian Recipes,' 'Activities' and the 'Lecture Record'.

AFRICAN.

The South African Bulletin, Pretoria, August 1909. The 'Editorial Notes' which open the number deal with a variety of topics. A. S. describes the Budapest Congress. R. H. sends in a note about 'Atom-Numbers'. E. Wood begins an article on 'Concentration.' W. Wybergh answers in a 'Note on Re-incarnation' several points raised by an enquirer. Short paragraphs fill the remainder of the number; their general title is 'About Books and other Things'.

OUR EXCHANGES.

We also acknowledge the receipt of the following journals:

ASIATIC. *The Brahmavādīn*, July; *The Madras Christian College Magazine*, September; *The Siddhānta Deepika*, August; *The Dawn*, September; *Prabuddha Bhārata*, September; *Sendamīl* (Tamil).

EUROPEAN. *The Light of Reason*, Ilfracombe, September; *The Vaccination Inquirer*, London, September; *Modern Medicine*, London, September; *The Animals' Friend*, London, September; *The Health Record*, London, August; *Light*, London, numbers for September.

AMERICAN. *O Pensamento*, (Portuguese), S. Paulo, August; *The Phrenological Journal*, New York, September; *Bulletin of the New York Public Library*, New York, August; *The Truth Seeker*, New York, numbers for August.

AUSTRALIAN. *Progressive Thought*, Sydney, September.

J. v. M.



THE THEOSOPHIST.

ON THE WATCH-TOWER.

IT is pleasant to hear from time of time of life and energy showing themselves at various points touched in the many pilgrimages which make up my life. Hobart, Tasmania, had been for years a rather sleepy place so far as Theosophy was concerned, but now is showing a vigorous life, Mr. Hawthorne's work there having proved very helpful. In Launceston he has also done very good work, eleven new members having joined the Lodge during the month he was working there. From England comes news of activity, despite holiday time; at Middlesbrough the old Lodge which surrendered its charter is being replaced by a new one of better material, and there is movement in hitherto sleepy Gloucestershire. All looks well for the future.

September 1st was our second day in Oakland; we had a question meeting in the afternoon and a good audience for the lecture at night. Of course there are interviews and reporters everywhere, but these may be taken for granted. Southern California is, however, prolific in enthusiasts, who claim high authority without having anything special to reveal. A very curious woman of this sort is 'Mother Alice,' who wrote to me several letters bidding me go to see her; as Muhammad would not go to the mountain, the mountain came to Muhammad, and Mother Alice turned up in the sitting-room of the hotel. I greeted her politely, and she responded by raising her left hand high in air and "fixing me with her glittering eye." I offered her a chair, and enquired what she wanted; the second arm went up like the first, and she stood motionless, glaring at me, with arms upraised, and spake no word. It became monotonous, so I gently suggested that I was a busy woman, and that perhaps if she had nothing to say she would excuse me. Then she sat down and, producing

paper and pencil, wrote down that she had not spoken for seven years; that seemed awkward for a messenger, and I suggested that we might part. Then she wrote that she had a great message for me, but that I was not ready for it. I agreed with her, and she departed, picking up some formidable parcels which I presume contained her message. On the 2nd September we left for Los Angeles, arriving early on September 3rd. A Lodge meeting in the afternoon and a lecture to a large audience in the evening made up the tale of work. Here a kindly lady came to take me to the house of the one I was seeking. I sent a message of thanks, saying that I was not seeking anyone, and she departed sadly, saying that she was "sorry for Mrs. Besant." Saturday, September 4th, was a busy day; we had an E. S. meeting in the morning and then went by electric trolley to Pasadena, about twelve miles off. Here I gave a lecture in the Shakspeare Club, and answered questions, and then we took a short automobile drive through this prettiest of towns. One very pleasant thing was the reverence shown for living things; no birds may be killed in the town, and our little winged brothers are fearless and tame. As we drove we passed in the middle of a road a wide-spreading ancient tree; so unusual a sight drew a question, and the answer was that the authorities would not cut down an old tree; I noticed other trees similarly in possession of the middle of a road. Kindness to living creatures is taught in Pasadena schools, as well as practised by the elders, and the town is a centre of good influence. After the drive we returned to Los Angeles for a public lecture, and on the following morning put ourselves into the train for San Diego.

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The visit to our southernmost point was brief but pleasant. The lecture was in the afternoon and was given to a large audience, the most friendly and enthusiastic that I have met with during the present tour. In the evening there was a pleasant gathering of the Lodge, and then into the train once more for Salt Lake City.

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It was a long run of 900 miles, first through Southern California, then across a corner of Nevada into Utah, and onwards to the great city planned and shaped by the genius of Brigham Young.

Here we again greeted Mr. Jinarājādāsa, who had arranged to give four lectures after mine. The audience was not a very large one, but as usual showed keen interest, and the five consecutive lectures should sow some seed for the future. Next morning, September 8th, we again entered the train for another long run—741 miles—to Denver, the capital of beautiful Colorado. It was an interesting journey, but across many hastily repaired wash-outs, which delayed us; up to Leadville, more than 10,000 feet above the level of the sea, we climbed; for some distance our train of twelve coaches had three engines pulling in front and one pushing behind, for we rose 1,500 feet in six miles, a grade of exceeding steepness. In the early morning of the 9th we saw the gleam of snow on the mountain-tops and thick frost on the grass, and then ran easily downwards. But we were more than four hours late in arriving, so saw little of our Denver friends and their beautiful city, and the warmth of the greeting intensified our regret at the brief stay. A lecture to a moderate but very friendly audience was given, and the same night we again had to take the train to travel another 572 miles to Omaha, arriving there at 5 p.m. on September 10th. At 7 there was an informal gathering of members, and at 8-30 a public lecture. The night was spent in bed for a wonder, with no wheels running underneath, and on the following day came the comparatively short journey to Kansas City, where we arrived at 4-30 p.m. As usual a posse of reporters, and in the evening a large members' meeting.

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Kansas City seems to be short of halls, and the Lodge had to take a huge place, the Convention Hall, seating 15,000 people, very costly and entirely out of proportion to any audience we were likely to have. Two public lectures were arranged for Sunday and one for Monday; the audiences were about the same at each lecture—about 1,500 each—but the strain of speaking in so large a hall twice in one day was more than should be put on any lecturer. The papers treated us well, being less sensational than they usually are. The weather was very stormy, and on Sunday evening I spoke to an accompaniment of thunder, lightning, wind and pelting rain. On Monday afternoon we had an E. S. meeting, and left the City on Monday night after the lecture, arriving at St. Louis on the morning

of the 14th September. St. Louis has no Lodge, so we had a very quiet day, only broken by newspaper reporters; the hall for the lecture was a pleasant one, belonging to the local Young Men's Christian Association, and many of the young men were among the audience, listening earnestly to the description of the after-death life. At 10 p.m. we were in the train once more, *en route* for Louisville.

The general atmosphere of Louisville was an immense improvement on that of St. Louis and Kansas City; the latter are poisoned by having become huge centres of slaughter, and pay the penalty of their ghastly trade. We had a little E. S. meeting in the morning and a meeting of the local Lodge in the afternoon. A lady at the latter appealed to me in great indignation; she was a prominent member of several ladies' clubs, and a person had asked her for lists of members, saying that he wished to send to them some 'Theosophical literature'; she willingly helped him, and later found, to her horror, that she had been the innocent means of introducing into these assemblies of refined and honorable women the obscene pamphlet issued from Point Loma. I could but sympathise with her for having been duped in so dishonorable a way, but tried to show her that it is the people who do such things who are to be pitied, and that it is far better to be the injured than the injurer. Surely to be full of malevolence is to be an object of profound pity to all who know the law.

In the evening, the Scottish Rite Cathedral held a moderate audience, which atoned by its attention for its paucity of numbers. The following morning, September 16th, we were in the train for Chicago, where we arrived about 6 p.m. It was a sorrow to learn that Dr. Van Hook had been taken suddenly ill and had had to submit to an operation, and would thus be debarred from attending the Convention. The next morning I found him very weak and with some fever, unable to raise his voice above a whisper. He has, however, gathered strength rapidly, and on the 20th September he was able to dress for the first time. The first lecture was given on September 17th, to a small audience; on the following day we had an E. S. meeting in the morning, and in the afternoon a reception, at which Mrs. Van Hook kindly supplied her husband's

place; the evening was occupied by a meeting of members, to whom I spoke on Yoga. The business meeting of the Convention began on Sunday morning, September 19th. Dr. Van Hook was elected as General Secretary by 244 to 36 votes, these last being cast by 6 Lodges. The American membership has now reached 2,816—the highest point ever touched; 86 had resigned during the year and 33 had passed over. The Convention was beautifully harmonious, not a harsh word being said by any one, and the spirit of those present was evidently that of peace and good will. A wave of strong affection surged over the whole meeting on the proclamation of the election of the General Secretary, and it was evident that he had found his way to the hearts of the members. Happy, indeed, is the American Section in having secured the services of one so strong and capable, whose one thought is the service of the Masters.

The audience on the evening of September 19th was much larger than on the 17th, and it had again grown larger on the 20th, but still the Chicago lectures cannot be called a success. In addition to the lecture on the 20th there was a question meeting in the afternoon, very largely attended. The work in Chicago concluded on September 21st with an E. S. meeting in the afternoon and a Masonic one in the evening. At 10-30 p.m. we drew out of Chicago in the train for Cleveland, and the Chicago Convention was only a pleasant memory.

We reached Cleveland, Ohio, early on the following morning. There was an E. S. meeting in the afternoon, and in the evening I lectured in a pleasant 'summer theatre,' packed to the doors with an audience of 1,200 persons. Cleveland is a pretty town with a splendid park, through which a friend kindly took us in his automobile on the way back from the afternoon meeting. America is waking up to the demands of beauty, and on all sides one sees evidences that beauty is being recognised as necessary daily bread rather than as a luxury that can be dispensed with. With such immense natural resources in this direction, with plenty of room and a scattered population, the great Republic of the West should be able, in a few centuries, to overtop on the ascending spiral of evolution the beauty which Greece gave to the elder world.

On the afternoon of September 23rd, we had a pleasant meeting of the Cleveland Lodges in the pretty rooms of the larger one. The rooms are simply and effectively colored, and were tastefully decorated with flowers for the meeting. Six o'clock found us at the station, bound for Washington, and we slept our way to the capital city, arriving there shortly before 9 A.M. on the 24th. Washington has built for itself a splendid new station, worthy of chief city of the Republic, the finest station in the way of architecture that I remember having seen—though not the largest. The day passed quietly, and the first duty—after the inevitable reporters—was the evening lecture, delivered to a fair audience. The meetings on Saturday were of the E. S. and T. S. The Washington Lodges are active and have prepared admirable courses of the lectures for the autumn and winter. The press is not unfriendly, and is more sober and dignified than that of New York and Chicago, so that an effective propaganda might be made through it, appealing to the thoughtful and the cultured. A second lecture was given on Sunday to a much larger audience, and at 5-35 P.M. we started for Boston, hallowed by memories of Emerson and his friends, "The Hub"—short for "hub of the universe"—as its lovers call it.

* * *

Boston had prepared a very heavy programme of work. We arrived on September 27th, a little before 8 A.M., and reporters soon appeared on the scene; at 10 began a two hours' meeting of the E. S.; 3 P.M. found us in the rooms of the Metaphysical Club, which were packed to suffocation for a lecture on "The Use of the Imagination"; between the return at 5 P.M. and the public lecture at 8, more reporters pressed their claims, and, when night came, rest was not unwelcome. The second day repeated the first, the Theosophical Society Lodges taking the place of the E. S. in the morning, and the afternoon being occupied by a very pleasant invitation meeting in the house of Mrs. Kehen, where I expounded Theosophy to a very cultured audience; the house was interesting as having been built by Edwin Booth, and the spacious salon I spoke in seemed to have been planned for such uses. The ideas presented were very warmly welcomed, and Theosophy has evidently a future in the more exclusive circles in "The Hub." A

public lecture closed the work in the evening, and we spent the night in travelling to New York.

* * *

New York was in the midst of a tumultuous celebration, the Hudson-Fulton festival, and the papers were crammed with accounts of pageants, aeroplane flights, marches, naval displays. It naturally played havoc with the lectures, and the audiences were small—a new experience in New York. On October 1st, there was a reception in the afternoon, at which a birthday gift was made to me from the New York Lodges—a gift which I have placed to the credit of the Blavatsky Gardens' purchase fund. A member returning from a visit to Chili brought me a very prettily drawn address of greeting signed by members in Valparaiso, and a handsome silver triangle, bearing the seal of the Theosophical Society; it will go into the memento case at Headquarters, to bear silent witness to the love which pours thither from all parts of the world.

* * *

October 2nd, saw a group of loving and faithful members gathered round their President on the deck of the Cedric, which was to bear her back to the Old World. Two of them, Mr. Warrington and Mrs. Kochersperger, had travelled with me all the time over the 10,629 miles which measured the trip since I landed in New York on July 31st. My grateful thanks go to both for the unvarying and unwearied kindness which guarded me throughout the journey, shielding me from all discomfort and doing all that could be done to lighten the heavy work. We visited 33 towns, two of them twice—in the outgoing and returning; I gave 48 lectures to the public, and held 54 other meetings, at all but four of which lectures were also given. The work was arduous but very pleasant—save for the ceaseless malignity of Point Loma which followed me everywhere, but failed to injure seriously, despite the expenditure of time and money which might have been put to such much nobler uses; I rejoice to have been allowed to bear so much mud-throwing, intended to injure the Theosophical Society, for there is no privilege greater than to be allowed to shield a great cause with one's own body; the persecutors used to torture and murder; now they vilify and slander; the spirit is the

same, and the end is the same—defeat for them and triumph for the cause they assail. Well said Bruno: "To know how to die in one century is to live for all centuries to come." The messengers of the White Lodge are ever bespattered and assailed; it is the sign of their apostleship. Little need they reckon of the storm whose feet are on the Rock of Ages, but alas for the craft that dash themselves into pieces on that Rock!

* * *

The White Star Line may well be proud of the extraordinary steadiness of their ships, if they are all like the Cedric. I have never been in a vessel so steady and so quiet. The throb of the engines is scarcely perceptible, and it is difficult to know that we are moving, unless one looks over the side and sees the water rapidly slipping past. The first two days were smooth; then on Tuesday we had fog, and the unmusical voice of the ship blared out minute by minute to warn the fishing craft of the monster steaming through their tract; after fog followed wind and heavy seas, until the steamer lay off Queenstown and tumbled some of us off into the tender which puffed away with us to the Emerald Isle. There Mrs. Sharpe met me, and we had to remain in Queenstown for the night, for the last train for Dublin had left, and we walked to a neighboring hotel. The morning saw us in the train, a leisurely concern which lounged over the 177 miles which lie between the port and the capital, and deposited us in Dublin at 5-30 P.M. We had a pleasant gathering of interested folk in the evening, and on the Monday I lectured to an audience of some 300 persons, who came by invitation from Belfast, Limerick, Wexford and other towns as well as from Dublin itself. It was pleasant to see and feel the quick response and the growing enthusiasm of the listeners, and at the end Professor Barrett, F.R.S., President of the Royal College of Science in Ireland, spoke a few kind words of sympathy and thanks. The Land of Saints has not, so far, taken her rightful place in Theosophy, for she is to Europe what India is to the world—a witness for the spiritual life. The time has come when the light should burn up upon her altars, and Dublin has breathed upon the smouldering embers.

* * *

The outcome of the visit to Dublin is the formation of two Lodges—a very satisfactory beginning for the Theosophical Society in Ireland. Each will start with about twenty members. May their work prosper under the Blessing on which all our work depends! Counting these two, and the Anglo-Belge, which has rebuilt itself and rejoined, twelve new Lodges have been formed since I came to England, and 240 new members have joined. The total number of members lost by resignation from the Section throughout the troubles of the last sixteen months is 537. Some of these have formed independent Societies outside the Theosophical Society—the Eleusinian, the Quest, the Hermetic—and there is one Lodge of members who have resigned from the Section and attached themselves to Adyar.

* * *

On October 17th we had an E. S. meeting in the morning, and in the afternoon I lectured in the Passmore Edwards Settlement in Bloomsbury, Mr. Gooch, M. P. taking the chair. The hall was very full, and the audience followed with close attention the lecture on the "Power of Thought," and showed much enthusiasm. On the 19th, many friends gathered, first in the Masonic Temple and then in 106, New Bond Street, the Headquarters of the Theosophical Society in Great Britain, to greet with kindest welcome one of our best workers in the north, Hilda Hodgson-Smith, as the bride of Lieutenant Powell, R. E. The marriage had taken place at Harrogate on the preceding day, and a considerable number of the bridal party came southwards with the bride and bridegroom to the little Theosophical festival held in their honor. Music, silent thought, and a brief address from myself, formed the graver part of the meeting, and then we went to Headquarters for the reception, at which the bride duly cut the wedding-cake with her husband's sword. Lieutenant and Mrs. Powell leave for India after a tour on the continent, and we shall meet at Brindisi on November 14th. Mrs. Powell leaves a gap behind her, but will help the work in the land to which her husband's duty calls him, and their home will be a centre of Theosophical life.

* * *

On the 20th of October many friends gathered at Oxford for the lecture delivered at the Town Hall. The large floor of the

building was filled with an interested audience, and Professor L. P. Jacks, the Editor of the *Hibbert Journal*, took the chair. One of the Colleges provided the stewards for the meeting, and a very large number of undergraduates attended. It was pleasant to be greeted by Mr. Basil Hodgson-Smith as an "Oxford man"; he joined his College—Worcester—this term. The public meeting was preceded by a pleasant gathering of members and friends, to whom I made a short address, followed by various questions.

* * *

The last English lecture was given on October 21st to the Spiritualist Alliance, and the Suffolk Street British Artists' Hall was crowded to listen to a talk on our relations with the three worlds. It is desirable that Theosophists and Spiritualists should co-operate where they agree, and discuss with friendly feeling where they differ, for both aim at knowledge and oppose materialism. The world is wide and temperaments are various, and the full recognition of liberty of thought and the showing of mutual respect will conduce to the general recognition of the reality of the unseen worlds.

* * *

Mr. Hall Caine, the famous novelist, has been writing some articles in the *London Daily Telegraph* on "Aspects of the East." He was good enough to send me the final one, "The Awakening of the East," with a friendly note thanking me for the inspiration he had received from me on the subject. It is a noble plea for right relations between the centre of the Empire and its eastern dependencies; he quotes the *Mahābhārata* on the destroying strength of weakness and declares that England should be in the East "to shelter the weak, to give security to the oppressed."

* * *

The need of safeguarding the Indian youths who come over to England, inexperienced and thrown on their own resources in a new land, has been for long recognised by lovers of India, and various attempts have been made to effect it. Now the Government has taken the matter up and has formed an Advisory Committee in England with a Bureau to give information, and Mr. Arnold—late professor of Aligarh College—has been appointed as Secretary and Adviser. I see with pleasure that the work of

the Bureau is exactly on the lines of our own Indian Students' Aid Association, with the natural exception that it does not enrol friendly families who will invite lads as visitors to their homes. The United Provinces Government has put me on their Local Committee and I shall very gladly co-operate in this good work. Some may object to the movement as trying unduly to control the youths, but it should be remembered that in no civilised country, except India, are crowds of lads allowed to go abroad without supervision and control, to do as they please and to ruin themselves as they choose.

* * *

Civilisation constantly presents new problems, and one that has risen before me in all the hotels is a large one, considering the number of hotels on this vast continent. In every bedroom, in every bathroom, in every train lavatory on starting, the American politely places a piece of soap delicately cased in paper wrapper fastened down. As I always carry my own soap, I leave the wrapper unbroken for the next comer; but as they are mostly opened and the soap used, what becomes of the innumerable soap-cakes that are used once or twice, and then cast aside? Probably an industry has sprung up to utilise the waste soap!

* * *

Antitoxins, like curses, come home to roost. A small four-years old boy, of Whiting, Indiana, had diphtheria and the Chicago 'Board of Health' supplied antitoxin. Paralysis of the throat and legs followed, and Dr. E. L. Denison, the physician in attendance says: "It is my personal opinion that this state of paralysis is caused by antitoxin." Other physicians disagree and defend antitoxin, but—the boy is paralysed. Many cases of this kind may be looked for in the future, and should be placed on record.

* * *

The vivisectionists have received a great blow in the paper read by Dr. Calmette, head of the Pasteur Institute at Lille, before the French Association for the Advancement of Science. Dr. Calmette declared that the promises of Koch and others of the cure of tuberculosis by a serum were delusive, and that there was "no anti-tuberculosis serum in existence which has any real curative power." The only way to cure is by a recognition of the

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disease in its earliest stage and by preventing further infection. The end of all these boasted researches, I may add, will be similar disappointment, and the medical world will be left face to face with a crop of new diseases and a crowd of patients devitalised by poisons and without resiliency. A sign of the uneasiness aroused by the exposure of vivisectionist practices may be seen in an article in the *Leeds Mercury* of July 22nd, on the sense of pain and its small localisation. It is quite true that animals feel pain less than man because they do not add to it anticipation and memory to the same extent as does the human sufferer. But it is an ill use to make of this fact to defend vivisection.

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Miss Elsa Barker has writtarn a remarkable book, telling the story in modern form of the Founder of Christianity. It is not, however, the re-telling of the story itself that gives the book its charm, but the rare beauty of the teaching put into the mouth of the hero. Miss Barker seems to have assimilated all that is noblest in the spiritual teaching of the past and present, and to have thrown it into exquisite aphoristic form. The book is called *The Son of Mary Bethel*, and it is published by Duffield Company, 36 West 37th Street, New York City.

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At the American Hospital Association, holding its Eleventh Annual Conference, a most cheering statement was made by Dr. R. R. Ross; he reported that the average cost per patient for drugs fifteen years ago was \$2.50 (*anglice* 10s.), while now it is only 91 cents (3s. 9½d.). Hospitals, he said, are adapting themselves to new conditions, and recognise the value of fresh air and mental treatment as far superior to drugging. A new movement has been started in the United States following in the wake of Christian Science, with differences, called the Emmanuel movement; a patient is first submitted to a physician, and, if he considers the case to be one which will respond best to mental healing, he sends it on to the Christian minister, who then deals with it from the mental and spiritual standpoint. It is interesting to notice how the Churches are again beginning to act on the precept of S. James: "Is any sick among you, let him send for

the elders of the Church and let them pray over him, anointing him with oil in the name of the Lord."

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From all parts of the Theosophical world cheering news reaches the watchman who surveys it. Letters from Tasmania, from the President and Secretary of the Hobart Lodge, confirm the accounts previously received of Mr. Hawthorne's good work, and the new vitality of the movement there. For the first time in its existence of nineteen years, the Branch rented a room for its meetings after my visit, and now, a year later, it has more than trebled in size and is seeking a larger dwelling-place. In Great Britain remarkable activity is being shown, and the establishment of "A Training Centre for Theosophical Students" at Harrogate is full of promise; Mrs. Sidney Ransom (Miss J. M. Davies), at great personal sacrifice on the part of her husband and herself, has taken charge, and courses of study are being planned and classes established. All information may be obtained from Mrs. Ransom, at 12, East Parade; there is accommodation for resident students. Mr. Fricke writes from South Africa, sending a very full programme of work; every day has a class, a members' or enquirers' meeting, or a public lecture. From New Zealand comes the unpleasant news that the bigoted Bishop of Auckland has forced the Warden of S. John's College, Auckland, a brilliant Oxford man, to resign because he is a member of the Theosophical Society. Such action only disgraces the Christian Church, and still further alienates from it the sympathy of educated and broad-minded men, between whom and the Church a gulf is widening which only Theosophy can close; at the same time it strengthens Theosophy, for which good men are ready to sacrifice themselves. On the other side of the account it is pleasant to note that Dr. Uhl, the President of the College of the American Evangelical Lutheran Mission at Guntur, India, lent their fine College Hall, with the consent of the College Council, for the public meetings of the Theosophical Federation held in that town.

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A large number of public libraries in England have accepted the *Theosophist* for their reading rooms, so that the number of our readers will be very largely increased. It is impossible to tell

how widely the good seed may be scattered by the presence of our magazine in rooms where thousands read every year.

The swift progress now being made by the Theosophical Society in Anglo Saxon countries has disproved the many prophecies of its downfall as the inevitable consequence of the Presidential election of 1907. It was to perish in a storm of public obloquy, and no respectable person was to remain in it or join it. All that could be done by the prophets to ensure the fulfilment of their prophecies has been done both in America and in England, even to the wholesale circulation of obscene literature, which must have done incalculable moral harm among the young. The tone of the opponents of the Society as regards its future has now changed, and I have just received a circular in which the writer states: "To me the Theosophical Society, as it is now conducted, is a failure, even though its membership should continue to increase and its cause seemingly prosper. . . . So what shall it profit the Theosophical Society if it gain the whole world and lose its soul?" Nothing, I heartily answer. But the writer may be as mistaken in this as in his former ideas. Time alone can decide. And even now there are signs not of the loss of its soul, but of good hope that that soul will be illuminated and transfused with the Spirit.

Miss Lucy Bartlett, who has done such admirable work in introducing the Probation system into Europe, and has written on it in our columns, has a valuable letter in the *London Times* on the subject. "The essence of probation," she writes, "is education—education arrived at by a carefully organised system of supervision in which the element of friendship is the chief note." She lays stress on the importance, the necessity, of the aid of private citizens who volunteer to co-operate with the State Officer:

It is this co-operation between State and private citizen which requires to be grasped as the essential feature of probation. Only so can the supervision be made truly educative—only so can any really redemptive work be accomplished. The State is dependent upon its private philanthropists for the supply of necessary numbers and the necessary moral quality—the private workers are dependent upon the State for the supply of authority. . . . Probation offers possibilities

or the junction of public and private force such as no other reform has yet offered. In this it should be seen to have not merely a great penal value, but also a general sociological significance of possibly far-reaching importance. May not the system be the herald of a new era, in which in all departments the value of this co-operation will be recognised, and in this light may it not be considered worthy of the deepest consideration—its possibilities worthy of the fullest testing?

In a word, the elder brothers must help the younger. Probation is Brotherhood applied to penology.

It is interesting to learn from the *Life and Writings of Swedenborg* that Robert Hindmarsh, a printer, son of a Wesleyan minister, founded a Theosophical Society in the last quarter of the 18th century. The passage occurs on p. 683, and runs as follows:

"After a variety of moves and an increase of numbers, in 1784 chambers were rented in New Court, Middle Temple, and the title assumed, the Theosophical Society, instituted for the purpose of promoting the Heavenly Doctrines of the New Jerusalem by translating, printing and publishing the Theological writings of Emanuel Swedenborg.

A crowd of kindly faces was the last impression of London as the train steamed out of Liverpool Street Station, carrying Mrs. Sharpe and myself to Harwich, the first stage towards Amsterdam. The sea was the reverse of kindly, for there had been high winds for days, and we arrived at the Hook of Holland more or less ragged in feeling. It was dark and cold, but we were well wrapped up, and rumbled off contentedly across the Holland flats, and presently dawn broke, grey and damp, and we looked out of the window at the grazing cows, and thought how chilly their quaint shirts must feel on such a morning. Soon we arrived in Amsterdam, to be greeted by the General Secretary and Mrs. Windust and other friends, and ere long found ourselves in the familiar and hospitable Headquarters in Amsteldijk. How many memories cluster round that building, memories of the days when faithful Piet Meuleman and Esther Windust and W. B. Fricke first raised the banner of Theosophy in Holland. The only outward change is the acquiring of a piece of additional land on the back, whereon a good temporary building has been raised for the I. S. and Co-Masonry, and therein we held a meeting on the evening of our arrival, October 22nd. The 23rd was well filled; it

opened with a large E. S. meeting, or rather meetings, and in the afternoon we went to Haarlem, and had first a Lodge and later a public meeting; members had gathered from all parts of the country in surprisingly large numbers. After the public meeting we returned to Amsterdam, arriving there at about 10-30 P.M.

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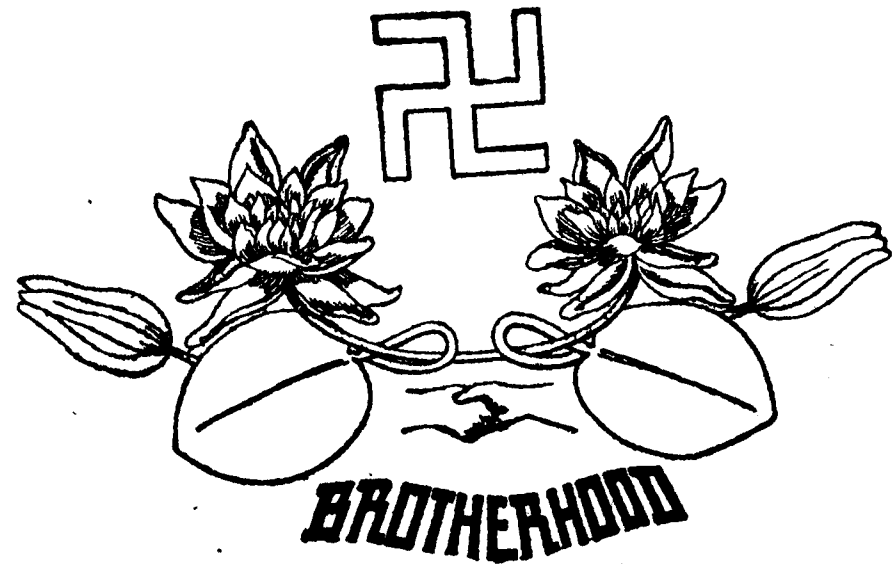
On Monday, October 25th, we started for the Hague at 9 A.M. and the morning after our arrival was spent in interviews. In the afternoon there was a large members' meeting, and then we returned to Amsterdam—it took two hours each way, from house to house—and in the evening came a public lecture. It was held in the big Concert Hall, and, despite the rain, the audience numbered over 1,000 persons. That was the closing scene of the Dutch visit, for the next morning we took the train for Brussels, where we arrived a little after mid-day. The inevitable interviews filled the first part of the afternoon, and then followed the usual E. S. meetings, and in the evening a large gathering of members. On the morning of the 27th more interviews, and at noon we left for the Paris train, which carried us across the green country beneath dripping skies, and landed us in the midst of a crowd of friends, assembled on the Paris platform.

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Paris was great on interviews, eight mortal hours of them in three days! Members had come in from the provinces in such numbers that it was necessary to hire the Salle de la Société de Géographie for the lectures to members, instead of meeting as usual at the Headquarters. The first lecture there was given on October 28th to an audience which comfortably filled the hall. As these notes leave on the 29th, the rest of the Paris news must remain over till next week.

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In view of the near future it is interesting to find Mr. Andrew Carnegie stating that he was convinced that, sooner than most people imagined, a statesman would arise who, by uniting the democratic opinion of America and England, would warn Europe that war must end. Coming men, as well as coming events, cast their shadows before.



INSANITY OR RELIGIOUS EXPERIENCE?

A STRANGE CASE.

WE have had the pleasure of reading a most interesting article in a recent number of the *Theosophist* on the subject of clairvoyant visions and their investigation by trained clairvoyants for the purpose of analysis. Those of us who have studied Theosophy at all thoroughly invariably find that the possession of such invaluable knowledge brings across our path some fellow-man who is much in need of the knowledge we have; and amongst the motley crowd of curious people whom karma brings to meet us, some cases form so startling an example of the dangers that lie in the way when psychism is unaccompanied by knowledge, that an account of a recent one may not be uninteresting to students.

I must crave the indulgence of my readers for the constant intrusion of the personal pronoun in this article, but the taint of 'ahamkāra' gives a reality and piquancy to the narrative which it would not otherwise possess, so before proceeding further I must give a brief account of the circumstances under which I came into contact with the strange person round whom the interest of our story centres.

I was staying with an Irish family at their country-house. My hosts were kindly, warm-hearted Irish people of ordinary

views on religious subjects, but having that love of the weird and uncanny which is ingrained in the blood of the Kelt. They were expecting a cousin called Tim from Ireland on a short visit, and they were anxious that I should see him, as he was amusing and pleasant, but was quite mad, for he constantly saw and heard things which did not exist. In fact, the poor fellow had just come out of a lunatic asylum, where he had been incarcerated for nearly two years. On hearing this, I decided to stay until the cousin arrived, and I am heartily glad that I did so, as I was able to help him considerably. Tim, as he was called, turned out to be a tall, well-made Irishman, with dark hair and very deep-set and earnest-looking blue eyes. He was a great talker and his chief topic was religion. When he stopped talking—which was not often—he wore a placid, almost bovine look of the most ineffable resignation. Now it happens that my duties sometimes take me round the asylums of the north of England, and I have within the last few years seen many so-called mad people; but it was indeed difficult to find anything particularly mad about this man except that he was guilty of the heinous crime of thinking a little differently from his relations, and it happened that in course of time he came to talk of his experiences while at the asylum under treatment for “religious mania”.

Our friend was the son of Irish protestants, who, though in many respects most excellent and God-fearing people, were extraordinarily crude and dogmatic in their religious opinions. In this atmosphere of go-to-Church-every-Sunday and of family prayers and bible reading, hell-fire-tracts and a wrathful God and all the other caricatures of the real Christianity, Tim was brought up.

His inborn mystical temperament found little satisfaction in these inanities, and all through the years of his childhood and early manhood his greatest desire was to know the truth. He used to sit meditating for hours together, constantly striving to realise the truth, and the result of this constant and strenuous meditation is all the more remarkable, since he never heard of Theosophy, or Occultism, or hypnotism, or any other ism in his life until he met me.

When he was about thirty years of age he went out to a distant colony and led a lonely though healthy life in

The solitude of the bush offered further opportunity for his musings, and after a short time his spiritual vision began to unfold. At this juncture I think I had better let him continue the narrative in his own words, as it is more interesting than any narrative in the third person could be.

“When was it that you began first to see things?” I enquired.

“Well,” he said, “that is a little difficult to say, because for all I know I may have been seeing spiritual things without knowing it, as, when I was in the Colonies, I had considerable difficulty in distinguishing astral objects, as you call them, from physical ones, and I found it out one day, to my cost.”

“How did you find out you couldn’t tell the difference?” I thereupon asked.

“Well,” he went on, “I was one day at a tennis party, and after the game was over, I sat down in a chair, lit a cigarette, and settled myself down to watch the beautiful sunset that was just forming at the time. All of a sudden, I saw walking towards me the figure of a man whom I know slightly, and with whom I had hunted in the bush. I got up and shook hands with him, and we had some conversation about the loan of a gun he had promised me. Having settled the matter, he went off, and I sat down again in my chair and discovered that the other people present were regarding me with looks of stony horror.

“Are you mad?” said one man to me.

“What on earth do you mean?” I replied.

“Why,” he answered, “you got up and shook hands with the air just now, and talked a lot of nonsense about a gun to empty space.”

The narrator paused here, then peered thoughtfully into the air in front of him, evidently seeing before him something of interest to which my eyes were blind. “You can imagine my feelings,” he continued, “when I heard that, but I knew as surely as that I am here talking to you, that I saw and spoke with the man, and I vehemently insisted that I had seen him, whatever the others might say. From that day onwards I was doomed,” he said pathetically; “no one would associate with me; I was looked upon as a hopeless lunatic and madman, and people who got to hear of me”

“...lent avoided me as much as possible.”

Truly, the unfortunate man had been through a most unhappy experience, and after I had assured him of my sympathy with his difficulties, he went on:

"Gradually I began to have a distinctly clearer feeling of life and thought, a sensation that is very difficult to describe; everything I saw and heard seemed to possess a brilliance and fire which was quite unusual, and I knew that at those times I was 'seeing.'"

"But didn't you notice any difference between the people you saw in that condition and the ordinary people one sees every day?" I asked.

"Yes," he said, slowly, and with some hesitation, as if he hardly dared to tell me what he was on the point of saying, "sometimes a most beautiful and shining form used to come to me and soothe my wretchedness with words of comfort and consolation. He was a very tall fair man, with hair and long beard of a very striking golden color, having an expression of great gentleness, and yet force, in his blue eyes. He shone with such a white and pure brightness that I thought he was an angel."

"Did you see him often?" I asked.

"Yes," he replied, "frequently; he used to come every few days and put me through a kind of series of exercises in my newly-acquired vision—for instance, he would tell me to keep perfectly still and note carefully what I saw, and on some occasions I was quite mistaken in what I thought I saw, and on other occasions quite right."

"I suppose you had pictures put before you," I interjected.

"Yes," he said, "on one occasion, when he told me to note what I saw, I became perfectly still and attentive and looking up into the sky noticed three or four thin, dark-looking men, having the appearance of Hindūs, who seemed to be gliding through the air; they came right past me and seemed to be eventually swallowed up into the sun. All these Hindūs were bright and shining men, though not as glorious-looking as my instructor, who seemed pleased with my account of what I saw and said: 'Good, you were quite right.'"

Now here was a most extraordinary case of a man who had absolutely no knowledge of Occultism or occult doctrine

held in some directions very narrow views on religious subjects, and who, from subsequent statements, showed that he was perfectly convinced that by the special favor of God he alone of all the millions of humanity had had a private archangel to show him the mysteries of the Universe. He was quite convinced of his utter infallibility on all divine knowledge, because God had shown it to him through his Messenger, yet when I explained the doctrine of re-incarnation to him he rejected it with pious horror as something too revolting for words. To his mind, an eternity of happiness in heaven was infinitely to be preferred to a future series of painful lives on earth. Yet, for all his peculiarities, there was no doubt of his intense earnestness nor of the reality of his clairvoyance, as any student will see from his answers to various questions that were afterwards put to him.

"Tell me some more about the exercises you were put through by your teacher—they interest me greatly," I said.

"I well remember one occasion," he replied slowly, "when I was told carefully to note what I saw. I looked, and saw a man walking by, as if in deep thought. He seemed to have various colors round him, and with every movement of his body he shook off dust-like little clouds of force. Another thing about him was very curious. Hundreds of brightly shining little objects of various colors shot forth from him with incredible velocity into space. It was not unlike a series of rockets of various colors shooting from him in all directions. My 'Angel' told me my description was fairly correct."

I wondered for a moment what this could be, and finally decided it must be the thought-forms which fly with the speed of light to the person to whom they are sent.

Here I must give a brief description of the terrible mental and physical suffering our friend went through, when the news of his constantly seeing spooks and hearing voices reached the ears of his ignorant and narrow-minded relatives. They first of all tried to persuade him that it was all pure hallucination, and that it was quite impossible for him to see anything which they could not see. He protested vigorously and insisted that he did see things invisible to them. His relations and their doctor then came to the conclusion that he was hopelessly insane, and suggested

that he should go away for a 'rest cure' for a few weeks. In order to please them, he went to a 'home,' only to find, to his unutterable horror, that he was confined in an asylum as a certified lunatic! His masters were the doctors-in-charge and two raw young medical men, who, though remarkably proficient in cutting up dead bodies and live dogs, were about as incapable of forming reliable opinions on questions of psychology or insanity as the wasp is incapable of explaining the smell of a rotten egg.

Some of the attendants at the asylum were men who had formerly been butchers. One man in particular, a bloated, blaspheming, beer-swilling ruffian, took a fiendish delight in knocking about the unfortunate inmates, and, on one occasion, because our friend reproved him for kicking a patient over eighty, he half murdered Tim and reported to the doctor that the patient had been very violent! It was perfectly useless complaining to the doctors-in-charge, as they never believed anything the patients said to them.

This life of horror continued for some months, our friend occasionally relieving the monotony by abusing the warders and having desperate fights with them, after which he was usually put in a padded cell to cool off. A man might have gone into the asylum perfectly sane, but it was indeed difficult to keep so with the padded-cell treatment and the company of a body of men who had brought themselves into a pitiable condition of lunacy by the practice of filthy vices. There was, however, one patient who kept very quiet; he spoke little, was dignified and grave in appearance, and seemed to be constantly meditating. Tim struck up a friendship with this man and found him to be perfectly sane and reasonable. He was a remarkable person—a 'religious maniac' according to the asylum books, but he was so quiet and studious that it was difficult to see where the 'mania' came in. He too was an ardent seeker after Truth, and would have given his soul to find it. He too had been put in there by narrow-minded relatives who were aghast at his assertions that he could hear people talking to him who were not present. In these strange surroundings the two truth-seekers quickly became friendly and learned to know one another. This man told Tim that he had long pursued his search after Truth, and, one evening,

after a long day's study of Darwin, he heard a voice say to him quite plainly: "Would you undergo any sufferings to know the Truth?" He replied that he would, and the voice then told him it would be necessary for him to go through great suffering before enlightenment came. He had an idea that he was then going through the trouble and suffering named. The description that Tim gave of the man was so interesting that I asked if he had seen anything in connexion with him.

"Now you come to ask that"—he answered, then, pausing reflectively, he continued; "I shall never forget that."

"What was it then?" I asked.

"Well, one day I was walking in the grounds of the asylum about a hundred yards from the house, when I began 'seeing'. To my astonishment, I perceived, moving up and down the house, a most beautiful ball of light of various colors of such brilliancy that my eyes were almost dazzled at the sight of it. In the middle of this sphere of light and color my friend moved, and the light moved with him. He seemed to be bathing in the middle of it and caused it to pulsate with various colors every few minutes. It was a glorious sight—that beautiful sort of aureole—something like what one sees in pictures round Our Lord, only this was almost as high and broad as a house."

A significant description surely! A tense silence filled the room after that remark. I turned to a book-shelf on which I had a copy of *Man Visible and Invisible*. Pointing to the page on which is illustrated the higher vehicle of the Arhat, I asked him if it was anything like that. He looked with intense interest at the picture.

"Yes," he replied, "just like that in color, but not quite so large."

Here indeed was a strange thing! A man entirely ignorant of Occultism giving a good description of the higher vehicles of those who are on the path!

"Where is your friend now?" I asked.

"Where?" he replied mysteriously, "that, no man must know; he is living in retirement in Ireland. He gave me an address to which I may write, but I may not give it to any one else."

"Have you heard from him since he left the asylum?" I inquired.

"Yes, I have. He wrote saying he was now at perfect peace, because he had found himself—funny expression to use—I wonder what he meant by it."

"Wait till you have studied Theosophy," I said. "You will know then. Now, Tim, time is getting short, and I must be going—meanwhile tell me of any more experiences you have had since."

"There was one experience which was distinctly unpleasant," Tim went on. "I was down by some pig-styes not long ago, when, to my horror, I saw a horrible, rusty-red, claw-like thing come shooting through the air at me. It did its best to get into my body, and all the time I resisted desperately. I managed to keep it away, but before leaving me, it made a sort of headlong charge at me, stinging my face and shoulders painfully as it passed; then it shot into the pigs in the sty, where it caused quite a commotion, but seemed to get a foot-hold. Now, the extraordinary and totally inexplicable thing to me is that the very next day all the pigs in that sty had to be killed, because they were found to have contracted swine fever!"

"What an unpleasant experience!" I cried. "Now, do give me a pleasant one just to end up with."

"Why certainly—here goes; sometimes I have violent tremblings, especially if I have been seeing much. On one such occasion I noticed that my instructor, the shining man with the golden hair of whom I spoke to you before, was by my side. He came closer and closer to me and finally seemed to be standing right in my body. My sensations were indescribable. I seemed to be a different person—seemed, in fact, to be a being of vast knowledge and immense power, living in an atmosphere of boundless peace and love. The whole of the past and all the future of the world was open before my gaze; I knew the reason for everything that existed in the world; I saw clearly a marvellous and ineffable union to which we were all to come, a huge plan in which the smallest insect had its part; vistas of loveliness and glory that it is impossible to conceive opened up in the far distant future, but more marvellous still was the unutterable confidence in the Power at the Heart of the Universe, the never-failing certainty of success,

and the peace and consolation which came of the knowledge of the goal and the way to act in order to reach it. It was a marvellous experience—one quite hopeless to put in our blunt, bald, English tongue."

Here my friend and I parted, the richer for our exchange of experiences.

Truly, an experience like this sets one thinking. It shows clearly what great dangers lie in the way of psychism unaccompanied by knowledge. It also shows, both in the case of Tim and his friend, that the karma that has to be gone through, before enlightenment can come to the soul, is exceedingly severe. But isn't it worth a thousand evil karmas? It first shows how good always comes out of what to our blind eyes appears to be evil.

It secondly shows that the distinction between astral objects and physical ones is a matter of great difficulty to the untrained clairvoyant, and ignorance here may lead to most uncomfortable complications.

It therefore behoves all budding psychics to keep a sharp look-out during the days when clairvoyance is gradually unfolding itself, or they will find themselves placed in awkward positions.

That, in short, is the story of this curious case. Let us profit by it, by all means; yet we should never fail to keep in mind the fact that out of evil cometh good, and the most extraordinary and out-of-the-way experiences form lessons for the soul. It matters little from what direction we start our studies; the goal in all cases is the same, for as Shri Kṛṣṇa says in that immortal song, the *Bhagavad-Gītā*: "The paths men take from every side are Mine!" and in that grand saying we can take comfort.

H. O. WOLFE-MURRAY.

THE COST

A sad soul wailed in song its bitter woe,
And all around,
In hearts which through their pain the language know
An echo found.
Who would attain the distant heights must wear
Both rose and thorn.
For unto Genius, hollow-eyed Despair,
A twin, was born.

—Ethel McFarland.

THEOSOPHY IN RUSSIA.

THEOSOPHY may be understood in two ways. It can be understood as the scientific-religious philosophy, lately put forward in the movement founded by H. P. Blavatsky and H. S. Olcott, a movement which was until recently unknown in Russia. Or we can understand Theosophy in a deeper and wider sense. Theosophy is the Divine Wisdom, which in all times enlightened the spiritual search carried on by humanity and which lies at the root of the esoteric side of all religious systems. Like a guiding star it pointed the way for ancient India, Egypt, Persia, Assyria and Chaldaea; it illuminated the philosophy of ancient Greece and Rome; it gave birth to the schools of Plato, Pythagoras and Alexandria; its flame brightly burned in Palestine under the influence of Jesus and this flame spread over to Europe by the fiery force of the apostles' work. This light burned in the Middle Ages; it illuminated the seekings of the Gnostics, radiated above the stake of Giordano Bruno, pointed the way to Jacob Boehme and Swedenborg. It did not cease to burn even in the ages of deep scepticism, and made an appeal to worship beauty, art and eternal ideals. After a period of extreme materialism, in the age when the positive philosophy flourished, the flame was again lighted when, amidst caustic sneers and ignorant lack of understanding, a Russian woman of genius, H. P. Blavatsky, fearlessly raised the torch.

In our fatherland, rich in spiritual religion, this light has never gone out. The traditions of Arcona, the myths of the Bulgarians, the Tchèques, the Poles, are a testimony to a deep Slavonic esotericism. Their old songs and tales bear the same testimony, for we constantly meet the struggle with the snake, and the strongest and bravest hero always aims at becoming the servant of mankind. We know that the legendary myth of the struggle with the dragon, the winged snake, had always a deep symbolic sense in the popular myths. The dragon symbolises the passionate principle which man overcomes before he can enter the spiritual path. Only after the victory over the monster of darkness the soul awakens to a new life and is illuminated by the dawn of a new comprehension. When man struggles sincerely and earnestly, he begins to burn all obstacles in his way and he swiftly

advances. He leaves behind him the passionate and swift earthly joys, the tremendous vacillations of pain and joy, personal troubles and storms. Without regret he leaves also the bright flowers in the sunny lanes and goes forward, leaving behind one wall after another, rising from step to step. He does not want to go back, for his look is fastened on the Eternal, and heavenly sounds strike on his ears. He advances and advances, realising one achievement after another, and insensibly approaches the gate of superpersonal life, that life which shines above the earthly life, as the starry sky above us. But here, before the entrance to a higher life, a tremendous trial awaits him; out of the karma of his past incarnations the spectre of his unquenched desires appears before him, and this shadow of former passions arises in the shape of a monster so terrible as to overpower the most fearless heart. If man does not lose courage and boldly fights, the monster disappears and the threshold is crossed. But woe to him who in terror shrinks back and forgets to seize his fiery sword; the dragon will devour him or make him his slave. All mystics and saints speak of this terrible spiritual fight. In their teachings and writings they tell of the danger and advise the seekers of the spiritual path to achieve the work of purification before advancing. Purity is a great force in the world; all dragons bow before it. This is why all religions call us to the work of purification. In all times, in all esoteric schools, there existed three steps; the first was Purification, the second Illumination, the third Power.

In the old temple of Sophia in Kief there is preserved still the old icon of Divine Wisdom, Sophia. Sophia stands on the crescent. A ladder of seven steps stands at her feet. Faith, Hope and Love lead to the Purity, which achieves the way of Purification. Purity leads to Humility and Grace (Illumination) and then to the seventh step, Glory (Power). The four lower steps form the one step of Purification, the two following form the second Illumination, and the last achieves the spiritual path, Glory. So we have in this image three steps, which are repeated in the religious esotericism of all nations and all times.

The ascent from one step to another is accompanied by special trials, by a spiritual fight which needs the tension of all

interior forces; the old myths symbolise these struggles in the fight with the dragon, the winged snake. These form the legendary fights of heroes with the snake and the fight of saints with monsters, with the devil. All these fairy tales hide under a fantastic form very real phases of the soul, who passionately seeks the truth and is burning on her way all limitations and chains. In the light of Theosophy the study of popular myths and traditions acquires a deeper sense, and confirms with an all-convincing force the old myth of a world-wide scientific-philosophical synthesis.

During the ages of the historical building of Russia the national religions found expression in the pilgrimages and songs of the Kalik-pilgrims, in the life of monasteries, in religious tales and legends. Later they found expression in the seekings of our sects. And the more the Russian history advanced, the more the spiritual thirst of the national soul expressed itself definitely and passionately.

Amongst the more enlightened classes of the nation this thirst gave to its literary and social seeking a peculiar coloring by this increasing anxiety and aspiration to something higher, which does not let the Russian rest content with temporary improvements and conditional victories, but unceasingly impels him further and further. This 'holy unrest' is heard in the songs of our poets, in the writings of our extraordinary critics, in the works of our writers and in our social seekings. All our spiritual movements are colored with it; all our storms, doubts and dreams are born in it. The positivism, brought to us from the West, could not resist this attitude; atheism itself has taken in Russia almost a religious character, and this gave the right to speak of the "religious disbelief" of the Russian intelligenzia. From the other side our great mystics, Novikoff, Jchadaeff, Dostoïevsky, Homiakoff, Vladimir Solovieff, have deepened Russian religious thought. We may say that from the very birth of Russian literature, the spirit of Theosophy, the Divine Spirit, has brooded over her. The question of God and the possibility or the impossibility of denying Him was always the vital question with the Russian. As Dostoïevsky says it is impossible for him to "live without God once and for all," and the thought provoked such mental suffering as to bring on illness or madness, of which we have examples in many of

Dostoïevsky's heroes. Why is there such a drama in the solution of this question? In his interesting speech "Intelligence and the Narod"¹ S. Boulgakoff has very well answered this question. By burying God in our conscience, says he, man is obliged to bury also the divine in his soul, the divine which is the real nature of the human soul. We may think of ourselves what we choose, we may consider ourselves as human apes, as a result of economical relations, as an automatic machine, as a piece of matter which by mechanic necessity has a consciousness of its own—all this has been and is said of man, "but notwithstanding these opinions man does not cease to be what he is, created by a Power which endowed him with needs and qualities of a higher spiritual nature." Then he says:

"In the soul of humanity which loses God there must be an awful void, for man may choose one doctrine or another, but he cannot stifle the voice of his conscience, the thirst of an absolute sense in life. He extinguishes the sun and thinks he can keep light and heat; he makes desperate movements to save and keep the divine and fill the void with new deities, but the unsafe ground gives way under his feet and the spiritual atmosphere becomes more and more painful. Touching is this struggle of humanity for its spiritual existence and its desperate efforts to find ground here and there."

In that desperate struggle S. Boulgakoff rightly sees the effort of the drowning man to seize something higher which may replace the lost God. He is replaced by "the good of the people," by the ideal of new social forms, by the worship of beauty, as is the case in the modern literary and artistic currents. But the living Spirit cannot be replaced by a form notwithstanding its charming beauty, and material good cannot quench the thirst of humanity notwithstanding the new ideal social forms. Sadness grows in the heart and the fear of death does not leave him who loses God, and all his work loses all sense in the face of the Eternity which he denies.

Boulgakoff ends by a passionate address to the intelligence whose mission it is to lead the people to higher aims. For the fulfilment of that mission the intellectual classes must come nearer to the people, whose ideal has always been and is the Christ; they must go through a great work of religious self-study and awaken to a new life.

¹ Narod=people.

"The birth of the new man of which the Savior spoke in the conversation with Nicodemus can be only in the depth of the human soul. The work of historical achievement cannot be separated from the spiritual work of the resurrection of the human personality, and this cannot be realised without our will. . . The historical fate of Russia is now hanging in the balance of that invisible inner struggle, which is going on in the Russian Soul."

In this article the author points to two symptoms of our abnormal atheistic time: the fear of death and the growing number of suicides; suicide is very frequent amongst our young people. We may add to this all possible forms of nervous disease and madness. It has gone so far that youths and girls of thirteen to sixteen years of age lose their inner balance; they are taken from school and sent to sanatoriums. Doubtless our stormy social life and those awful vibrations which saturate our psychophysical atmosphere play a great rôle in those sad signs of the times, but not less important is the rôle of unbelief, an entire detachment from God and eternal ideals. If we add to this the influence of the new licentious literature, which under the mask of individual freedom preaches the morals of the animal-man, we see a picture at which posterity may well tremble. There is nothing surprising in our young people, our children, losing their balance, and in the number of suicides being so terribly on the increase.

As Theosophists, we entirely endorse the speech of S. Boulgakov; we should not like to change a single word of it, so near does it come to our view of things. But we can add to it something. The prejudice which tears intelligence so tragically from the people, the prejudice rooted in the false opinion that science and philosophy exclude religion, that prejudice can fall only when religion shall rise against it in full armour, when it shall use the result of the work done by Theosophy and shall stand not merely on the ground of feeling and faith, but on the ground of well established scientific-religious synthesis.

Contrary to agnosticism, this synthesis gives a right to say that there is a religious Gnosis, that there exists religious experience, and that we can know the Divine Source of Life. This synthesis is rooted in the same laws as science; the law of conservation of energy, the law of causality, the law of evolution, for in the spiritual world there are exactly the same laws as in the physical world. On the basis of these laws Theosophy affirms

that there is no death and that our Spirit grows and evolves just like everything else in the universe. Science has recognised that the form is perfecting itself and developing. Theosophy adds: our Spirit also grows and evolves, or still better, unfolds. The hidden God, who abides in the soul of every man, gradually, life after life, breaks his chains and manifests in his whole force and beauty. The process is slow and painful, for man in his ignorance clings to the form and cries when the loved form perishes, but the path of seeking and suffering ends in heavenly joy, the joy of him who at last has found himself, his hidden God, and unites with him for evermore. Without these sufferings there could be no independent growth. Our aim is to enter the path of Divine humanity, to enter it consciously or freely. Only through deep suffering grows self-knowledge and our spiritual essence freely unfolds.

Sometimes the Theosophical seeking of that inner God is falsely understood (by those who do not sufficiently know Theosophy) in the sense of the negation of the God of the Universe, our Father in Heaven. But Theosophy affirms that the ineffable Source of Life, the God of the Universe, can be known by us only through His reflexion, which burns in the human soul. Sometimes men go mad in seeking God, and do not find Him. They seek Him in nature, in art, in love, in beauty, in heroic deeds, and all in vain, although God abides in every particle of the universe and in every manifestation of Spirit. He himself, like the sun, radiates over the universe and we can know Him only if we rise to Him by one of His rays—those invisible links which unite our hidden God with the God of the Universe. In every one of us abides one of those rays—in the robber and in the criminal, in the dull and in the gifted man, in the saint and in the insignificant man; in the soul not awakened to spiritual life the ray lives under the rough layers of passions; in the enlightened soul it burns in a bright flame, and powerfully tells us of the Eternal Source whence it came. In the purified and enlightened Soul the awakened Spirit is born to a new life, as the baby of which the Gospel speaks; I pray, brethren; says S. Paul, that Christ born in you may grow to the full measure of Christ's stature.

The time will come when this holy Child, the Christ of the future, will be born in the heart of all humanity; of this birth the Savior spoke with Nicodemus, of him S. Paul dreamt, and we who

have sought light and truth, we all aspire to it and to it we are called by the science of Spirit, Theosophy, the deepened and enlightened Christianity, which builds its mansion on the living Spirit, not on the letter which kills; this Christianity is pure esotericism, Theosophy, the Divine Wisdom, which radiates in the depths of all religious revelations. The deep-sighted Vladimir Solovieff understood Christianity in this light. In his beautiful lectures on Divine humanity he says: "The emancipation of human consciousness from the power of natural forces and the gradual spiritualisation of man through the developing of the divine principle forms the historical process of mankind." And further on, speaking of the words of the Apostle S. Paul, that all nature awaits with hope the revelation of the sons of God, he says :

"This revelation and glory of the sons of God, which all creatures await with hope, is the free realisation of the divine-human relation in mankind, in all spheres of life and activity; all these spheres must be brought to a divine-human unity, must enter a free theocracy, in which the Universal Church shall acquire the full measure of the age of Christ."

The religious esotericism of all nations and times leads man to the Path on which his higher destination is opened to him. It is the path which Solovieff calls the divine-human progress; and Theosophy calls it the path of discipleship.

When all mankind attains this aim, nations will unite in the understanding of one Truth and the one path to God, and then there will be "one flock and one shepherd," the dawn of a new culture shall rise on earth, a culture based on fraternity and love, and in the sky will shine the Sun of Truth, the Sun of a New Day.

ALBA.

Consider whether, even supposing it guiltless, luxury would be desired by any of us, if we saw clearly at our sides the suffering which accompanies it in the world. Luxury is indeed possible in the future—innocent and exquisite; luxury for all, and by the help of all; but luxury at present can only be enjoyed by the ignorant; the cruelest man living could not sit at his feast unless he sat blindfold.

RUSKIN.

MENTAL INTENSITY.

II. MEMORY.

In our last (See vol. xxx Pt. ii p. 558) we dealt with knowledge, and the means of working in accordance with Law for rendering the mind swifter to comprehend, to grasp, and to think—to receive, to hold, and to render up again—this, with the aid of the Law of Undulations for helping the mind to expend its energies with greatest effect, and the Laws of Contiguity, Similarity and Contrast for directing them along the right channels. Knowledge is at once empirical and absolute; empirical, because the Law of Contiguity ultimately governs the whole of it, both as regards space and time relations, and the mental life only becomes and expands on account of perception and observation; absolute, because the Laws of Similarity and Contrast which one finds in the mind accord with the realities or relationships which are necessary that phenomena may appear as such.

Discrimination plays a most important part in the economy of thought, and our various suggestions may have shown also that we have used it to distinguish between words and things, and to notice that while all knowledge is a process of naming, the names may be artificial or real, in arbitrary words forming a code, or in true names (sounds) or other characteristics. In the process of comparison we saw (in the previous article) that while some pairs of words, such as wheel and circle, or hot and cold, conveyed a relationship between the things, others, such as infant and fantail or subtle and shuttle, did not, though as sounds they suggested each other. Contiguous things suggest one another in nature also, or rather in experience of nature. There is a use to be made of this. Voluntary contiguity or association is meant to mean the deliberate bringing together in the mind of things which are not naturally associated. To quicken the receptivity of the mind, and for the acquisition of learning as distinct from knowledge, the practice and use of voluntary contiguity may be undertaken. A small chaos is made for himself by the man who embraces learning as such. In learning, things are artificially forced into contiguity in the mind, either by a process of repetition or of factitious association. In the cosmos, in anthropogeny, in history and in the individual life there is the same artifice. People

live in the past and judge from the remembered incidents of it what is to be the future course of action. It has the characteristic of separation. If in the present we were closer to nature, memory might well be replaced to a great degree by character and learning by knowledge. But the artificial process is with us, and it is well to study and use it consciously, instead of blindly. Contiguity governs the recall of past experience, or active memory, and that in the degree of the vividness of the experience. So, to remember the events of history or anything where things have to be remembered in connexion with one another, make an artificial association in ideas or in words, either direct or indirect. Thus the fact that the greatest volcanic eruption on record occurred at Krakatoa may be remembered by a careful comparison, two by two, of the series eruption—crack—Krakatoa; or, to take a more difficult case, that the Theosophical Society was founded in New York, Yoric—superphysical phenomena—Theosophical Society. The associations of course, will be different for different minds, and the one with the richest and readiest store will most easily and effectively make them. This method is worth using whenever one has anything to remember, and is worth practising in connexion with any study, or even for the sake of the mental gymnastic alone. Let the student try his hand at learning ten or a dozen facts each day by this method, keeping in mind that it is the effort needed to link the things which chains them together in the mind. Then, we may turn to study the other side of the shield, the necessity for repetition, or repeated experience.

Memory is the life of the dreaming consciousness, of the soul that is neither awake, nor asleep. It represents the passive or inturned side of consciousness; not the passively receiving, nor rendering, but the holding. It is far removed from will because it does not change itself, and from activity, because it does not change others. It is three-fold. One may safely say that memory is perfect as the world of experience, that is, complete. In the world of experience the objects are known by perception, inference and testimony. Memory, the subjective or inner world, resembles the outer world in this three-fold characterisation. Memory testifies to our having taken part in some experience; perfected memory includes the whole of our experience. Its testimony ranks with

outer testimony, inference with inference, and perception with perception. Divide memory into three:

Observation,
Retention, and
Reproduction.

The three means of experience appear on each plane as

Perception,
Testimony, and
Inference.

These reproduce themselves in the three parts of memory:

Observation	{ Perception Testimony Inference	Retention	{ Perception Testimony Inference	Reproduction	{ Perception Testimony Inference.
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In our preceding article we have studied observation. In its part concerned with direct knowledge or perception we have tried to see it under the name of discrimination. The testimony of past experience also is present in each act of observation, and inference also is ever-present. We considered the strengthening of observation—cursorily enough—but even that could not be done without the mention of the other two, as, if one of the three disappears, the whole ceases to exist. Now we will try to deal with retention, and the means of reproduction. But first let us notice how predominance occurs. Memory *as seen* is the expression in *activity* of the habit of the mind. It is thus seen not completely in itself, but in its reproductive aspect. Memory is complete in itself, but is manifested, becomes seen, in three aspects according to the predominance of its three factors:

Observation :	PERCEPTION,	Testimony,	Inference.
Retention :	Perception,	TESTIMONY,	Inference.
Reproduction :	Perception,	Testimony,	INFERENCE.

Now, concerning retention, we must note an important fact which is of practical value just here. Just as the senses must be still in order to receive the impress of outer objects, so must the mind be still to receive and register clearly in the testimonial memory the experience of the man. There are degrees of clarity, though not of persistence, as far as the memory of the mind as such is concerned. And since stillness is necessary, *pause* is necessary; that is to say, retention involves time. And, generally speaking, in learning, where ideas are required to be prominently impressed whether singly or together, *pause* is essential, and that

usually takes the form of repetition of the thing to be remembered. It would be more effective to hold the image steadily before the mind, but most people require the aid of repetition, to blot out other impressions. Expressing this fact from a materialistic standpoint, and in this following several well-known psychologists, we may say that organic registration consists in a nutritive modification of the cerebral substance, and therefore for fixation of impressions time is necessary. Of course, there must be a cerebral modification, as well as some cerebral substance, for every expression of consciousness through the brain, or by a cerebral modification of cerebral substance! But the phenomena of memory cannot be explained in terms of substance *minus* memory.

Retention involves time, or pause, or contemplation—call it what we will. Understanding and memory are not the same thing. Understanding may be swift even to the point of intuition, which illuminates the darkness of the mind, throwing the objects within it into relief, like the blue lightning in the depths of night. But just as quickly it may also pass away. A man reads swiftly through a book, well understanding each idea, and then forgets, while another labors through it, scarcely able to grasp its meanings, but remembers them afterwards. Not that this as a fact is always thus, for it is possible that the swift mind might remember even better than the slow. But then he would have learned to *pause*. A swift and clear pause of attention would accompany the act of understanding. This pause, or active silence or stillness, if so it may be called, replaces the process which is repetition in the uncontrolled mind. It should be practised with dispassion. Take the idea you have newly understood, and pause upon it with dispassion. Impatience is Lethe in this matter, for it involves the mind in other visions, replacing the memory memory by the inferring memory (anticipation; with its passion in the form of hopes and fears), or the observing memory (remembrance; with its passion in the form of regrets, remorse, discontent, resentment, and other things).

We have spoken of observation and retention. Now a few words may be said about reproduction. Reproduction is memory in activity, not memory in itself. If memory as seen were not reproduction, but what we have called testimonial memory, then

whenever we remembered we should simply be living the past over again without even knowing it to be past—a curse rather than a blessing. In reproduction there is inference, and in inference there are reference-points. This is very important in the study of memory, and in its training. In a sense all life and forms in the active worlds are this reproductive memory on a larger scale—in the mind of the Logos. The past is there also reproduced under new conditions constantly; there being some sort of inference or working out of thought upon old materials. In it also reference-points appear. These reference-points in nature and in man have to do with time and space, permanence and extent. It has been well said that if men's lives had not some reference-points in them, they would lose the sense of self-identity. Such points are night and day, waking and sleeping, meal-times, business or occupation, language, daily interests and environment, dress, others' opinions, and name. Let all these be changed in one night, so that a man wakes up to new things in all these respects, and he is an uncommonly strong soul if he can retain his memory, and what is usually called sanity. Reference-points, are necessary, but even they are only relative. Such are they, in nature, as the stars, the sun, the revolution of the earth, the seasons, day and night, north and south. Time exists for us as known only in reference to these things and their movements, which may or may not be really regular. If the earth went round the sun in half the absolute time one year than the preceding, and all other things accordingly swiftened their changes, no one would know it. Things hang in space, and there is no up or down, nor this side or that, except conventionally, by code and agreement. Sleeping and waking, walking, talking, working, eating, dressing, and such things occupy a similar position in human life.

Reproduction may be natural or artificial. The latter is the result of what was called voluntary contiguity, and is very useful to people who lecture, or write. It is only available when the things have been studied with a view to their recall. The former has sometimes two names; remembrance, when there is no appreciable effort of recall, and recollection when the sense of effort is clearly present. We shall now consider some useful practices for the two classes of reproduction. Natural memory, here so

called, is the recalling of things and events in the order and relationship in which they have been presented in experience. In order to train the mind to swift reproduction, observation and retention must also be trained. The three processes—receiving, holding, and giving—must all be practised. The first, observation, gives clarity and exactitude; the second, by repetition or by the pause, gives fullness and certainty; the third, by will, gives obedience and readiness. Here is a kind of mental breathing-exercise or Prāṇāyāma. Let us actively turn this three-spoked wheel of mental activity, insight and will. We will take three (out of the many possible) useful practices:

(1) Take some simple object or picture, such as a watch or a coin or a flower or a symbol. *Examine* it carefully in every respect,—form, size, color, the relation of the parts to each other, weight, odor, inscription, and everything else you can think of—*pause* for a moment upon each characteristic and detail as you notice it, and reproduce it in the mind. Next shut your eyes, and go over the mental image of the object with the same care with which you observed the object itself. Afterwards look at the object and see how much and in what way your image falls short of what it should be. Note the details very carefully. The next day, without looking at your object bring up the image, go over it in detail, and then compare. When looking at the image, do not be too hasty. Let the mind take the various points easily. But above all things *insist* upon its obedience. What the mind can reproduce easily it will do with pleasure, but when it meets a difficulty it turns aside. The turning away to something more pleasing is a sign of the difficulty it meets. Bring it back and force it to complete the work. Insist upon utter obedience, under penalty of a more difficult and disagreeable task, if need be. It is easy to lie upon the ground, and there is no fear of a fall. If we find difficulty, falls and failures, we are on the road to success, so long as we pick ourselves up again. We may know that we have picked ourselves up by the fact that we fall again; if we had remained on the ground we could not do so. Without effort there is no progress; with effort there is no standing still.

(2) If we have been to a lecture, or read a chapter of a book, let us recall the substance of it, in order if possible; write down in our own words what we have read, then compare carefully, and do it again. Let us not look anything up until every effort, active and passive, has been made to revive it. Let us use every aid the mind can give itself. An active association of the things remembered will often bring forth the forgotten; and as calm pondering upon a void, or a swift glance into its depths, will often reveal its fullness.

(3) In the evening we must recall the incidents of the day in fair detail, and each day select some portion of it for the special recall of minute details, of conversation for example, or anything else. What were all the people whom you met in the tramway-car or train like, how were they dressed and where did they get in or out; what did so-and-so say and do exactly? There is no lack of details.

Now as regards the *artificial* memory, so called here, we may note first that it is the linking together in the mind of things which were not thus linked or associated in our experience—for the purpose of recalling them together. The gentleman who ties a bit of string round his finger to remind him that he must purchase some things for his wife is practising the art in an elementary way. We will mention only one practice in this connexion, the one which is very useful to young lecturers. A lecturer will decide upon a number of ideas he wishes to express, of things he wishes to say, and of little anecdotes or similes with which to illustrate his points. How is he to remember them, especially if he be nervously disposed, and how keep them in the right order? By linking each point with some point of an object perfectly familiar. Some think of a room, with its various parts, door, windows, furniture, etc., and link their points to these objects by imagination. Suppose a lecturer wished to speak in turn in his lecture, of Hindū customs, something Emerson had said or written, the value of education, umbrellas, and the Post Office. He would fix upon his room in his mental eye. Imagining himself standing in the doorway and casting his eye round, he would picture perhaps a Hindū in the first corner; on the wall, a little further on, a portrait of Emerson; in the next corner a school-boy studying; then a rack with the latter's coat, cap and umbrella; then a letter-rack on the wall, and so on. Another way is to use the figure of a man, associating, either by imagination or by some natural method we have already dealt with, the various parts in turn with the ideas of the lecture: head, trunk, arms, and legs with their parts. This often proves very effective.

Persons who have special difficulty in sitting quietly and reproducing their ideas should practise this method. Go into a room alone, and lecture to an imaginary audience. Picture the room full of people, and try to do as well as if they were actually criticising your attainments. Allow no carelessness. Make the mind do its best. Many people have practised this with very great benefit.

In conclusion, let me remind the reader of two little Samskr̥t words: *abhyāsa* and *vairāgya*. The first means constant practice, the second dispassion. Constant practice is essential for the

acquisition of any art that you do not already understand; and especially is this so in arts of mind and of peace. There is no difficulty in concentration and continuity when new inspiration, new obstacles, new dangers meet us face to face day by day; but when it is the same old mind, feeble and perfunctory, vacillating and dyspeptic, peevish and irritable, invalided and disconsolate, the tale is very different. Constant practice in the face of failure and discouragement; every conquest is made in the shadow of death. Sigh not for the zest of life and the vigor of youth, for the coursing flood of life, and the keen scent of the morning air. Though the sun be at its setting, journey on towards the east. You shall meet him sooner in the coming day.

ERNEST WOOD.

"I AM THE CUP: THE WINE IS THAT".

O Love, it is not I, not I, who come
With lips upon thy lips to kiss the dumb;
A greater than thou knowest surely lies
Clasped to thy breast, illumined with thine eyes.

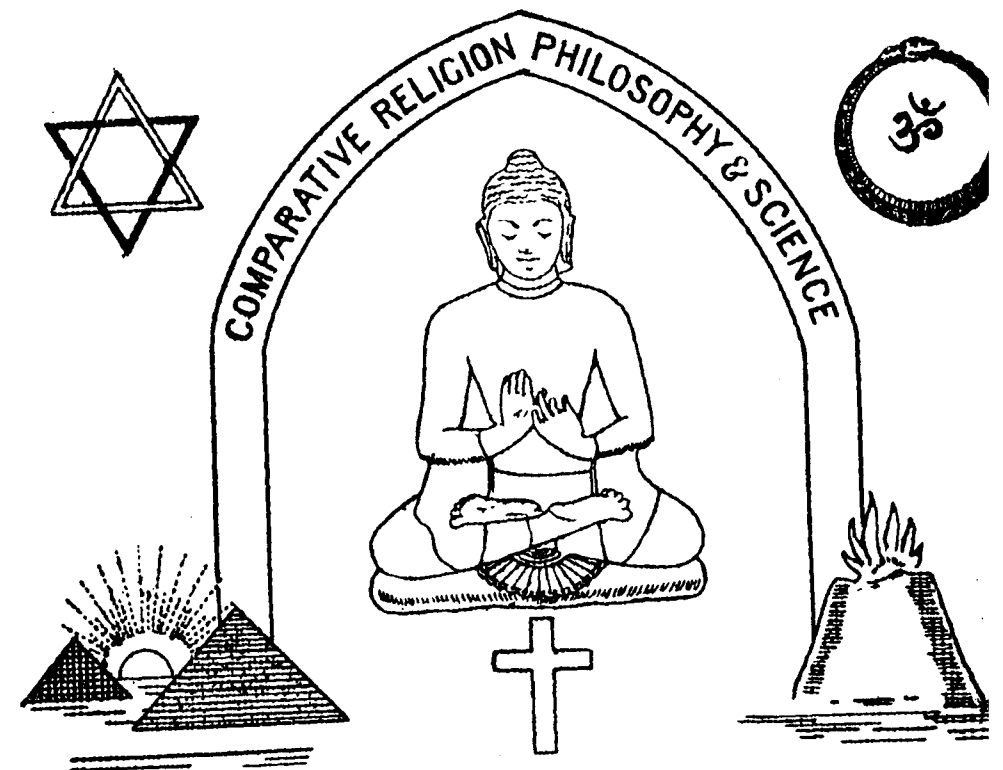
Nay, let *them* be illumined! Let them see,
Not the poor body and sordid soul of me,
But, in a rainbow mist of wheels and wings,
Pulsating with the joy of cosmic things,

God's messenger to thee! Behold me now,
No faded woman with a weary brow,
But sphere-begirt, star-kindled, and divine—
The chalice of thy soul's communion-wine.

Drink, and be glad. Lo, all shall pass away
Save only this—the rapture of to-day
Quenched in a desolate rain of human tears,
Entombed beneath a crust of earth-bound years.

Yet hast thou trod through me the hidden place
Where Love unveils his sacramental face;
Shatter the empty cup, the prism devoid of light!
Who drinks and sees hath need no more of taste and sight.

L.



CHINESE ESOTERICISM.

Though words could exhaust this theme, they would not be so profitable as the preservation of its inner essence—*Tao Teh King*.

I entitle this article "Chinese Esotericism," not "Taoism," though it deals with the chief books of the Taoistic school, because the modern system, bearing that name, has as little to do with the teachings of Lao Tzu, the founder of the school, as the Institutes of John Calvin have with the spirit of the Master Jesus. Although favored by some of the Emperors of the Han dynasty (B.C. 206 — A.D. 12) Taoism has never been in the ascendant in China, and is to-day regarded by the *élite* of the Chinese scholastic world with profound contempt. They have no comprehension of the three works with which I illustrate this paper, the translations of which have been made directly from the Chinese.

I. THE CLASSIC (OR SCRIPTURE) OF PURITY AND REST.

The *Classic of Purity and Rest* is a small brochure of peculiar interest to Theosophists, because of the statement made by Mr. C. W. Leadbeater that it is of Atlantean origin. Our Chinese

version must therefore be a translation; it is the only version we possess and I have only seen it in manuscript. In the *Sacred Books of the East* Dr. Legge renders three paragraphs into English which I have omitted, although they exist in my manuscript. They are evidently the commentary of a student of the *Tao Teh King*. An imperfect translation of this *Classic of Purity*, which I sent to a friend in Chicago, was there printed and sold about ten years ago, without my consent. The rendering which follows is a corrected and revised copy of that piece of hasty and imperfect work, never intended as a completed exposition of this most ancient of world-scriptures.

TEXT.

The Experienced and Exalted One said:

Heaven and Earth are brought forth and nourished by the Supreme, the Formless TAO.

The Sun and the Moon are made to revolve by the Supreme, the Impassible TAO.

All things grow and are maintained by the Supreme, the Nameless TAO.

I do not know Its name, I am compelled to call It simply TAO.

Now the TAO includes both the clear and the turbid. It is both active and still.

Heaven is clear, the earth is turbid. Heaven is active, the earth is still. Man is clear, woman turbid. Man is active, woman still.¹ All that is is because it departs from itself, and flows on to the very end.

The clear is the cause of the turbid, the active of the still. Were man able to be ever both clear and still, the heaven-earth would be united indeed:

Now the spirit of man loves purity, but his mind disturbs it. The mind of man loves stillness, but his desires draw it away.

Were one able always to dismiss desire, the mind would quicken of its own accord. When one is able at all times to keep his mind clear, the spirit is pure of its own accord. The 'six desires' as a matter of course sprout no more; the 'three poisons' gradually disappear. The reason why men are unable to attain this is because their minds are not clear, their desires undismissed.

¹ 'Man,' 'woman' represent macrocosmic principles. So also do 'heaven,' 'earth.'

One who dismisses desire looks within, and in his mind there is no mind; he looks at his form, and in his form there is no form; he looks further and observes nature, and in nature there is no nature.

When he understands these three he sees a void, but when he would note the void there is nothing to make a void. Although the void is nothing, the nothingness of this nothing is also nothing, and when the (idea of the) nothingness of nothing has disappeared there is profound and constant silence.

When this silence is so profound as to admit of no further silence, how can desire arise?

When desire cannot arise there is genuine rest.

The TRUE unfailingly responds to all creation. The TRUE always possesses THE SELF.

In this constant response, and constant stillness, there is constant purity and rest.

Whoever has this Purity and Rest may gradually enter the true TAO.

Having entered the true TAO he is styled the 'Possessor of the TAO'.

Yet though styled the 'Possessor of the TAO,' he in reality possesses nothing.

Only as he transforms all living things can he be styled 'POSSESSOR OF THE TAO.'

Whoever is able to perceive this may be entrusted with the sacred TAO.

II. THE HIDDEN SIDE OF THE SEAL.

Of the origin of the *Yin Fu King*, or the *Hidden Side of the Seal* little is known, but it is doubtless a pre-Taoistic production, that is, a work composed prior to Lao Tzu's *Tao Teh King*, the *chef d'œuvre* of the Taoist cuisine. The average reader will do well to follow the advice of the commentator Hsin-Hui-Hi and judge the booklet on its merits, irrespective of its authorship.

TEXT.

I. Ponder the way of the Unseen; acquiesce in its evolutions. This is the limit of achievement. There are Five Despoilers in 'The

Unseen'; whoever knows these prospers. They exist also in man; from man they spread through the world.

Even the universe may be held in the hand, and all things spring from me.¹

Man is the Moral Nature of 'The Unseen.' He embodies its motive power. When the TAO of the Unseen is fixed, the mould for man is determined.

Heaven puts forth its disruptive energies, the stars with the constellations commence their revolutions; earth puts forth its disruptive energies, dragons with snakes appear on the dry land; man puts forth his disruptive energies, he is in harmony with heaven and earth; these combined actions of heaven, earth and man are the basis of all transformations.

Sagacity and stupidity are constituents of the moral nature; they may be concealed, or they may be directed to act. All misdirection lies with the nine apertures (of the body), especially the three most important (eyes, ears and mouth) which now are in movement, and are now at rest. Wood produces fire; evil once arising it is certain to predominate. The state produces corruption; movement in this direction means ruin. Who understands these things, and cultivates them, may be called a Holy Man (a Master).

II. The Unseen produces and destroys in accordance with the principles of the TAO. Heaven and Earth are robbers of Nature; Nature is the robber of man; man is the robber of Nature. These three Plunderers act rightly, all three are peaceful. Hence it has been said: 'All forms are in order when nourishment is opportune; every variation takes place tranquilly when action is well-timed.'

Men recognise the subtlety of 'The Mysterious', but they do not know whence 'The Mystery' springs. In the firmament above, in the world around, everything acts according to Law. It is this which perfects operations. It is this which manifests the exquisiteness of nature.²

¹ "Will they ever return to me, those grandiose, immortal, cosmogonic dreams, in which one seems to carry the world in one's breast, to touch the stars, to possess the Infinite?"—*Aniel's Journal*.

² Writing in the twelfth century Yang-Wan-Li said: "The earth performs the part of a mother. All things are her children. What a mother has to do for her children is simply to nourish them". Therefore the Chinese worship Heaven as Father, Earth as Mother. Cf. *Secret Doctrine*, I. pp. 283, 284.

It is difficult for man to discover the motives of the 'Three Plunderers.' The Princely Man practises it and is firm in poverty. The small man puts it into practice and thinks little of life.

The blind hear well, the deaf see well; to be able to cut off one source of advantage is to gain ten-fold more than any teacher can give; to be able to do it at all times is to gain a myriad benefits. The external both stimulates and slays the mind—the directing power is the I.¹

Unmercifulness is the greatest mercy of 'The Unseen'.²

Nothing is less worthy of notice than a sudden crash of thunder and a blustering wind.³

When the Spirit overflows there is supreme joy; when the Spirit is disinterested there is complete tranquility.⁴

Absolutely impartial, 'The Unseen' appears most partial.

Necessity controls the animal creation.⁵

Life is the root of death; death, the root of life.

Kindness springs from injury; injury from kindness.

The stupid study Nature and think to become Sages; I seek enlightenment by doing everything at the right time.

Men regard sageness as stupidity; I consider it as the opposite.

Men seek sageness by extraordinary methods; that is not my way.

Anyone can see that to enter water or fire (to attain sageness) is to court self-destruction.

The principle of spontaneity is stillness; thence were born the Heaven-Earth, and all phenomena. The method of the Heaven-Earth is to proceed gradually; therefore duality flourishes, the passive and the active principles (of nature) alternate, and the various transformations arrive rhythmically.⁶

¹ Cf. *Matt.* XIX, 12.

² "The hour has struck with the commencement of this century to dethrone the 'highest God' of every nation in favor of One Universal Deity—the God of Immutable Law, not charity; the God of Just Retribution, not mercy, which is merely an incentive to evil-doing and to a repetition of it". *Secret Doctrine*, III, p. 51.

³ The maximum of noise, the minimum of effort.

⁴ Unlike the thunder and the wind Spirit attracts no notice to itself.

⁵ Nature acts paternally to the animal. Habits and fur change with the changing seasons, but man has to protect himself from the inclemencies of the weather.

⁶ Cf. *Pa.* CIV.

The Sage (the Holy Man or Master) knows that it is not possible to oppose spontaneity, and therefore in all His affairs He places His dependence on absolute stillness. The principles of absolute stillness cannot be found by calendrical computations; its source is the marvellous machinery from which every phenomenon has sprung; the Eight Diagrams;¹ the Sexagenary Cycle;² the occult motives of spirits, and the plan according to which Nature's dual principles mutually overcome each other—each visibly exhausting its functions in manifold phenomena.

III. THE TAO TEH KING.

We now come to the most important part of our study, the *Tao Teh King*, by Lao Tan, more generally known as Lao Tzu, or "The Old Philosopher". Tradition says that he came from his mother's womb as an old white-haired man of eighty. Like Confucius, with whom he was contemporary, Lao Tzu claimed no originality. "I am a transmitter, not a maker" said Confucius; "I teach that which others have taught" (42) Lao Tzu wrote.³ But if Confucius was an editor, he was also a teacher who made the ancient, half-forgotten truths living and forceful; and if the "advantages of weakness had been taught before Lao Tzu" his predecessors had failed to make clear the danger of self-assertiveness. Lao Tzu claims that it was his insistence on this which made him "chief among the teachers". (42) Confucius and Lao Tzu represent divergent lines; the former is the practical man of affairs, the latter a mystic for mystics. It scarcely needs mentioning that the few who appreciate Lao Tzu are the leaders of Chinese spirituality. Devotion is sadly lacking in the Chinese nature. Towards everything spiritual he is usually agnostic.

Very little is known of Lao Tzu's life. He reminds us of Joubert, of whom Carlyle wrote: "He had the air of a soul which had by chance encountered a body and was doing the best he could with it". All pictures represent Lao Tzu as a man with very long ears, riding an ox, the tamed ox, symbolising of course

¹ The eight combinations of straight lines which form the basis of the *Yi King*, or the *Book of Changes*. These trigrams are doubled into hexagrams to denote the unity of the Three Powers. See *Sacred Books of the East*, Vol. XVI.

² We are now in the seventy-fifth cycle of Chinese history.

³ The numbers in brackets after quotations from Lao Tzu, refer to the chapters of the *Tao Teh King* from which the words are taken. The version used is that which I published in 1905, (Independent Book Concern, Chicago.) See the *Theosophical Review*, Vol. XXXVII, p. 369.

the lower passions. Disgusted with the corruptions of his age he retired from his official position under the government of his day, and when about to cross the frontier for some destination unknown, he wrote the *Tao Teh King*, at the request of the Custom House officer, Yin Hsi. The tractate contains only five thousand words, yet there is scarce a topic it does not illustrate. The book, as it has reached us, suggests the peaks of a submerged continent, not an entire map of the ancient mystic's scheme; or else, perhaps, some very imperfect notes of half-forgotten addresses. The thought is a buried thought. The connexion of the sentences is not grammatical but spiritual. There is lack of ordered sequence, and the conclusions do not always spring from the premises.

To make our author's transcendental conceptions somewhat more intelligible I will treat the subject under the figure of an Idealised Commonwealth. Three factors contribute to this commonwealth. The *Tao*, or the Cause of causes; *Teh*, or the Power inherent in the *Tao*—note "inherent in," not emanated through; *Holy Men*, (or Masters), in whom the *Tao* and its *TEH* are personified. Thus Lao Tzu's *Tao-TEH* might be compared to Brahmā-Vishnu, the framer and upholder of cosmos. Beginning from above Lao Tzu works downwards, but does not descend below the level where devotion to the Ideal supersedes the attractions of the mental—the Buddhist plane; even when he refers to the physical he raises it to this lofty height, so that only when Lao Tzu describes the results of the absence of the *Tao* do we see anything as we know it here. Lao Tzu's classic is without either proper names or historic data.

Tao is an untranslatable term,—the algebraic x of spiritual thought. Its nearest equivalent is the Samskr̥t *Boḍhi*; in English it might be spoken of as *TRUTH* under the two aspects of the revealed and the unrevealed; but all this is an exposition, not a translation. Any who attempt more are light-hearted and injudicious advocates. If it were possible to personify *Tao*, which it is not, we might apply to it Tennyson's well-known lines:

We feel we are nothing—for all is Thou and Thee;
We feel we are something—that also has come from Thee;
We know we are nothing—but Thou wilt help us to be.

Yet we cannot identify *Tao* with the Hindū Parabrahman and the First Logos veiled in *Mūlaprakṛti*, for the *Tao* after all is not

All That Is, but only the ideal tendency in all that is. In chapters 30 and 55 Lao Tzu speaks of the Not-TAO, and in chapter 24 of those who are outside TAO. "The TAO" he says "leads to continuity. Though the body be no more, there is then no danger" (16). "Who never departs from his base, endures long; he dies, but does not perish; he lives eternally" (33). "Employ the light; revert to this enlightenment; no calamity will then be bequeathed to the body. This is indeed to practise the Unalterable" (52).

"T'EN" means the the TAO energising; the Holy Men are the human rulers who apply the TAO to the governance of humanity. The title of Lao Tzu's work might therefore be rendered *The Scripture of the Tao and Its Operations*. Coming now, more particularly, to the subject matter of Lao Tzu's classic we will analyse its contents under seven heads, following in our investigation Lao Tzu's own conception of an abstract, ideal commonwealth.

A. *Those who are ineligible for the commonwealth of the Tao.* A piece of gold may shut out the light of the sun, and the door of Lao Tzu's ashrama (temple) is closed against anything, however good, which places TAO in the shade. "The great TAO faded and there was benevolence and righteousness. Worldly wisdom and shrewdness appeared and there was much dissembling. The family relations no longer harmonious, there was filial piety and paternal love. The State and the clans in anarchy, there was loyalty and faithfulness" (18). Separative self-assertion under any guise is a departure from Truth, therefore benevolence, righteousness, filiality, paternalism, loyalty, devotion, are each degenerates. Woe to the pilot who turns from the flashing signals of the Lighthouse to admire the other harbour lights. Hear Lao Tzu again: "When everyone in the world became conscious of the beauty of the beautiful it turned to evil; they became conscious of the goodness of the good and (goodness) ceased to be good" (2). "None can protect the hall that is filled with gold and jade. Opulence, honors, pride, necessarily bequeath calamity. Merit established, a name made, then retirement—this is Heaven's TAO" (9). Mystics are alike in all ages, and Thoreau, who could hardly have been familiar with Lao Tzu's work, said: "A man is rich in proportion to the number of things he can afford to let alone"; how often have speculators proven the truth of this adage! Unless the senses are not

they stupify more than they stimulate, and Sir Walter Scott echoes Lao Tzu's most practical ethic when he writes:

Look not thou on beauty's charming,
Sit thou still when kings are arming,
Taste not when the wine cup glistens,
Speak not when the people listens,
Stop thine ear against the singer,
From the red gold keep thy finger,
Vacant heart, and hand, and eye,
Easy live and quiet die.

Returning to Lao Tzu we learn that "the men who are great live with that which is substantial, they do not stay with that which is superficial; they abide with realities, they do not remain with what is showy" (38). With this we may compare a saying from Mencius: "To dwell in the wide house of the world, to stand in the correct seat of the world, and to walk in the great path of the world; when he obtains his desire for office, to practise his principles for the good of the people; and when that desire is disappointed, to practise them alone; to be above the power of riches and honors to make dissipated, of poverty and mean condition to make swerve from principle, and of power and force to make bend—these characteristics constitute the great man." "Hence" continues Lao Tzu: "Humility is the root of honor; lowliness the foundation of loftiness" (39).

B. *How to become eligible for the commonwealth.* The candidate must turn his back on everything that is personal. "Be concerned with non-concern" (63). Lao Tzu reminds the ambitious: "The most skilful warriors are not warlike; the best fighters are not wrathful; the mightiest conquerors never strive; the greatest masters are ever lowly" (68). *Nicht jene, die streiten, sind zu fürchten, sondern jene, die ausweichen,* say the Germans. The sense life of hearing, seeing, smelling, tasting, feeling, must be transcended and transmuted, for as Lao Tzu puts it at the end of his seventy-fifth chapter: "It is only those with whom life is no object who truly value life". But the outer can only be forgotten as it is supplanted by a stronger affection. Affection for *this* can only be driven out by affection for *that*. As the personal fades the universal dawns; the higher we ascend in the scale of being the more the merely personal and local recedes. Therefore says Lao Tzu: "The highest goodness resembles water" (8). Water never

asserts itself. Water assumes the shape of the vessel holding it. Water seeks the lowest place. Says the *Voice of the Silence*, "Ere thy Soul's mind can understand, the bud of personality must be crushed out; the worm of sense destroyed past resurrection." Well may Lao Tzu remark: "Producing! Nourishing! Developing, without self-consciousness! Acting, without seeking the fruit! Progressing, without thinking of growth! This is the abyss of energy" (10). This is the key-note to all that Lao Tzu has to teach. Chuang Tzu, apparently impressed with the loftiness of his predecessor's ideals, said: "The whole of life is a round of solicitude, its duties are never finished"; but it is also as true that still greater are the troubles of those who live for themselves alone, and disregard wider claims. The so-called "Path of Woo" is in reality the "Path of Peace," for, as Lao Tzu pertinently says: "Were I not conscious of my body, what distresses should I have?" (13) Every conception changes when the consciousness is identified with the Christ; or, as it is very well put in the *Theologica Germanica*: "The more the self, the I, the Me, the Mine, that is self-seeking and selfishness, abate in a man; the more God's I, that is God Himself, increases in him." The extent to which Lao Tzu carries this healthful doctrine is shown in his nineteenth chapter: "Abandon knowledge, discard wisdom—the people will gain a hundredfold. Abandon the humanities, discard righteousness—the people will return to filial love. Abandon cleverness, discard gain—robbers and thieves will be no more". So long as virtue needs cultivating it may degenerate into vice. There is no safety until *spontaneity*, or naturalness, is reached. Lao Tzu often insists on this: "Man's standard is the earth. Earth's standard is the heaven. Heaven's standard is the Tao. The Tao's standard is spontaneity" (25). "This is the Tao of Heaven . . . Without being summoned, spontaneously arriving" (73). The pupil must become the Tao, the Tao must be able to assimilate the pupil. "Were princes and monarchs able to maintain it, all creation would spontaneously submit" (32). The least tinge of self-gratification subtracts from the strength of the force, turns its energies to one side. Therefore the Christ said; "He that abideth in Me, and I in Him, the same bringeth forth much fruit". (John XV. 5) Lao Tzu speaks of this experience

when he writes: "Practise non-action and everything will be regulated" (3). It is, as he sets forth in his twenty-eighth chapter, to be placid in shade, while conscious of brightness; to be content in disgrace, while conscious of merit; abide in the Christ, not in the self.

C. *The citadel of the commonwealth.* We will now glance at Lao Tzu's concealed Treasure, which he would have all share, but which few desire—THE TAO. "Looked for but invisible—It may be styled 'colorless'. Listened to, but inaudible—It may be styled 'elusive'. Clutched at but unattainable—It may be styled 'subtile'". (14) "The TAO which can be expressed is not the Unchanging TAO; the name which can be named is not the Unchanging Name. . . . The Eternal Non-Being leads towards the fathomless. . . . The Abyss of the abysmal is the gate of all mystery" (1). "The TAO is as emptiness, so are its operations. It resembles non-fulness" (4). The theme does not lend itself to profitable discussion, and we had better adopt the attitude of the ancient prophet of the Hebrews and say: "The Lord is in His holy temple; be silent all the earth before Him". (*Hab. ii. 20*).

D. *The extent of the commonwealth's operations.* The field in which the TAO works is coterminous with nature herself, whose power of permanence is, Lao Tzu contends, her non-attachment to any self-centred project. She concentrates on the ALL-WILL, not on any separated pleasure. She is able, Lao Tzu says in Ch. 7, constantly to produce because she produces nothing for herself. Life is best found when lost, least known when most eagerly sought. "Concealed and nameless, yet it is the TAO alone which excels in imparting and completing" (41). "The TAO produces, Its energy nourishes, increases, feeds; establishes, nurtures, controls, broods over. It produces, but keeps nothing for Itself; acts, but does not depend on Its action; increases, but does not insist on having Its own way. This is indeed the mystery of Energy" (51).

E. *The nature of the commonwealth's government.* "Who" asks Lao Tzu "is able to have a superabundance for the service of the world? Only the possessor of the TAO. Hence the Holy Man acts without priding himself on his actions, completes his work without lingering on it;—he has no desire to display his

superiority" (77). Summing up his policy for his commonwealth a in sentence he says: "Govern a great state as you would fry a small fish" (60). Commenting on this, I say in my edition of Lao Tzu's work: "As a small fish stewing in the pan will be broken up if it be moved about too much, so will the Empire be fatally injured if its natural development be interfered with. The only safe course is to follow the Tao". Neither the natural development of the individual, nor the national idiosyncrasy of the race must be obstructed. Those who would guide must build and conserve, not tear down and destroy. Where there is force there is danger. Such is Lao Tzu's ideal! Some of us hear in it an echo of the words of One who came later, but whose influence is greater. "Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away". (*Matt.* v. 39-42) Lao Tzu would say of such teaching: "This is marching without moving; baring the invisible arm; regarding the enemy as if he were not; grasping the sword that is not" (69). "The weak overcome the strong, the soft control the hard. Everyone knows this, but no one practises it" (78). Therefore rulers and reformers in trying to remove one evil frequently create another.

F. *The rulers of the commonwealth.* There are no politicians in Lao Tzu's commonwealth. Its chiefs have transcended personality with its petty prejudices. Of the Sage, or Master, Lao Tzu says: "He is not self-regarding, therefore he is cognisant. He is not egoistic, therefore he is distinguished. He is not boastful, therefore he has merit. He is not conceited, therefore he is superior. Inasmuch as he strives with none, there are none in the world able to strive with him" (22). A commentator adds: "The eye does not look at itself, therefore it sees everything; the mirror never reflects itself, thus it is able to reflect images. What time has anyone who is ever attending to himself to give to anything else?"

G. *The life of the commonwealth.* How will all this work out in practical life? The unspiritual non-mystic will, I fear, find

the conclusion as unsatisfactory, and as foolish, as the premise; and yet, had he eyes to perceive, every well-wisher of mankind would find in Lao Tzu's commonwealth the fulfilment of his loftiest ambitions. Of that man who "approximates to the Tao, who abides by that which men despise," Lao Tzu says: "He revolutionises the place in which he dwells; his depth is immeasurable; he strengthens moral qualities by what he bestows; he augments sincerity by what he says; he evokes peace by his administration" (8). "Therefore the method of government by the Holy Man is to empty the heart, while strengthening the purpose; to make the will pliant, and the character strong" (3). "A great country is lowly. Everything under heaven blends with it. It is like the female, which at all times and in every place overcomes the male by her quietude. Than quietude there is nothing that is more lowly. Therefore a great state gains the smaller state by yielding; while the smaller state wins the greater by submission. In the one case lowliness gains adherents, in the other it procures favors" (61). Probably these paradoxes will be rejected to-day as they have always been in the past, for man, whether as an individual or a state, has yet to learn the truth of the poet's verse:

The highest hills
Are wrinkles in Time's transitory dust;
The tiniest rills
Are seas at birth that mould the earth's huge crust;
There is nor great nor small—our fumbling eyes
Confuse the Essence with mere shape and size.

But Richard Burton was a mystic, and so the wise man refuses to accept him as a teacher, even though he sometimes amuses himself with his verse. Yet was not the Lord Buddha also a mystic? And could any saying be harder than his: "A man who foolishly does me wrong I will return to him the protection of my ungrudging love; the more evil comes from him, the more good shall go from me." This is not the way of the world, but mystics seem to be a law unto themselves. Did not the Christ say: "Love your enemies, and pray for them that persecute you". And Lao Tzu said: "I would return good for good. I would also return good for evil" (49). "For hatred return perfection" (63). Doctrine such as this requires a substantial interior, a mobile exterior, and he who would attain its blessedness must be willing

to obey the instruction of S. Augustine: "Go not abroad, retire into thyself, for truth dwells in the inner man." Lao Tzu likewise has some terse aphorisms of the same order, but we conclude with his announcement that "the highest attainment is to know non-knowledge," (71) a reminder of S. Paul's saying: "If any man thinketh that he knoweth anything he knoweth not yet as he ought to know". (I. Cor. viii. 2).

Measure thy love by loss instead of gain;
Not by the wine drunk, but by the wine poured forth,
For love's strength standeth in love's sacrifice,
And whoso suffers most hath most to give.

C. SPURGEON-MEDHURST.

THE FINGERS OF ONE HAND.

In her *First Steps in Occultism* H. P. B. tells us that one of the conditions for co-discipleship is that "the upasakas while studying must take care to be united as the fingers on one hand." How many have looked at their own hands when studying this passage? If they took even the most casual glance they would see that the hand cannot do its work properly unless the thumb acts in apparent opposition to the four fingers. I think the simile used conveys a great truth and drives us to look below the surface meaning. What we should look for is not superficial unity, but the same kind of unity as we see in our hands, that is, union at the base and union of aim. In this light we find it far more easy to become tolerant to those who have different conceptions from ourselves as to methods of work, emotional points of view and intellectual explanations. We have the union of the base in our common origin, and our common love and devotion for our Masters; we have the union of goal in our common longing to become co-workers with Them and through Them with the Logos; therefore we can afford to ignore the differences which in reality give the necessary opposition required for a perfect grip.

KATE BROWNING.

LAO TSZ AND HERAKLEITOS.

I.

A certain type of thinkers regard life as an intellectual problem: to them living is mostly equivalent to intellectual evolution. They consider action and feeling mainly as two forms of necessity from which they seek to emancipate themselves in complete knowledge and perfect wisdom. Their ideal is the attainment of freedom, not the freedom of free-will in the abstract, but that of pure judgment with concomitants of creation or annihilation, expansion or contraction, desire or renunciation. Their pivotal interests in life lie in psychology—the knowledge and study, first, of their own minds, and, secondly, of other minds with which to compare their own. They greatly appreciate biography as a branch of literature and especially enjoy the study of minds like their own, as reflected in their writings. Very soon, however, they discover that, whatever be the difference in its manifestations, there is an absolute unity of human thought, everywhere and always. Character, temperament, social surroundings, education and civilisation may differ, but the fundamental stages, as well as the types, of the human mind are found ever and anon fully and independently exemplified in different countries, in different times, in different individuals.

Truly says Douglas¹ in writing on Lao Tsz:

The contemplation of the same objects of supreme importance to man has been attended by the same results among the quick-witted Greeks, the subtle-minded Hindūs, and the prosaic Chinamen.

We might add the proviso: when of the same type and stature.

Hence a psychologist will become wary and cautious, and will try, when comparing cases of similarity of thought, to disentangle historical connexions, dependencies and causalities from those resemblances originating in the essential similarity of type of the inner nature of the individuals compared. At the same time he will carefully note inner relationships of thought, even though clad in the deceptive, because variously hued, mantles of diverse languages, terminologies and phraseologies, whose outer forms frequently show no single point of contact.

That the conception of reincarnation, when accepted, lends new force to these considerations and deepens them is clear.

¹ Robert K. Douglas, *Confucianism and Taoism*, London, n.d., p. 218.

Let us suppose that a Chwang Tsz came back as Nietzsche, an Aristoteles as Herbert Spencer, a Vergil as Tennyson, a Cicero as Gladstone¹—and at once a new science would spring up: the science studying the interrelation and interdependence between the thought and the form it takes in expression from its time and surroundings.

Naturally psychological investigators would be specially interested in those thinkers and their works in whom they found kinship, and this interest would be enhanced by a series of outer and inner coincidences and points of contact in the case of two different people, apparently wholly unconnected on the outer planes of existence.

Such cases exist, exist in great numbers, and it is a hobby of philosophic historians or historical philosophers to compare various thinkers and to trace in minute details not only how they agree and differ, but how they are dependent the one on the other, what they have from this source and that, to whom they are indebted for various elements in doctrine or expression, and so forth. Often writers go much too far in this direction and lose sight of the extent of original thought-labor that every thinking individual does for himself without any aid beyond that of a typical catchword that he may chance to meet during the period of his formation. Indeed, in the case of ancient writers there is now-a-days a tendency to read more philosophical meaning than is warranted into terms which may have been more or less current counters, just as an unexperienced translator may be tempted to render passages from a foreign language by the aid of etymological analyses of words. The same holds good for phraseology and method. Where, therefore, mutual dependence is practically ruled out of court beforehand as in all probability inadmissible, the enquiry becomes more interesting because more purely psychological.

Now the two thinkers, Lao Tsz² and Herakleitos, furnish excellent material for such a comparison, and an attempt at an exhaustive analysis of their character and philosophy is a task to be yet undertaken, and a difficult task it would be. The biographical

¹ The first two pairs are merely given as imaginary equations. The latter two were really identical according to occult enquiry. My authority in this matter is Mr. Leadbeater.

² Pronounce as: Loud Sir, with the stress on the loud.

data concerning both are scanty, insufficient and even not above suspicion as to reliability. The written remains of both are brief, difficult to understand and in no satisfactory state of preservation. Under these circumstances a profound psychological comparison of the two authors is an undertaking which cannot be satisfactorily carried out within the limits of a magazine article, nor would it be of such a nature as to find a suitable place in these pages. Further, an exhaustive essay on the subject would demand fuller opportunities for research than can be had here in India. Anyone prosecuting special studies outside the radii of the great western libraries will understand that a dweller in the East is daily made painfully aware that life in the Orient is strangely limited as to its capacities for original literary investigation.

When nevertheless undertaking to contribute some considerations serving towards the fulfilment of such a task, the only aim I can here and now set myself is to indicate certain points of resemblance and difference between the two thinkers, their lives and their works¹, and to suggest certain psychological explanations for the same. At some later time and elsewhere I may perhaps find an occasion to work out these points in fuller detail, or someone else may feel prompted to do so. The problem is worth while considering and in any case suggests an instructive comparison. To trace the succession of mental types may prove as fruitful and as illuminative as the more ordinary path of historical comparison. What follows is a hint of a line of literary labor which may yield astonishing results and cannot fail to attract those psychologically-minded students of whom I spoke before,

¹ Though both Lao Tsz and Herakleitos have each been 'compared' and 'connected' with many other philosophers or philosophical influences, I am not aware of any special attempt to contrast the two. I find, however a note in J. Dyer Ball's *The Celestial and his religions, etc.*, (written with truly DyerBallically Christian bias!), Hongkong, 1906, p. 64,—quoted from a writer whose name is not mentioned—to the effect that "He (Lao Tsz) may be compared with both Parmenides . . . and with Herakleitos . . ." This is perhaps a quotation from T. Watters' articles in *The Chinese Recorder* of 1868, '69 and '71. They are not here at my disposal.

I also find in the Reverend C. S. Medhurst's book (C. Spurgeon Medhurst, *The Tao Teh King*, Chicago, 1905) on p. ix, a reference to the similarity between Lao Tsz's Tao and Herakleitos' Fire or Aether. We will come back to this more fully later on.

On the other hand there is a fuller series of comparisons between Chwang Tsz, the disciple of Lao Tsz, and Herakleitos, by A. Moore in Herbert A. Giles' *Chuang Tzu*, London, 1889, p. xviii, et. seq.

and who are the people who should take this form of research seriously in hand.

II.

The biographical data concerning both our philosophers are unsatisfactorily few and contradictory. Their respective dates even are far from certain.

The (uncertain) date of Lao Tsz's birth is given as 604 B. C. and an interview between him and Confucius is recorded which some calculate¹ as having taken place in 517, Lao Tsz then being 87—if all this is correct—and Confucius 34 years old. Soon after this interview Lao Tsz left his country. Sz Ma Ts'ien, the great Chinese historian, says: "Then [time not specified] he went away. No one knows where he died."

Of Herakleitos it is said that "he flourished" about 504-501 B.C., that is: the sixty-ninth Olympiad. Nestle² puts him as early as circa 535-475; some others compute a somewhat later date,³ and Mills says definitely that he died about 470-478.

A case of immediate reincarnation is therefore *a priori* not an impossibility, and it is good not to lose sight of this, even in passing and without insisting upon the point.

There is a tradition current in our own midst that the advent of the Buddha⁴ brought in its train a change of 'officials' in the occult hierarchy and a consequent great activity of teachers of religion and wisdom in the most widely distant regions of our globe—the manifestation of a brilliant galaxy of sages about the sixth century before our era, following the full Nirvāṇa of the Lord Gautama.

Some writers⁵ have remarked this phenomenon independently of the modern theosophical tradition, others⁶ have denied it. Not knowing how exactly to interpret this tradition and what practical values to assign to it, we shall do well to bear it in mind

¹ *Encyclopædia Britannica*, s. v. Lao Tsz.

² Wilhelm Nestle, *Die Vorsokratiker*, Jena, 1908, p. 33.

³ Arthur Fairbanks, *The First Philosophers of Greece*, London, 1898, p. 23.

⁴ The dates of the Buddha, according to clairvoyant research by Mr. Leadbeater, are: birth 623 B. C., first preaching 588, death 543.

⁵ For instance: G. G. Alexander, *Confucius the Great Teacher*, London, 1890, p. 7; C. Spurgeon Medhurst, *op. cit.* p. xvii; E. H. Parker, *The Taoist Religion*, London, n. d., p. 2.

⁶ For instance Rhys Davids in one of his early books, which I have not at my disposal and which I am, therefore, unable to quote exactly.

when dealing with problems like the one before us lest hints shedding light on its interpretation should escape our notice. In the light of this suggestion cases may be thought of where sages may be either looked upon as reincarnations—direct or with intervening lapses of time¹—or may be conceived as successive and visible representatives of one teacher, school of teaching or even mere inner current of influence, all of them not necessarily manifest in the outer world.

Leaving aside, then, the possibility of deeper identity, and only looking for the type of mind exhibited, let us try to define in general terms how we look upon the general character of our two thinkers, both as to similarity and as to contrast.

This can be summed up in very few words.

Both seem to be fundamentally of one type: that of aristocratic individualism in practice, of abstract intellectuality in theory.

Both have a refined, ethical, æsthetical, philosophical, religious temperament.

Both have a touch of the ascetic, both judge the world and its ambitions vain, both seek solitude and rest.

In short, both are of that self-conscious, strong, yet refined, nature which stands alone—and cannot but stand alone—rejecting the vulgar and the outer in scorn or pity, to seek the inner and the higher, alike with the highest mind and the deepest—because hidden—reverence.

For the love of true beauty all what calls itself beautiful but is not, is rejected gently or haughtily; for the love of the truly high or divine its counterfeit is spurned. Because of intellectual keenness stupidity is met by sarcasm, for 'with fools even gods battle in vain'; and because of the self-consciousness there is much loneliness and much misunderstanding.

In so far then these two are of the same type, but to say this would be incomplete without the addition that each represents one aspect of that type.

I mentioned scorn and pity, gentleness and haughtiness: the Chinaman manifests the gentler, the Greek² the sterner aspect of the type.

¹ Mr. Leadbeater lends his authority, for example, to the statement that Jesus, Apollonius of Tyana and Ramanujāchārya were successive reincarnations of the same person.

² Compare Hermann Diels' *Herakleitos von Ephesos*, Berlin, 1901, p. ix.

Sz Ma Ts'ien¹ records an interview between Confucius and Lao Tsz about the ancient Chinese rites, and most likely also about art of governing² by these rites and by the traditional wisdom of the old sages. The story may or may not be strictly reliable as related: compare for instance Chwang Tsz's very different, not impartial and rather rhapsodical version of what seems to be the same interview³.

Diogenes Laërtios⁴ relates that Darius wrote a letter to Herakleitos asking him to become his teacher, and publishes this letter⁵ together with Herakleitos' answer. Most likely this correspondence is spurious, but it may nevertheless be a remnant of some true tradition in which a trait of the real character of Herakleitos is reflected.

We give here Lao Tsz's answer to Confucius and Herakleitos' answer to Darius in parallel columns for comparison.

LAO TSZ⁶.

The men of whom you speak, together with their bones have all disappeared and mouldered away. Their words alone are still extant. When the times are favorable to a sage he is honored. When the times are unfavorable to him he errs about at haphazard. I have heard it said that a clever merchant carefully hides his riches in order to make believe that he possesses nothing. The sage of perfected virtue has the looks of ignorance on his face.

Away with your proud airs and your many wishes, your insinuating manners, and your wild views. All this is of no good to you.

That is all I have to say, to you.

HERAKLEITOS⁷.

All the men that exist in the world are far removed from truth and just dealings; but they are full of evil foolishness, which leads them to insatiable covetousness and vainglorious ambition. I, however, forgetting all their worthlessness, and shunning satiety, and who wish to avoid all envy on the part of my countrymen, and all appearance of arrogance, will never come to Persia, since I am quite contented with a little, and live as best suits my own inclination.⁸

¹ Sz Ma Ts'ien, *SseKi*, Book LXIII, p. 1-2.

² Parker, *op. cit.* p. 3: "Confucius paid a special visit to..... Lao Tsz (who, according to some, had already once been either in the flesh or by correspondence his tutor)... Confucius' great object was to maintain social decency and the royal power."

³ Chwang Tsz, Book or Chapter XIV, 6. James Legge, *Sacred Books of the East*, Vol. 39, Oxford, 1891, p. 337. H. Giles, *op. cit.* p. 184.

⁴ *The Lives of Philosophers*, Book IX, 1.

⁵ 'A stupid letter', Diels, *op. cit.*, p. 38.

⁶ I use the translation by Léon de Rosny: *Le Taoïsme*, Paris, 1892, p. 31, as more colloquial than that of others. De Rosny's useful work is not mentioned in the full biographical lists of Parker's and Medhurst's works cited above.

⁷ C. D. Yonge's translation, London; (Bohn), 1853, p. 381.

⁸ Compare Chwang Tsz's answer to the emissaries of the prince of Cheu on a similar errand, Book XVII, 11 and the other like story XXXII, 13. The first story occurs also in Giles's *Gems of Chinese Literature*, London, Shanghai, 1864, p. 28.

It is remarkable to note how closely the general sense of these two answers—authentic or not—agree. Here is the place to give also two parallel judgments on Lao Tsz and Herakleitos, the one spoken by Confucius to his pupils after the above-mentioned visit,¹ the other related by Diogenes Laërtios² as a saying of Socrates after reading 'a small book' of Herakleitos, given him by Euripides.

CONFUCIUS.

I know that birds can fly, I know that fishes can swim, I know that quadrupeds can run. What runs can be caught in traps, what swims can be caught on hooks, what flies can be caught by arrows. As to the dragon, I do not know how he bestrides the winds and clouds to rise unto the heavens. To-day I have seen Lao Tsz: he is like the dragon.

SOCRATES.

What I have understood is nobly thought, and so also, I believe, is that which I did not understand. For such [a book] one should be a Delian diver [to get at the full depth of its meaning].

As to the isolated position of our thinkers, and their being misunderstood by the masses, this too may be exemplified by parallel judgments. We quote Diogenes Laërtios³, Diels⁴ and Nestle⁵ for Herakleitos, Douglas,⁶ and Sz Ma Ts'ien⁷ for Lao Tsz.

LAO TSZ.

In them [Lao Tsz's writings], it has been said, are to be traced the outpourings of a misanthrope who advocated an ascetic seclusion from the cares and turmoils of the world as well as from its sights and sounds. Some have accused him of writing, he knew not what. . . . (D.)

He was a superior man, who liked to keep himself unknown. (S. M. T.)

HERAKLEITOS.

He was above all men of lofty and arrogant spirit. At last, becoming a complete misanthrope, he used to live, spending his time in walking about the mountain; feeding on grasses and plants. (D. L.)

For he is no cold logician and rationalist but a religious fire-soul with deep understanding for the instinctive and mystic elements of religion as they burst forth in divine inspiration. (N.)

¹ Sz Ma Ts'ien, *loc. cit.* and Chwang Tsz, XIV, 6.

² *Op. cit.* II, 4, (Socrates), p. 65.

³ *Op. cit.* IX, 1, p. 376.

⁴ *Op. cit.* p. III.

⁵ *Op. cit.* p. 34.

⁶ *Op. cit.* p. 191, 192, 196.

⁷ In a phrase given by Legge. (S. B. of the E.) Vol. 39, p. 35, but omitted from the historian's report by most other writers.

Far from being a misanthrope, his writings display a kindly sympathy for his fellow-men. Lao Tsz held that man's nature was good, and that he who avoided the snare of the world, and acted in all things in conformity with the uncontaminated instincts of that nature, would possess Tao and would eventually return to Tao. (D.)

The philosophy of the Obscure Herakleitos is not at all so obscure as antiquity and modernity agree in complaining. (D.)

The literary remains of both have come to us in such a state as is thoroughly compatible with a possibility that their original forms were of about the same extent. Moreover both are of the same aphoristic character.

Lao Tsz's book stands now as a compact whole of fully 5,000 words, divided (in Medhurst's translation) into about 350 paragraphs. It has not yet fully been dealt with by 'higher criticism,' but a hurricane of controversy on the subject was raised some twenty-five years ago by (now) Professor Giles¹ who swung the battle-axe of literary criticism with iconoclastic fury. He was followed and surpassed in that direction by Mr. T. W. Kingsmill² "the chartered iconoclast of sinology" according to Parker; another case of being *plus royaliste que le roi, plus papiste que le pape*. But *n'en déplaise* many points have still to be sifted in a more moderate temper. Into that problem we will not enter.

Herakleitos' literary remains have come to us in a battered and eroded state, as a mere skeleton of the once living organism, of his book called *On Nature*. They contain now some 1,500 words in some 130 dicta, about a third of the total number in the *Tao Te King*. Textual criticism has however, attained here a higher stage than with Lao Tsz.

But the nature of the writings as they are before us is the same: they are aphoristic sayings with slender logical sequence, obscure in style, terse of expression.

Both are described by some modern critics as casual jottings rather than fully elaborated texts.

¹ Herbert A. Giles, *The Remains of Lao Tzu*, Hongkong, 1886.

² In *The China Review*, Vol. XXIII and Vol. XXIV.

DOUGLAS¹ AND PARKER².

Its short sentences are doubtless but the texts of the sermons that were preached by the old philosopher to his disciples. To us these *viva voce* commentaries and glosses are lost, and only the headings remain. . .

Every part of his system, from its first conception down to its minutest details, was the legitimate offspring of his own brain. (D.)

As Lao Tsz had already attained 'world-wide celebrity' before he wrote his 5,000 word book at the Pass, we may justly assume that all his sayings, memorable and otherwise, had enjoyed a wide publication in book or pamphlet form, not to speak of oral vogue, long before he was invited by the keeper to jot down as an *aide-mémoire* the heads of his discourses in the way they have since come down to us. (P. a)

Lao Tsz as a book is absolutely original. (P. b)

DIELS³.

He had certainly already long finished his system in his mind when he took the stylus to note down his lonely soliloquies. . .

To some few of his confidants he has most likely shown his note-books and emptied his heart with a sardonic smile or in deep oracles. .

Herakleitos thus opens the series of lonely men who fixed in the only form adequate for that purpose, the aphoristic form, their brooding, self-conscious and world-despising thoughts.

Instead of the insipid world that he had lost, he built up for himself a new one, neither created by any God nor by any man.

If this conception of Herakleitos' book is right, there can be at the outset little chance to reconstruct the fragments in their original mental sequence.

I venture to suggest another possibility as to the character of both these writings. May they originally not have been what now-a-days we call 'private instructions' or 'esoteric papers', subjects for meditation and discussion in private groups, perhaps to be commented upon and to be expounded to the faithful by qualified disciples through word of mouth?

Diogenes Laërtios relates about Herakleitos:

He deposited this book in the temple of Diana, as some authors report, having written it intentionally in an obscure style, in order that only those who were able men might comprehend it, and that it might not be exposed to ridicule at the hands of the common people.

In quite the same vein is Lao Tsz's saying to Confucius, which Sz Ma Ts'ien reports, that:

A clever merchant carefully hides his riches.—

¹ *Op. cit.* p. 191.

² a. *The Taoist Religion*, p. 5. and b. *The Tao-Teh King*, London, N.D., p. 23.

³ *Op. cit.* Introduction.

⁴ See Edmund Pfeleiderer, *Die Philosophie des Heraklit von Ephesus im Lichte der Mysterienidee*, Berlin, 1886, p. 57, note, speaking of 'a certain esotericism of Herakleitos'.

wholly in keeping with what we find in Lao Tsz's book itself. For instance:

Ch. 17. Cautious! They [the ancient sages] valued their words.

Ch. 27. Good doers [or travellers] leave no tracks.

Ch. 56. Knowers talk not, talkers know not.

Ch. 70. Those who know me are few.

It is not illogical to suppose that a germ at least of the subsequent rampant esoterism in latter Taoism may have been already in actual existence within Lao Tsz's own immediate circle.

But a curious and striking coincident is certainly a statement by Gomperz¹ when taken in juxtaposition with Sz Ma Ts'ien's story². I cannot discover on what authority the sequence of the facts narrated is based, but it is certain that the German professor was at the time of writing his paragraph in no way thinking of Lao Tsz. Mead³ in writing on Herakleitos also copies this statement without further question.

TSZ MA TS' IEN ON LAO TSZ.

He lived a long time in the empire of Cheu. When he saw their dynasty decaying he left his post and went to a barrier-gate situated on the frontier of the empire. The warden of the gate, called Yin hi, then said to him: "You have decided to live in retirement; I beg you to compose a work for my instruction [for me, for my sake]" Lao Tsz then composed a book in two parts, (in which he expounded the meanings of *Tao* and *Te*) and consisting of fully 5,000 characters. Then he went away and no one knows where he died.

GOMPERZ ON HERAKLEITOS.

He withdrew to the solitude of the mountains, where he ended his days, having first deposited in the temple of Artemis a roll of manuscript containing the result of his life's work as an inheritance for generations to come.

This exact parallelism of these two stories, representing both thinkers as renouncing the world and depositing their literary legacies, in the form of a book, on the threshold of their departure, is, to say the least, startling.

On the subject of both philosophers renouncing the world and leaving their homes we shall have something to say later on.

Turning now to the contents of the books, both may be described by the definition given of each separately.

¹ Theodor Gomperz, *Greek Thinkers*, London, 1906, Vol. I. p. 62.

² *Op. cit.*, loc. cit.

³ G. R. S. Mead, "The Words of Herakleitos" in *The Theosophical Review*, Vol. 40, p. 419 and 518.

ON NATURE¹.

Herakleitos' book is said to have been divided into three parts: (1) Concerning the All; (2) Political; (3) Theological.

TAO TE KING².

[Lao Tsz's book was on the Tao, and the Tao is described as:] (1) the Absolute; the totality of Beings and Things; (2) the phenomenal world and its order; and (3) the ethical nature of the good man and the principle of his action.

As a matter of fact these two descriptions are strictly applicable to the contents of either book, describing their tenor and subject-matter very aptly and completely.

But not only do form and contents cover each other in both cases as far as general characteristics go; there are even concrete and specific analogies.

Both writers love antithesis, paradox and word-play, as cannot well be otherwise with thinkers who have learned to acknowledge the fatality of the world's happening and who at the same time have opposed to it the exercise of their individual free-will in withdrawing from participation in its coarser turmoil.

It may be remarked, in passing, that the paradox is after all merely the verbal expression of a momentary equilibrium of opposites, expressing for the fleeting instant what philosophy strives to express more permanently. Lao Tsz himself says:

Ch. 78. True words seem paradoxical.

And Herakleitos:

Fr. D. 108. B. 18³. Of all whose words (logoi) I have heard, not one reaches so far as to know that Wisdom is apart from all [Words].

Examples of these characteristics can be adduced. All fragments to be quoted further on from Herakleitos are marked with their serial number in both Bywater's⁴ (B) and Diels's⁵ (D) text-editions.

LAO TSZ.

Ch. 24. When faith is insufficient, it shall find no faith.

Ch. 14. It may be called 'the form of the formless,' 'the image of the imageless,' in a word 'the indefinite'⁶.

HERAKLEITOS.

D 18, B 7. If you do not hope, you will not find that which is not hoped for.

D 32, B 65. One [thing], the only Wise, is willing and yet is unwilling to be called by the name of Zeus.

¹ Diogenes Laërtios, *op. cit.* ix. 1.5., quoted in Fairbanks' words, *op. cit.* p. 23.

² Douglas, *op. cit.* p. 190. See also Parker, *The Taoist Religion*, p. 11-14.

³ Mead's translation, loc. cit.

⁴ *Heracl. Eph. Reliquiae*, Oxford, 1877.

⁵ *Op. cit.*

⁶ Medhurst's translation.

Ch. 1. The name that can be named is not the unchanging name.

Ch. 78. The Divine Way is like the drawing of a bow—it brings down the high and exalts the low.

Note again the coincidence of the magnificent bow-symbol used by both.

When we turn to the few examples of word-play which we can trace in the two books we need not insist upon the fact that it needs further argumentation before paradox and punning may be taken as akin.

In Herakleitos we find four examples of word-play.

The first occurs in fragment D 26, B 77. There the verb HAPTÔ is used three times, once in its meaning *to light* (as for example a lamp) and twice in its meaning *to touch*.

Secondly we find in D 41, B 19 a use of the words HEN TO SOPHON which is a play on the same words used in a slightly different sense in fragment D 32, B 65. Roughly said, in the one case the words mean: "One [form of earthly] Wisdom is to know such and such," and in the other: "One [divine principle] which is the only [real] Wisdom," etc. See fragment D 32, B 65, quoted above.

Thirdly we find in D 48, B 66 a pun on the twofold meaning of the word BIOS, which, if accented in one way, means *bow* and, if accented in another way, means *life*. The fragment runs:

The name of the bow (BIOS) is life (BIOS) but its work death.

Compare fragment D 51, B 45, quoted above.

The last example is to be found in fragment D 25, B 101. It is a play on the similarity of the words MOROS (*death*) and MOIRA (*reward*).

The fragment runs:

Greater deaths (MOROI) receive greater rewards (MOIRAS).

It must be stated, however, that, for various reasons which it would be out of place to discuss here, there is still room for difference of opinion in the matter of deciding in how far these puns are real or accidental. The same holds good for the examples to be adduced from the *Tao Te King*. Still, in a study

D 60, B 69. Upward, downward, the way is one and the same.
D 51, B 45. They do not understand that which draws apart agrees with itself [or: enters into itself (D)]: mutual union as with the bow and lyre.

comparing both our writers, this point should not be overlooked, as it contains at least the germ of a suggestion for fuller inquiry.

The word TAO¹, the key word of the *Tao Te King*, is in itself a constant pun, because (quite apart from all further considerations) it has decidedly two meanings: that of a path or road proper, and then that of the path of conduct, the principle, method, course, and so forth, in short a complexity of non-physical meanings which culminate in the specific, spiritual sense in which it is mainly used in the *Tao Te King*, namely something like the Absolute, or the Logos, or—as Mr. Medhurst puts it so graphically—"the algebraic x of spiritual thought". The word TAO might be said to contain the Greek notions of HODOS and METHODOS in one word. Besides the same word TAO, in still another signification, means to speak or to say.

Therefore the opening phrase of the *Tao Te King*, TAO K'O TAO² has been rendered by many translators³ as meaning "The Tao that can be expressed," though others⁴ render it as "The Tao (way) that can be trodden [or: walked upon]".

In the first case the word-play would resemble the first example quoted from Herakleitos.

I cannot resist the temptation of here seizing the opportunity to recommend 'Course' as a candidate-word for consideration by would-be writers on Taoism. I have not yet met it in the steadily swelling lists of Tao-equivalents. It has at least as many merits as several rivals already in the field, and by its help—this is the slender excuse for mentioning the matter at all in this place—we might render TAO K'O TAO as "the Course that can be discoursed upon," preserving the pun intact.

In the 53rd chapter we meet another pun, of a different nature. The phrase runs:

The great Tao [Path, the abstract Spiritual] is very plain, yet the people prefer the bye-paths (KING)⁵

We might translate:

The Grand Course runs very straight, yet the people prefer excursions.

¹ See Chinese characters No. 1.

道 道 可 道 徑 盜 道 無 有 衆 人 俗 人

² See Chinese characters, No. 2.

³ For instance, Medhurst, *op. cit.*, Parker *The Tao-Teh King*.

⁴ For instance James Legge, in the *Sacred Books of the East* and Giles in *The Remains of Lao Tzu*.

⁵ See Chinese characters, No. 3.

And yet again the word-play would have been fairly correctly transposed.

In that same 53rd Chapter we find also what looks like a pun of the nature of the Greek play on the double meaning of BIOS.

The Chapter, after enumerating many wickednesses in the world, ends with the words "this is robbery (TAO) and swaggering, no Tao indeed!"¹

The two words TAO, here used, are absolutely the same in pronunciation both as to sound and tone: the difference between the two words, altogether dissimilar in meaning, is only perceptible to the eye, the written characters for them being totally unlike.

So we perceive that even in this concrete matter we find all along the line points of contact—of whatever value this resemblance may ultimately prove to be—between our philosophers.

But there is more. Both sages have had a colossal influence by their widening out of one single philosophical term each. Herakleitos left his Logos, Lao Tsz his Tao a deeper, nobler, wider, richer, grander word than it was when they received these terms. They made veritable Master-words out of them by their vivifying influence. This remarkable coincidence is of the greatest significance though we must be contented with merely indicating it.⁵

In dealing with terminology we have also to refer to the remarkable similarity between the two Greek words CHRÊSMOSUNÊ (*want*) and KOROS (*superfluity*)⁶ on the one hand—which to Herakleitos were equivalent to the processes of cosmogenesis and cosmic conflagration or dissolution through fire (See fragments D. 65,

¹ See Chinese characters, No. 4.

² See Chinese characters, No. 5.

³ My own conception of these words is such that I believe the pun to be far more forceful than is shown above. In my opinion the words should be translated "this is vaunting tao (robbery) not [the real] Tao, indeed." In discussing this passage with my friend Rev. C. S. Medhurst he contended that Chinese syntax would, under no circumstance, allow such a construction. Deferring to his greater knowledge of the language, he having spoken it for some twenty-five years, I have gladly followed his translation, thereby enfeebling the pun theory. In my own several years old Dutch rendering of the passus I had followed the other sense. In reading over, however, the remarks on the *Tao Te King* by Deussen, who as a rule quotes Victor Strauss for renderings, I found again 'Das heisst mit Diebstahl prahlen, wahrlich nicht Tao haben' and so I wonder if, after all, my conception may not be true.

⁴ I am of course aware that in the past the pronunciation of the two words *tao* may have differed and in such case my theory would fall flat. On this I must leave specialists to decide.

⁵ Compare Diels, *op. cit.* p. viii, Parker, *The Taoist Religion*, p. 3. and Lawrence H. Mills, *Zarathushtra and the Greeks*, Leipzig, 1903, p. 77-107. It is interesting to note that Diels also ascribes the formation and first use of the word *philosophos* to Herakleitos.

⁶ Translated by some as *satiety*, *riches*, *fullness*, etc.

B. 24)—and, on the other hand, to the two Chinese terms wu¹ (*wanting*), with the meaning of non-existence, and yiu² (*having*, *possessing*), with the meaning of existence.

LAO TSZ.

Ch. 40. The movements of the Tao are cyclical. . . . All that is [lit.: Heaven, earth and the myriad existences] is born from existence (YIU); existence is born from non-existence (WU).

Ch. 25. There was a completed, amorphous something before the heaven and the earth were born. Tranquil! Boundless! Abiding alone and changing not! Extending everywhere without a risk.

I do not know its name, but characterise it—the Tao. Arbitrarily forcing a name upon it I call it the Great. Now 'great' suggests³ going on, going on suggests distance, and distance suggests return.

HERAKLEITOS.

D. 64 and 65, B. 24 [quotation from Hippolitos].

He also says that this Fire is endowed with Reason and the governing cause of all things. But he calls it Want (CHRÊSMOSUNÊ) and Superfluity (KOROS). According to him Want is the process of cosmogenesis and Superfluity the process of cosmic conflagration.

D. 30, B. 20. This cosmic order, the same for all things, no one of gods or men has made, but it always was, and is, and ever shall be, an ever-living Fire, its kindling and its extinguishing are its measures.

Another typical Herakleitian word is identical with one of Lao Tsz, namely the scathing term HOI POLLOI—literally *the many*, that is: the common herd, the unenlightened, the ordinary people. This expression is exactly identical with the Chinese term CHUNG JAN⁴, also meaning *the many*. Another shade of the same meaning is conveyed by a slightly different expression SUH JAN⁵, literally *the common*; the vulgar, the profanum vulgus. Both expressions are used by Lao Tsz. The second in each of these two pairs of characters, JAN, means merely *man*, both in the singular and plural and so is the equivalent of the Greeks HOI.

LAO TSZ.

Ch. 20. *The common people are clever, O, so clever. I alone am confused, confused.*

HERAKLEITOS.

D 17, B 5. *The many do not judge things just as they come to them; nor do they understand what they experience, but they think they do.*

JOHAN VAN MANEN.

(To be continued.)

¹ See Chinese characters, No. 6.

² See Chinese characters, No. 7.

³ I take from Parker's translation the rendering 'suggests' instead of 'I call it' and the like.

⁴ See Chinese characters No. 8.

⁵ See Chinese characters No. 9.

HYMN TO THE DANCING SHIVA.¹

(शिवताण्डव स्तोत्रम्)

TRANSLATED FROM THE SAMSKṚT.

Anyone seeking among the religious literature of Hindūism for a brief work which should yet express at once the deep devotion, the mystical instinct and the appreciation of māntric magic which all so deeply move the minds of its followers could find no better example than the short hymn to Shiva in His aspect of Master of the World-Dance which we know as the Shiva Tāṇḍava Śtōtra—a hymn ascribed to the great Rākṣhasa King Rāvaṇa, of Lankā, who, it is said, broke forth spontaneously into this, one of the most beautiful and inspiring of Samskr̥t Śtōtras, while engaged in the worship of Shiva.

In the translation the metre and number of the original Samskr̥t hymn have been retained, but it is perfectly impossible to reproduce its wonderful alliteration and onomatopoesis in English without losing the literality of its rich imagery. For the worshipper of Shiva the Hymn is almost the very Dance of the Lord of Ascetics itself, reproduced in the human soul. Chanted by one who knows Samskr̥t it produces a very striking effect upon the hearers, even though they may not understand the meaning of the words. In order that the western reader may be able to feel something of the song we reproduce the first verse and also two lines each from the ninth and thirteenth verses in Roman characters.

Ja-tā-ṭa-vi-ga-laj-ja-la

Pra-vā-ha-pā-vi-ṭas-ṭha-le

Ga-le-va-lamb-ya-lam-bi-ṭām

Bhu-jaṅ-ga-ṭuṅ-ga-mā-li-kām ;

Da-mad-da-mad-da-mad-da-man

Ni-nā-ḍa-vad-da-mar-va-yam

Cha-kā-ra-chaṇ-da-ṭāṇ-da-vam

Ṭa-no-ṭu-nah-shi-vah-shi-vam.

Sma-rach-chhi-ḍam-pu-rach-chhi-ḍam

Bha-vach-chhi-ḍam-ma-khach-chhi-ḍam

Ga-jach-chhi-ḍān-ḍha-kach-chhi-ḍam

Ṭa-man-ṭa-kach-chhi-ḍam-bha-je

¹ As we have not received any explanatory text from Dr. Coomārasvāmi to accompany our illustration of Shivan we publish here the translation of a most interesting śtōtra dedicated to the dancing Shiva, as being appropriate.



SIVAN.
COLOMBO MUSEUM.

Block by U. RAY.]

[Paragon Press

[1900.]

HYMN TO THE DANCING SHIVA.

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Vi-lo-la-lo-la-lo-cha-nā.
La-lā-ma-bhā-la-lag-na-kam
Shi-ve-ti-man-tra-much-cha-ran
Sa-dā-su-khī-bha-vām-ya-ham.

O prosper us, Auspicious Lord,
Performer of the frantic dance;
O Bearer of the little drum
Sounding damad damad damad;
As through the forest of Thy hair,
Descends the purifying stream
About Thy neck, from which depends
Thy garland made of serpent-kings.

O may'st Thou be our constant joy,
Who dost the young-moon crest employ;
Upon whose brow the triple fire
Blazes dhagaḍ dhagaḍ dhagaḍ;
The River of the Shining Ones,
Revolving in Thy mound of hair,
Like wind-tossed creepers, waves upthrows,
And glory on Thy head bestows.

May we find bliss within Thy Being,
O Thou, enrobed in Space alone;
Whose mind is gladdened by the glance,
Side-long and constant, love-entranced,
Of Pārvatī, sweet daughter of
The Lord of Mountains, Himavat;
Whose eyes compassionate, dispel
Our miseries insufferable.

In Thee, O Master of all Life
My heart ecstatic joy may feel;
O Thou, with upper garment smooth—
The passion-blinded demon's skin;
The tawny serpents in whose hair
Shed from the jewels of their hoods
Upon the Quarter's faces fair
A radiance, like to saffron spread.

O Great One, Wearer of a Skull,
 May we be prosperous in Thee;
 On whose broad brow blazes the fire
 That with its sparks consumed the god
 Of lower love; who art obeyed
 By all the leaders of the gods;
 Among whose hair the Ganges plays;
 Whose crest-jewel gleams with moon-like rays.
 May'st Thou, O Moon-Tiaraed One,
 To us eternal riches be;
 O Thou, the foot-stool of whose throne
 Is carpeted with pollen strewn
 From flowers that deck the jewelled crowns
 Of all the gods, from Indra down;
 Whose twisted hair in coils is bound—
 The king of serpents girdled round.
 Thou, Three-Eyed One, be our delight;
 O Thou, who form'st, with highest skill,
 Rare figures on the breast of her
 Descended from the Lord of Hills;
 Upon the hearth-stone of whose brow
 Blazes dhagaḍ dhagaḍ dhagaḍ
 The fire in which was sacrificed
 The fell five-arrowed god of love.
 O Thou, Upholder of the Worlds,
 Extend to us Thy blessings rich;
 O Skin-adorned, moon-beams-graced;
 Thou bearer of the Holy Flood;
 Whose neck, enwrapped in darkness thick
 As moonless midnight, flashes forth
 Amidst the ring of gathered clouds
 Its shining light unconquerable.
 I Worship Thee, Death-vanquisher;
 Destroyer of the demons dark,
 The cities three, the god of love,
 The sacrifice, and birth and death;
 Whose graceful plantain-stem-like throat
 Sheds radiance all about Thy neck,

Resembling with its splendor dark
 The fully-blossomed lotus blue.

I worship Thee, Death-vanquisher;
 Destroyer of the demons dark,
 The cities three, the god of love,
 The sacrifice, and birth and death.
 Around the tree of all the arts,
 Well-blessing, rich, a creeper twines,
 The juice of which like honey flows—
 Thou art the bee that garners this.

O Shiva, Thou art Conqueror;
 Performer of the frantic dance,
 Preluded by Thy little drum
 Sounding dhimin dhimin dhimin,
 With melody sublime and grand;
 While on Thy awful brow the fire
 Flares with the fanning of the breath
 Of serpents whirling rapidly.

I worship Shiva in all things;
 My eye rests equally upon
 A hard stone and the softest bed,
 A serpent and a string of pearls,
 A priceless diamond and a clod
 Of earth, a friend and enemy,
 Mere grass and women lotus-eyed,
 His subjects and a mighty king.

O when am I not filled with joy?
 From evil thoughts my mind released,
 My hands before my forehead joined,
 In holy Ganges' bower I dwell,
 Repeating ever and again
 The Shiva mantra written plain
 Upon the forehead of her grace
 The best of women, Pârvaṭī.

O Thou, joy-giver day and night,
 Extend to us our hearts' delight,
 O Shining Presence, Lord Supreme
 To Pârvaṭī, of women Queen.

In Indras land the maidens fair
 Wear jasmine clusters in their hair ;
 From these the pollen dropping free
 Exudes a salve which graceth Thee.

O may the world be blessed by
 Thy marriage-music benison,
 With "Shiva Shiva," as its theme,
 When sweet-eyed Pārvati is bride ;
 The sound of which, melodious,
 By siddhi-gifted women sung,
 Destroys all evils, be they dire
 As the sub-ocean blazing fire.

Shiva is the first member of the Hindu Trimūrti or Trinity. He is the Destroyer and Regenerator, and the Lord of Ascetics, robed in Space. The matted hair is always worn by the Paramahamsas, who wander about practically naked, though of course no real occultist thus reproduces these symbols in his person. It may be intended as a sign of indifference to the world. From the head springs forth the Ganges, the Holy River of the Devas—a purifying stream, thus again connected with regeneration, though in a more feminine or *gracious* aspect. The hair is bound up and the neck garlanded with serpents, which are constantly employed as symbols in connexion with the Wise Ones of the Holy Path. The fire blazing upon the brows burns up everything of a transitory nature, including the God of Love—and yet we find still the human love employed as a symbol, and Pārvati, probably the deepest aspect of Nature, appearing constantly as His bride. The tiger-skin which He wears may well be an emblem of the slain desire-nature. He is destroyer of Death, of the three-worlds, of the cycle of births and deaths, and the sacrifice. He is Trilochana, The three-eyed One, in the centre of whose forehead is the third eye from whose sight nothing is hidden.

ERNEST WOOD.
 S. V. SUBRAHMANYAM.



COMMUNICATION BETWEEN DIFFERENT WORLDS.

(Concluded from p. 233.)

IT may be taken for granted as a general rule that no Being who is functioning on higher planes will go to a great expenditure of energy to manifest Himself physically at a point far removed from that at which His physical body is living, if He can do the work He needs to accomplish without such manifestation. He will always use the smallest amount of power necessary to achieve the aim He sets before Himself ; He will take the easiest way, employ the easiest method ; if the person with whom He wishes to communicate has so organised his higher bodies as to be able to receive communications on the subtler planes, then most certainly He will not go to the expenditure of energy necessary for appearance on the physical. Still it is sometimes necessary, and in olden times it was usual, for a Master to teach on the physical plane when His physical body was far away from the place at which the teaching was to be given. In such case the question arose, and arises : "What is the best method of communication ?"

The Ancients answered this question in a simple and definite way. They said, and truly said, that the best method of communication was to use a pure, carefully trained and carefully guarded body, highly organised as to the nervous system, from which the legitimate owner could easily step out, or be sent out, leaving this body an empty tabernacle into which the Teacher—whose own physical body was far away—could step, and use it as His own. Such a body is like a well-made garment out of which the owner can slip, leaving it to be put on and worn by another. If a body is to be thus used, it is necessary that it should be guarded with scrupulous care; the surroundings should be beautiful and peaceful; no rough or jarring vibrations should be allowed to ruffle the atmosphere; coarse and impure persons should not be allowed to approach it; its diet should be non-stimulating, nutritive and free from all products of ferment and decay; careful physical culture should preserve it in health. In the ancient Temples, ruled by those who were themselves Initiates of the lower or higher Mysteries, such bodies were to be found—those of the Vestal Virgins, or Sybils. These Virgins were originally young girls brought up with extreme care within the Temple precincts, and allowed to come into touch only with those who were pure and noble, and such a Virgin would be chosen as the means of communication. Seated on a stool or chair isolated from the earth's magnetism, the girl would leave her body—if trained to do so at will—or she would be thrown into a trance; then a Master, or a high Initiate, would take possession of the body, and through it teach the disciples gathered for instruction. That was the favorite way of teaching among the Ancients, and it was a good way, for it caused little disturbance of normal, physical forces; it merely afforded to a higher Being a vehicle which He could use, while the Vestal was no more disturbed than by an ordinary going to sleep. This was the way in which Pythagoras was wont to give instruction to His disciples in more lives than one.

In modern days such an organism is spoken of as that of a medium, and the lack of knowledge has brought about a degradation of the office; a person who is born a sensitive is taught to be passive, allows himself to be thrown into a trance and his body to be taken possession of, without knowledge of the entity who is

going to use it, without discrimination or power of self-defence. Such persons usually pollute their bodies with flesh and alcohol, meet all people indiscriminately, allow anyone to sit with them, live amid sordid surroundings. The results are naturally trivial or repulsive. For this one cannot blame the mediums; it is ignorance which leads to such conditions. If Mr. Stead be able to carry out the plan that he and his astral-world friend Miss Ames—Julia—have formed, he will raise the medium to a far higher position, will guard sensitives from evil surroundings, and will fence his séance-room against undesirable intruders belonging both to the physical and astral worlds. 'Julia's Bureau' is the first attempt in modern days to open systematic and carefully guarded channels of communication between the living and super-living along this particular line; nor are the absent living excluded from using it, if they are able to go thither in their astral bodies.

In our own days, H. P. Blavatsky was largely used by her Master and other Teachers as such a means of communication. She was a most extraordinary and rare compound. Her body and nervous system were of the most sensitive type; she was born a medium, and was surrounded during her childhood and youth by a wealth of mediumistic phenomena. But she had also an intelligence of extraordinary vividness and a will of steel. Rarely indeed is such a combination found, but it was ideal for an occultist; in fact, a Master said that no such body had been available for two hundred years. Her character was positive and imperious, and her occult training made even stronger her already strong will. Throughout her life as one of the Founders of the Theosophical Society, she was constantly stepping out of the physical body, in order to place it at the service of her own Master or at that of one of the Teachers, the face and voice sometimes so much changing as to bewilder unaccustomed spectators. Colonel Olcott has told us in his *Old Diary Leaves* that most of his own occult instruction reached him in this ancient way; she would step out of her body, a Master would step in, and through her lips would teach the eager devoted disciple. Of all ways of communicating, as I said above, this is the best, because it causes least disturbance; but there are few people who are fit to serve as such a channel. Not understanding the conditions necessary to make the body fit for

the use of a Being on the level of a Master, people do not train and keep their bodies sufficiently well to be used in this way, and for the most part what is done now-a-days along these lines is not of the nature of possession but rather of inspiration, when the mind is raised above its normal level by contact with the mind of the Master, and some of His thought flows through it.

The very opposite of this means of communication, as dangerous as the other is safe, is where a materialisation of a physical body is brought about. Our Masters have used also this method, and in the early days of the Theosophical Society it was not infrequently employed. The Master comes in His *mâyāvī rūpā*—phantasmal body—and densifies it on the spot where He chooses to appear by drawing out of the atmosphere, or out of the body of some one present, the particles which, built into the subtle body, make it visible and sometimes tangible. Colonel Olcott saw his Master first in this way in New York; so also I saw Him for the first time in Fontainebleau in 1889. In this way several of the Masters and of Their initiated disciples have appeared to members of the Theosophical Society. Mr. Leadbeater, Damodar, Paṇḍit Bhavāni Shaṅkar, Mr. Subbiah Chetty, are some of the various witnesses of such appearances at Adyar and elsewhere.

The question will naturally be asked: Why should so impressive and satisfactory a means of communication be dangerous? Because of the universality of the well-known law that "action and re-action are equal and opposite." Whenever the forces of the higher planes are caused to affect the lower directly, there is a re-action equal to the action caused, and the direct action down here of a Brother of the White Lodge is followed by a similar direct action here of a Brother of the Dark Lodge. One of the Masters in an early letter explained this dangerous re-action from the phenomena worked by H. P. Blavatsky, and the destructive results on those around her, and many of us have seen plenty of confirmation of the law. Wherever these manifestations of force occur there is storm and trouble, and those who seem, at the moment, to be most highly favored are those on whom falls the weight of the inevitable recoil. They suffer physically or mentally, there is loss of equilibrium or nervous disturbance. The nervous strain to which H. P. Blavatsky was subjected by the wealth of phenomena pro-

duced by her broke down her physical health and aged her before her time. And it is noteworthy that because of the strain involved by this play of forces in the life of discipleship, physical health has ever been in the East a condition of discipleship.

Biographies of seers, of saints, are full of evidence of the working of this law, and without definite training no physical body can stand the strain of psychic experiences. So constantly have hysteria and seership been found together that some regard all exhibitions of seership as resulting from disturbance of mental equilibrium, and it is true in very many cases that psychic sensitiveness and overstrained nerves go together. Magnetic, electrical and other forms of etheric vibrations are set up on the physical plane with the exhibition of the subtler forces, and unless people within their reach know how to protect themselves they pay for their presence in disordered nerves and strained brains.

Another means of communication is the sending of a message by the Master through a disciple. Such a message would often be given by the disciple in his Master's form. For astral and mental bodies follow the thought of their wearers, and if the disciple bearing the message is thinking intently on his Master, his body might assume His appearance and the sender of the message would appear as its deliverer. The mental or astral body assuming that form, the denser material built into it would also follow it, and thus an appearance of the Master might take place although He Himself was not present.

Similarly, again, a thought-form of the Master might bring the communication, and that happens more frequently than the actual coming of the Master to any particular place. It has been observed, quite apart from any question of a Master, that one person will see the form of another where only a thought-form had been sent, and no visit had been paid in the astral body. A person whose mind has been fairly well-trained may send such a thought-form, and it will assume the form of the sender. I have myself very often been told that I had appeared in particular places and had done certain actions, and those who had seen the phantasm were not easily to be convinced that I had not paid them any visit but had only thought of them. If the percipient had been trained to close observation, he would have been able to distinguish

between a thought-form and a person, but in the absence of such training a person may say quite honestly: "I saw my friend," when he had only seen his friend's thought-form.

Moreover, it is possible for a person to project a thought-form and then to perceive it as an external object. A Master might send a thought to a student, and thus bring about a change of consciousness in that student on the higher levels of the mental plane. That change of consciousness caused by the Master will bring about corresponding vibrations in the student's causal body, and these will be reproduced in the normal way in the mental and astral bodies and thus carried to the etheric; a person most readily affected through the auditory nerves might under such circumstances hear the Master's voice, and hear it either inside or outside his brain; one most readily affected through the optic nerves might equally see the Master's form; each might believe that he had heard or seen the Master Himself, when he had unconsciously manufactured in his etheric brain the voice or the form. In such cases the communication would be a real one, but the shape it would take on the physical plane would be illusory.

It is stated in the Acts of the Apostles that when the Holy Spirit came down upon the twelve, every one in the assembled crowd heard them speak in his own tongue. To the person who does not understand matters such as those with which this article deals, the story seems incredible. Yet it is not so. For the thought of the Apostles caused in each hearer a mental change, reproducing itself in the mind of each; that change became each man's thought, and reached each man's brain in the ordinary way; there it clothed itself in words, the words into which each man was accustomed daily unconsciously to translate his own thoughts. The man thought that he heard the Apostles speaking words in his own language, whereas they spoke in thoughts and he translated them into his own tongue. Similarly, if a worker on the astral plane finds that he cannot communicate with some one whom he desires to help through the medium of a common language, he will—if he have learned to use his mental body—transmit the thought to the mind of his companion, leaving him to translate the mental image into his own language. He does the translation, but he will consider that his friend has spoken to him,

whereas he has only received from him a mental impression which he has himself translated after his accustomed fashion. That wonted interaction of mind and brain, the normal translation of mental image into words, is used by those working on higher planes as offering a convenient means of communication with those on lower planes, who use a language unknown to themselves. Thus an eastern Master, not knowing English, will "speak in English" to a western pupil. He may even write it by taking from the pupil's brain the words He needs.

There is one other possibility that should not be omitted: the personification of a Brother of the Light by a Brother of the Shadow, or of a disciple of the one by a disciple of the other. It may happen that for the deceiving of a person possessing wide influence, and the consequent harm that may be wrought by such an one when deceived, a Brother of the Shadow may personate a White Brother, and give a mischievous order or direction. In such a case everything depends at first on the intuition of the one whom it is sought to mislead, and then the matter passes on to the intuition and judgment of others. Should such a possibility be before the Society, each member must form his own opinion on the veracity and reliability of the communication, after considering all the circumstances of the case, the knowledge and the character of the supposed victim, the bearing of the communication on the welfare of the Society, and all collateral happenings. Sometimes the question can be finally decided only after the expiry of a considerable period of time; thus in the case of the Judge secession, time has spoken by the continuance and growth of the original Society, its output of literature, its increasing vitality and power, compared with the breaking up of the secession into various smaller bodies, the decrease in adherents, the paucity of literature, the small influence on the public. Time proves all things, and its verdict is without appeal. So will it be with the controversy aroused by the Adyar manifestations. In patience possess ye your souls, and after using your best judgment await that verdict. The fire of time proves all things; it burns up dross and leaves the gold purified and resplendent. The Lord of the Burning-Ground throws all things earthly into His fires; let us await the results without fear, willing that our dross shall be consumed and hoping that some pure gold may, in the end, remain.

It will be evident to those who consider these various means of communication that it is well-nigh impossible for persons at a distance from the place where a communication has been made to decide on the form it may have taken, unless they have at their command occult methods of investigation. The nature of the manifestations which took place at Adyar in the winter of 1906-1907 could not be decided by the ordinary member of the Society, unversed in occult phenomena. He was forced either to rely on the good faith and accuracy of those present during their occurrence or able to study them occultly, or to suspend his judgment. The data were insufficient for an independent decision in the matter. And such is the case with regard to most of the phenomena which have occurred in the history of the Society. Unless we can accept the good faith and the competence of the witnesses, or have the power to investigate the past for ourselves, we must perforce suspend our judgment. Irrational credulity and irrational incredulity are both signs of an unbalanced mind, and where evidence sufficient to satisfy us is lacking, our right course is to abstain alike from affirmation and denial. It is clear that in such matters each must decide for himself, and that none has the right to dictate how any other member shall think. A person who has definite knowledge may affirm that such and such a thing happened, but he cannot claim authority to impose his knowledge on others as sufficient proof of the happening, nor should he blame them if they deny his competence as a witness. The entire freedom of each member to exercise his own reason on these matters is necessary to the security and progress of the Society.

The paucity of communications permitted to be made public during many years was a proof of the want of balance, judgment, common-sense and calmness in the general Society. People had come to regard communications from the Masters with doubt, suspicion and fear, and consequently, as they caused much turmoil, they were withheld, save when absolutely necessary. In the earlier days they were common because the fact of the open door was very generally recognised. Now they are rare, because of the turmoil they cause. But if we believed what theoretically most of us accept, that we are living in three worlds all the time and are related to those worlds by the inclusion of their matter in our body,

we should regard it as natural, not unnatural, that we should receive by way of our appropriated matter impacts from each of the three worlds. On our receptiveness, not on these outer worlds, depends our knowledge of them and our communication with them.

It is all-important for the progress of the Society that, however true the fact of communication between these worlds, neither the fact itself, nor any particular instance of it, should be imposed upon the members of the Society by authority, either open or tacit. Each member must be left free to accept or reject on his own responsibility that which is affirmed by any other. If, in the exercise of this discretion, a member rejects what is true, that is his own loss, and it is far better that he should lose than that the Society should be deprived of the liberty which keeps open the path of progress. If a majority of the Society rejected a true and important communication, a communication from a Master, then the Society would perish as an organisation, and the minority would be left to carry on the work. That was the peril in which the Theosophical Society stood after the manifestations at Adyar, and the expression to Colonel Olcott of the Master's wish as to the nomination of his successor. But the great majority of the Society obeyed the Master's wish, and the danger was averted.

Such a peril might again confront us, but we must not buy security from it by restricting the freedom of members to think for themselves. Every member must be left free to believe or not to believe. None has the right to say: "I believe it, therefore you must accept it." None has the right to say: "I do not believe it, therefore you must reject it." There is no coercion in saying: "I know this to be true," any more than there is coercion in saying: "I know that putting those substances together will form an explosive compound"; if anyone chooses to put them together then he will find out by his own experience that such a compound is formed. As a Master once said when He was accused of uttering a threat because He stated what would follow a certain line of action: "A warning is not a threat." Elder students may see a danger that younger students do not see, and they are sometimes bound to put their knowledge at the service of the younger; but the younger must be left free to accept or to reject the warning, and in the latter case to buy their own experience at the cost of

suffering that would have been avoided by utilising the experience of their elders. Progress is made along both lines and is, for the most part, gained by a blending of the two methods. The laws of nature do not change because we are ignorant of them, and if we make a mistake, however conscientiously, we shall suffer as we strike against the law. The conscientious decision will improve our character, and our knowledge will be increased by our experience. Those who have already gained that knowledge may rightly offer it to their fellows though they may not impose it on them, otherwise would they lay themselves open to the reproach: "You knew we were ignorantly running into danger; why did you not warn us?"

The Theosophical Society, as the nucleus of the Coming Race, must encourage variety of opinion within its borders, in order that it may gather up within itself all seeds of truth, even though they be enclosed within husks of error. The husk will drop away and the seed will remain and grow. The Society will never be destroyed by varieties of thought, if only we practise perfect tolerance, and put no barrier in the way of freedom of expression. But do not let us encourage negations while discouraging affirmations, lest we should grow towards the darkness rather than towards the light.

While we guard liberty of thought and expression and encourage the fullest discussion of differences, let us not forget courtesy and gentleness, lest difference of thought should glide into vituperation of those who think differently from ourselves. Personal attack and imputation of evil motives are the weapons of attack used by the uncultured and the vulgar, and should find no place in Theosophical discussion. Love is as vital as knowledge for the growth of the future, and the knowledge which is without love is useless to the Master-Builders of the Coming Race.

ANNIE BESANT.

THE BEGINNINGS OF THE SIXTH ROOT-RACE.

(Continued from p. 251.)

THE GREEN TEMPLE.

YET one more type of temple remains to be described—a type which is decorated in a lovely pale green, because the thought-forms generated in it are of precisely that color. Of the temples already mentioned the crimson and the blue seem to have many points in common, and a similar link seems to join the yellow and the green. One might perhaps say that the blue and the crimson correspond to two types of what in India is called Bhakti-yoga; in that case the yellow temple might be thought of as offering us the Jñāna-yoga, and the green temple the Karma-yoga; or in English we might characterise them as the temples of affection, devotion, intellect and action respectively. The congregation of the green temple works also chiefly on the mental plane, but its particular line is the translating thought into action—to get things done. It is part of its regular service to send out intentionally arranged thought-currents, primarily towards its own community, but also through them to the world at large. In the other temples too they thought of the outside world, for they included it in their thoughts of love and devotion or treated it intellectually; but the idea of these people is action with regard to everything, and they consider that they have not surely grasped an idea until they have translated it into action.

The people of the yellow temple, on the other hand, take the same idea quite differently, and consider it perfectly possible to have the fullest comprehension without action. But the devotees of this green temple cannot feel that they are really fulfilling their place in the world unless they are constantly in active motion. A thought-form to them is not an effective thought-form unless it contains some of their typical green—because, as they say, it is lacking in sympathy—so that all their forces express themselves in action, action, action, and in action is their happiness, and through the self-sacrifice of the action they attain.

They have very powerful and concentrated plans in their minds, and in some cases I notice that many of them combine to think out one plan and to get the thing done. They are very careful to accumulate much knowledge about whatever subject they take up as a speciality. Often each one takes some area in the

world into which he pours his thought-forms for a certain object. One, for example, will take up education in Greenland, or social reform in Kamtchatka. They are naturally dealing with all sorts of out-of-the way places like these, because by this time everything conceivable has already been done in every place of which we have ever heard in ordinary life. They do not use hypnotism, however; they do not in any way try to dominate the will of any man whom they wish to help, but they simply try to impress their ideas and improvements on his brain.

THE LINE OF THE HEALING DEVAS.

Once more, the general scheme of their service is like that of the others. They do not bring with them any physical instruments, but they have their mental forms just as the intellectual people have, only in this case they are always plans of activity. Each has some special plan to which he is devoting himself, though at the same time we must observe that through it he is devoting himself to the Logos. They hold their plans and the realisation of them before them just in the same way as the other men do their thought or color-forms. It is noteworthy that these plans are always carried to a great height of conception. For example, a man's plan for the organisation of a backward country would include and be mainly centred in the idea of the mental and moral uplifting of its inhabitants. These devotees of the green temple are not actually philanthropic in the old sense of the word, though it is certainly true that their hearts are filled with the sympathy with their fellow-men which expresses itself in the most beautiful shade of their characteristic color. Indeed, from what glimpses have been caught of the outer world it seems evident that ordinary philanthropy is quite unnecessary, because poverty has disappeared. Their schemes are all plans for helping people or for the improvement of conditions in some way.

Suggestions of all kinds and sorts of activity seem to find their place here, and they appeal to the active or healing devas, the type identified by Christian mystics with the hierarchy of the Archangel Raphael. Their deva-priest puts before them as his text or as the dominant idea of the service something which will be, as it were, an aspect of all their ideas and will strengthen every one of them. They try to present clearly their several

schemes, and through that they gain development for themselves in trying to sympathise with and help other people. After the preliminary tuning-up and the opening benediction there comes once more the offering of their plans. The opening benediction may be thought of as bringing the sympathy of the devas for all their schemes and the identification of the deva-priest with each and all of them.

When the time of aspiration comes, each offers his plan as something of his own which he has to give, as his contribution, as the fruit of his brain which he lays before the Lord, and also he has the thought that thus he throws himself and his life into his schemes as a sacrifice for the sake of the Logos. Once more we get the same magnificent effect, the splendid sheet and fountains, the great glowing sea of pale luminous sunset green, and among it the flames of darker green shooting up from the sympathetic thought of each member present. Just as before, all this is gathered into a focus by the deva-priest, is sent up by him to a circle of healing devas above, and through them to the Chieftain of their Ray, who once more presents this aspect of the world to the Logos.

When they thus offer themselves and their thoughts there comes back the great flow of response, the outpouring of goodwill and of blessing, which in turn illuminates the sacrifice which they have offered through the line to which each has directed himself. The great devas seem to magnetise the man and increase his power along this and cognate lines, raising it to higher levels, even while they increase it. The response not only strengthens such thoughts of good as they already have, but also opens up to them the conception of further activities for their thoughts. It is a definite act of projection, and it is done by them in a time of silent meditation after the reception of the blessing.

A fact which was observed was that there are many types among these people, that they bring different chakrams or centres in the mental body into activity and that their streams of thought-force are projected sometimes from one chakram and sometimes from another. In the final benediction it seems as though the Logos pours himself through His devas into them, and then again out through them to the objects of their sympathy, so that an additional transmutation of the force takes place, and the

culmination of their act is to be an active agent for His action. Intense sympathy is the feeling most cultivated by these people; it may be said indeed to be their key-note, by which they gradually rise through the mental and causal bodies to the buddhic, and there find the acme of sympathy, because there the object of sympathy is no longer outside themselves, but within.

The sermon in this case seems frequently to be an exposition of the adaptability of various types of elemental essence to the thought-force which they require. Such a sermon is illustrated as it goes on, and the thought-forms are constructed before the congregation by the deva and materialised for them, so that they may learn exactly the best way to produce them and the best materials of which to build them.

INDEPENDENTS.

In the special lines of development of these temples there seems a curious half-suggestion of the four lower sub-planes of the mental plane as they present themselves during the life after death, for it will be remembered that affection is the chief characteristic of one of these planes, devotion of another, action for the sake of the deity of a third, and the clear conception of right for right's sake of the fourth. It is, however, quite evident that there is no difference in advancement between the Egos who follow one line and those who follow another; all these paths are clearly equal, all alike are stairways leading from the level of ordinary humanity to the path of Holiness which rises to the level of adeptship. To one or other of these types belong the great majority of the people of the community, so that all these temples are daily filled with crowds of worshippers.

A few people there are who do not seem to attend any of these services, simply because none of these are to them the most appropriate ways of development. There is not, however, the slightest feeling that these few are therefore irreligious or in any way inferior to the most regular attendants. It is thoroughly recognised that there are many paths to the summit of the mountain, and that each man is absolutely at liberty to take that which seems best to him. In most cases a man selects his path and keeps to it, but it would never occur to him to blame his neighbor for selecting another, or even for declining to select

one of those provided. Every man is trying his best in his own way to fit himself for the work that he will have to do in the future, as well as to carry out to the very best of his ability the work at present before him. Nobody harbors the feeling "I am in a better way than so-and-so," because he sees another doing differently. The habitual attendants of one temple also quite often visit the others; indeed, some people try them all in turn rather according to their feeling of the moment, saying to themselves, "I think I need a touch of yellow this morning to brighten up my intellect; or perhaps I am becoming too metaphysical, let me try a tonic of the green temple; or on the other hand, I have been straining very hard lately along intellectual lines, let me now give a turn to affection or devotion."

CONGREGATION OF THE DEAD.

Many people also make a practice of attending the magnificent though more elementary services which are frequently held in the temples, ostensibly for children; I shall describe these in detail when speaking of the subject of education. It is interesting to observe that the peculiar nature of the temple services of this community has evidently attracted much attention in the astral world, for very large numbers of dead people make a practice of attending the services. They have discovered the participation of the devas and the tremendous forces which are consequently playing through them, and they evidently wish to partake of the advantages. It will of course be understood that this congregation of the dead is recruited exclusively from the outside world, for in the community there are no dead, since every man, when he puts aside one physical body, promptly assumes another in order to carry on the work to which he has devoted himself.

THE MASTER OF RELIGION.

The whole of the religious and educational side of the life of the community is exclusively under the direction of the Master K. H., and He Himself makes it a point to visit all the temples in turn, taking the place of the officiating deva, and in doing so showing the fact that He combines within Himself in the highest possible degree all the qualities of all the types. The devas who are doing work connected with religion and education are all marshalled under His orders. Some members of the community

are being specially trained by the devas, and it seems probable that such men will in due course pass on to the line of the deva evolution.

PUBLIC BUILDINGS.

It was mentioned in the beginning that when the community was founded a vast block of central buildings was erected, and that the houses of the first settlers were grouped round that, though always with ample space between them for beautiful gardens. By this time many subordinate towns have sprung up in the district—though perhaps the word town may mislead a twentieth-century reader, since there is nothing in the least resembling the sort of town to which he is accustomed. The settlements may rather be called groups of villas thinly scattered amidst lovely parks and gardens; but at least all such settlements have their temples, so that every inhabitant is always within quite easy reach of a temple of the variety which he may happen to prefer. The whole estate is not of very great size, some forty or fifty miles in diameter, so that even the great central buildings are, after all, quite easily available for anyone who wishes to visit them. Each temple has usually in its neighborhood a block of other public buildings—a sort of public hall, an extensive library, and also a set of school-buildings. We shall now proceed to describe these schools, and the many interesting features of the new education.

THE EDUCATION OF CHILDREN.

As we should naturally expect, very much attention is paid in this community to the education of the children. It is considered of such paramount importance that nothing which can in any way help is neglected, and all sorts of adjuncts are brought into play; color, light, sound, form, electricity are all pressed into the service, and the devas who take so large a part in the work avail themselves of the aid of armies of nature-spirits. It has been realised that many facts previously ignored or considered insignificant have their place and their influence in educational processes—that, for example, the surroundings most favorable for the study of mathematics are not at all necessarily the same that are best suited for music or geography. People have learnt that different parts of the physical brain may be stimulated by different lights and colors—that for certain subjects an atmosphere slightly charged with electricity is useful, while for others it is positively

detrimental. In the corner of every class-room, therefore, there stands a variant upon an electrical machine, by means of which the surrounding conditions can be changed at will. Some rooms are hung with yellow, decorated exclusively with yellow flowers, and permeated with yellow light. In others, on the contrary, blue, red, violet, green or white predominates. Various perfumes are also found to have a stimulating effect, and these also are employed according to a regular system.

Perhaps the most important innovation is the work of the nature-spirits, who take a keen delight in executing the tasks committed to them, and enjoy helping and stimulating the children much as gardeners might delight in the production of especially fine plants. Among other things they take up all the appropriate influences of light and color, sound and electricity, and focus them, and as it were spray them upon the children, so that they may produce the best possible effect. They are also employed by the teachers in individual cases; if, for example, one scholar in a class does not understand the point put before him, a nature-spirit is at once sent to touch and stimulate a particular centre in his brain, and then in a moment he is able to comprehend. All teachers must be clairvoyant; it is an absolute prerequisite for the office. These teachers are members of the community—men and women indiscriminately; devas frequently materialise for special occasions or to give certain lessons, but never seem to take the entire responsibility of a school.

The four great types which are symbolised by the temples appear to exist here also. The children are carefully observed and treated according to the results of observation. In most cases they sort themselves out at a quite early period into one or other of these lines of development, and every opportunity is given to them to select that which they prefer. Here again there is nothing of the nature of compulsion. Even tiny children are perfectly acquainted with the object of the community and fully realise that it is their duty and their privilege to order their lives accordingly. It must be remembered that all these people are immediate reincarnations, and that most of them bring over at least some memory of all their past lives, so that for them education is simply a process of as rapidly as possible getting a new set of vehicles

under control and recovering as quickly as may be any links that may have been lost in the process of transition from one physical body to another.

It does not of course in any way follow that the children of a man who is on (let us say) the musical line need themselves be musical. As their previous births are always known to the parents and schoolmasters, every facility is given to them to develop either along the line of their last life or along any other which may seem to come most easily to them. There is very full co-operation between the parents and schoolmasters. A particular member who was noticed took his children to the schoolmaster, explained them all to him very fully, and constantly visited him to discuss what might be best for them. If, for example, the schoolmaster thinks that a certain color is especially desirable for a particular pupil he communicates his idea to the parents, and much of that color is put before the child, he is surrounded with it and it is used in his dress and so on. All schools are, of course, under the direction of the Master K. H., and every schoolmaster is personally responsible to Him.

TRAINING THE IMAGINATION.

Let me take as an example the practice of a school attached to one of the yellow temples, and see how they begin the intellectual development of the very lowest class. First the master sets before them a little shining ball, and they are asked to make an image of it in their minds. Some who are quite babies can do it very well. The teacher says:

"You can see my face; now shut your eyes; can you see it still? Now look at this ball; can you shut your eyes and still see it?" It must be remembered that the teacher, by the use of his clairvoyant faculty, can see whether or not the children are making satisfactory images. Those who can do it are set to practise day by day, with all sorts of simple forms and colors. Then they are asked to suppose that point moving, and leaving a track behind it as a shooting star does; then to imagine the luminous track, that is to say, a line. Then they are asked to imagine this line as moving at right angles to itself, every point in it leaving a similar track, and thus they mentally construct for themselves a square. Then all sorts of permutations and divisions of that square are put before them. It is broken up into triangles of various sorts, and it is

explained to them that in reality all these things are living symbols with a meaning. Even quite the babies are taught some of these things.

"What does the point mean to you?"

"One."

"Who is One?"

"God."

"Where is He?"

"He is everywhere."

And then presently they learn that two signifies the duality of spirit and matter, that three dots of a certain kind and color mean three aspects of the deity, while three others of a different kind mean the soul in man. I notice that a later class has also an intermediate three which obviously means the monad. In this way, by associating grand ideas with simple objects, even tiny little children possess an amount of Theosophical information which would seem quite surprising to a person accustomed to an older and less intelligent educational system. I notice also an ingenious kind of kindergarten machine, a sort of ivory ball—at least it looks like ivory—which, when a spring is touched, opens out into a cross with a rose drawn upon it like the Rosicrucian symbol, out of which come a number of small balls each of which in turn sub-divides. By another movement it can be made to close again, the mechanism being very cleverly concealed. This is meant as a symbol to illustrate the idea of the One becoming many and of the eventual return of the many into the One.

MORE ADVANCED CLASSES.

For a later class that luminous square moves again at right angles to itself and produces a cube, and then still later the cube moves at right angles to itself and produces a tesseract, and most of the children are able to see it and to make its image quite clearly in their minds. Children who have a genius for it are taught to paint pictures, trees and animals, landscapes and scenes from history, and the child is taught to make his picture living. He is taught that the concentration of his thought can actually alter the physical picture, and the children are very proud when they can succeed in doing this. Having painted a picture as well as they can, the children concentrate upon it and try to improve it,

to modify it by their thought. In a week or so, working at the concentration for some time each day, they appear to be able to produce quite considerable modifications, and even a child of fourteen can, from much practice, do it more rapidly than even our President did in the twentieth century, in spite of her extraordinary gifts in that line.

Having modified his picture, the child is taught to make a thought-form of it, to look at it, to contemplate it earnestly, and then to shut his eyes and visualise it. He takes first purely physical pictures; then he has given to him a glass vessel containing a colored gas, and by the effort of his will he has to mould the gas into certain shapes—to make it take a form by thought—to make it become, inside its vessel, a sphere, a cube, a tetrahedron or some such shape. Many children can do this quite easily after a little practice. Then they are asked to make it take the shape of a man, and then that of the picture at which they have previously been looking. When they can manage this gaseous matter fairly easily they try to do it in etheric, and then in purely mental matter. The teacher himself makes materialisations for them to examine when necessary, and in this way they gradually work upward to more advanced acts of thought-creation. All of these classes seem open to visits from parents and friends, and often many older people like to attend them and themselves practise the exercises set for the children.

THE SCHOOL SYSTEM.

There seems to be nothing in the nature of the boarding-school, and all children live happily at home and attend the school which is most convenient for them. I notice that in a few cases the deva-priests are training children to take their places; but even in these cases the child does not appear to be taken away from home, though he is usually surrounded by a special protective shell, so that the influence which the deva pours in upon him may not be interfered with by other vibrations.

A child does not seem to belong to a class at all in the same way as under older methods; each child has a list of numbers for different subjects; he may be in the first class for one subject, in the third for another, in the fifth for some other. Even for quite small children the arrangement

seems to be far less a class than a kind of lecture-room. In trying to comprehend the system, we must never for a moment forget the effect of the immediate reincarnations, and that consequently not only are these children on the average far more intelligent and developed than other children of their age, but also they are often unequally developed. Some children of four will remember more of a previous incarnation and of what they learnt than other children of eight or nine; and again some children will remember a certain subject fully and clearly, and yet have almost entirely lost their knowledge of some other subjects which seem quite as easy. So that we are dealing with entirely abnormal conditions, and the schemes adopted have to be suited to them.

At what corresponds to the opening of the school, they all stand together and sing something. They seem to get four lessons into their morning session, but the lessons are short, and there is always an interval for play between them. Like all their houses the school-room has no walls, but is supported entirely on pillars, so that practically the whole life of the children, as well as of the rest of the community, is lived in the open air, but nevertheless the children are actually turned out even from that apology for a room after each of the lessons, and left to play about in the park which surrounds the school. Girls and boys are taught together quite promiscuously. It would seem that this morning session covers all of what would be called the compulsory subjects—the subjects which everybody learns; there are some extra lessons in the afternoon on additional subjects for those who wish to take them, but quite a considerable number of the children are satisfied with the morning work.

THE CURRICULUM.

The school curriculum seems very different from that of the twentieth century. The very subjects are mostly different, and even those which are the same are taught in an entirely different way. Arithmetic, for example, appears to have been very greatly simplified; there are no complex weights and measures of any kind, everything being arranged on a decimal system; but they seem to calculate very little, and the detailed working-out of long rows of figures would be denounced as insufferably tedious. It would seem that nothing is taught but what is likely to be

practically useful to the average person in after life; all the rest is a matter of reference. In earlier centuries they had books of logarithms, by reference to which long and complicated calculations could be avoided; now they have the same system immensely extended, and yet, at the same time, much more compressed. It is a scheme by which the result of practically any difficult calculation can be looked up in a few moments by a person who knows the book. The children know how to calculate, just as a man may know how to make his own logarithms, and yet habitually use a book for them to avoid the waste of time in tedious processes involving long rows of figures.

Arithmetic with them is hardly a subject in itself, but is taken only as leading up to calculations connected with the geometry which deals with solid figures and the higher dimensions. The whole thing is so different from previous ideas that it is not easy to describe it clearly. For example, in all the children's sums there is no question of money, and no complicated calculation. To understand the sum and know how to do it is sufficient. The theory in the schoolmaster's mind is not to cram the brains of the children, but to develop their faculties and tell them where to find facts. Nobody, for example, would dream of multiplying a line of six figures by another similar line, but would employ either a calculating machine (for these seem to be common) or would use one of the books to which I have referred.

The whole problem of reading and writing is far simpler than it used to be, for all spelling is phonetic, and pronunciation cannot be wrong when a certain syllable must always have a certain sound. The writing has somewhat the appearance of shorthand. There seems to be a good deal to learn in it, but at the same time, when he has learnt it, the child is in possession of a finer and more flexible instrument than any of the older languages, since he can write at least as fast as any ordinary person can speak. There is a very large amount of convention about it, and a whole sentence is often expressed by a mark like a flash of lightning.

The language which they are speaking is naturally English, since the community has arisen in an English-speaking country, but it seems to have been modified considerably. Many participial forms have disappeared, and some of the words are different.

But, as I have said, subjects are learnt quite differently now. Nobody learns any history, except isolated interesting stories, but everyone has in his house a book in which an epitome of all history can be found. Geography is still learnt to a limited extent. They know where all the different races live, with great precision, in what these races differ and what qualities they are developing. But the commercial life has dropped; no one bothers about the exports of Bulgaria; nobody knows where they make woollen cloth, nor wants to know. All these things can be turned up at a moment's notice in books which are part of the free furniture of every house, and it would be considered a waste of time to burden the memory with such valueless facts.

Once more I say, the scheme is strictly utilitarian; they do not teach the children anything which can be easily obtained from an encyclopædia. They have developed a scheme of restricting education to necessary and valuable knowledge. A boy of twelve usually has behind him, in his physical brain, the entire memory of what he knew in previous lives. It is the custom to carry a talisman over from life to life, which helps the child to recover the memory in the new vehicles—a talisman which he wore in his previous birth, so that it is thoroughly loaded with magnetism of that birth and can now stir up again the same vibrations.

CHILDREN'S SERVICES.

Another very interesting educational feature is what is called the children's service at the temple. Many others than children attend this, especially those who are not yet quite up to the level of the other services already described. The children's service in the music temple is exceedingly beautiful. The children perform a series of graceful evolutions, and both sing and play upon instruments as they march about. The children's service in the color temple is something like an especially gorgeous Drury Lane pantomime, and has evidently been many times carefully rehearsed.

In one case I see that they are reproducing the choric dance of the priests of Babylon, which represents the movement of the planets round the sun. This is performed upon an open plain, as it used to be in Assyria, and groups of children dress in special colors (representing the various planets) and move harmoniously, so that in their play they have also an

astronomical lesson. But it must be understood that they fully feel that they are engaging in a sacred religious rite, and that to do it well and thoroughly will not only be helpful to themselves but that it also constitutes a kind of offering of their services to the deity. They have been told that this used to be done in an old religion many thousands of years ago. The children take great delight in it, and there is quite a competition to be chosen to be part of the sun! Proud parents also look on, and are pleased to be able to say "My boy is part of Mercury to-day," and so on. The planets all have their satellites—more satellites in some cases than used to be known, so that astronomy has evidently progressed. The rings of Saturn are remarkably well represented by a number of children in constant motion in a figure closely resembling the 'grand chain' at the commencement of the fifth figure of the Lancers. An especially interesting point is that even the inner 'crape' ring of Saturn is represented, for those children who are on the inside of the next ring keep a gauzy garment floating out so as to represent it. The satellites are single children or pairs of children waltzing outside the ring. All the while, though they enjoy it immensely, they never forget that they are performing a religious function and that they are offering this to God. Another dance evidently indicates the transfer of life from the moon-chain to the earth-chain. All sorts of instruction seems to be given to the children in this way, half a play and half a religious ceremony.

SYMBOLIC DANCES.

There are great festivals which each temple celebrates by special performances of this kind, and on these occasions they all do their best in the way of gorgeous decoration. The buildings are so arranged that the lines are picked out in a kind of permanent phosphorescence, not a line of lamps but a glow which seems to come from the substance. The lines of the architecture are very graceful, and this has a very fine effect. The children's service is an education in colors. The combinations are really wonderful, and the drilling of the children is perfect. Great masses of them are dressed identically in the most lovely hues, delicate and yet brilliant, and they move in and out among one another in the most complicated figures. In their choric

dance they are taught that they must not only wear the color of the star for spectacular purposes, but must also try mentally to make the same color. They are instructed to try to fancy themselves that color, and try to think that they actually are part of the planet Mercury or Venus, as the case may be. As they move they sing also and play, each planet having its own special chords, so that all of the planets as they go round the sun may produce an imitation of the music of the spheres. In these children's services also the devas often take part, and aid with the colors and the music. Both kâma and rupa devas seem to move quite freely among the people, and to take part in daily life.

The children's service in connexion with the yellow temple is also exceedingly interesting. Here they dance frequently in geometrical figures, but the evolutions are very difficult to describe. I notice one performance which is exceedingly pretty and effective. Thirty-two boys wearing golden brocaded robes are arranged in a certain order, not all standing on the same level, but on raised stages. They seem to represent the angles of some solid figure. They hold in their hands thick ropes of a golden-colored thread, and they hold these ropes from one to another so as to indicate the outline of a certain figure—say a dodecahedron. Suddenly, at a preconcerted signal, they drop one end of the rope or throw it to another boy, and in a moment the outline has changed into that of an icosahedron. This is wonderfully effective, and gives quite a remarkable illusory effect of changing solid figures one into another. All such changes are gone through in a certain order, which is somehow connected with the evolution of the matter of the planes at the commencement of a solar system. Another evolution is evidently to illustrate something of what was described in the recent article on "On Revelations." The children represent bubbles. A number of them rush out from the centre and arrange themselves in a certain way. Then they rush back again to the centre and again come still further out, and group themselves in quite a different way. All this needs much training, but the children appear very enthusiastic about it.

C. W. LEADBEATER.

(To be continued.)

IN THE TWILIGHT.

"HAS anything been happening lately among the Invisible Helpers?" asked the Youth.

"Naturally something or other is always happening," replied the Shepherd; but the work is not always picturesque enough to merit special description. However, I have in mind one or two incidents that may interest you. One evening recently I was dictating in my room a little later than usual, when one of our younger helpers called (by appointment) in his astral body to accompany me on my night's round. I asked him to wait for a few minutes while I finished the piece of work upon which I was then engaged, so he circled about the neighborhood a little, and hovered about over the Bay of Bengal. Seeing a steamer he swooped down upon it (in mere curiosity, as he says) and almost immediately his attention was attracted by a horrible grey aura of deep depression projecting through the closed door of a cabin. True to his instructions, on sight of such a distress-signal he at once proceeded to investigate further, and on entering the room he found a man sitting on the side of a bunk with a pistol in his hand, which he raised to his forehead and then laid down again. The young helper felt that something ought to be done promptly, but being new to the work he did not quite know how to act for the best, so he was in my room again in a flash (and in a great state of excitement) crying: 'Come at once; here is a man going to kill himself!'

"I stopped dictating, threw my body on to a sofa, and accompanied him to the ship. As soon as I grasped the state of affairs, I decided to temporise, as I had to return and finish the work upon which I had been engaged; so I strongly impressed upon the would-be suicide's mind that this was not the time for his rash act—that he should wait until the middle watch, when he would not be disturbed. If I had impressed the thought of the wickedness of suicide upon his brain he would have begun to argue, and I had no time for that; but he instantly accepted the idea of postponement. I left my young assistant in charge, telling him to fly at once for me if the man so much as opened the drawer where I had made him put the pistol. Then I returned to my body and did a little more dictation, bringing the work to a point where it could be conveniently left for the night.

"As twelve o'clock approached I returned to relieve my young helper, whom I found in a very anxious frame of mind, though he reported that nothing particular had occurred. The would-be suicide was still in the same state of depression, and his resolution had not wavered. I then proceeded to investigate the reasons in his mind, and found that he was one of the ship's officers, and that the immediate cause of his depression was the fact that he had been guilty of some defalcations in connexion with the ship's accounts, which would inevitably be very shortly discovered, and he was unable to face the consequent exposure and disgrace. It was in order to stand well with a certain young lady and to make extravagant presents to her that he had needed, or thought he needed, the money; and while the actual amount involved was by no means a large one it was still far beyond his power to replace it.

"He seemed a good-hearted young fellow, with a fairly clean record behind him, and (except for this infatuation about the girl which had led him into so serious an error) a sensible and honorable man. Glancing back hurriedly over his history to find some lever by which to move him from his culpable determination, I found that the most powerful thought for that purpose was that of an aged mother at home, to whom he was dear beyond all others. It was easy to impress the memory of her form strongly upon him, to make him get out a portrait of her, and then to show him how this act would ruin the remainder of her life, by plunging her into inextinguishable sorrow, not only because of her loss of him on the physical plane, but also because of her doubts as to the fate of his soul hereafter. Then a way of escape had also to be suggested, and having examined the captain of the steamer and approved him, the only way that seemed feasible to me was to suggest an appeal to him.

"This then was the idea put into the young man's mind—that, in order to avoid the awful sorrow which his suicide must inevitably bring to the heart of his mother, he must face the almost impossible alternative of going to his captain, laying the whole case before him, and asking for a temporary suspension of judgment until he should prove himself to be worthy of such clemency. So the young officer actually went, then and there, in the dead of night. A

sailor is ever on the alert, and it was not difficult to arrange that the captain should be awake and should appear at his door just at the right moment. The whole story was told in half-an-hour, and with much fatherly advice from the kind captain the matter was settled; the amount misappropriated was replaced by the captain, to be repaid to him by the officer in such instalments as he could afford, and thus a young and promising life was saved.

"But here arises a very curious and interesting question as to the working of karma. What sort of link has been set up for the future between the young helper who discovered his predicament and this officer whom he has never seen upon the physical plane—whom it is not in the least likely that he ever will see? Is this action the repayment of some help given in the past, and if not how and in what future life can it itself now be repaid? And again, how strange a series of apparent accidents led up to the incident! So far as we can see, if it had not happened that I was working that night later than usual, that consequently I was not quite ready at the time appointed, that my young friend, instead of endeavoring, as he might well have done, to pick up the purport of the matter I was dictating, should choose to circle round in the neighborhood, and happen to see that steamer and be impelled by what he called curiosity to visit it—had any one of these apparently fortuitous circumstances failed to fit into its place in the mosaic, that young man's life would have been cut short by his own hand at the age of three or four and twenty, whereas now he may well live to an honored old age, bringing up perhaps a family which otherwise would have been non-existent. This suggests many an interesting consideration—most of all perhaps that there is probably no such thing as an accident in the sense in which we generally use the word.

"To show the diversity of the astral work that opens before us, I may mention some other cases in which the same young neophyte was engaged within a few days of that described above.

"Every astral worker has always on hand a certain number of regular cases, who for the time need daily visits, just as a doctor has a daily round in which he visits a number of patients; so when neophytes are delivered into my charge for instruction I always take them with me on those rounds, just as an older doctor might

take with him a younger one in order that he might gain experience by watching how cases are treated. Of course, there is other definite teaching to be given; the beginner must pass the tests of earth, air, fire and water; he must learn by constant practice how to distinguish between thought-forms and living beings; how to know and to use the 2,401 varieties of elemental essence; how to materialise himself or others when necessary; how to deal with the thousands of emergencies which are constantly arising; above all, he must learn never under any circumstances to lose his balance or allow himself to feel the least tinge of fear, no matter how alarming or unusual may be the manifestations which occur. The primary necessity for an astral worker is always to remain master of the situation, whatever it may be. He must of course also be full of love and of an eager desire to help; but these qualifications I do not need to teach, for unless the candidate already possessed them he would not be sent to me.

"I was on my way one night to visit certain of my regular cases, and was passing over a picturesque and hilly part of the country. My attendant neophytes were ranging about and sweeping over areas of adjoining land as neophytes will—just as a fox-terrier runs on ahead and returns again and makes excursions on each side, and covers three or four times the ground trodden by the man whom he accompanies. My young friend who had a few days before saved the life of the officer suddenly came rushing up in his usual impulsive way to say that he had discovered something wrong—a boy dying down under the ground, as he put it.

"Investigation soon revealed a child of perhaps eight years old lost in the inmost recesses of a huge cavern, far from the light of day, apparently dying of hunger, thirst and despair. The case reminded me somewhat of the "Angel Story" in *Invisible Helpers*, and seemed to require much the same kind of treatment; so on this occasion as on that I materialised the young helper. In this instance it was necessary also to provide a light, as we were physically in utter darkness; so the half-fainting child was roused from his stupor by finding a boy with an amazingly brilliant lantern bending over him. The first and most pressing need was obviously water, and there was a rill not far away, though the exhausted child could not have reached it. We had no cup; we

could have made one, of course, but my eager neophyte did not think of that, but rushed off and brought a drink of water in his hollowed hands. This revived the child so much that he was able to sit up, and after two more similarly provided draughts he was able to speak a little.

"He said that he lived in the next valley, but on rising through the earth and looking round (leaving my materialised boy to cheer the sufferer, so that he should not feel deserted) I could not find anything answering to this description, and I had to return to the child and make him think of his home so as to get a mental picture of it, and then issue forth again with the image photographed in my mind. Then I found the house, but further away than he had described it. There were several people there, and I tried to impress them with the child's predicament, but was unfortunately unsuccessful; not one of them seemed in the least receptive, and I could not convey my ideas clearly to them. They were much troubled about the child's absence, and had been seeking for him; indeed they had just sent to gather together some neighbors from their valleys to make a more thorough search; and perhaps it may have been partly because of their preoccupation that they were hopelessly unimpressible.

"Long enough persistence would probably have broken down the barriers, but the child's state left us no time for that, so I abandoned the task and looked round for available food to dematerialise, for as it was the child's own home I felt that he had a right to it, and that it would not be dishonest. I hurriedly selected some bread, some cheese, and two fine big apples, and hastened back to the cave, and re-materialised this miscellaneous plunder in the eager hands of my neophyte, who proceeded to feed the child. The latter was soon able to attend to his own wants, and quickly finished every scrap that I had brought, and asked for more. I feared lest too much, after a prolonged fast, should do more harm than good, so I told my representative to say that he had no more, and that we must now try to get out of the cave.

"With a view to that I suggested to my boy to ask the other how he got in. His story was that he had been rambling about on the hills in a valley near his home, and had observed a small

cave in the hill-side, which he had never noticed before. He naturally went in to investigate, but he had not walked more than a few yards when the floor of the cave gave way under him, and he was precipitated into a far vaster cavern beneath. From his account he must have been stunned for a time, for when he 'awoke,' as he put it, it was quite dark, and he could not see the hole through which he had fallen. We afterwards inspected the spot and wondered that he had not been badly hurt, for the fall was a considerable one, but it had been broken for him by the fact that a mass of soft earth had fallen underneath him.

"It was impossible to get him up that way, for the sides of the cave were smooth and perpendicular; besides, he had wandered for two whole days among the galleries and was now some miles from that spot. After a good deal of prospecting we found, within a reasonable distance, a place where a little stream passed from the cave into the open air on a hill-side; the child, now strengthened by food and drink, was able to walk there, and the two boys soon enlarged the opening with their hands so that he was able to crawl out. It was evident that now he would be able to get home in any case, and we also hoped to be able to influence some of the searchers to come in that direction, so this seemed a favorable opportunity to part company.

"The father had a plan of search fixed in his mind—a scheme of examining the valleys in a certain order—and no suggestion of ours could make him deviate from it; but fortunately there was in the party a dog who proved more impressionable, and when he seized the trouser-leg of one of the farm-men and tried to draw him in our direction the man thought there might be some reason for it, and so yielded, and followed the dog. Thus by the time that the child was safely out of the cave the man and dog were already within a few miles. The child naturally begged his mysterious newly-found friend to accompany him home, and clung to him with touching gratitude, but the helper was obliged gently to tell him that he could not do that, as he had other business; but he convoyed him to the top of a ridge from which he could see the farm-hand far away on the other side of the valley. A shout soon attracted his attention, and as soon as that was certain, our young helper said good-bye to the boy whom he had rescued, sent

him off running feebly towards his friends, and then himself promptly dematerialised.

"The small boy who was helped can never have had the slightest idea that his rescuer was anything but purely physical; he asked one or two inconvenient questions, but was easily diverted from dangerous ground. Perhaps his relations, when he comes to tell his story, may find more difficulty than he did in accounting for the presence in a lonely place of a casual stranger of decidedly non-bucolic appearance; but at any rate it will be impossible in this case to bring any such evidence of non-physical intervention as was available in the parallel instance quoted in *Invisible Helpers*.

"A sad case in which it was not possible to do much directly was that of three little children belonging to a drunken mother. She received some trifling pension on account of them, and therefore could not at first be induced to part with them, though she neglected them shamefully and seemed to feel but little affection for them. The eldest of them was only ten years of age, and the conditions surrounding them, mentally, astrally and etherically, were as bad as they could be. The mother seemed for the time quite beyond the reach of any higher influence, though many efforts had been made to appeal to her better nature. The only thing that could be done was to leave my young assistant by the bed-side of the children to ward off patiently from them the horrible thought-forms and the coarse living entities which clustered so thickly round the degraded mother. Eventually I showed the neophyte how to make a strong shell round the children and to set artificial elementals to guard them as far as might be.

"A difficulty here is that nature-spirits will not work under such horrible conditions, and though of course they can be forced to do so by certain magical ceremonies, this plan is not adopted by those who work under the Great White Lodge. We accept only willing co-operation, and we cannot expect entities at the level of development of such nature-spirits as would be used in a case of this kind to have already acquired such a spirit of self-sacrifice as would cause them voluntarily to work amidst surroundings so terrible to them. Mere thought-forms, of course, can be made and left to work under any conditions, but the intelligent living co-operation of a nature-spirit to ensoul such forms can be had only when the nature-spirit is reasonably at ease in his work."

THEOSOPHICAL WORTHIES.

CHARLES WILLIAM SANDERS.



DR. C. W. SANDERS.

THE present General Secretary of the New Zealand Section was born in London, on August 13th, 1835. In England he thoroughly studied homœopathy, so when he arrived in Auckland, New Zealand, in 1867 he started practice as a consulting homœopath. In this way he gained his honorary (and in him honorable) title of Doctor, and throughout the Section everyone knows whom we mean when we speak of "the dear old Doctor."

The Doctor is a born propagandist. When he became acquainted with Theosophy he collected the names of those of kindred tastes, and in September 1891 the Auckland Lodge of the Theosophical Society was born. From that date to the present day he has been an active worker in our organisation, never swerving from his devotion to the Masters and Their Cause, through good or evil report. Whether in the greater storms which shook the Society as a whole, or the lesser gales which affected the New Zealand Section alone, he has clung to his intense conviction of Their existence and guidance, and being a strong character, he has helped others to hold fast also.

In his own Lodge he acted as Vice-President from 1891 to 1896, and was then elected President. In 1897 the post of General Secretary became vacant and Colonel Olcott with considerable difficulty persuaded Dr. Sanders to allow himself to be nominated. Humility as to his own powers is another of his leading characteristics. In October he was elected and has retained the position ever since.

We may search the catalogues of our literature for the name of C. W. Sanders with very little result. He has contributed little to our printed matter, but he is above all a "man of letters." His correspondence is enormous, especially among his own people. He has gradually drawn round him a number of friends who look on his letters as sign-posts on their spiritual path. He has a strong intuitive faculty, and this enables him to give just the kind of comfort and help needed. He does not shrink from telling unpalatable home truths when necessary, but does it in such a way that no one is offended, and scores have elected him as their Father Confessor

and tell him every difficulty and fall. While we should describe Dr. Sanders as a devotee he has a wide knowledge of Theosophical writings, and can put a student in touch with half-forgotten articles in our Magazines; he is untiring in his willingness to write out extracts for enquirers. He is an enthusiast and believes in spreading the truths of Theosophy broadcast. He aims at making the Section a corporate body. It was largely owing to his initiative that travelling organisers were appointed. He has always advocated the maintenance of Sectional magazines as means of drawing members into closer touch with each other.

Owing to his zeal for Theosophy, he lost much of his interest in mundane matters, but we never hear one word of regret for loss of practice or money. In times of trouble he has held firmly to the belief that as long as he serves the Masters, They will not leave him without all that is needful for his bodily wants, and he has never had cause to change this attitude.

The respect and affection with which he is regarded by his Section was clearly shown on the occasion of his golden wedding last October. He was then presented with a substantial purse of sovereigns, but he wrote that the expressions of love and good-will were more to him than this outward and visible sign of regard.

Those of us who have been privileged to know him may well wish that he may remain long with us to guide the Section, and to hold up high ideals of renunciation and devotion. He may not be widely known outside New Zealand, but he is a prophet honored in his own country, and the spread of Theosophy there is largely due to his inexhaustible energy and cheerful self-sacrifice.

K. B.

What does anxiety do? It does not empty tomorrow, brother, of its sorrow; but ah! it empties today of its strength. It does not make you escape the evil; it makes you unfit to cope with it if it comes.—*Ian MacLaren.*



ROUND THE VILLAGE TREE.

THE STORY OF GIORDANO BRUNO.

(Continued from p. 268.)

IN that monastery library Bruno found a danger that had been missed by the careless monks around him; he tells us that "after having cultivated literature and poetry for a long time, my guides themselves, my superiors and my judges, led me to philosophy and free enquiry." But what place had philosophy and free enquiry within the walls of an Italian monastery, and what greater danger could befall a man than to find such things as these? At that time Aristotle was supreme in the Christian church, and Bruno, preferring the philosophy of Pythagoras and of Plato, soon found himself in conflict with his teachers. Pythagoras had taught that the sun was the centre of our system, and that the earth was but a planet revolving round it, and, Pythagorean student as he was, Giordano naturally followed the teaching of Copernicus on the same subject, despite all that Father Anselm could urge. And, indeed, Giordano had latterly shunned the kind old monk, being unwilling to give him needless pain, and yet more unwilling to seem to be less true.

For some weeks past Father Anselm had noticed that evil glances were being thrown on his favorite pupil, and he had caught one or two muttered phrases that alarmed him for his safety. A witty pasquinade, entitled "Noah's Ark," had been written by the young monk, and had given sore offence in the monastery, for in it he, under a thin veil of allegory, mocked at the luxury and ignorance of the monkish orders, and the lash of his sarcasm had curled round and stung some of the brethren in his own monastery, and bitter complaint had been made to the Prior that this young critic of monkish ways needed a lesson to teach him to keep that glibbing tongue of his from slandering his elders and superiors. At last the word "heretic" began to be bandied

about freely from mouth to mouth, and whispers circulated that the Prior would soon take measures to teach the malapert monk to mend the error of his ways. And one afternoon, as Bruno lay idly in the vineyard adjoining the garden of the monastery, he saw Father Anselm approaching with hurried steps and troubled countenance, and rising, he went to meet him and asked him gently what was amiss. The old man sank down on the sunny slope, well-nigh breathless with his haste and the grief that oppressed him, and Bruno waited patiently till he had recovered power of speech, and Anselm said :

"Giordano, my son, danger is around you. Your foolish talk about the earth moving, and of the inhabitants of other worlds than this, which you insanely pretend are among the stars above our heads, has reached the Prior's ears. Father Jerome, who thought you aimed at him in that biting jest of yours on the swine saved by Noah in the ark, has whispered in the Prior's ear that you are a heretic, dangerous to the good name of the monastery in the country round, and the Prior, who is, as you know, a good man, but withal somewhat narrow-minded in his faith—and truly he is blessed therein, in that it saves him from many anxious questionings of the doctrines of Holy Church—has taken alarm, and is minded to question you before the brethren touching your rejection of Aristotle, and your belief in these new-fangled theories of Copernicus. I fear me lest—"

"Fear nothing," said the young monk, proudly, springing to his feet, and tossing back his head with a gesture of bright self-confidence that be seemed him well; "Fear not for me, father, for I fear not for myself."

"And therefore do I fear, my son," answered sadly the elder monk. "Satan triumphs most easily over those that have not the 'spirit of holy fear'. Your speculations are too bold, and you cannot have weighed well all that is implied in the idea of this firm world of ours revolving in space. Where do you believe hell is, and where the souls of the lost, and the devils chained in darkness, in this new universe of yours that has neither top nor bottom?"

"Truly," said Bruno, laughing softly, "I have not troubled my brain much with such Satanic geography, and there can indeed

be no 'under the earth,' now that we know that it is ever turning in its journey round the sun."

"Hush, hush, my son!" the old man said hastily, crossing himself as he spoke. "Beware lest Satan himself come to show you the way to the prison beneath the earth, whence none goeth forth. But bethink you: whither went the blessed Lord when he ascended, going upwards, as we read, from the surface of this earth, and being received into heaven. How could he ascend from a whirling globe and in what direction went he when he was, as Holy Writ tells us, taken up? Tush, tush, my son, your fancies are blasphemous absurdities, and were they true the cardinal doctrines of our holy faith would become impossible, which may be the blessed Virgin and the saints forefend." And again he crossed himself piously as he spoke.

A strange and subtle smile flitted over Bruno's mouth at the last sentence of the simple father, and he opened his lips to answer. But ere a word was uttered he checked himself, thinking: 'Of what avail to shake the old man's faith'. So he spoke no word, but looked across the sea, his deep eyes full of search and longing, and of unsatisfied yearning after certainty of truth.

"Giordano!" again said the old monk, "listen to me. You are young and brave, but your youth and your courage will not avail you in to-morrow's strife. I shall have to do heavy penance for my warning, but warn you of your peril I will, at whatever risk. They are plotting to catch you in your answers, that they may stamp you heretic; and I know—" the trembling voice sank into a whisper—"I know that a messenger has gone to the Holy Office at Naples, and the inquisitor will be here to-morrow to—"

The bright listening face blanched for a moment, but then the mobile lips grew firm and set, and Bruno laid his hand gently on his friend's arm.

"What would you have me do, my father? You would *not* have me lie, even to escape the terrors of the Holy Office?"

"Fly! fly" the old man whispered. "Fly while there is yet time. Oh! my son! I would not see your young limbs broken on the rack, your young face writhen with pain! Oh! I have seen—I have seen—" The good monk's voice failed him, and he broke

down in strong emotion; and then, hearing steps coming in the direction of the vineyard he rose and went hastily.

For an hour Giordano Bruno sat where his friend had left him, still seemingly gazing idly across the sea. But his heart was full of warring, surging thoughts, as he strove to judge his danger, and the best way of swift escape. Presently the light came back to his eyes, the smile to his lips, and he leapt to his feet. "Good fathers all," he said merrily, "I leave Noah's Ark to-night; for I fear it is no longer an ark of safety for me."

So that night, when all were sleeping round him, Giordano Bruno rose silently from his pallet, and after listening a few minutes to see that none were stirring save himself, he unwound a rope which he coiled round his waist beneath his monkish frock, and knotting one end tightly to the bar of his window, he slipped out through the narrow opening and slid swiftly to the ground, and struck off across the country northwards, his heart bounding with new liberty, and his young limbs rejoicing in the strain of his rapid flight. And it was well he fled; for the messenger to the Holy Office returned with tidings that ere day dawned the familiars would be at the monastery, and that they would seize the young rebel and take him to Naples instantly, and that the questionings should be done at the hall of the Holy Office itself. But when they came, those terrible bloodhounds of the Inquisition, they found an empty cell, whence the victim had escaped; and they were fain to be content with excommunicating him—delivering him over, body and soul, to the devil; while he, rejoicing in his strength, set his face northwards towards the Appenines.

Forward and northwards ever went the fugitive monk, generally on foot, but now and then getting a lift from a friendly traveller, wending his way in the same direction. When he approached a town, being afraid of being questioned, he usually hid till the evening fell, and then during the darkness slipped past unnoticed, as though he had committed some crime and were fleeing from the hands of justice. For it is one of the evils of superstition that in countries where it is powerful it treats honest men as criminals and criminals as honest men, provided only that the criminals are devout, and obey the clergy, and frequent the

Church. Until Christianity became softened and liberalised by Freethought, it was safer in every country of Christendom to be a murderer or thief than to be a heretic. For the murderer and the thief could buy forgiveness and safety by gold and by prayer, whereas the heretic found the rack and the stake the penalty for pure life and honest speech.

At last Giordano saw the white tops of the mountains which divide Italy from the fair Swiss land, and knowing that Switzerland had to a great extent thrown off allegiance to Papal Rome, and that the Protestant Reformers there dwelt in safety and in honor, he dreamed that when he crossed that mountain barrier he would be free to breathe in safety, far from the grim clutch of the Inquisition. Ah, Bruno! you have to learn that hatred of science and persecuting zeal are not the marks of one Christian sect more than of another, but are of the very essence of the Christian faith itself! As well seek for a blind man who can see, as for a Christian who can respect the freedom of thought of a heretic.

Up the steep sides of Mont St. Bernard he climbed, and he reached the top as soon as the sun began to sink; he stood and looked across the plain of Italy, billowing far beneath his feet, and as he looked the Italian heart in him melted, and he sank on his knees and stretched out his arms towards the wide landscape, glowing in the radiance of the setting sun:

"Italy! Italy!" he cried aloud, and the hot tears rolled down the brave young face, writhen now with pain; "Italy! Italy! my beautiful, my beloved! chained as Prometheus on the mountain peak, thou who hast brought to men that living fire, stolen from the burning heart of Nature, the divine, the self-sufficing, the mother of all; as Prometheus torn by vulture beak, torn by Pope and priest, yet as Prometheus undying, and looking for the redemption that shall be! Italy! I fly from the devils incarnate, made by Christianity out of men; shall I ever come back to thee, to live and die in thee? Hast thou for me a home and a refuge; or, my Italy, hast thou only a grave?"

O Giordano Bruno! noble son of Italia degraded; thy Italy has for thee no home or refuge; thy Italy has for thee not even a grave. Italian winds shall scatter thy ashes far and wide over Italian soil, and those ashes shall be the seeds that, after two

centuries, shall bloom into flowers of memory and gratitude for thee!

His last farewell to Italy spoken, Bruno turned his back resolutely on the land which the Inquisition was searing, and slowly paced along the path which led to the hospice of St. Bernard. As he turned the corner which shut out Italy, he came in sight of the long low building, sheltered from the wild winds and nestling beneath a guardian crag. No possibility was there that he should pass unseen that hospitable door, for already the dogs had scented his approach, and the deep bay of twenty noble animals welcomed the wanderer to the refuge of all travellers to the pass. But Bruno dared not enter a dwelling where his tonsure would tell of the profession he had rejected, and where he would find it hard to parry the curious questions of his hosts, so when he reached the Hospice door, he prayed but for a crust of bread and a drink of thin red wine, and, urging that his business forced him to haste onwards, despite the growing darkness, he started again on his way, down the path that led to the valley far below. Four or five of the dogs escorted him on his road, until he reached the limit of the snow, and then with a deep bay of farewell, they turned homewards again, leaving him to pursue, with lightened heart—since now indeed he was in Switzerland—his steep and slippery way. Downwards and downwards, ever, till he reached the refuge of St. Pierre, and there, wearied out, he craved a night's lodging, and slept his first really fearless sleep since he had quitted his monastery cell.

Far into the next day he slept, and at length awoke refreshed and vigorous, and started once more, still downwards, though the path was now less steep and rugged than it had ever been before. And thus on till the vale was reached, and on till he passed by the Tête Noire to Chamounix, and saw the mighty stainless head of Mount Blanc rise pure and dazzling against the clear blue sky. And onwards still, through a land now less stern and grand, but not less beautiful, until the broad waters of Lake Lemman smiled at the weary traveller, and until at length he reached the fair city stretched beside the Lake, and the walls of Geneva rose before him, the refuge to which his thoughts had pointed since he swung himself downwards from the window of his cell.

Fearlessly, with head erect, he passed into the famous city, the city of Calvin and of Beza. Calvin indeed was dead—he had died in 1564, and it was now 1580—but Calvin's spirit still dominated the city in which he had ruled supreme. At first Bruno found welcome from the Genevan Reformers, for they regarded him only as rebel to Rome, and dreamed not that the soaring spirit of this young man, now but thirty years of age, had broken not the fetters of Rome, but the fetters of Christianity, and that Calvin's narrow theology could no more hold him captive than could the statelier creed of Rome. For awhile, however, brief rest was his, until that warrior spirit of his, ever longing for battle with its peers, flung itself into hot controversy over the old quarrel with the philosophy of Aristotle. Just as Aristotle had become the pillar of orthodoxy in the Catholic church, so did Aristotle also rule unchallenged in Geneva. In fact, the Genevan citizens had actually passed a decree "for once and for ever, that neither in logic nor in any other branch of learning, shall any one among them go astray from the opinions of Aristotle."

Such iron mould of thought did in no wise suit Bruno's enquiring and ever-progressing genius and he soon found that, as before in the monastery, evil looks were cast on him, and hard words were his lot. To his surprise at first, and then to his bitter indignation, he found that the Protestants of Geneva claimed the right to dissent from Rome, and the right to persecute those who dissented from themselves, and at last, being told that the rulers of the city had begun to recall the fate of Servetus, burned in that very city by Calvin, but some twenty-seven years before, Bruno deemed that he would do wisely to take to flight once more, lest the prison he had fled from in Italy should reappear to incarcerate him in Switzerland.

For the second time Giordano was a fugitive. For the second time as night spread her precious darkness over the earth, Giordano stood beside an open window, watching for chance of escape. A friend had given him shelter whose house was on one of the city walls; and this night, when all was still, and the far-off tramp of the sentinel seemed only to mark the silence of the dusk, Giordano Bruno slipped down a rope from the window and safely reached the ground, and waving silent farewell to the faithful friend above,

he turned his footsteps towards France, outcast and fugitive once more, and slowly made his way to Lyons.

Of the stay of Giordano Bruno in Lyons we know nothing. At that time Lyons was a centre of printing, and from the presses of Lyons poured out books which were spread over Europe, carrying light. Did Bruno long to see with his own eyes those printing presses which then seemed so wonderful? We cannot say. But we know that his stay in Lyons was very brief, and that he passed on to Toulouse. But in Toulouse was no safe resting place for Bruno. Toulouse boasted itself the bulwark of the faith against the reforming tide, and soon threats resounded from every side against the heretic visitor, who, coming from the city of Calvin, was worse heretic than Calvin himself. Thirty-six years later a fellow-countryman of Bruno, Vanini the Neapolitan, was burned for heresy in that same city of Toulouse, and Bruno was wise in quitting it and seeking rest in more liberal Paris. An exciting journey was that of our young Italian through France—"a long and vast tumult," he himself styled it. Papist and Huguenot were fighting against each other with equal religious ferocity, equal religious fanaticism. "The Papists razed the Churches of the Huguenots; the Huguenots pillaged the sacristies of the Papists; blood flowed in town and country; fanaticism stifled family affection and civic friendship; the priests excommunicated with ringing bell and extinguished torch; the parsons anathematized pharisaism and idolatry." Through this Babel of warring creeds the heretic went on his way, noting how religion desolated a Christian land, and how Catholic and Protestant alike robbed and murdered to the glory of their Gods.

In 1582, Bruno saw stretching before him the long-dreamed-of city of Paris—Paris where he hoped to find an asylum, perhaps a welcome. There the Sorbonne stood as the type of unyielding bigotry, of protest against all new thought; face to face with it was the Royal College of France, welcoming the scientific spirit, welcoming the new light. Here, indeed, was a fair field for the knight-errant of Freethought, and here he put lance in rest to charge gallantly down on his old foe Aristotle, the idol of the Sorbonne. He asked permission to teach philosophy in public, and this being granted, the young Italian was surrounded soon by

crowds of adoring pupils, attracted by "his ready wit and the Neapolitan warmth of his oratory." Here was a teacher who made the driest study attractive, the hardest subject easy. The King Henry III bade the young scholar attend his court; for the monk's cell he had the splendor of the palace; for weary cloistered hours the joy of intellectual combat, of vivid Parisian life.

"Giordano," said Henry brightly to him one day, entering his favorite's room; "Giordano, mon ami, I have good news for you. In the University a chair of Philosophy is vacant, and they tell me none can fill it better than a certain eloquent Italian, one Bruno, who has taken the town by storm."

Bruno, who had risen to his feet as the king entered, flushed over brow and cheek. "A chair, sire!" he faltered. "A chair for me in the University of Paris! I have dreamed of this at some future day, but I am yet too young, too unknown—"

"Tut, tut!" interrupted the King. "Who better than you can draw the youth of Paris, or better control the same turbulent youth? No easy task it has been found, I warrant you. No hesitation, Giordano mio; I will that a country-man of my mother shall fill a chair that he can fill so worthily."

"Sire, I can but accept," answered Bruno, gratefully. "I shall indeed have found rest and peace here, after my long wanderings. And when will my duties commence, my royal and generous friend?"

"Commence? Oh, at once," replied the King. "There are a few necessary formalities to be gone through, the signing of the papers and so on. And, by the way, Giordano, you are careless of your religious duties. I do not remember me to have seen you at mass. Do not forget, my dear professor, that attendance at mass is one of the duties of your position."

Bruno started, and his bright eager face clouded, and became dark and set as flint.

"Did I understand your majesty rightly?" he said gravely; "as a professor I must attend mass?"

"Yes, surely," quoth the king, unnoticed the change of his companion's tone and face. "You would not have the professor set an example of irreligion to the University? Oh, it is not a long business, I assure you. You need not grudge such short loss of time, you busiest of men."

Bruno turned and walked to the window, a sore conflict raging in his heart. The professorship gave him an assured position, an adequate income. After all, what was a mass? A number of foolish words, of senseless phrases. He need only pretend belief in it all, and he would be safe, and might pursue his philosophical studies in peace. If he refused, not only would he lose the professorship, but the fickle and bigoted king might turn against him, and he might be driven from Paris, as from Italy and Switzerland, from Lyons and Toulouse. Only a mass? "Only a lie," muttered Bruno to himself between his teeth, and then his brow cleared and his eyes shone out again bright and true; he turned back to the king, who was gazing at him with surprise:

"Sire," he said gently, "you are goodness itself to an Italian exile; be not angry that I cannot accept the condition annexed to the gift you honor me with."

"The condition?" questioned the king. "What condition?"

"Sire, the attendance at mass."

"That is folly, Bruno. I have told you the service is brief, and however indifferent you may be to religious duties, no good Catholic should object to attending mass."

"But, sire," answered the young man low and grave, "I am not a Catholic, and I cannot in honesty attend mass. Stay," he said pleadingly, as the king started back in horror. "I have not wilfully deceived you; my lectures have been on philosophy and not on theology, and no question of my personal faith has arisen. Long ago, I began to doubt; I became a monk in 1572 but study made my faith waver—"

He stopped, for his pleading was unheard. Henry was pacing up and down the room, his face black as night. At last he stopped and faced the young Italian.

"Do I understand you rightly?" he said sternly. "Do I understand that you are not a Catholic? that you reject the authority of Holy Church, and are a heretic, a Lutheran, or a Calvinist, or perchance one of the accursed Huguenot fanatics?"

"I am not a Catholic," answered Bruno steadily, "nor do I follow Luther or Calvin, or any of the Huguenot Protestants. I am a philosopher, a man of science, and my thought fits not into any creed I know."

There was silence for awhile; then the brave face and pleading eyes touched the king's heart, despite his religion, and he stretched out his hand to the young man, bold enough to hold his own face-to-face with danger, and with royal wrath.

"Adieu!" he said gravely. "Be silent on your heresy, if you value your life. Holy Church has sharp arguments wherewith to convince the unbeliever, and there are seats more uncomfortable than that of a professorship burdened with a mass. I will pray our Blessed Lady to bring you to a better frame of mind; but if the doctors of the Sorbonne hear of your impious folly, even my favor may not avail to shield you."

(To be concluded.)

A. B.

STORIES FROM THE HISTORY OF CEYLON.

THE INTRODUCTION OF BUDDHISM INTO CEYLON.

SANGHAMITTA'S WORK.

(Concluded from p. 272.)

Princess Anula, with her thousand women had for a long time lived a retired life in Upasikā Vihara, built in a secluded part of Anūrādhapura. They were wearing yellow robes, obeying the Ten Precepts, and preparing themselves to become Nuns, as soon as the High-Priestess Sanghamittā should arrive in Laṅkā.

When the festival of the Boḍhi Tree was over, Sanghamittā ordained all these women, who were the first Nuns of Laṅkā. She taught them diligently and wisely, and soon the new Nuns gathered the women and children of Laṅkā round them, and taught them the principles of the Buddhist Religion. These Nuns kept strictly to the rules of the Order and in later times, when troubles arose, they kept their position firmly in the establishment called the Hahalhaka Hall, which King Tissa had arranged in Anula's residence, before she became a priestess. This Hall had twelve rooms of which three were the principal ones. In the first, King Tissa placed the mast of the ship, in which the Holy Branch had come. In the second, he placed one oar of the same ship, and in the third the rudder, with which the Minister Arriṭṭha himself had guided it. In this way the memory of the transference of the Branch was kept up by the Nuns, who were trusty guardians, and came very often to this place.

Sanghamittā lived at first with the new Nuns in the Upasikā Vihāra. But she wished to live the devout retired life, and it was

not quiet enough for her there. She wanted to be quiet and alone when she was meditating on life and the teachings to be impressed on the minds of her followers. So she sought a more secluded place. King Tissa found her one day resting at a new Thupa, which had been erected by him in the Mahamegha Garden. Hearing from her the reason why she was there, he built for her, not far from the Hahalhaka Hall round this same Thupa, a pleasant Nunnery, known as the Hahalhaka Vihāra, and here Sanghamiṭṭa and a few of her Priestesses lived and taught, blessed by the women of Laṅkā, who listened to her as eagerly as the men listened to Mahinda. So these two royal children of King Dham-mashoka, Mahinda and Sanghamiṭṭa, continued their glorious work of teaching in Laṅkā till the end of their lives. All Laṅkā was filled with the wisdom of their teachings and all the people were happy, content, and devoted to the Religion of the Buddha.

After King Tissa had completed all these buildings, he set up Thupas about sixteen miles distant from one another and enshrined in them those relics which had been brought over by the Thera Sumana from King Ashoka. The Refection-bowl of the Buddha he placed in a separate room of his own palace and greatly venerated it. Tissa also constructed the grand Isurumuniya Temple, hewn out of a natural rock, with a noble Pokuma (bath) which was used for washing on festal days. He was a father to all his subjects and he thought and planned for the prosperity of Laṅkā. His Tissawewa Tank is a marvel. It is used to water very many paddy-fields and supply Anūrādhapura with water. How important this tank must have been in olden times is shown by the fact that at the present time, after its restoration, it waters 910 acres of paddy-land, while before its restoration the surrounding country only produced five. The tank itself is over three miles round.

I could tell a great deal more of the good King Tissa, who sacrificed his whole life for the sake of his people, his religion and his country. But I think we know enough of him always to bear him in grateful memory.

For forty years King Devanampiya Tissa reigned over Laṅkā and when he died all the people deeply mourned his loss. Laṅkā was in perfect order. Everywhere content and happiness reigned. Agriculture flourished. Art was making rapid strides, and Learning was spreading under the wise guidance of the Priesthood.

M. MUSEUS HIGGINS.



REVIEWS.

CONVENTION LECTURES OF 1908.

Gleanings from LIGHT ON THE PATH, by Miss Lilian Edger, M. A. Theosophical Publishing Society, Benares and London, the *Theosophist* Office, Adyar, Madras. Price: Board 15 annas, Cloth Re. 1/4.

We have been accustomed for several years past to have the Convention Lectures from our President. It is with strange mixed feelings therefore, that we welcome this little volume of Miss Edger's. In expounding Theosophy to the Indian populace from the platform Miss Edger stands next to Mrs. Besant, and as such she fitly occupied the place of the Convention lecturer. Mr. Bertram Keightley was requested to take up this work, but he refused and Miss Edger was chosen and we think, on the whole, the volume under review proves the wisdom of the selection. Miss Edger's four lectures do not contain much that is new or original, but then very few people in the world can give that. *Light on the Path* is one of the most valuable and fascinating books written under the inspiration of Theosophy and though much has been said about it there will always be room for fresh light and new notes. Therefore we take up this small volume of Miss Edger with pleasure and find it a very good exposition of the terse and cryptic original. It contains some very fine thoughts and not a few helpful suggestions for the leading of the spiritual life. Scriptural quotations from Hinduism enhance the value of the book. It is an ethical work and will no doubt be appreciated outside Theosophical circles also, and its price is a trifle compared with the truths it proclaims; but its chief merit seems to us to lie in its effort to bring us nearer to the spirit of the marvellous *Light on the Path*.

B. P. W.

A THEOSOPHICAL NOVEL.

The Soul's Awakening, by Richard Tonkin Denbow. J. N. de Bussy, Pretoria.

This is a Christian Theosophical novel, whose keynote is the idea that all progress and the success of humanity lie within its innermost Self; also that the Divine Life is equally present in all, whether of high or low caste, saint or criminal, and that therefore the erring ones are worthy to be uplifted by kind acts and thoughts, the author quoting frequently—"For thought is the greatest force in the world. It is a living thing." Karma and Reincarnation are woven into the whole story, and form the title for one chapter. The plot of the novel is somewhat unnatural, but some examples of social life as led by our modern smart set are very realistic. The term Theosophy is carefully avoided for its equivalent, Divine Wisdom, and Theosophical writers are referred to by their initials. The book will probably be read by many who would be unwilling to accept it were it labelled as Theosophical.

A. G.

THE LORD'S SONG.

The Bhagavad Gītā, Text and Translation by F. T. Brooks, Sri Vāṇī Vilās Press, Shrīraṅgam. Price Annas 14 in wrappers; Re. 1/4 cloth bound. (Translation without text Annas 6 in wrappers and Annas 14 cloth bound).

This priceless gem of the *Mahābhārata* is once again translated into verse by our friend Mr. Brooks. The *Gītā* is his favorite book and Mr. Brooks has devoted years of study to it, the result whereof we see in this excellent translation before us. Explanations to be tendered hereafter may, it is said, "occasionally satisfy the merely inquisitive intellect," but the real basis of the translation is primarily intuitional. It cannot be said that the versification needs no improvement, but as it is, the translation is very readable, and in certain respects unique. The printing of both the original Samskr̥t and the translation is neat, but we wish some of the vignettes at the close of chapters were altogether omitted; they are not very beautiful. The translation is worth perusing and a copy ought to be on the shelf of every library.

B. P. W.

SACRED BOOKS OF THE HINDŪS, VOL. I.

By a private communication we have learnt that it was the intention of the translator more or less to paraphrase; to rely absolutely upon the Tikā (or Tikās); and even to work the latter into Shri Madhva's Bhāṣhya wherever this appeared desirable. It is a pity that all this has not been stated in the Preface, the last sentence of which seems to convey rather a different idea. Looked at in this new light, Mr. Vasu's work is doubtless to be recommended. It fills a gap and must be welcome to many who are not in a position to work their way through the difficult original. It may also be added here that the notes (taken from the Tikās) are full of interest, and that the translation of the Upanishats themselves appears to be exactly the one required by the Madhva standpoint, which has new and surprising solutions of many a problem.

F. O. S.

PAMPHLETS.

The Indians of South Africa is a stirring brochure by H. S. L. Polak, which speaks for "Helots within the Empire and how they are treated". G. A. Natesan & Co., Madras, Re. 1.

Rāmānuja and Vaiṣṇavism is a lecture delivered on the occasion of the celebration of Rāmānuja's birth-day in connexion with the Shrīnivāsa-Mandiram and Charities in Bangalore by Rao Bahadur M. Rāṅgācharya, Professor of the Madras Presidency College. The *Brahmavidyā* Press. Four Annas.

The World of Decas and the Life of Men therein is an interesting lecture by our friend Ernest Wood. Price one anna.

The Tasnīn-ul-Tauḥeed (Unity of God) is rendered into English for the first time from an original Arabic manuscript of Kalīmulla Jehanabadi. It gives the reader one more peep into the Sufi Mysticism.

The translator prefers to remain unknown; he is a member of the Theosophical Society and we hope he will translate for us more of Sufi lore. Hog & Co., Madras. Three Annas.

The Design Argument Anatomically and Physiologically Considered is the fourth of the Hate-no-man series published by the Truth Seeker Co. of New York. Price 10 Cents.

TRANSLATIONS.

H. P. Blavatsky and the Masters of the Wisdom by Annie Besant has been translated into German.

OUR CONTEMPORARIES.

We regret that lack of space forbids the appearance of this department this month.

ACADEMICAL MAGAZINES.

Vienna Journal for the Knowledge of the Orient Vol. XXIII, No. 2.

The number opens with a suggestive article, by Jarl Charpentier (Upsala University), "On Rudra-Shiva," being a contribution to the problem if and how the third person of the Hindu Trinity is represented (1) in the Vedic and pre-Buddhistic time; and (2) with the Buddhists. It is a mistake to seek for Rudra-Shiva in the priestly hymns of the *Rgveda*, which show the religion of the 'upper ten thousand' only, not that of the people. The latter is found in the *Atharvaveda* and in certain portions of the *Yajurveda* such as the *Shatarudriya* (Vāj. S. XVI). Here we do find Rudra-Shiva in his earliest aspect, which is that of an All-Gaṇḍharva, so to speak, of a soul-demon *par préférence* who is the master of the deceased as well as of the phallic demons into which the latter used to be transformed, and as such the most terrible of deities. The *brahmacharin* of *Atharvaveda* XI, 5; V, 12; etc., is distinctly Rudra-Shiva, the great *linga*-bearer, the master of creative *tapas*. Of special importance for the knowledge of the Rudra cult are the *vr̥ṣṭya*-hymns of *Atharvaveda* XV. According to the *Sūtras* and *Pharmashāstras*, to the *vr̥ṣṭya* belonged the worst elements of the Indian people—outcasts, thieves, drunkards, etc.—and the wild tribes of the Vinḍhya, but also the highly educated nobility of Eastern India, —the Licchavis in Vaishālī, the Mallas in Pāvā, etc. The key to the riddle is that all these were worshippers of Shiva, followers of a religion which was abhorred by the priestly class already in the early Vedic time. The *vr̥ṣṭya* hymns are a little collection of psalms of the Shiva-worshippers. Here, for the first time, the "sole *Vr̥ṣṭya*" (Shiva) is called *mahādeva*, *ishāna*, *pashupati*, etc. The rude cult of the Shaivas, with its human sacrifice, also appears in the second book of the *Mahābhārata* as the religion of that Jarāsaṇḍha to whom Kṛṣṇa says: "How can you wish to worship the God Shāṅkara by [the slaughter of] human beings?" to which passage there are interesting parallels in the *Jātakas*. Again, in the *Karna-Shalya-samvāda* there is interesting news about the Shiva-cult of the Vāhika and related tribes. As to the Buddhists, it is known that Shiva does not appear in the *Tripitaka*.

under any of his usual names, any more than does Vishnu, and that, indeed, he appears to be entirely unknown in this whole literature. This is very curious and leads one to suspect that the Buddhist representation of Rudra-Shiva is none else but Māra, the devil. According to our author, this is proved by the Māra-Samyutta of the Samyutta-Nikāya, where Māra appears as lion, bull, etc. We confess that this argument is not convincing to us, though the hypothesis as to the identity of Māra with Rudra-Shiva is doubtless very captivating.

"To come to the world for seven times" is the name of a paper, by Th. Zachariae, engaged with the idea (mentioned by several writers of the seventeenth and eighteenth centuries) that a faithful wife reaches liberation after having died, for seven successive lives, on the funeral pile of her husband. Is there any allusion to this belief in Samskr̥t literature? Is there any Purāṇa where the account of Dakṣha's sacrifice and the death of Sati is followed by the promise of Mahādeva as to the fruit of seven successive Satis (death of a widow on her husband's funeral pile), as related in Colonel Polier's book (1809)?

Other Contents: "The Ratishāstra of Nāgārjuna," by Richard Schmidt (with extracts from the Samskr̥t original); "The problem of the ancient Babylonian dynasties of Akkad and Kis," by Friedrich Hrozny.

Mind, Quarterly Review of Psychology and Philosophy, July, 1909.

The most remarkable paper of this number is Professor J. E. McTaggart's article on "The Relation of Time and Eternity". The word eternity is taken here in the sense of "timelessness of existence" which, as is duly emphasised, is quite a different thing from persistence through time. Provided there be such a timeless existence (as it is attributed to God by the common theological view), what would be the relation between the temporal and the eternal? That depends, of course, on our interpretation of the temporal. The professor agrees with Schopenhauer, Hegel, Mr. Bradley ("the greatest of living philosophers"), and the 'Far East' that time is unreal. The problem, then, seems to come to the ancient question of the relation of Brahman and Māyā, to which the orthodox answer is that the very question is erroneous, because, where only one thing is real (from the highest point of view), all other things as well as any relation of the One to the Many are necessarily unreal. This view, however, which would condemn *ab initio* his whole paper, is evidently not familiar to our professor. The latter, though speaking of the unreality of time, is not a strict Advaitin. Temporal existence, he holds, is not a mere illusion, but rather a more or less imperfect self-manifestation of the timeless reality. As "through a window of red glass we shall see the objects outside correctly as to their form, size, and motion though not correctly as to their color," so (though the question is much more complicated here) "where existence appears to us under the form of time, we see it partly, but not entirely, as it really is." Upon this presupposition (to ground which no attempt is made) the question is raised "whether there is any law according to which states in time, as we pass from earlier states to later, tend to become more adequate or less adequate representations of the timeless reality". Let us suppose there were no such law. Then the relation of Eternity to time would be constant, just as in the case that Time and Eternity are both real, and we should

have to believe in some transcendent causality of the Eternal. On the other hand, if there be such law, we have three possibilities: either "the states of time, as we pass from earlier states to later, tend to become more adequate representations of the timeless reality," or (2) they tend to become less adequate, or (3) they are "least adequate in the middle," and "more adequate as they diverged from this at either end." In the first case Time 'runs up to Eternity, and ceases in Eternity'; in the second case it starts from Eternity and goes on diverging from it more and more; and in the third case it starts from and returns to Eternity. This does not of course mean that Eternity begins when Time ceases and *vice versa*—for Eternity always *is*—but only that, looking at the time-series, as we must do in everyday life, by taking time as real, Eternity is *to us* either future or past or both, according to the case we accept. The third case is only mentioned by the way as "one which is very improbable," and the second case is not discussed either, but merely stated and then dismissed with the words: "It seems to me that there are reasons for supposing that the first of the two cases is the one which really exists, and that Eternity is to be regarded as in the future and not in the past." Of what kind these 'reasons' are, we are, strangely enough, only informed in an appendix (§§. 23-28) devoted "to a consideration of some aspects of the possibility that it may be right to regard Eternity as the end of the future." Here we read: "The practical importance of the question whether the Eternal can be regarded as future appears to me to be enormous". "The reality of the Eternal can only have comfort for us, then, if we conceive it as future, since it is to the future that optimism must look. Nor do I see how we can regard the future optimistically unless we regard it as the progressive manifestation of the Eternal."

I do not know to what degree Professor McTaggart regards himself as a pragmatist, but surely this paper of his is a good example of the mischief which pragmatism is beginning to do. True philosophy is nothing less than a maid of our wishes: it asks for the true with inexorable hardness, and only subsequently states whether the true is pleasant or not. It inevitably ceases where metaphysical problems are decided by means of practical reasons.

Other Contents: "On Truth and Coherence" by F. H. Bradley; "The Higher Immediacy" by A. R. Whately; "Pragmatic Realism" by D. L. Murray; "Knowledge as Presentation" by Helen Wodehouse; "Discussions"; "Critical Notes."

DR. F. OTTO SCHRÄDER.

THEOSOPHICAL MAGAZINES.

The Adyar Bulletin, Adyar, November 1909. The 'Headquarters' Notes' give the month's news, after which Mr. Leadbeater concludes his essay on 'Protective Shells.' Elisabeth Severs contributes a story called 'Truth or Fancy.' The picture is rather dismal, and we prefer to vote for Fancy. P. Nārāyaṇan has an instructive little paper 'On Vidyās'—with special reference to Śhodashakala Puruṣha Vidyā. The paper bristles with dots, dashes and Samskr̥t terms but is for all that quite interesting. 'An Hour with Mr. Leadbeater' is an article in which Boswell Ernest Wood writes entertainingly about scraps of wisdom

fallen from the lips of his Dr. Johnson Leadbeater. The framework of his own make is amusingly put. Hope Huntley contributes a very readable poem on 'Creative Thought.' 'Theosophy the World over' retails the international news in the Theosophical world as well as the writer can do without occult sources of special information at his disposal.

Theosophy in India, Benares, October 1909. The number opens with a very warm tribute of admiration for Mrs. Besant, on the occasion of her sixty-second birthday, followed by the article by 'A Fellow of the T. S.' which under the title of 'October 1st, 1909, Greeting and All Hail!' has appeared in the majority of our Theosophical journals. It also voices the feelings of an admiring and grateful heart concerning Mrs. Besant. Next, U. Gītāprasāda writes on the ever fascinating subject 'The fourth-dimensional space' and appends a table of geometrical constituents of bodies in from one to seven dimensional spaces. A continuation is promised. V. M. Thenge contributes a paragraph on 'Man identified with his ideals'. Then comes Mr. F. T. Brooks with the continuation of his 'The Gospel of Life,' with the sub-title 'The Dawn of a New Era.' 'Two Restoratives' by 'S.' brings two short quotations from old Hindū scriptures, lest we forget! Seeker contributes 'Our Matin Clinch, Up to the White Lodge' and voices his usual enthusiastic and idealistic convictions about things that are or that should be. 'An interesting and must be welcome to those who have not yet seen the original. It is signed Albert Dawson. Mazharullā Haidari contributes another interesting instalment culled from the rich Islāmic lore. 'Our wandering President' describes the activities of the P. T. S. since the previous month. 'Our Literature' brings a detailed review of the English Theosophical Magazines and 'Reviews' acquaints us with several new publications. There is some 'News' given under various headings and lastly the usual financial statements.

Central Hindū College Magazine, Benares, October 1909. 'In the Crow's Nest' given the news of the month, not forgetting Mrs. Besant's birthday. 'For the naming of a child,' a poem by Mrs. Besant, written many years ago, is reprinted. B. continues his 'Religion and Morality— a Dialogue,' after which we find the substance of a lecture by B. P. Wadia on 'Commercial Ideals'—delivered some time ago before the Short-hand Writers' Association in Madras. A paragraph on 'The Origin of the name Hindū' by Sir George Birdwood is reprinted. From Chandra Nārāyaṇa there is a pleasant little description of 'A Visit to Chitrakut' and Prān Lāl P. Baxi writes on 'The Sensitiveness of Ordinary Plants'. Raghunandan Prasād, a C. H. C. Student, writes a pleasing little pen-picture of 'Evening on the River Gaṅgā.' A. J. Willson contributes her ever interesting 'Science Jottings.' From Dr. A. K. Coomārasvāmi, we find (together with the picture) a note on 'Sundara Mūrṭi Swāmi' familiar to our readers. 'The Indian Ideal' gives the results of the prize-definitions asked of 'The Ideal which is binding all India into a nation to-day'. The answers are various and wide apart. The Editor prefers 'Dharma.'

The Message of Theosophy, Rangoon, October 1909. 'The First Precept' by Bikkhu Silacara opens the number. The reprint (*Theosophist*) of Aimée Blech's charming story 'The Test' is concluded. Nasarvanji

M. Desai draws attention again—as cannot be done too often—to that beautiful book the *Dhammapaḍa*. He quotes fully from Beal's translation from the Chinese. Maung Lat gives the first half of a paper on 'Alcohol and its effects from a Buddhist standpoint'. There is some straight talk in it. 'The Present Outlook' is mainly a reprint of paragraphs from Dr. A. Marques' interesting *Scientific Corroboration of Theosophy*. 'Notes and News' conclude the number.

Brahma Jñāna Vilakkam (Tamil) Karikal, October 1909. This is a new Magazine which we bid heartily welcome. Our linguistic limitations prevent us, alas, from admiring more than its clear printing, the energy which it betokens and the usefulness it must needs possess.

Theosophisch Maandblad voor Nederlandsch-Indië, (Dutch), Surabaya, September 1909. Mrs. Besant's *Shrī Rāma Chandra* is continued and her 'Search for Happiness' is concluded. Another continuation is Lilian Edger's 'Studies in *The Pedigree of Man*'. From C. W. Leadbeater we find 'The Mystic Chord'. H. v. W. contributes an interesting article on 'Some passages from the Korān in connexion with Theosophy.' Minor matters fill the last six pages.

De Gulden Keten (Dutch), Djombang, June-September 1909. In these numbers we find the following articles. 'Biblical Stories for Children'; 'A Sketch'; 'The Last of the Sottais in the cave of Remon-champs'; 'The Eagle'; 'Rhimes'; 'The Story of the Girl Bhadra'; 'Dear Links'; 'H. P. Blavatsky' (C. W. L.); 'How to become a Theosophist'; 'The White Palace'; 'From the Forget-me-not'; 'Poems'; 'The story of Prince Kunāla'; 'The Noble Rescuer'; 'Nature Spirits' (C. W. L.); 'Something from a lecture by Mrs. Besant'; 'The Cloud-King'; 'A Japanese Sermon'; 'In Self-conflicting'; 'Mrs. Annie Besant' (with portrait); 'Marussia' (from *The Adyar Bulletin*); and 'A Question'. Most of these articles are short stories especially suitable for the readers of this Theosophical journal for children.

EUROPEAN.

The Vāhan, London, October 1909. The General Secretary, Mrs. S. Maud Sharpe opens the number with some words of congratulation to Mrs. Besant on the occasion of her birthday. The article of 'A Fellow of the Theosophical Society' entitled 'October 1, 1909: Greeting and all Hail' follows. Arthur Gray reviews Mrs. Besant's *Changing World* at great length. The remainder of the number is, with the exception of some shorter book-reviews exclusively concerned with news, mainly Sectional. Two supplements accompany the issue. One is a reprint of Mr. Leadbeater's 'The Hidden Side of Lodge Meetings,' reproduced from *The Lotus Journal*, and the other is a full programme of the proposed activities and conditions of the recently established training centre for Theosophical students at Harrogate; both valuable documents.

The Lotus Journal, London, October 1909. Here too we find first some editorial remarks and then the above-mentioned article on the occasion of Mrs. Besant's birthday. Then follows an illustrated story 'The Meaning of the Moonlight,' by E. C. Matravers. 'What is the Theosophical Society?' by C. W. Leadbeater is brought to a conclusion in its reprinted form. B. and C. contribute 'An allegory for big and little children, by two of them' under the title of 'The Messengers'.

'Signs of the Opening Age' [by Mrs. Besant] is continued. In 'Our Younger Brother's Page' Christopher Pinchin, "aged 12" contributes a promising 'Chat about Animals'.

Bulletin Théosophique (French); Paris, October 1909. The main contents of the number are news and notes of various nature; but, in addition to these, we find C. W. Leadbeater's 'Small Worries' from *Adyar Bulletin* and an intelligent note by C. B. concerning Koilon, Æther, Electrons and similar conundrums.

Annales Théosophiques (French), Paris, Vol. II, No. 3. This excellent Magazine brings as usual a small number of first-class articles. Alta contributes an essay on 'Psychology and Theosophy' summed up in its concluding words "God is not only Light, God is Love." From L. Desaint there is a paper on 'H. P. Blavatsky and Science'. All that our good friend writes merits attention, and we should like to see his essay re-clothed in English dress for the benefit of non-French-reading students. The last article is by F. Warrain and treats of 'Symbolism and Metaphysics, an attempt to interpret the prelude of Lohengrin'. There are also some book reviews in which we find a graceful compliment addressed to the *doyen* of French Theosophical writers, Commandant D. A. Courmes. A very interesting number indeed!

La Revue Théosophique Belge (French), Brussels, October 1909. The 'Adept Letters' are continued and Mrs. Besant's 'The Coming Christ' is concluded. From our pages Janet B. McGovern's note on 'Theosophy in Prisons' is reproduced. Jean Delville, our energetic Belgian colleague, writes on 'Prophecy.' There are also some stray notes on various topics.

Théosophie (French), Antwerp, No. 5. Willem H. Kohlen writes on 'Training'—to will is to be able, he says—and F. J. van Halle writes on 'Thinking'.

Theosophia (Dutch), Amsterdam, October 1909. The first article is by Annie Besant; it is her London lecture on 'Brotherhood as applied to Social Conditions'. A. van Leeuwen contributes an interesting article on the fourth dimension under the title of 'A Digression'. A second instalment is to follow. The above-mentioned article by 'A Fellow of the Theosophical Society' is also given. E. Windust relates a vision of a young Fellow of our Society; its title is 'The Morning Prayer.' Dr. J. W. Boissevain, the Editor, tells us some *impressions de voyage* gathered during a recent summer trip. He compares East and West and—*rara avis*—stands up for the West!

De Theosofische Beweging (Dutch), Amsterdam, October 1909. The number is exclusively devoted to official matter, news and notices.

Bollettino della Sezione Italiana (Italian), Genoa, September 1909. Dr. I. R. Spensley opens the number with a careful study on the 'Paraklêtos,' which the author introduces as the first of a series of short articles on the Gospel of St. John. Viator writes on 'Madness.' From *The Theosophic Messenger* C. J.'s article on 'The Grand Lama of Tibet' is reproduced. 'Signs of the Times,' 'General Notes' and 'Questions and Answers' are other contents.

Sophia (Spanish), Madrid, September 1909. From Franz Hartmann we find 'H. P. Blavatsky and her Mission'. Then comes 'The Druids

of Britain' by Francisco de B. Echeverría. 'The Protection of the Masters' is a short article by Manuel A. Buola. José Granés continues his 'Non-being, Existence and Being'. Alba's paper on 'Enthusiasm and Fanaticism' is translated, as are also some 'Scientific Notes' of Mr. Sutcliffe. Luis Morote deals with the extremely interesting subject of 'The Religious Orders in Marocco.' There is also some minor matter.

Neue Lotusblüten (German), Leipzig, September and October 1909. 'The 'I' and the Personality' opens the number. Next 'Confidential communications from the Tibetan Masters and their pupils' are begun. They are translations of letters, signed by the initials M., K. H. and S. R. received through H. P. B. in 1883 and 1884. They are to be continued. From Charles Johnston an extract is published under the title 'What can Vedānta teach the West?' 'Correspondence' and 'Answers' deal with various topics.

Teosofisk Tidskrift (Swedish and Norwegian). Stockholm, September, 1909. H. Eriksen contributes a second instalment of his paper on 'The Apocalypse and Theosophy' and from Annie Besant 'The Necessity of a Religious Education' is translated.

Tietäjä (Finnish), Helsingfors, September 1909. Pekka Ervast writes his monthly message 'From the Editor.' Mrs. Besant's 'H. P. Blavatsky and the Masters of the Wisdom' is continued. Aate publishes his ninth instalment of 'What Theosophy teaches'. 'In the Twilight' is reproduced from our pages. Reviews, notices, questions and answers fill up considerable space.

Vestnik Teosofi (Russian), S. Petersburg, July and August 1909. The contents of the numbers are as follows: 'The Place of Peace' by Annie Besant; 'The Ancient Wisdom,' by Annie Besant; 'How to reach the Knowledge of the Superphysical Worlds' by Dr. Steiner; 'The Apostle Paul as a Mystic' by J. Monnier; 'The Phantasms of the Night' by A. Ounkoffskaia; 'A Legend' by A.; 'The International Theosophical Congress at Buda Pest' by Alba; 'Letters from France,' by I. A. and V. P.; 'Chronicle of the Theosophical Movement' by Alba; 'A. I. Tshuproff,' by V. M. Fediaefskaja; 'Life's Chronicle' by Alba; 'The Fourth Dimension' by P. Ouspensky; 'Letter to the Reader' by 'A Friend of the Reader'; 'Ceugant' by Nina de Gernet; 'Golden Words of Shri Shaṅkarāchārya'; and lastly as a supplement an instalment of E. Schure's 'Great Initiates'. Mr. Ouspensky's article on the fourth dimension seems, as far as can be judged from this first instalment, a very promising paper not only for scientific students but for readers at large. It begins with a review of the different meanings given to the term 'Fourth Dimension'. It deals with the points of view of the Spiritualist and the Occultist and then gives a purely logical conception. The author then explains the possibility of arriving at this by pure mathematics. He reviews all known scientific theories, draws his deductions from all, rejecting some, combining others. Our Russian expert speaks with enthusiasm of the article and proposes to translate it as soon as completed in order to bring it within the reach of our non-Russianist readers.

AMERICAN.

The Theosophic Messenger, Chicago, September 1909. The number has, as a frontispiece, a portrait of Mrs. Besant in her Masonic regalia.

The first page contains two poems, one 'Wild Flowers,' by Iatros (a transparent pseudonym) and the second, 'Spring,' by Harriet Tooker Felix. C. Jinarajadāsa contributes a third life in the series 'Lives of the Initiates'. He deals with John Hunyadi. Two short paragraphs follow: 'Mrs. Besant's Announcement of the Messiah Coming' and 'The Society in Meditation.' Adelia H. Taffinder writes on 'Except the Lord build the House, their Labor is but lost that built it' and Annie M. Jaquess on 'H. P. B. and Annie Besant'. 'Studento' writes (not in Esperanto) on 'The Dawn of a New Era.' Stead's character sketch of Annie Besant (*Review of Reviews*, 1891) is abridged and reprinted. 'Service' is an unsigned fragment, but we have our suspicions. Arnold S. Banks contributes a paper on 'The Christian Master and the Path'. W. V.-H. writes on a very important subject: 'The Importance of Exactness in the Use of Words'. 'The Genius of America' is also unsigned. W. V.-H. has another paper on 'The Moving Consciousness of Mankind.' Then we find a reprint of C. W. Leadbeater's 'What is the Theosophical Society?' 'Karma' is extracted from *Light on the Path*. Claude Bragdon continues his 'Theosophy and Architecture.' This fourth instalment is as well illustrated as ever and deals with 'The Arithmetic of Beauty'. Two useful paragraphs are on 'Another Chance,' by 'Intra Muros' and on 'Theosophic Principles Misapplied'. The latter article might have been expanded without any danger of a necessity to repeat oneself. 'The Influence of Surroundings' is a reprint of Mr. Leadbeater's article in our own pages. 'Occultism in Macbeth' is unsigned and 'Salem Witchcraft' is by Helen G. Crawford. We find further paragraphs on 'Opportunities for Mystical Research in America,' on 'Eating away the Sins of Man' and a poem entitled 'Devachan'. 'The Value of Pragmatism to Philosophy,' and 'Progress and Criticism' come next after which 'Current Literature' brings a variety of short extracts. The Magian writes an 'Adyar Letter' and there are also London and Chicago letters. 'Notes' and 'The Field' take up nearly eight pages. A note on 'Kundalini' is taken from a letter from Mr. Leadbeater. 'Book Reviews' cover another eight pages, dealing at length with the late F. Marion Crawford. The 'Children's Department' closes the bulky and varied number.

The American Theosophist, Albany, N. Y., September 1909. The two larger articles in the number are 'Accidents, Catastrophes and Cataclysms' by M. J. Whitty and 'The Eleusinian Mysteries' by Adelia H. Taffinder. 'Two remarkable Dreams' is a contribution by Genevieve Hard Wright. The Editor continues 'The Evolution of the Virtues' and deals in No. V with 'Fearlessness'. There is some minor matter in the form of 'Editorials,' 'Questions and Answers' and 'Notes'.

Revista Teosófica (Spanish), Havana, August and September 1909. We find, besides the usual news, notes and similar departments the following papers: 'Theosophical Notes, Chapter IV, Space'; 'Meditations' by Consuelo Alvarez; 'God-conscience'; 'The Object of Co-Masonry'; 'The probable advent of an Avatar' and 'An old letter of H. P. B.'. There is also a supplement containing an interesting poem by Eugenio Astol.

La Verdad (Spanish), Buenos Aires, August 1909. The number opens with Annie Besant's short character sketch of H. P. B., accompanied by a very good portrait of the latter. Next comes an article on

'Freemasonry: a religion of the future?' translated from the German. This again is followed by 'Theosophy and the Theosophical Society'. by Annie Besant. Next, Walker Atkinson's 'The Law of the New Thought' is continued. 'The Theosophical White Lotus Day' is, if our memory serves us right, a translation from *Ullra*. 'The *raison d'être* of Life' is another translation: author and original language not stated. 'Of a H. P. B.'s Nightmare tale, 'The Ensouled Violin' is continued. 'Of a different Soul' is a reprint from an Anonymus. 'Meditations' is another anonymous contribution. 'Moments among Friends,' translated from the English, is signed 'A Friend'. The 'Review of Reviews' is this month unusually short, but, the 'Notes' are many and interesting. *Luz Astral* (Spanish), Casablanca, Chili, numbers for July and August. These numbers contain as usual an excellent selection of short articles and extracts on Theosophy.

Virya (Spanish), San José, September 1909. 'The Bases of Education' by Annie Besant opens the number. The Editor reprints a dignified letter of Señor Rafael de Albear concerning the Theosophical Society. Mr. Roso de Luna contributes a clever and interesting article on 'Theosophy and the positive Sciences'. Tomás Povedano continues his 'The Soul of Symbolism'. 'The Mysterious Mummy' deals with the well-known troublesome inhabitant of the British Museum, adding some remarks. There are also some 'Notes'. 'Yontá,' a story, is continued. It is accompanied by a clever illustration by T. Povedano.

AUSTRALIAN.

Theosophy in Australasia, Sydney, October 1909. We first have the general departments, such as 'The Outlook'; 'Questions and Answers'; 'What our Branches are doing'; 'The Magazines'; 'Reviews'; 'Science Jottings'; 'At home and abroad'. C. W. Leadbeater's 'The Story of Ahirinziman' from *Adyar Bulletin* is reprinted. 'Karmic Lumber' is a well put article by Ernest H. Hawthorne. The expression used as title is a veritable *trouvaille*. Noel Aimir's 'A Christian Mystic: St. Elisabeth of Hungary' is concluded. 'Shakspeare and the Idea of other Lives' is a contribution reprinted from one of the large Australian dailies. It is signed J. S. 'The Eyes of the Watchers' is an extract from Robert Hichens and deals with 'miraculous' cases of help and warning on the occasion of the recent Sicilian earthquake.

Theosophy in New Zealand, Auckland, September and October 1909. 'Notices', 'From Far and Near', 'Correspondence', 'Activities' and the 'Lecture Record' are the more general departments. 'The Nature of the Christ' and 'The Coming Christ' are two London lectures by Mrs. Besant. Gamma contributes another instalment of her 'Studies in Astrology'. Mrs. Besant's 'Brotherhood as applied to Social Life' is concluded. 'A Vision' is signed 'Enthnavadi'. Our periodical literature could now-a-days yield quite a bulky collection of such visions if put together. Most of them are quite worth preserving. Marion Judson continues her 'Sketches in Kāshmir'. No 2 deals with Srinagar. 'Lotus' gives the Round Table news. 'Brotherhood' is a reverie by Arthur Bonner. 'White Lotus Day in London' is a report by A. I. Medhurst, reprinted from the *South African Bulletin*. Chitra writes to her children. The 'October 1st 1909' article mentioned above several times appears here also. 'The Road Maker' is a pleasant little allegory by K. Browning. 'The Stranger's Page' brings a second batch of reincarnation stories. 'An Accepted Child' is a reprinted fragment.

AFRICAN.

The South African Bulletin, Pretoria, September 1909. First come the 'Editorial Notes' and then 'A Word from Adyar' by B. P. Wadia. A curious misprint, substituting a 'my' for an 'our,' converts a rhetorical hypothesis into an apodictical statement. This is on page 5, line 22, fr. b. 'Sleep and Dreams' by H. J. S. Bell is No. 9 of the series 'Theosophical Science for Beginners'. E. Wood contributes a first instalment of 'Concentration: Natural and Artificial Memory'. Some 'Notes,' some 'Answers to Correspondents' and some 'Book Reviews' fill the remaining space.

OUR EXCHANGES.

We also acknowledge the receipt of the following journals:

ASIATIC. *The Brahmavadin*, August, September, October; *The Madras Christian College Magazine*, October; *The Siddhanta Deepika*, September; *Senḍamil* (Tamil) September; *Sri Vanā Vilasini* (Tamil), May, June; *The Dawn*, October; *Prabuddha Bhārata*, October; *The International Police Service Magazine*, August; *The Mysore and South Indian Review*, August.

EUROPEAN. *The Light of Reason*, Ilfracombe, October; *Modern Medicine*, London, October; *The Animals' Friend*, London, October; *The Health Record*, London, September; *Light*, London, numbers for October.

AMERICAN. *O Pensamento*, (Portuguese), S. Paulo, September; *The Phrenological Journal*, New York, October; *Bulletin of the New York Public Library*, New York, September; *The Truth Seeker*, New York, numbers for September.

AUSTRALIAN. *Progressive Thought*, Sydney, October; *The Harbinger of Light*, Melbourne, October.

J. V. M.

THEOSOPHY IN MANY LANDS.

GREAT BRITAIN.

We have the great pleasure of having our President in our midst while these lines are being written. It was alleged that this visit to London of ten days, coming between the immense labor of the American tour and the coming fatigues of the Continent, was to be a rest. But, in actual fact, Mrs. Besant is carrying out a full programme of work. She interrupted her journey from America to visit Dublin, where Mr. Jas H. Cousins, well-known and esteemed for his beautiful poems, had worked hard, with other helpers, to prepare the soil. We learn that two Lodges are in course of formation in Ireland, where Theosophy has maintained a slight footing for many years. Our Mr. Dunlop has many tales to tell of the early days in Dublin, before the Judge secession, when activities were greater than of late years. Mrs. Besant has also lectured at the Passmore Edwards Settlement and at Oxford, where Mr. L. P. Jacks, the Editor of the *Hibbert Journal*, took the chair for her. She also spoke to the Spiritualist Alliance, taking as her subject "The Three Worlds". She urged Spiritualists to give some attention

to the possibilities of first-hand investigation into the higher planes which Theosophy discloses, pointing out that only by such methods can belief ever become knowledge. She pointed out the identity of aim of Spiritualism and Theosophy, the breaking down of materialism, and joined with the chairman of the meeting in urging that all minor differences and misunderstandings should be laid aside in face of that common work.

One of the features of the autumn lecture work in London is the visits of our lecturers to branches of the Progressive League, organised by the Rev. R. J. Campbell and now growing very rapidly. It will be good if some Theosophical threads can be woven into the thought-fabric which those active and liberal-minded Christians are quickly weaving.

From Bath we hear of a very successful public debate organised by the local branch of the Young Men's Christian Association at which Mr. Dunlop represented Theosophy and a well-known local divine supplied the useful and necessary opposition.

The discussion, it appears, was vigorous, not to say warm, in parts, but Mr. Dunlop's imperturbable good temper and self-command appear quite to have carried the day, and his presentation of Theosophy made such an impression that a man of considerable local influence, an ex-Mayor of the town, delivered a speech which showed considerable appreciation of the views Mr. Dunlop put forward.

An important publication of the month, Theosophical, although not avowedly such, is the first number of the *Quest* of which Mr. Mead is Editor. It contains articles of importance, and we hope it may win a place for itself as a scholarly and mystical quarterly; we hear that the first number has sold well.

An interesting case of premonition occurred in connexion with the death of Professor Lombroso, the founder of the Science of Criminology. His daughter and her husband were recipients of a vivid impression that he was dying, while they were walking on the shore of Lake Maggiore. They hurried to Turin and found that the Professor was wonderfully recovered from his illness, and joining in the useful life of his household. He died the following morning, however.

Lombroso, who was a fervent disciple of Haeckel, latterly caused much consternation among his friends by his announcement of his belief in the reality of psychic phenomena. In fact a new work by him, entitled "*After Death—What?*" a study of spiritualistic phenomena and their interpretation, is announced for publication almost on the day of his death.

H. W.

SOUTH AFRICA.

Mr. Fricke arrived in Cape Town at the beginning of July, since which time his activities in Theosophical work here have been both numerous and marked.

He met the members of the Cape Town Lodge (which, in spite of the recent crisis, is already as numerically strong as formerly) at the house of the energetic President, Mrs. Holtzer, and gave them a valuable address. He urged on the members the importance of starting a depôt of Theosophical Literature, in however humble a way at first, as being one of the best methods by which Theosophical teachings can be

spread. Since then a consignment of books and pamphlets from the T. P. S. has been received and some of these are displayed for sale at every meeting to which enquirers are admitted. At the monthly social gathering held at the house of one of the members, Mrs. Mathie, Mr. Fricke treats in genial fashion of one or the other important aspect of Theosophy, after which a usually lengthy discussion is taken up by the members of the Lodge and the numerous visitors present. These meetings are clearly very useful and tend to stimulate enquiry among strangers.

At the Thursday evening Lodge meetings in Burg Street, Mr. Fricke has charge of the special study class on "The Devachanic Plane," and many are the illuminating ideas he gives us which, without his wider knowledge and experience of Theosophy, we should miss. He also holds a well-attended study class on Wednesdays at Sea Point which is, however, quite private and unconnected with the Lodge; and on Friday afternoons he is engaged with a meeting for enquirers at the Lodge rooms. On every other Sunday evening, at the house of Mr. and Mrs. Holtzer, the members of the Lodge foregather to hear read some recent important lecture or statement by Mrs. Besant or other leader of Theosophic thought; at these Sunday meetings much information of value is imparted.

On August 24th, to a full and interested audience assembled in the Unitarian Chapel, Hout Street, Mr. Fricke gave a lecture on the subject of "Reincarnation"; the lecturer's pronouncement on this Theosophic doctrine was bold and eloquent, and many there probably heard of it for the first time. The Rev. Mr. Balmforth, minister of the congregation, presided.

On September 7th, our veteran Theosophist gave a public lecture in the Council Chamber of the Old Town House on "The Power and Use of Thought." Mr. W. C. Worsdell presided and in introducing the lecturer, made a brief statement as to what Theosophy is; in spite of there being several counter attractions in the town that evening the audience numbered 137, and the rapt attention it paid was clearly a measure of the great interest the subject had for those present. The lecture was reported at length in the "Cape Argus" the following day.

A second public lecture was given in the same room on the 28th to a large audience (which again evinced great interest in what it heard) on 'Karma the Law of Divine Justice,' Mr. Worsdell again presiding.

Mr. Fricke's presence amongst the Theosophists of Cape Town is acting as a great stimulus to them, and his visit to this part of South Africa has already aroused a more widely spread interest in Theosophy throughout Cape Town and its suburbs. As, moreover, Mr. Fricke still remains with us for some time and proposes to give one public lecture monthly, it is confidently expected that the circle of those to whom his stay here will bring the welcome light of Theosophy will become still further enlarged.

W. C. W.



THE THEOSOPHIST.

ON THE WATCH-TOWER.

ON the 29th October, we had a very full meeting of members, and on the 30th two E. S. gatherings. On the morning of the 31st we held a third, and in the afternoon came the public lecture, in the large Salle des Agriculteurs de France. The hall was packed ere the hour of meeting and many remained outside—to our great surprise, as no such rush had been anticipated. The lecture went well and roused great enthusiasm, and I could not help being astonished that a Parisian public, always regarded as critical, cynical and materialistic, responded with eagerness and warmth to the ideas of the immanence of God, the mystical interpretation of Christian dogmas, the declaration that health could only be secured by right thinking, right desiring, and right living, and that the great social change must come by the self-sacrifice of the higher and not by the insurrection of the lower. The wave of spiritual life is indeed spreading, when in the intellectual capital of Europe, rent by the combats of clericals and anti-clericals, and with a fiercely anti-clerical government, such views can find enthusiastic welcome.

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After the lecture came a reception, at the ever-hospitable home of the Blechs in Avenue Montaigne, where gathered members from Tunis, Algiers, and very many provincial towns, old friends and new. In the evening, the General Secretaries of France and Great Britain, Mme. Blech and myself, quitted Paris for Geneva, leaving a crowd of friendly faces on the Paris platform and being greeted by another crowd, equally friendly, on the Geneva platform on the morning of November 1st.

* * *

Geneva was great on interviews, and in the evening a public lecture was the appointed work. I spoke on the same subject as in Paris, but felt weighed down by the atmosphere, heavy with

Calvinism—a line of thought not friendly to me. Geneva is an intellectual city, *par excellence*, but it is stifled with the arid thought of Calvin, and one longs to feel the warm soft breath of Theosophy ruffling its atmosphere and awakening its children to spirituality. The morning of the 2nd November was spent in interviews and an E. S. meeting, and after lunch Mrs. Sharpe and I went for a pleasant drive in an automobile. Clouds hid Geneva's ring of mountains and the prospect ended in the grey curtains of mist; but autumn's tints glowed on the nearer hills, and her wand touched into soft radiance of browns and reds and yellows the trees which lined the roads and clothed the hill-sides. A note of the past was struck as we passed a statue of Michael Servetus, slain by Calvin for heresy, a statue to which the sculptor had given something of pathos in pose of head and figure; perhaps also one saw it through the haze of pathetic memories. A withered wreath hung from one arm, perhaps put there by a lover on the anniversary of his martyrdom. The evening was given to a gathering of the four Lodges in their new *locale*, occupied for the first time on this occasion. The rooms occupy the whole of a large first floor in a house close to the Cathedral; three good rooms open into each other, with some smaller ones adjoining, so that the Society is well lodged, with plenty of room for work and growth. The three rooms were crowded last night, not only the Geneva members being present, but others having come from Lausanne, Zurich and other towns. All listened with profound attention to a sketch from the inside of the origins, the future, and the mission of the Theosophical Society.

We left Geneva for Lyon on November 3rd, and arrived in the great commercial city late in the afternoon, an arrival quickly followed by a pleasant little reception given by the Lodge. Invitations for the evening lecture had been issued and there was a gathering which filled with an attentive and sympathetic audience the large room engaged for the purpose. Lyon is intensely orthodox and Catholic, and, as is ever the case under those conditions, there is a small minority fighting for its right to exist, and consequently very *intransigent*. The conditions being thus difficult and members of the opposing parties forming the audience, I was

doubtful of the reception which would be given to the lecture; but once more Theosophy triumphed by virtue of its inherent reasonableness and its pacific spirit. Where intolerant orthodoxy and intolerant free-thought are battling, there Theosophy only can bring peace. A second lecture was given on November 4th to members only, early in the afternoon, and at 5. 15 p.m. we started for Marseille, with many sweet flowers to make fragrant the carriage and many friendly smiles to speed us on our way. We reached Marseille soon after 10 p.m. and found many waiting to receive us, among others some members from Barcelona, in Spain.

The morning of the 5th rose brightly with a brilliant sun, a pleasant sight, after the long weeks of over-clouded skies. Mrs. Sharpe and I took advantage of it, and drove in an automobile on the famous Corniche Road, by the side of the magnificent harbor of Marseille. The afternoon went in interviews, and we had a crowded meeting at night in a hall holding about 500 persons. On the 6th my visitors began with two Dutch people, passing through Marseille, on their way from Java to Holland. They were followed by three Spaniards, who had come from Barcelona to see me; only one spoke a little French. The Barcelona Lodge, Rāma Arjuna, has opened a library, free to the public, and it is open daily from 6 p. m. to 8. There also lectures and discussions take place daily from 9 p. m. to 11. A four-page leaflet gives information about the Society and explains the Lodge activities. The Lodge has also published a lecture given at the inauguration of the Library. After the Spanish brethren had departed, a Masonic meeting was held, in which I had the pleasure of contributing to the formation of a new Lodge of Universal Co-Masonry. In the afternoon we had a prolonged E. S. meeting, or rather two, and in the evening the members of the Branches gathered for a lecture. I was surprised to see the large number present, even though the Marseillais Fellows were supported by some from neighboring towns.

Sunday, November 7th, found us at Toulon, where three meetings were held. The first was for members of the E. S. at 1-30. Then the representatives of the southern Lodges met to form a *Fédération*, on the model of those which have proved so useful in England and in India: I had the pleasure of closing the meeting

with a brief exposition of the methods used by the Masters in helping the world. At 8.30 P.M. came the public lecture, held in the large hall of the hotel; the hall was well filled, and the audience very attentive but cold. One feels, in speaking in these provincial towns, that one needs a fuller understanding of the people; Paris is cosmopolitan, but the provincial cities are not in touch with cosmopolitan thought, and people outside the T. S. are drawn by curiosity rather than sympathy. It is the breaking up of new ground, and the people would be approached more effectively by one who knew the local currents of thought than by a stranger.

* *

On the 8th we went on to Nice, and, in the afternoon, a pleasant reception was held in the beautiful grounds and house of the Bayer family, one of whose members is coming out to Adyar as a student. In the evening, there was a public lecture in a large and handsome hall, crowded to the doors; the audience was once more of the cosmopolitan type and was warmly interested and finally enthusiastic. The Nice season is just opening, so the time was opportune. The leading Nice journal of the 9th gave a column of report and interview, and we may hope that this, with the lecture, will attract the outer public to the winter meetings held by the two Lodges. The 9th November was passed in interviews, E. S. and T. S. meetings, and these finished the tour in France. I leave that noble country—now in the grip of a persecuting materialism—with the hope, nestling warm in my heart, that Theosophy may yet bring her back to idealism and to a liberal and rational religion, and may thus preserve her in her place among the nations.

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I must not say good-bye to France without placing on record the good work being done by the General Secretary, M. Charles Blech. It was a difficult task to be placed before any one, that he should fill the place of the well-loved Dr. Pascal, but M. Blech has done admirably well. His business ability, his firmness combined with courtesy, and above all his whole-hearted devotion to the Masters and Their work, have made him fully worthy of the place he holds. He has the comfort and repose of a harmonious home, where his two sisters make a glowing centre of Theosophical life and warmth.

* *

The morning of the 10th saw us once more in the train, on the way to Genoa. Several Monaco members met us at their station, bringing some lovely flowers, and travelling with us to the frontier of Italy. There, after having comfortably established us in the Italian train, they bade us farewell. At Genoa many had gathered to bid us welcome as we ran in in the dusk of the evening; later we gathered for an E. S. meeting, a small but earnest party. On the following day there were interviews in the morning, and in the afternoon a meeting of Theosophists and friends in the pleasant rooms lately taken by the Genoa Lodges. Soon after 7 P.M. we took the train for Milan, arriving there three hours later. Professor Penzig, the able General Secretary for Italy, shepherded us throughout the stay in his territory.

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The morning of November 12th went in greeting old friends and making new ones. In the afternoon there was an E. S. meeting, and in the evening the large room of the Ars Regia was crowded with members and invited guests. Dr. Sulli Rao is doing admirable propaganda work through the Ars Regia, and his publications are spreading widely through Italy. On the morning of the 13th, we left for Turin, arriving about mid-day. There was an E. S. meeting, and, later, a lecture to members and invited friends finished the European work. Soon after 9 P.M. we were in the train which glided out of the Turin station towards Brindisi. "We"—a constantly changing quantity—now consisted of Mrs. Cooper-Oakley, Mr. Macbean the British Consul at Palermo, and myself. Throughout the 14th November the train ran southwards over the fair Italian land, with the blue Adriatic on one side and snow-covered mountains on the other, while the fading vine-leaves glowed yellow and red above the brown earth, and the grey of the twisted olive-trees made a misty shadow beyond. Brindisi was reached by the early evening, and on the mail-packet we bade Mr. Macbean farewell, and a little later greeted Mr. and Mrs. Powell, who had been spending some pleasant holiday weeks in France and Italy.

* *

The sea was not friendly and tossed us about a little too vigorously as the swift Isis tore her way through the Mediter-

anean. None the less, Wednesday morning saw us on board the stately Morea, crowded with travellers to the East and to Australia. It was the birthday of the T. S., November 17th, 1909. Thirty-four years of struggle and progress lie behind us; centuries of growth stretch in front of us. Thanksgivings to the Lords of Wisdom and Compassion, who have opened the way, rise from thousands of hearts to-day all the world over. May They continue to bless the work which They have planned.

* * *

The Morea carried us—the party now consisted of Mr. and Mrs. Leo, Mrs. Charles Kerr, Mrs. Cooper-Oakley, Mr. and Mrs. Powell, Mlle. Bayer, Mr. Harvey and myself—to Aden over smooth seas, and we were there transferred to the Salsette, which reached Bombay before daybreak on November 26th. Much interest was shown on board as to Theosophy, and I lectured on the 24th to a very sympathetic audience. At Bombay we bade farewell for the time to Mr. and Mrs. Powell, who received orders to settle at Aden, and left Mr. Harvey to take a leisurely journey, while the rest of us proceeded by the postal express; it carried no other passengers, so we felt as though we had a special train. All went well as far as Dudhni, when—we were running very fast—the engine or mail-vans struck the points, and in a moment we were derailed; it was a curious sensation to see the side of the carriage rise up suddenly, then fall as the other side rose up, and, for a moment, overturning seemed inevitable. Then the carriage steadied itself and the train stopped. The poor guard was stunned, having probably been flung out, as he was found on the permanent way; the rails were broken and fragments of wood and iron strewn our passage. But we found ourselves safe and whole with deep gratitude for a wonderful escape. Mrs. Leo ministered promptly to the injured guard, but when we left, three hours later, he was still senseless. A passenger train was in the station siding, waiting for us to pass, and we were transferred with the mails to some of the carriages and went on our way after a delay of three hours. Our adventures were not over, for a pipe in our new engine burst, but again conveniently at a station, and another three hours were spent waiting for another engine. The same helpful passenger train came up in due course, and we again annexed its engine, which drew us safely to Madras, where we

arrived six hours late. A large crowd of members gave us royal welcome on the platform, and, at Adyar, the household circle offered greeting in a prettily chanted song. And thus the journey ended, 37,176 miles of land and sea having been traversed between the parting in April and the welcome in November. May the work done, offered at the Feet of the Holy Ones, serve Their good purposes for the world.

* * *

It is interesting to find in the *Daily Telegraph* of London an article on "Mind in Medicine," which begins by stating that "for some years past there has been a steadily growing movement in favor of various systems of treatment in which, instead of physical methods, mental influence seems to have played the chief part". It goes on to say that "scientific and medical investigators have found" that mental influence may be exerted over the body and its functions, and that the "realisation of the influence of mind over bodily processes may, perhaps, be considered to be one of the most important advances that has been made in the world of scientific medicine during recent years". And so on. Finally, "the leading members of the medical profession in London" will soon pronounce a "definite verdict". This is all very good. What is not so good is the repetition of the old method, so often followed by modern science, of sneering at and seeking to crush discoveries made outside its ranks, and then, when success has been reached, of making a *volte-face* and claiming to introduce by its belated discoveries the truth fought for by others. The *Daily Telegraph* gives all the credit to its "scientific and medical investigators"; it has not a word for Mrs. Eddy and her Christian Science, for Mental Science, and mental healing by various bodies, Faith Guilds, Peculiar People, etc., who have led the way, of the people prosecuted for the benefit of the medical profession. It is these who have made possible the "important advance," and the verdict which the "leading members of the medical profession" may give will only register the triumph of the non-medical 'charlatans,' if it be favorable, and will be ineffective if unfavorable. Mental healing has conquered in the teeth of scientific opposition, and needs no 'verdict' of its old opponents to strengthen it.

* * *

The Theosophical Society in France has very wisely re-issued the important report to the French Minister of Education by Dr. Schultz, the able lady who holds a high medical appointment in Egypt, and who was sent by the French Government to India, to report on the value of Hindū philosophy. Dr. Schultz visited India in 1907-1908, and has made an admirable and instructive report on the philosophic schools of India, together with the literature on which they are based. She sees in Hindū thought the only refuge for those in the modern world of Europe, who are no longer satisfied with Christian teachings but who shrink from materialism, and in the Theosophical Society the effective agency by which its fundamental ideas can reach the modern mind. At the close of her review of Hindū philosophy, she devotes a chapter to the Theosophical Society and declares that it is the most effective channel for the spreading in the West of the lofty philosophy of the East. The Orientalists, she declares, have too little sympathy with eastern ideas to do more than give to Europe translations which, however accurate, are empty of the vivifying spirit of the ancient thought, whereas, on the other hand, the Theosophical Society popularises these ideas in every European country. Dr. Schultz regards these ideas as absolutely necessary in Europe at the present time; she declares that our sciences and our learned men need the influence of eastern truth in order that they may receive a new impulse for progress, and she prays the French Government to declare the Theosophical Society to be of "public utility," for she believes "that on its development depends the intellectual and moral future of our country". That such a report should be made by so highly placed and talented a Government official is indeed a matter for rejoicing.

* * *

The following letter has been published over the signature of T. Spence, Karachi, who vouches for the truth of the incident. How rapidly the proofs are accumulating of the 'open door' between the living and the so-called 'dead'.

About four months ago I was at Bhatinda, when the incident occurred. A respectable, well-paid, Muhammadan night station master had lately lost his wife, the mother of his four surviving children, two boys and two girls. About ten days after the mother died, one morning,

at about three o'clock, one of the little girls, aged 5 years, left her cot, and running to her father, in the adjoining room, awoke him, with the surprising remark that her mother had just come and told her to ask her father to search for a certain small red cloth bundle kept amongst her clothes, which had been collected after her death, for distribution to the poor, because she had collected Rs. 13-9-6 in a small tin (*dubba*), for the poor, and placed it therein; and that she would like the amount distributed equally to her poor neighbors.

The father naturally thought that the child had been dreaming, and he petted and sent her to bed again; but a second time the child ran to him with the same message; and then again for the third and last time.

Next day the father seriously pondered over the occurrence, and as the girl had received the same message three times in succession, he decided to search the bundle of old clothes, and in the afternoon he called his four children, and together they rummaged the contents.

At first, however, not finding any such small bundle as described, they were in the act of re-tying the bundle, when accidentally a small red *saloo* (bundle) rolled out of a heap of rags. He opened it with trembling fingers, and lo! there was the small tin box, on opening which the exact sum of Rs. 13-9-6 jingled out! Needless to add that he complied with his dead wife's wishes. This transpired in my presence, and, if required, I can furnish the name and address of the person concerned, who is still in Bhatinda.

* * *

It is very pleasant to hear of the good work being carried on by some of the "Sons of India". The Lodge in Benares has a school for children of the lower classes, and 60 small creatures meet daily; the general direction of the work is in the hands of Bābū Shri Prākāsha, the eldest son of Bābū Bhagavān Dās. The Lodge has also a night school for peons, chaprasis, servants, etc., and over 70 men are attending it. The students take it in turn to teach—benefiting at once themselves and their pupils—and Pandit L. N. Tripathi gives a religious talk every Saturday. If this recognition of the civic duty of the higher classes to the lower spread over India, the problem of primary education would be solved by the people instead of by the Government.

MYSTERIOUS TRIBES.¹

THREE MONTHS IN THE BLUE MOUNTAINS NEAR MADRAS

BY

RĀDHĀ BĀI. (H. P. B.)

(Continued from p. 176.)

As already mentioned, the Tōḍas are semi-nomads. From the Rangaswami to the Dodabetta the mountain chain is covered with their settlements and hamlets, if one may give this name to a group of three or four dwellings.

Their huts lie fairly close to one another, and in their midst the Tirjeri or 'holy' buffalo house is always seen, easily recognised by its larger size and more careful construction. Behind the first compartment which serves as night-quarters for the buffaloes, especially for the cows, and which is of large dimensions, another smaller one is annexed. It has neither windows nor doors, its only entrance being an opening measuring about a square yard, and perpetual darkness reigns in it. This chamber is doubtless the temple of the Tōḍas, their Sanctum Sanctorum, wherein they perform their mysterious rites, which no alien eye has ever yet witnessed. As an extra precaution the said opening is made in the darkest corner of the dark stable, so that if some daring person should attempt to penetrate into the adytum he would have some difficulty in finding his way. No woman or married Tōḍa is allowed to enter this place. Only the Terralis (priests) have free access into the interior of the Tirjeri.

The Tirjeri is always surrounded by a fairly high wall. The 'Tuel,' or court, enclosed by it is also considered sacred. The dwellings are something like the tents of the nomad Kirgis, only that the former are made of stone and are thickly besmeared with cement. They are generally twelve to fifteen feet long and eight to ten wide, while their height from the ground to the beginning of their pyramidal roof measures not more than ten feet. The Tōḍas use these huts only at night. In the daytime one may always see them sitting or walking about in groups of two or three, even when the monsoon is

raging and during the downpours of the rainy season. Directly after sunset these giant figures creep one after another through the small opening of their miniature pyramids. When they are all inside a thick wooden shutter, moving on a cleverly contrived hinge, is swung from within across the opening. Then a strong cross-beam is put before it, the ends of which rest in niches in the wall. Behind this barricade the Tōḍa sleeps until morning. After sunset six horses are not able to drag him out of his hut.

The Tōḍas are divided into seven clans, each of which is composed of a hundred men and about two dozen women. They assert that this numerical proportion never changes, and believe it cannot change, as it has existed since they first settled in these mountains. Statistics confirm their statement for the last fifty years. This strange stability of the birth and death rate, which has confined the number of the Tōḍas to seven hundred souls for many centuries, is ascribed by the English to their practice of polyandry. The brothers of one family, even if there were a dozen of them, only have one wife between them. The small percentage of females was at first ascribed to infanticide, which is so common amongst Indian tribes; but this supposition has never been verified. Despite all measures taken and all espionage, despite even the reward offered by the English to the person who could prove such a thing to have happened, no case of child-murder has ever been discovered. For some time the English hankered after the possibility of convicting the Tōḍas of a serious transgression of law, but these latter laughed scornfully at this suspicion.

"Why should we kill the little mothers?" they said. "If we did not want them we should not get them. We know how many men and women we need and superfluous ones will not come."

This peculiar argument aroused the suspicion of the statistician and geographer Thorn, who vents his feelings in the book he wrote on the Nilgiri by remarks like these: "These savages are idiots. . . . they ridicule us," without realising that he himself ascribes to these "idiots" the power of making sport of the more intellectual race.

The people who know the Tōḍas well and have studied them for years believe, on the contrary, that the Tōḍas are in real earnest when they make these assertions, and that they are convinced of

¹ Translated from the German version published by Arther Weber. Our German readers may obtain this book from the Jaegersche Verlagsbuchhandlung, Leipzig. Ed.

their truth. These people go still further and frankly express the supposition that the Toḍas as well as other tribes, living, so to speak, in the bosom of nature, know more of its secrets and are consequently better acquainted with practical physiology than our learned medical men. The said people are convinced that the Toḍas speak the truth, when they say that they need not have recourse to infanticide, as it is in their power to decide the number of 'mothers' in their tribe; though of course the *modus operandi* of this obscure physiological problem remains a mystery to them.

In the language of the Toḍas the words 'woman,' 'girl' or 'maiden' do not exist. The conception of the female sex is indissolubly linked for them with that of motherhood, and therefore they have but one word for all these different designations, in whichever language they may be speaking. The Toḍa will use indiscriminately the term 'mother' adding only for clearness sake the adjectives 'old,' 'young' or 'little' whenever he speaks of a woman of ninety or an infant in arms.

Sometimes they remark: "Our buffaloes have determined once for all the number of our people and consequently also that of the mothers."

The Toḍas never stay long in any given Mūrṭi. As soon as the buffaloes have eaten all the grass of one field they move to another. Owing to the excellent soil and the luxuriant growth of the vegetation on these mountains this grass is unequalled in the whole peninsula of India. It may perhaps be due to this that the buffaloes of the Toḍas surpass in size and strength all other kinds, not only in India but in the world at large. But even with this hypothesis we are met with a puzzling mystery. The Badagas and the planters possess the same kind of buffaloes, which graze on equally good pastures; how is it then that they are both smaller and weaker than the animals belonging to the 'holy' herd? It can be said without exaggeration that these beasts are of gigantic stature, and almost look as if they were the last remains of ante-diluvian primeval buffaloes. Futile were all the efforts of the planters! Though they certainly brought about an amelioration of the race, they could not succeed in making their buffaloes a match for those of the Toḍas. An obstacle to this end is the persistent refusal of the Toḍas to lend their bulls for the purpose of cross-

breeding. But despite this, buffaloes, bullocks and sheep of all kinds thrive in the healthy climate of these mountains where gad-and-bot-flies and mosquitoes are unknown, and their condition forms quite an exception to the general rule of Indian cattle.

As already mentioned, there are seven clans, each of which is sub-divided into a few large families. Every family possesses, according to its number, one, two or even three huts in each settlement of the different grazing places. In this way they find quarters ready for them when the clan shifts from one place to another. Sometimes it also happens that one family possesses a little hamlet of its own with the inevitable Tirjeri or 'holy' buffalo-stable in the centre. Before the advent of the English the Toḍas used to let their Tirjeris take care of themselves when they moved to another grazing place, but the inquisitiveness and lack of delicate feeling of the new-comers has made them more cautious, as these foreigners attempted from the very first day to force their way into the holy buildings. They are no longer as trustful as formerly. Now-a-days they leave a Terrali¹ with his assistant the Kapillola and two buffalo cows behind in the Tirjeri when they move to another settlement.

"For one hundred and ninety-seven generations we have peacefully lived in these mountains," complained the Toḍas to the officials, "and none but our Terralis ever dared to put their feet on the thrice holy threshold of our Tirjeris. The buffaloes are wroth forbid the white brothers to approach the Tuel (the holy enclosure) lest a calamity, a dire calamity should happen."

Upon which the officials were reasonable enough to prohibit the settlers and the missionaries from entering into the Tuels or even from going near them. But the missionaries did not rest satisfied till, at different times, two of them were killed by the buffaloes. These latter caught them on their big and pointed horns, threw them into the air and then trampled them to death with their heavy feet. A buffalo does not fear a tiger, but the tiger dare not face him.

Thus it has come to pass that until the present day no one has ever learned what mystery is hidden in the chamber behind the

¹ A Terrali, now called Pollola, is an ascetic and hermit.

buffalo-stable. Even the missionary Metz who lived for thirty years with the Todas could not solve this riddle.

The description given by Major Fraser, author of *The Todas; what is known of them*, as well as other writers and ethnologists, has proved quite fantastic and unreliable. The Major "crept into the chamber behind the buffalo-stable and found this temple—enthraling to the curiosity of so many—to be nothing but an empty and dirty room." True, quite true. But the reason for it was that the plot of land in question and all the buildings on it had been ceded by the Todas to the town in exchange of some larger and more distant grazing place. Everything that had been in the Tirjeri and the huts had been removed and the dwellings were to be razed to the ground.

Looking after their buffaloes is the only occupation of the Todas. They do not go in for agriculture; they raise no other cattle, neither cows nor sheep, neither horses nor goats; they do not keep fowls, as the crowing of the cocks would disturb and wake the tired buffaloes at night, an old Toda once explained to me. They do not even keep dogs, though this useful animal, which is found in the house of every Badaga, is almost a necessity in this wilderness. Just as they did before the advent of the English, the Todas still disdain all manual work: they do not sow, neither do they reap, and yet they seem to have plenty of everything. They do not bother themselves with money matters, and with the exception of some Elders do not understand anything about them. The women trim the borders of their sâris with pretty and peculiar embroideries, but the men openly display their contempt for any manual labor. All their love and aspiration, all their thoughts and devotional feelings go out to their buffaloes. The women are not allowed to approach the latter. It is the men who milk the cows and look after them.

A few days after my arrival a party of us, consisting only of ladies and young girls, went to visit a Mûrṭi at a distance of five miles from the town. We had been told that there were just then in this village some Toda families, and an old Terrali with a retinue of priests. I had already seen male Todas, but no women, nor had I witnessed any ceremonies with the buffaloes. We were all of us anxious to be present, if possible, at the driving home of the herds

into their stable; a ceremony of which I had heard very much and which I was eager to see with my own eyes.

It was five o'clock in the afternoon, and the sun was beginning to sink beneath the horizon, as our carriage stopped at the border of a wood, and we alighted in order to make our way to a large forest-glade. The Todas were so busy with their buffaloes that they did not notice us, although we came quite close to them. But the buffaloes began to bellow and one of the animals, obviously their leader, with silver bells on his big, curved horns, left the herd and advanced towards us as far as the beginning of the foot-path. With head erect he turned in our direction, looked at us with brilliant and fiery eyes and began to bellow, just as if he wanted to ask who we were.

People say that buffaloes are lazy and stupid and that their eyes are expressionless. I myself thought the same till I saw the buffaloes of the Todas and particularly this special one, who seemed to accost us in his animal language. His eyes were burning like charcoal and his oblique and restless glances conveyed the feeling of astonishment and distrust.

"Don't go too near him!" screamed my companions. "That is the leader and the holiest of the herd. He is very dangerous."

There was no need to urge me to be cautious. I did not dream of going near the animal; on the contrary, I withdrew as quickly as possible. But already a tall and slender youth had leapt forward, like Hermes amongst the bulls of Jupiter, and placed himself between us and the buffaloes. He crossed his arms, bowed low before the 'holy' muzzle and began to whisper some unintelligible words into the animal's ears. And now there happened something so very strange, that were it not confirmed by others I should believe it to be a hallucination caused by my hearing and reading of late so many stories about the 'holy' beasts.

At the first words of the young Terrali the buffalo turned his head towards him, and seemed to listen to what he said and to understand it. He looked at us as if to take a closer inspection of our humble selves, and nodded several times, bellowing in an abrupt and superior manner, in reply to the respectful remarks of the young priest. Then he cast a last and this time a perfectly indifferent glance at our company and returned to his herd.

The whole incident was so comical that I almost began to laugh. But as I noticed the serious and perplexed expression of my companions' faces I managed to keep my countenance and involuntarily became serious myself.

"Don't you see now that I spoke the truth," the youngest Miss Morgan, half-frightened, half-triumphant, whispered into my ear. "The buffaloes and the Terralis understand one another and speak together like human beings."

To my astonishment the mother did not reprimand the girl. She answered my mute inquiry not without some hesitation by saying: "The Todas are in every respect a peculiar people. They are born among the buffaloes and spend their lives in their midst. They train them for years and years and one might really come to think that they converse together."

When the Toda women recognised Mrs. T. and her family, they came to greet us. There were five of them. One carried a child which was stark naked despite the cold and moist wind. Three of the women were young and strikingly handsome. The fifth was old: well preserved but rather dirty. The latter made straight for me and asked, probably in Kanarese, who I was. As I did not understand what she said one of the young girls of our party replied in my name. When later on the query and answer were translated to me, I thought the latter original but not quite truthful.

I had been introduced as "a foreign mother and a loving daughter of the buffaloes". Evidently the dirty old woman was satisfied by this answer since, as I was told later, it would not have been possible for me to witness the nightly ceremony with the buffaloes had it not been for such an introduction. She made straight for the chief Terrali to carry the news to him. This gentleman was standing at a little distance surrounded by a group of young priests, leaning in a picturesque attitude against the brilliant black back of our friend the chief buffalo. After having listened to the message of the dirty old woman, the chief Terrali came up to us and began to talk to Mrs. Morgan.

What an imposing and dignified old man! Involuntarily I compared this hill-ascetic with the ascetics of the Hindūs and Musalmāns. These latter generally look weak and emaciated,

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while this Toda Terrali surprised me by the strength and vigor of his upright body and made me compare him to a centenarian oak. His beard as well as his hair, which fell in thick plaits on his shoulders, had scarcely a tinge of grey in it. Without haste and holding himself as straight as an arrow he stepped forward to greet us. I could not help feeling as if an old portrait of Belisarius were emerging from its frame, and marching towards us. At the sight of this venerable old man, who looked like a King in beggar's garb and these six handsome Kapillolas round him, the wish to know more of these people and their mysteries again overpowered me.

But for the moment any such desire was futile. I could not even talk to the Todas like many of my European friends who knew their tongue. Nothing remained for me to do but to resign myself without murmuring and be content to observe and remember carefully whatever I might be allowed to witness.

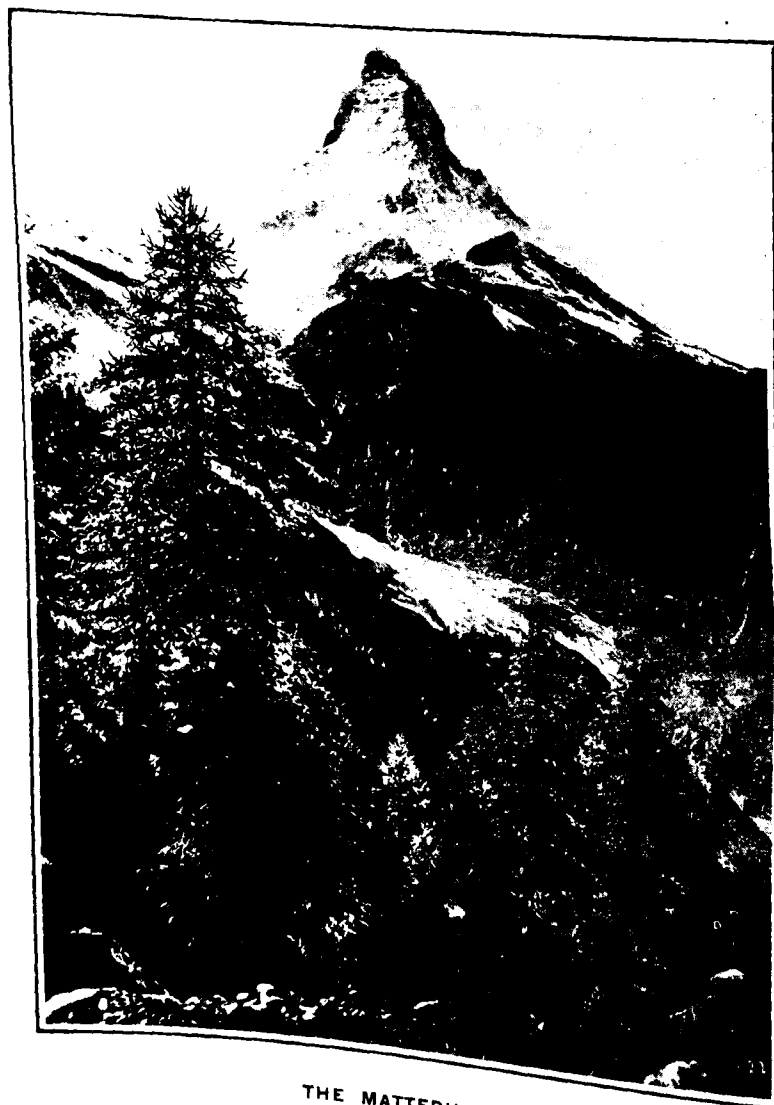
On that day I only saw the following interesting ceremony which is repeated every night. When the sun had almost disappeared behind the gigantic old trees, the Todas began to prepare everything for the driving home of the 'holy' cattle. Scattered over the forest-glade about a hundred buffaloes were grazing peacefully round their leader, who never moves from his post of observation in the centre of the herd. All the animals wore bells fastened to their horns. Those of the ordinary buffaloes were simply of brass, but the bells of the chief bull were of silver; he also had a golden ear-ring.

The ceremony began; the calves were separated from the cows and kept during the night in special stables added for this purpose to the Tuel. Then the large gateway of the enclosure wall is opened. This wall is so low that we can see from the foot-path everything that is going on inside the Tuel. With tinkling bells the buffaloes now march into it and array themselves in rows. At first only the bulls enter. The cows have to wait till their turn comes. Every single buffalo is led to a cistern or rather a pool inside the court-yard and washed, and after that rubbed down with dry grass. Finally he gets some water to drink and is then shut up in the Tirjeri.

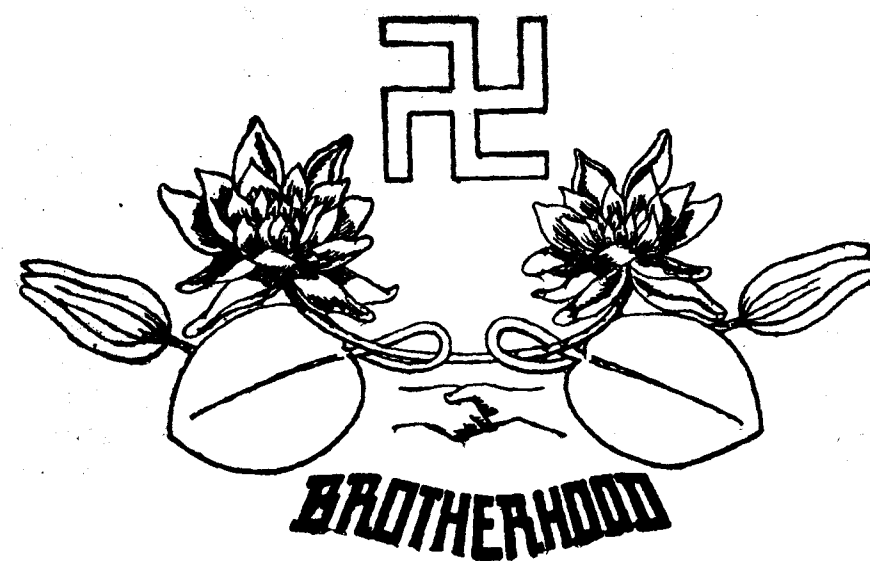
Now, what is the most interesting part of this ceremony? As the buffaloes approach the gate the lay people of both sexes (about eighty men and two or three dozen women of different ages) arrange themselves in two rows, the men to the right, the 'mothers' to the left, and make a deep bow to each buffalo as he passes. They accompany their genuflections with some, to us meaningless, gestures which express their profound reverence. The cows are honored in the same way. Besides this each mother must kneel down before every cow, touch the ground with her forehead and offer the animal a bunch of grass. Happy the 'mother' whom the chief buffalo cow honors by accepting her dainty forage. It is considered a very lucky omen. After the buffaloes have been attended to and shut up the men begin to milk the cows. These animals would not allow a woman to come near them. This holy ceremony lasts about two hours, as the vessels of bark, which contain the milk, have to be carried seven times round the cow from which the milk was taken, before they can be brought into the clean little dairy, where they are stored for the night. Only the Kapillolas, *i.e.* the consecrated priests are allowed to milk the cows under the supervision of the chief Terrali or high priest.

After the milking is done and the milk put away, the gate of the Tuel is closed and the consecrated priests enter the buffalo house. According to the Baḍagas the chamber behind the stable is now lit by many small lamps which burn until dawn. This chamber is the dwelling place of the consecrated priests exclusively and no one knows what happens in it during the night, nor is there any chance that we shall ever know. The Ṭoḍas despise money. It is impossible to bribe them, as they have no wants and look with indifference on all alien things not pertaining to themselves. As Captain Harkness and many others, who have lived for years and years with them, unanimously say: the Ṭoḍas are disinterested in the fullest meaning of the word.

(To be continued.)



THE MATTERHORN.



MAN AND THE MOUNTAIN: AN ANALOGY.

The shades of night were falling fast,
As through an Alpine village passed
A youth, who bore midst snow and ice,
A banner with this strange device:

Excelsior!

NOT so very long ago, it required some determination and often not a little hardship to leave the beaten track of travellers in general, and eventually reach this then distant and uncomfortable spot, the starting point for those who intended doing big things, attaining lofty heights, and overcoming immense obstacles—the Mecca where only climbers and pioneers foregathered.

In those days the few who came together in this little Alpine village felt a strange and very real bond of union in their hearts, the bond of fellowship and brotherhood in a common endeavor and mighty resolve, to achieve which they were mutually prepared both for sacrifice and for succour. Not all were bound in the same direction; the starting points were many, and each might choose his own path and explore the way that he most fancied; but for all the end and aim was the same; the conquering of some height, the determination to reach some lofty summit, even if it were not yet the summit, the height of heights reserved to the very few.

In course of time, after long training, perhaps not this time but on some future occasion, the great ascent would be made and the highest visible point definitely reached and conquered. All

who watched and waited amidst cold and discomfort knew how conditions varied continually, and how opportunities presented themselves from time to time, when least expected, and must be seized at once not to be lost, for ever possibly, in helpless regret.

Well knew these pioneers of paths how scoffingly the mass of men, the pleasure-seekers, looked upon such self-imposed tasks. Was it not simpler to follow well-beaten tracks, where the sure guide of multiple experience had eliminated unnecessary pain or discomfort? After all, why climb? What the attraction of hardship, of sacrifice, of suffering? Why endure when things had been smoothened and rendered easier by the tread of many? What signs of fellowship or brotherhood, forsooth, in a few eccentric individuals who stubbornly opposed the barriers Nature herself had set; who, bent on overcoming them, thereby perforce violently separated themselves from most men, and set a standard unto themselves impossible for most to follow or maybe even to view with sympathy?

These and many other doubts ate like cankerous ills into the fibre of their reason when the noise and din of surrounding life confused their insight and dulled their perceptions, while yet they dwelt in the plain world; and at times, though the presence of an answer to all this was felt, it could not be straightway and reasonably expressed. Yet it was there; far, far away in the mind's eye, deep in the hollow of the heart, intense in the soul's feeling was the magnetic attraction, the unseen influence, the great ideal that drew towards it the whole being and shattered to powder all possible objections and obstacles. In that inner mirror the climber glimpsed the heights to be scaled, the virgin peak, the white light of the summit standing out clear in the pure æther. From far off there seemed to come into his ears the sounds of mighty swirling torrents, the boom of cracking glaciers, the intense silence of vast snow plains. And in his heart he felt the overwhelming, the magnetic desire for that larger outlook upon the world, that calm serenity, that exhilarating happiness, that only those who have climbed have experienced when the higher altitudes have been reached and the proportion of all things has been rendered clearer and truer to the vision.

Uplifted by such thoughts, where are the objections now? Does not the broad and common path appear overcrowded; the attrac-

tions shoddy and worthless before *the* great and magnetic attraction that stands out clear, pure, undefiled, towering high and majestic above all petty pursuits? All paths were narrow and difficult for the few ere they were broadened and rendered easy by the tread of the many, ere they were vulgarised.

For love of men have pioneers ever sought out the paths, endured difficulties, overcome obstacles; that those who followed later might utilise the sacrifice they previously had scoffed at in their ignorance; this is that unexpressed answer. No greater proof of brotherhood or fellowship than daring to leave beaten tracks and climb where life is vaster, and visions and perceptions clearer and more fully understood; no greater ideal to set before oneself and others than the aspiration to rise and to achieve; the determination to conquer and to overcome that mastery may ensue.

So in the earlier days the few resolved, endured, and hewed out a way that many more might follow; and now all may easily reach the starting point for the individual effort. The obscure little village is known all the world over, access to it presents no obstacles, for every facility is available to lead the traveller hither; and whether he intends to be a climber or not, or what his ambitions and capabilities are, is inquired into by no one. All may come here; young and old, strong and weak, enthusiasts and sceptics; but however many, leaving the comparatively easier outer world, come to this climbers' gathering place, possibly thinking they are called, the weeding-out process and the gradually diminishing selection will inevitably and automatically take place in the course of each one's efforts; for the ascent will in process of time assuredly reveal that few indeed can be chosen.

This need not however be a disheartening thought. It is much already to come to such a place. With the exception of a very few who drift here from curiosity or ideas of fashion, most are walkers, and of these many are fair climbers, if perhaps as yet unable to undertake *the* climb. The stimulating influence and dominating presence of *the* giant mountain sets alight even minor ambitions to rise at any rate to some definite point. All can find their measure of strenuous conquest. All can have the inmost satisfaction of setting unto themselves a definite standard to be reached, a height to be attained. And as these lesser efforts are crowned

with success, that which previously seemed inaccessible becomes more possible as all around it gradually appears familiar in the light of repeated effort and ever new view-points.

And what of the climb itself? Is not the sum of experience the same for all? First the period of preparation, then the period of training and repeated effort, and lastly the definite ascents, the ultimate stages of trial, attainment, and perfection.

How weary for all are the first walks during the period of preparation! The early rising, the unaccustomed strain, the breathlessness, the load of inert matter one carries, the frugal diet, the weary climb and small distance covered, the endless distance away of one's ultimate ambitions, the physical discomfort and mental strain, the constant necessity for attention and alertness, the return to one's point of departure, and the comfortable repose of normal conditions again which tempt and dissuade one from the repetition on the morrow of these tiring efforts. How many fall out after a few of these earlier and simpler trials! It is in these moments of subsequent relaxation that the attraction must be felt strongly, the ultimate towering ideal kept vividly and firmly before one. It is so easy to give way and so hard to persevere. *Sed revocare gradum hoc opus, hic labor est.*

But with enthusiasm strong and purpose clear before him, the serious climber soon gets over the initial stages by which he strengthens his sinews and tempers his muscles; and thus he enters upon the more serious business of training and gaining experience, from which he will acquire out of himself new powers and develop new faculties, essential to all who would strenuously persevere in order to make the greater ascents.

The minor matters of discipline and definitely regulated methods are taken as a matter of course at this stage, and present no hardship now. The initial portions of the climb seem child's play and are got over quite easily. The starting point for real effort has been shifted to a higher place. The subtler difficulties begin: those of choice, those of discrimination, those of experiment and experience. Shall it be this way or that? Shall it be on or back? Shall a sacrifice be made to-day that tomorrow the chances may be better? Conditions and circumstances have suddenly altered, the unexpected has occurred,

how to act? Disaster has suddenly come face to face, what to do? These and a thousand other problems present themselves repeatedly at this period of the climber's probation. Problems involving not himself alone, but his guide, his friends, his retainers, those who are preceding him in the climb, those who are coming after him and will be influenced by his actions. His present decision will be the fruit of his past and will certainly have a bearing on his future. For at this stage he no longer is taking experimental and solitary walks presenting only minor difficulties. His climbs now are done in company with a few others to whom he is roped. Carelessness on his part may involve great danger to those with whom he is associated. Constant attention, intense one-pointedness on what he is doing at every step is now required. Whether he is crossing an apparently smooth field of ice, where unseen crevasses yawn below the apparent security of a slender snow bridge, ready to engulf him should he carelessly trust to appearances; or whether he is traversing a critical façade where below him extend thousands of feet of precipice, upon which his foothold and that of his companions is entirely dependent upon some projecting ledge of rock; one-pointed attention, and extreme care in his minutest movements and actions are perhaps the most important of the several factors which will eventually lead him and his party to safety.

In the earlier stages of this training, sometimes more care is exercised than later when a new source of danger arises; this depends upon familiarity. Many a good climber has got blunted in his faculties for care and constant attention, by having rather easily at first got over some critical and difficult points. And it happens that during some future climb he neglects to remember the necessity for whole-minded attention, with the result that he may stumble and so send deadly stones as missiles of danger and destruction. Climbing from below. Or, he may himself fall and yet be saved by the sturdy strength of his companions to whom he is tied. Climbing from above. This may be the unfortunate cause of bringing them to ruin because they too were at the moment less firmly established than they realised the peril that was possible at any moment.

Sometimes too it has happened that a climber has been premature in the estimate of his capabilities. This too is a great source of

danger to his associates. They are, very naturally, reluctant to exclude him from their party, and have to help him, even to the sacrifice of their own progress, when he is too exhausted to proceed, being forced moreover often to return on his account and sometimes to endure great risks in his support.

Destiny too plays sometimes a definite part in certain instances. The tie that binds a given party, let us say of five, is weaker in one place than in another; the moment of crisis or danger arrives, the slip by one of the party occurs, he knocks down the companion nearest under him, the two fall heavily against one of the more experienced climbers who for a moment holds but is overwhelmed by the strain, and the three together prove too much for the rope, which breaks in the weakest point, just above the first man who slipped; the three fall away but the two who remain hold on wondering what chance decided the point of severance, and whether, had the tie been stronger which bound them all together, they could have held the other three who fell, or would themselves have forcibly rent from their footholds.

And apart from these individual factors in the course of each climber's progress, there are the general factors of ever-shifting conditions, of favorable and unfavorable circumstances, of sudden and unforeseen changes in the moods and appearances of Nature. Storm and calm, sun and snow, wind, rain, frost or fog, all have a direct bearing on the climbers' temperament and on his success in the long run. For only when he can face with equanimity the varying kaleidoscope of conditions, and work steadily and consistently *with* Nature just as he finds her, then only will he really feel dawning in him the ultimate mastery he is seeking to acquire. Then will begin the ascent proper, for his training, his experience, his oft-repeated and surely tested trials will have given him the necessary equipment of real, and not fictitious, self-reliance. He will view without irritation or impatience the varying conditions and circumstances around him, and will calmly select with due deliberation on each occasion how best he may proceed with his definite plan. Sure of himself, he will be able to instil confidence into the hearts of others, and his wise judgment will serve as an example that others may safely follow. With the consciousness of that snow-white goal ever present, reflected ever

to his inner vision, he can now ascend from stage to stage with steady progress. Now it is night-fall, all is dark; this the time then to overcome weariness by rest. With the dawn of returning light another and steeper portion of the climb is done; moments of extreme danger, when the whole being is balanced on a point, when the hesitation of an instant may lead to a fall twice as great as the ascent, occur and are steadily overcome. Violent and adverse winds and currents arise that threaten to sweep all away from their paths, yet steadfast patience will conquer these and slowly but surely progress will be made when the greater stress is over. As the summit draws gradually near, the air becomes purer and more rarefied, and the strain on the system more severe; but in compensation the outlook is ever vaster and grander and the range of vision takes in things in their entirety.

That which seemed unequal and rough down below, is flattened out and made smooth. The powers of perception, in their simultaneous grasp of the several details, now comprehend, as it were with a new dimension, the many different paths which seemed strewn with insurmountable obstacles and often utterly contrary in direction. At last the goal is won. The highest point of that particular range is reached. And with the winning comes the mastery of definite knowledge, the added power of comprehension, for looking down all round it now is easy to perceive whither certain ways led, where pitfalls existed, where obstacles barred the way, why mistakes were made.

Definite knowledge and definite powers are the reward of the numberless trials and experiments, and by this wisdom of experience all who come after may be assisted, if they will, and if they fit themselves to have it given to them. It is obviously futile to explain to one who already is involved in difficulties in the rocky regions, the particular dangers he will have to cope with when he begins to deal with snow and ice. Only such warnings and such information can be specifically given him as apply to his stage of the climb; the rest can be spoken of generically but sparingly in detail until he has earned the right by climbing to the place where the helping word or the helping hand will be of immediate use to him.

It is at such moments, when the culmination of long efforts has been crowned with success that "in that one crowded hour of glorious life" can be realised how worth all sacrifices, all tedious trials, all painful difficulties, has been the long journey upwards. Few there are, so far, in the masses of mankind who have been strong enough and brave enough and enduring enough to achieve the great long climb, but all who have done so, and have returned in safety to the village of men, have told the same story, in different ways, at different times, and with different words maybe, but all have testified to the same joy and have given the same advice and offered the same help to climbers or non-climbers alike. For having trodden the way it was their privilege to shed some light on the path, that ever greater numbers might follow in their footsteps. May this be too the privilege of all who set themselves to climb the holy mountain of Divine Wisdom from whose summit shines out the pure white light from the temple of Eternal Love!

W. H. KIRBY.

ATTAINMENT.

Use all your hidden forces. Do not miss
The purpose of this life, and do not wait
For circumstance to mould or change your fate.
In your own Self lies Destiny. Let this
Vast truth cast out all fear, all prejudice,
All hesitation. Know that you are great,
Great with divinity. So dominate
Environment, and enter into Bliss.
Love largely and hate nothing. Hold no aim
That does not chord with universal good.
Hear what the voices of the Silence say,
All joys are yours if you put forth your claim
Once let the spiritual laws be understood,
Material things must answer and obey.

ELLA WHEELER WILCOX.

AN ESPERANTO VOCABULARY OF THEOSOPHICAL AND SAMSKRT TERMS.¹

UNDER the direction of the International Science Association of Esperantists, a Technical Dictionary is being compiled in Esperanto, covering, as far as possible, the entire field of human interest. Dr. René de Saussure, the well-known European scientist, General Secretary of the body, having the proposed work in charge, has courteously agreed to give Theosophy a representation in the work. Interested Theosophists have been asked to co-operate in preparing an accurate translation into good Esperanto of our technical terms, and as a result of the responses thus far received, a list of terms has been prepared, upon which it is desirable to have a free criticism before sending it to the publication office. We therefore hope that interested members will do their best to help us in our effort to establish an accurate standard for Esperanto translations of Theosophical works.

The new language is spreading and bids fair to realise its promise of becoming a universal auxiliary means of international communication. It is therefore seriously to be reckoned with as a growing world-force. Theosophy on its part requires that all useful channels be employed for its propaganda, and so potential a channel as an International Auxiliary Language ought not to be neglected by its workers, especially since, in helping Esperanto, one can assist in the promotion of a movement which has for its expressed object the same fraternal purpose that actuates the Theosophical movement. Already at least one Theosophical brochure has appeared in the new tongue and others are being contemplated, and now it is quite essential that a standard basis of terms should be established before confusion sets in as the result of the possible use of differing expressions on the part of widely separated individual translators. To this end the words below are proposed for a critical examination. Six months after the publication of this list, unless improvements or a better plan appear, it will be sent to the Science Office at Geneva for insertion in the forthcoming Technical Vocabulary.

¹ As our press does not possess the specially accented types for printing Esperanto we are obliged to substitute for the capped c, g, j, h and s the corresponding ordinary letters in italics. For the u with an upturned crescent above it we use d.

A work similar in character, though no doubt less pretentious in scope, is in preparation in America, and the editor offers to include our words therein also.

A valued collaborator remarks: Some may at first thought doubt the necessity of adopting any uniform method of transcribing these technical terms. Such people need but to consider the fact that there are at least half a dozen ways in which these terms may vary, viz:

1. *Differing Systems of Orthography.* We have for example: Akāsha, Akāsa, Akāṣa, Akās; Vedic, Vedik, Vaidic, etc.; Samskāra and Sanskāra; Gnyāna and Jñāna, Īshwara, Īschwara, Īsvara, Īṣvara, etc.

2. *Crude Base and Nominative:* Nirvāṇam and Nirvāṇa, etc.

3. *Mutilated or Anglicised Words:* Buḍha, Buḍḍa, Buḍh, etc. Brahma often used instead of Brahman, marking the confusion in the western mind between the Manifested and the Unmanifested.

4. *Plurals:* Indriyas and Indriyāni, Bhūtas and Bhūtani, etc.

5. *Adjectives:* Pāṇini-Sūtras and Pāṇiniya Sūtras; Tamo Guṇa, Tāmasic Guṇa and Tāmas Guṇa; etc.

6. *Derivatives not readily clear to Europeans:* From Shiva we have Shaiva; from Tantra(s) we have Tāntric and Tāntrikas; from Viṣṇu we have Vaiṣṇavas, etc.

In view of this confusion of alternative forms of any given word, it is clearly necessary for the international language to adopt a uniform method of transcribing them; and the following are suggestions arrived at after somewhat lengthy correspondence on the subject. It will be noticed that the crude base has been taken as the basis of esperantising; that the orthography adopted is that of the Devanāgarī writing; that the vowels *r* and long *r* are written as consonantal syllables; that the visarga, where necessary, is written as the ordinary letter *h*; that the distinction between cerebral and dental *t* is ignored; that the letter *v* (*w*) in conjunct consonants is always written as *v* (following Monier Williams' practice); and that with regard to the anusvara and the nasals, the ordinary consonant *n* is used everywhere except immediately before *b*, *p* and *m*, when *m* is used instead.

The rule as to the adoption of the crude base as the basis of transcribing works out as follows:

The terminations *an* and *am* and the short *a* are replaced by *o* or *a* for nouns and adjectives respectively. Thus, Shiva=Sivo; Mantram=Mantro; Brahman=Brahmo; Karman=Karmo, etc.

Words ending in *in* change the final *n* into *o* or *a* for nouns and adjectives respectively. Thus, Yogin=Jogio.

Words ending in any other way simply add *o* or *a* for nouns and adjectives respectively. Thus, Pandu=Panduo; Upaniṣhad Upanisado; Rajas=Rajaso; Gaṅgā=Gangao. (Brahmā, nominative case, forms an exception, in view of the special nature of the word; it is therefore regarded for our purpose as being a crude base, thus making Brahmo.)

We wish to point out here that Professor Unvālā, of Benares, and Mr. Vaidya, of Bombay, urge the necessity for an accent over the short vowel *a*. Although Mr. Moch, of Paris, makes a somewhat similar plea for certain geographical and other names, and although we see a need for it from a theoretical point of view, yet, in view of the expense and of the difficulty in getting printers to procure the type letter *a*, we hardly dare to propose such a thing, especially as we are certain that very few esperanto magazines or printers would go to the expense of further type. Our Indian friends also recommend that such words as Jñāna (also written Gnyāna) be written Gnano, and although we ourselves first proposed this, yet we think on further consideration that as in these and similar words the letter *j* is known all over the world, it would be better to make a compromise and write Jnano, Ajnano; also in such words as Arjuno, Jivo, Jivatmo, Rajaso, Jivanmuktio, Jagrato, Vijnano, Raja Jogio. We have not yet had time to receive Professor Unvālā's reply on this point. We specially ask for an expression of opinion on these points on which we take the liberty of differing from our learned Indian friends, as indeed also on all other points.

The following is the list, including only the Esperanto equivalents, readily recognisable by any Theosophical Esperantist, but that which will be finally sent out will include also the English, French and German terms.

A		
Adharmo.	Advajto.	Agnio.
Adhjatmo.	Advajta skolo.	Agnihotro.
Adi-Buddho.	Advajta filozofio.	Ahankaro.
	Advajtano.	Ajnano.

Akaso.
Akasaj arhivoj.
Akasaj vivbildoj.
Aksaro.
Amitabho.
Amrito.
Antahkarano.
Apara (adj.)
Apara Vidjo.
Apara Brahmo.
Arjuno.
Arhato.
Arjoj.
Arja raso.
Arupa (adj.).
Arupaj ebenaĵoj.
Astrala ebenaĵo.
Asuroj.
Asuraj atributoj.
Asramo.

1. Brahmakarjo.
2. Grihaŝto.
3. Vanaprastho.
4. Sanjasio.

Asvattho.
Asvattha arbo.
Atmo.
Atma radio.
Atma konscio.
Atma ebenaĵo.
Paramatmo.
Sutratmo.
Aum (or Om).
Avataro.
Avidjo.
Avitcio.
Avjakto.

B

Barhiŝadaj Pitrioj.
Bhaktio (devotion).
Bhakto (and Bhaktiulo).
Bhaktino (and Bhaktiulino).
Bhakti-Margo (instead of Bhaktia Margo).
Bhutoj.

Bodhisattvo.
Brahmo (Unmanifested).
Brahmao (Manifested).
Brahmano (any worshipper of Brahman, Cf. Kristano).
Brahmana fadenio.
Brahmanismo (Cf. Kristanismo).
Brahmapuro.
Brahmeno (a Brahmin).
Brahmena kasto.
Brahma-Vidjo.
Brahmakarjo (chastity).
Brahmakario (person).
Buddho.
Buddhanismo.
Buddhano and Buddhisto.
Buddhio.
Buddhia ebenaĵo.

C

Cakroj.
Candalo.
Celo (chela).
Chajo.
Citto.

D

Deho.
Karana Deho and Karano-Deho etc.
Devo.
Karmadevoj and Karaj Devoj.
Deva Prakritio.
Devacano.
Dharano.
Dharmao.
Dharmakajo.
Dharmapado.
Dhjan-Cohano.
Dhjanioj.
Dhjanio.

F

Fohato.
Fohata forto.

Gandharvoj.
Gaŭtamo.
Gito, Bhagavad-Gito.
Grihaŝto.
Guno.

La Senguna Unuo.

Sattva Guno.
Rajasa Guno.
Tamasa Guno.
Guruo.

H

Harito.
Hatha Jogo.
Hinajano.
Hiranja garbho.

I

Indrijoj.
Karmaj Indrijoj and Karmendrijoj.
Jnanaj Indrijoj and Jnanendrijoj.
Antarindrijoj.
Iŝvaro, Sarveŝvaro.

J

Jagrato.
Jajno.
Jivo, Jivatmo.
Jivanmuktio.
Jnanao, Jnana Margo.
Jogo.
Raja Jogo.
Jogaj Sutroj.
Jogio, Jogiino.
ad
Jogulo, Jogulino.
Jugo.
Maha Jugo.
Kali-Jugo.

K

Kalpo.
Maha Kalpo.
Satja Kalpo.
Kali-Kalpo.

Treta Kalpo.
Arjavarta Kalpo.
Kamo.
Kama Rupo.
Kama Loko.
Kamalokaj ebenaĵoj.

Karmo.
Karmaj suldoj.
Nacia Karmo.
Karma Jogo.
Karmaphalo.
Karmestroj.

Koso.
Manomaja Koso, etc.

Krijasaktia aspekto de Iŝvaro.
Krisno, Krisnanaĵoj.
Ksatrijo.

Ksatrija kasto.
Kundalino.

L

Lajaj centroj.
Linga Sariro.

M

Maha (adj.)
Maha Kalpo.
Maha Majo.
Maha Jogio (and Mahajogio)

Mahabharato.
Mahabhutoj.
Mahajano.
Mahatmo.
Mahato.
Majao.
Majarupo.
Majaj regionoj.
Manaso.
Manasa Rupo.
Manasa ebenaĵo.
Mantro.
Mauvantaro.
Manuo.
Manasaputroj.
Margo.

Karma Margo.

Bhakti-Margo.
Jnana Margo.
Praviriti-Margo.
Mimanso.
Karma (Purva) Mimanso.
Uttara Mimanso.

Mokso.
Mula (adj.)
Mula Prakritio and Mulaprakritio.
Mumukŝio.
Munio.

N

Nirmanakajo.
Nirvano.
Nirvana konscio.
Nivritto.
Nivritti-Margo.
Njajo.
Njaja filozofio.

P

Panduo.
Panduldoj & Panduanoj.
Para (adj.)
Para Brahmo and Parabrahmo.
Para Vidjo and Paravidjo.
Paramatmo.
Paramitoj.
Peramitaj virtoj.
Parinirvano.
Patanjalio.
Patanjalaj Sutroj.
Pitrioj.
Lunaj (Sunaj) Pitrioj.
Prakritio.
Pralajo.
Pratjaharo.
Prano, Pranajamo.
Pravrittio.
Pravritti-Margo.
Puranoj.

Puruso.
Purusottano.

R

Raja (adj.)
Raja Jogo.
Raja Jogio.
Ramajano.
Risio.
Rupo.
Rupaj ebenaĵoj.

S

Saktioj.
Samadhis.
Sambhogakajo.
Sangho.
Sanjajo.
Sankho.
Sankha filozofio.
Sanjamo.
Sanjasio.
Sansaro.
Sanskara oceano.
Sanskara.

Sariro.
Karana Sariro, etc.
Sastroj.
Sattvo.
Sattva Guno.
Siddhioj.
Sivo, Sivanoj.
Sloko.
Smritio.
Sradhho.
Sradhaj ceremonioj.
Sramano.
Srutio.
Sudro.
Surioj.
Sutroj.
Susuptio.
Sutratmo.
Svamio.

we aspire diligently to know Them, giving out truths and teachings which have hitherto been only revealed partially in the Mysteries to disciples. And as soon as men are ready to treat Them with proper respect and obedience, They will appear among men as Divine Teachers once more. But this generation can find no room for Them. It seems blind, deaf, and dumb to its real needs of spiritual life.

The point we have now to consider is how we can best serve the purpose. Not by seeking our own, but by keeping the mind open to higher influences; we need to broaden out our ideas to be able to receive the vaster, grander thoughts of the Super-Men who are as Gods to us. We must strive to rise to Their heights, to become as it were one with Them, and not attempt to drag Them down to our small ideas; we can only do this by meditation, by reflexion, by making ourselves somewhat acquainted with Them and Their work. We cannot think too highly of Them, for it is only by thinking our highest that we can form any conception of the Greater Ones whom They serve in ever ascending scale, height beyond height inconceivable.

It is a great privilege to stand close to the foot of the ladder that ascends to Them, and They are reaching down to us saying: "Come up higher, brother; let go everything of earth, because that only tends to drag you down. It is a heavy clog on your feet which renders it impossible for you to mount without dragging you back to the mire; so let go of everything and keep your eyes fixed on us who will help you by pointing out the Way; but you must take the steps yourself." And if we persevere in following in Their steps life after life we shall reach the point where They now stand and receive Their welcome. 'Enter thou into the joy of thy Lord.'

C. W. SANDERS.

The nobler life is just as possible to us all as that which is ignoble. The moment one will assert his freedom from petty cares, perplexities, troubles and anxieties, that moment they fall off of themselves.—*Lillian Whiting.*



CHINESE ESOTERICISM.

Good and evil are twins, the progeny of space and time.—*Secret Doctrine*, ii. p. 100.

In continuation of that part of my previous paper which deals with the *Tao Teh King*¹ I now consider more particularly the passages which apparently denounce virtue. Thus in chapter 19 we read: "Abandon the humanities, discard righteousness—the people will return to filial love"; while in chapter 18 benevolence and righteousness, filial love and paternal affection, loyalty and faithfulness, are each represented as qualities which, being included in Virtue, are beyond laudation. The teaching represents a considerable section of Chinese thought, and I now propose to illustrate it from Chuang Tzu.²

Virtue is always thoughtless, spontaneous, self-forgetful, the I-notion is absent; vice is calculating, thoughtful, a crystallised

¹ *Theosophist*, December p. 336.

² *Theosophist*, December, "Lao Tsz and Herakleitos" by Johan van Manen. Chinese being ideographic there is no one method of transliteration.

I.¹ Lao Tzu avoids each extreme by making Spontaneity the key-stone to his ethical system. We shall better catch his point of view if we compare Spontaneity to Virtue, with a capital V. Virtue is naked, unadorned and unabashed; vice is clothed, decorated and ashamed. Virtue loves the dark; vice lives in the sunshine. Virtue does not tell the left hand what the right is doing; vice proclaims its virtues with trumpet blare. Therefore Lao Tzu writes in his second chapter: "When everyone in the world became conscious of the beauty of the beautiful it turned to evil." Virtue is a centre for many forces, but vice has no centre, unless, indeed, hypocrisy be its central pivot. Of course we are not now using "virtue" and "vice" in their ordinary and popular sense. The Buddhist "Wheel of the Law" may be made to illustrate the point. This "Wheel" is presumably good, and yet so soon as a man leaves its nave or hub and rides on a spoke or on the rim, the wheel, for him, becomes an evil, a vice. He is being turned by it instead of turning it. He has left the purity of the centre for the impurity of the circumference. While striving to further goodness he is in danger of encouraging wickedness.

Virtue knows no more of the so-called virtues (magnanimity, forgiveness, generosity, etc.) than Spirit knows of sin, sorrow, death, and such like. To pure Spirit these are nightmares; to Virtue the virtues are dreams. Virtue is as a fire which consumes the virtues, and therefore Lao Tzu says in his 5th chapter that the Holy Man is without affection, that he looks upon the masses as sacrificial images. Love, pity, justice, kindness, and all other moralities, are only shadows, which too often conceal venomous reptiles. For example, from the standpoint of Virtue, the exclusiveness of Hindûism is a *gospel*, teaching the world a noble lesson; from the standpoint of the ephemeral virtues, the exclusiveness of Hindûism is a *vice*, for it contradicts what spiritual men have always sought—altruism.² So also the Christian Church, with its concrete and restricted priesthood, is a dark shadow of the spirituality of the Christ, and therefore unde-

¹ "As the figure of Brahmā recedes into the dim background, lesser Gods come forth and claim man's homage. So too, as the Brāhmanic ideal (devotion to, culminating in reunion with, the Universal Self) fades into the background, lesser ideals, such as patriotism, tribal loyalty, filial piety, and the like, come forth and claim man's devotion." *The Creed of Buddha*, p. 18.

² "Altruism is unknown to pure Brāhmanism." *The Religion of India*, by Ed. Washburn Hopkins, Ph. D. (Leipzig) p. 556. cf. p. 478. in loc.

sirable and evil; but the Christian Church, with its elaborate paraphernalia and multiplied machinery, as a vehicle for the outer expression of the inner Christ, is a blessing and a good and a great gift. Thus in the 23rd chapter of S. Matthew's Gospel we find the Christ denouncing the Pharisees, the representatives of the Church of his day, for their careful observance of caste, their zealous propaganda, and their daily prayers. To them the Master said in effect: Your virtues are so numerous that you stifle Virtue. Chuang Tzu enforces the lesson by calling attention to the fact that the people were equally dissatisfied with the *virtues* of the ruler Yao as with the *vices* of the sovereign Chieh (XI, II, IV, 2; p. 119).¹ The one, he says, made the people restless by increasing their happiness, the other, by plunging them into an excess of grief. From this level a philanthropist and a robber may be equally good or equally bad. "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" Chinese writers of this school again and again insist on the necessity of disregarding righteousness, and wisdom, but—"Feed the people with your heart; rest in inaction; ignore differences; become one with the infinite" (XI, II, IV, 5; p. 131). Do not try to be good; become goodness. "Only bald men use wigs," says Chuang Tzu, "only sick people want doctors. And the sage blushes when a filial son, with anxious look, administers medicine to cure his loving father" (XII, II, V, 13; p. 152).

Morality is immorality, or *vice versa*, according to circumstances. For example, it is a good thing for me, and perhaps a good thing for my friend, if I love him; but in proportion as the intensity of my love separates him and me from the rest of mankind, my love is bad both for him and for me. It is a vice! I apply *exactly* the same emotion to my enemy, but my love is a virtue, for by excluding others from my thoughts that I may love him the more, I bridge the gulf which separated us, so that it will be no longer he and I, but I am he, he is I. In the first instance the pleasant qualities of my friend attracted my love as the magnet draws steel filings,

¹ The numbers after quotations from Chuang Tzu refer to the divisions in the Chinese text (*Sacred Books of the East*, vols. xxxix and xl); the pages to *Chuang Tzu, Mystic, Moralist, and Social Reformer*, translated by Herbert A. Giles (London, 1889).

² "Our faith comes in moments; our vice is habitual." Emerson's *Oversoul*.

but the attraction shows that I am not yet master of my emotions. I am not yet able to stand alone as a guiding star. I am living in the present, not in the Eternal. Perhaps such exalted perfection belongs to the Logos alone; perhaps also He is susceptible to the spiritual gravity of affinity. I do not know, but this is certain, whatever emotion may belong to Those who are beyond human evolution, it is initiated always from within, never from without. This is the sense of the Christian Scriptures when they assert that "God is Love" (I. John iv, 16); that "While we were yet sinners Christ died for us" (Rom. v. 8); "that of His own will He brought us forth by the word of truth" (James i. 18). He loved because He would, not because He pitied, or desired. Therefore "in Him is no darkness at all" (I. John i, 5). He loves all alike. He supports all alike. He knows nought of our distinctions between virtue and vice. If He withdrew His thought from one existing form, that form would immediately cease to exist. "I am the gambling of the cheat, and the splendor of splendid things I" (*Gita*. x. 36). "I make peace and create evil; I am the Lord that doeth all these things" (*Isa*. xlv. 7). Were we however, to become universal lovers, we should become, not beneficent deities but malevolent demons. Until desire has been transcended, until detachment has been reached, love is often an asura and not a deva. For Virtue, like the Tao described in the fourth chapter of Lao Tzu's classic, "is as emptiness and resembles non-fulness". Hence in his 64th chapter he describes the Perfect-ed Man as one who "practises non-action," who "desires to be passionless," who "studies to be unlearned". It is the pure in heart who see God (*Matt*. v, 8), said the Christ; only the 'one-pointed' can "establish the Indivisible," declared Lao Tzu, in his 10th chapter; but when, in the words of the *Gita*, victorious over man the divine (*Gita*, xvi, 6), intuition is omniscient and knowledge, as Lao Tzu says (10), may be discarded. Therefore, to quote another of Lao's striking phrases: "The Holy Man regards the stomach and not the eye" (*T. T. K.* 12). Good and evil are "things of prejudice in which he is not concerned"¹. Until we know that experiences are but experiences and not realities, we

¹ *Theosophical Review*, XXXI, 68.

shall always be in danger of taking vices for virtues; we shall, to quote again from the *Tao Teh King*, tip-toe and totter, straddle and stumble (24); we shall mar when we would make, lose when we would grasp (29); safety there is none excepting in "Tao—the eternally Nameless" (32); "insipid and without flavor" (35); "eternally actionless, and the Cause of all action" (37).

Laziness is never a virtue, but inaction, or the stillness which conquers bustle, is Virtue incarnate. "The man who insists on working may be less developed than he who does nothing. There may be less magnanimity in wishing to reform every abuse than in resolving to leave all alone. Here, as always, the clue must be looked for in the motive. If this be a desire to improve outward conditions, if it be love of order and dislike of disorder, if it be love of justice or sympathy with suffering, the reformer is following shadows which have no independent existence. He is at the circumference instead of at the centre. He is like the man who is attracted by a pretty dress, or a pleasant smile, and like him he will meet with disappointment. Here patriotism may become race hatred, love lust, and devotion intolerance. This is not Virtue. Of true Virtue it may be said, as Lao Tzu said of the Tao, it is brilliant because obscure; "the grandest conception is formless"; "the loudest sound has fewest tones" (41). Virtue which remains uninfluenced by externals, is "concealed and nameless," yet it alone "excels in imparting and completing" (41). "He that loveth father or mother more than Me is not worthy of Me" (*Matt*. x, 37). "Unattachment, absence of self-identification with son, wife or home, and constant balance of mind in wished-for and unwished-for events that is declared to be wisdom; all against it is ignorance" (*Gita*, xiii, 9, 11); or in the words of the chief Christian apostle: "As unknown, and yet well-known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things" (II. Cor. vi, 11). This is Virtue; anything else, however fairly garbed, is vice!

Virtue has no moods. Virtue knows neither fear nor favor. Virtue is without regrets. As a directing factor virtue has no place in the life of the virtuous man. Virtue derives no inspiration from love, benevolence, justice, or any other virtuous quality. It reads

thoughts and sees souls without these adventitious aids; it pushes aside the veil and contemplates Being as it is, and so not as it seems. Virtue, instead of desiring to display any of the so called virtues, seeks to assimilate the vice of the world, that it may pass it through its own divine consciousness, and transmute it into nobler energies, and more vivid flashes of the Eternal Life; others may increase, it will decrease, "decrease upon decrease, until non-action is reached, whence all action proceeds. Only continued non-concern will win the Empire; where there is concern there is an insufficiency for the task" (*T. T. K.* 48). Chuang Tzu says: "To place one's-self in subjective relation with externals, without consciousness of their objectivity—this is Tao" (20). We may say, then, that to endeavor to practise Virtue by practising any of the catalogued virtues, is like the man of whom Chuang Tzu tells us elsewhere, who was so afraid "of his own shadow and had such a dislike to his own foot-prints" that he ran from them until he dropped dead of sheer exhaustion. "He did not know that if he stayed in a shady place his shadow would have disappeared, and that if he had only remained quiet and motionless he would not have made any foot-prints. Stupid fellow that he was."¹ The story reminds me of another, told by the Chinese Buddhists.² A certain Brāhmaṇa prophesied that his son would die in seven days. On the seventh day he killed his son that his prophecy might not be falsified. The Brāhmaṇa won a reputation as a seer, but it was like the name for benevolence and goodness which some very unvirtuous philanthropists have obtained, whose virtues are all vicious, because they only give form and color to their personal predilections for the better, which every one recognises, even if they follow the worst. Their benefactions, because not impersonal, are shadows of the ultimate Reality; Dharma is progressive, the segment of a circle the radius of which is undiscoverable. Good and evil are interchangeable. Caste confusion arises from a failure to understand these principles. Rousseau well said: "Man is born free, and he is ever in irons".³ Chuang Tzu sums up the discussion in the following clever saying:

¹ Quoted in *Tao Teh King*, by C. Spurgeon Medhurst, p. 88. Chicago, 1905.

² *Chinese Buddhism*, by Rev. Joseph Edkins, D.D., London, 1880.

³ "L'homme est né libre, et partout il est dans les fers."

To stuff one's inside with likes and dislikes and sounds and colors; to encompass one's outside with fur caps, feather hats, the carrying of tablets, or girding of sashes—full of rubbish inside while swathed in magnificence without—and still to talk of having attained the *summum bonum*; then the prisoner with arms tied behind him and fingers in the squeezer, the tiger or the leopard which has just been put in a cage, may justly consider that they too have attained the *summum bonum* (*XII*, II, v, 15; p. 156).

It is not what is done but how it is done, and why it is done which is important.

When Hsi Shih was distressed in mind she knitted her brows. An ugly woman of the village, seeing how beautiful she looked, went home, and having worked herself into a fit frame of mind, knitted her brows. The result was that the rich people of the place barred their doors and would not come out, while the poor people took their wives and children and departed elsewhere. That woman saw the beauty of knitted brows, but she did not see wherein the beauty of knitted brows lay (*XIV*, II, vii, 4; p. 182).

An owl can catch fleas at night, and see the tip of a hair, but if it comes out in the day-time its eyes are so dazzled it cannot see a mountain (*XVII*, II, x, 5; p. 207).

Seek to be virtuous, you may succeed in being vicious. In the words of the Christian Master, we must seek *first* the Kingdom of God, and all the virtues and moral qualities will be given us. We must become as little children. The child seldom compares the successes of to-day with the efforts of yesterday. Each new accomplishment thrills him with a new joy. He works or plays, not so much for results as for the pleasure of living¹. It is this spontaneous delight which constitutes the virtue of the child, his laborious labor is the vice of the man. The child lives and is virtuous, because he lives naturally; the man plods and is vicious, because he lives artificially. The child succeeds because he has no standard, the man fails because his ideals elude him. The virtuous forget Virtue. Chuang Tzu illustrates this with a good story:

To wear out one's intellect in an obstinate adherence to the individuality of things, not recognising the fact that all things are *One*—this is called *Three in the Morning*.

"What is *Three in the Morning*?" asked Tzu Yu.

"A keeper of monkeys," replied Tzu Ch'i, "said with regard to their rations of chestnuts that each monkey was to have three in the morning, and four at night. But at this the monkeys were very angry,

¹ The child often works when he only intends to play, but man frequently plays when he thinks he is at work.

so the keeper said they might have four in the morning and three at night, with which arrangement they were all well pleased (II, i, ii, 4; p. 20).

A virtue becomes a question of *Three in the Morning* whenever we try to adjust its internal simplicity to the varying moods of the external; of such our teacher says:

Life is as soot on a kettle (XXII, iii, i, 10; p. 305).

The viciousness of externalised virtue—and in passing we may note that to-day most of the great religions have become irreligious through externalisation—is thus sarcastically illustrated by Chuang Tzu:

If a man treads on a stranger's toe in the market place, he apologises on the score of hurry. If an elder brother does so, he is quit with an exclamation of sympathy. And if a parent does so, nothing whatever is done (XXIII, iii, i, 11; p. 306).

Divine men are divine to man, but ordinary to God (XI, i, vi, ii, x, 4; p. 85).

If we say that anything is good or evil because it is either good or evil in our eyes, then there is nothing which is not good, nothing which is not evil (XVII, ii, x, 4; p. 206).

Everything being relatively good or relatively evil, the Sage acts accordingly.

"I am no better than other people," replied Sun Shu Ao. "I regard office when it comes as something which may not be declined; when it goes, as something which cannot be kept. To me both the getting and the losing are outside my own self; and therefore I feel no chagrin" (274).

Yao went to visit Hua. The border warden of Hua said: "Ha! a Sage! My best respects to you, Sir. I wish you a long life!"

"Don't!" replied Yao.

"I wish you plenty of money," continued the border warden.

"Don't!" replied Yao.

"And many sons," added he.

"Don't!" replied Yao.

"Long life, plenty of money, and many sons," cried the warden, "These are what all men desire. How is it you alone don't want them?" "Many sons," replied Yao, "are many anxieties. Plenty of money means plenty of trouble. Long life involves much that is not pleasant to put up with. These three gifts do not advance Virtue, therefore I declined them." (XII, ii, v, 6; p. 141).

Virtue neither wishes to possess nor to give. Its motive is not the benefit of another, but the reproduction of the divine perfections by drawing the particular into the universal. The idea is taught to the Christian disciple when he is instructed to do all in His name (Col. iii, 17); the Hindū learns the same by being

taught to subordinate every detail of life to religion. The truth was given to the Jews under the figure of a balance equally poised,¹ and it reappears among the Romans as a statue of Justice personified—a female figure, blindfolded, with a pair of scales in her hands, exactly balanced. So Chuang Tzu makes Confucius compare Virtue to the water in a water-level.

Let that be your model. The water remains quietly within and does not overflow. It is from the cultivation of such harmony that virtue results (V, i, v, 4; p. 64).

Virtue, in the language of the catechism is "an inward and a spiritual grace," and therefore by the world the most virtuous are never accounted virtuous; but a name and a place are the last things Virtue desires.

The tiger and the pard suffer from the beauty of their skins. It is the cleverness of the monkey, the tractability of the ox, which makes men lead them about in strings (VII, i, vii, 4, p. 94).

Huang Ti first caused charity and benevolence to disturb man's natural goodness (XI, ii, iv, 3; p. 123)

Our discussion leads us to the conclusion that virtue is indivisible and single, but that virtues are variable and imitative. Often, as John Stuart Mill says, virtue or vice are no more than the prevalent and changing customs of the day. "The man, and still more the woman, who can be accused of either doing what nobody does, or of not doing what everybody does, is the subject of as much depreciatory remark as if he or she had committed some grave moral delinquency."² If a clever rogue conforms to the conventionalities of his time and place, society lets him have his way in everything; if a saintly yogi contradicts public opinion, society denounces him as a dangerous hypocrite.

Vice is an evil, because vice is a limitation, or a separation from the All; and because, attached to the separated particles, vice means pain and disappointment, even when masquerading under such masks as benevolence, kindness, good-will, love. Therefore, says Chuang Tzu:

Let all things revert to their original constitution. If they do this, without knowledge, the result will be a simple purity which they will never lose; but knowledge will bring with it a divergence therefrom.

¹ Justice or righteousness,

² Mill's *Essay on Liberty*, chap. iii.

Seek not the names nor the relations of things, and all things will flourish of themselves (XI, II, IV, 4; p. 131).

One man steals a purse and is punished. Another steals a state, and becomes a prince. But charity and duty to one's neighbor are integral parts of princedom. Does he not then steal charity and duty to one's neighbor together with the 'wisdom of the sages?' (X, II, III, 2; p. 114)

Virtue is spontaneous, vice is mechanical. Vice like an artificial flower may amuse and attract because beautiful; only Virtue can refresh with its fragrance from the garden. Vice studies its part; if Virtue planned, its nature would be transformed, as a thunder-storm sours milk. The boy may practise shorthand, the girl may practise on the piano, both may produce useful and harmoniously pleasing results, but the Sage never practises Virtue. Hence Chuang Tzu:

Wherefore it has been said: Be not a mean man. Revert to your natural self. Be not a superior man. Abide by the laws of heaven. As to the straight and the crooked, view them from the standpoint of the Infinite. Look on every side of it, and as time indicates cease your endeavors. As to the right and the wrong, hold fast to the magic circle in your self (XXIX, III, VII, 2; p. 400) and with independent mind walk ever in the Way of Tao (400-1).

If by accident, one should do a virtuous deed it had better be forgotten like a stolen kiss. Better daily parade your known vices than sit down to contemplate your fancied virtues. Avoid imitation! Under the glamor of western gold, western pomp, and western push, the Orient is exchanging its ancient fastnesses for modern shams, and Virtue gasps for breath; the West, under the glamor of a universal democracy, a mad desire to put everything right by Act of Parliament, and a gluttonous greed for power, is foolishly forgetting its old and safe traditions, and is running after soap bubbles, while Virtue falls to the ground in a faint. On every hand we see many virtues with attractive mien and pleasant manner, but they stop their ears and run away, when their attention is called to the fact that everywhere their disciples respect the rights of others only in so far as such respect is necessary for the preservation of the social order and their own ultimate benefit. What is the remedy? The advent of a body of men, who, discarding all the virtues, love Virtue, because they believe that "the idea of self is a delusion, not in metaphor, but in fact"; but such men will have either to abandon their hopes of worldly prosperity and

¹ *The Buddhist*, vol. xiv, p. 240. *Art. Social Evolution*.

honor, or to give up their ideal. There is no middle path. If you want the virtues you cannot have Virtue. "Ye cannot serve God and Mammon" (*Matt.* vi, 24). Our western religious retreats, our monasteries, our convents, our religious orders, our army of priests, our cathedrals, our churches, our complicated apparatus for the expression of an emotion which has nothing to do with the finite and the visible, show that even in the West religious ideals, which are sometimes supposed to be the exclusive property of the East, still live. The salt of mysticism permeates the carcase of materialism, and preserves it from corruption. Virtue is the only Eternal Fact. What is not a fact to-day will not be a fact in Eternity, and therefore of vice in all its forms, good and bad, it has been said: "Every plant, which my Heavenly Father hath not planted, shall be rooted up" (*Matt.* xv. 13).

C. SPURGEON-MEDHURST.

"THEN COMETH THE END."

Day after day the world of sense grows dimmer to man's view;
Hour after hour more steadily a fairer world shines through;
And far beyond this mirror-sheath, the show of things that seem,
A vista breaks of things that are, a half-remembered dream.

Yet more, far more! Not here the soul shall rest in full delight;
Not mortal nor immortal worlds shall stay its tireless flight:
Who shall attain to curb man's course, to forge his prison-bars,
Man, who is risen from the dust and climbing to the stars?

Not here he dwells, amid the fret of mind with sense at strife—
Not there, in toilless, changeless bliss of immaterial life;
Through spans of flesh-bound years on earth, of æons ether-bound,
He wanders, homeless yet—for man not lost is man unfound.

But when the worlds have sunk to sleep, ah, very long ago,
And ghostly God's great pageant moves, devitalised and slow,
When He, long-manifest, desires His sempiternal rest,
Then comes the dawn of lampless night, of Brahm unmanifest.

What thought of thee or me shall move, beloved, in that night?
What ripple on that ocean stir its darkness into light?
What Spirit fill the timeless deep, the cosmic womb, with bliss,
When all desire sleeps satisfied beneath His age-long kiss?

MARGARET L. LEE.

LAO TSZ AND HERAKLEITOS.

(Continued from p. 359.)

Another coincidence worth noticing is that the opening paragraphs of Herakleitos' book contain elements of great inner kinship with the opening paragraphs of the *Tao Te King*. Here they follow.

TAO TE KING.

The Tao which can be expressed is not the unchanging Tao; the name which can be named is not the unchanging name.

The nameless is the beginning of heaven and earth; the nameable is the mother of all things.

Thus while the eternal not-being leads towards the fathomless, the eternal being conducts to the boundary. Although these two have been differently named they come from the same.

We may in connexion with the above repeat ourselves and add in juxtaposition two texts already quoted before for other purposes.

Chapter 1. The Tao which can be expressed is not the unchanging Tao; the name which can be named is not the unchanging name.

That the last chapter, 81, in the *Tao Te King* contains some caustic, scathing remarks on the value of words, and that Diels' fragment 81 contains a similar *boutade*, is a mere amusing coincidence. Both remarks are laconic to the utmost.

TAO TE KING.

Chapter 81. Fine words: not sincere; sincere words: not fine!

As they now are, both our texts stand in the same relation to the modern reader and scholar, both as to understanding and translating them.

ON NATURE.²

Of this Reason (*Logos*), though it be everlasting, men are without understanding, both before they hear of it and when they hear of it for the first time.

For although all things happen according to this Reason (*Logos*), they seem to be without experience [of it, even] when they make experience of such words and deeds as I narrate, when I discriminate each thing according to [its] nature and tell [them] how it is.

D. 108, B. 18.³ Of all whose words (*logoi*) I have heard, not one reaches so far as to know that Wisdom is apart from all [words].

ON NATURE.

D. 81 [wanting in B]. Rhetoric education is a guide to slaughter.⁴

¹ Diels, *op. cit.* p. 2, note.

² Mead's translation, *op. cit.*

³ Mead's translation.

⁴ Literally 'the guide of the butchers' knives,' meaning verbal 'tricks' to silence or 'annihilate' the opponent.

The Greek may or may not be nearer to us, modern Europeans, than the Chinese; for practical purposes of translation both languages are sufficiently remote to present the same difficulties.

DIELS.¹

Translating is playing or, if one prefers it so, toying. To translate a Greek philosopher like Herakleitos or Plato is impossible, already for the mere reason that form and contents of the thoughts cover each other only completely in the original, and because only there the words are wholly intelligible in their exclusive or manifold significations.

To express the Proteus *logos* in any other language is verily a useless endeavor. But anyhow a rendering is better than lengthy explanations to show how one has oneself understood form and contents of the philosopher.

LEGGE.²

The written characters of the Chinese are not representations of words, but symbols of ideas, and the combination of them in composition is not a representation of what the author would say, but what he thinks. It is in vain, therefore, for a translator to attempt a literal version. When the symbolic characters have brought his mind *en rapport* with that of the author, he is free to render the ideas in his own or any other speech, in the best manner he can attain to.

Going a step further we find again—as we have already partly remarked before—that, for reasons given above, the form of both our books is disjointed, aphoristic, obscure and ambiguous.

Of both writers the most completely different renderings and interpretations have been offered to the student, and the latest translations of Herakleitos differ but slightly less, in details as well as important points, than those of Lao Tsz. Still remains what has been said by:

PFLEIDERER.³

With no ancient Greek philosopher do the expositions of the best authorities differ so widely unto the present day as with Herakleitos.

MEDHURST.⁴

Many are the editions of the *Tao Te King*, but has Lao Tsz ever really been translated?

In dealing with the problem before me I cannot enter into questions of textual criticism or exegesis myself, but must take the results of scholars, as attained thus far, for granted. My endeavor is to make a cautious and judicious selection from all

¹ *Op. cit.*

² James Legge, *Sacred Books of the East*, vol. xvi. p. 15., Oxford, 1882.

³ *Op. cit.* p. 5.

⁴ *Op. cit.* p. 7.

views and renderings accessible to me. So the objection should not be raised (neither should the importance of such an objection be overestimated or underestimated) that the texts compared are not yet finally understood or translated with fixed finality. To a student of Herakleitos the conception that 'all is in a flux and nothing is fixed' cannot be foreign, and it is exactly our present study that brings home the truth that we are here—as in all work of this nature—comparing moving and living bodies, not inert masses. It is a happy thing that this should be so; else what use would there be in undertaking such work? Both Lao Tsz and Herakleitos are to the 'mere' scholar as living entities as they are to the seeker of wisdom: the one assists in the shaping of a form, the other beholds the unfolding of a message.

Therefore let us once for all appropriate and adapt G. Hermann's dictum: 'In Heracliticis [Laucianisque] perdifficile est certi quid pronuntiare.'

There is certainly again a coincidence in the fact that both philosophers have of late become 'favorites' to many serious students. The one has been lost to the West and has been rediscovered; the other was unknown and has been found for the first time. But both are rebecoming potent forces in the world of thought and the modern literature about both is rapidly increasing. There may be a portion of non-solid, either sentimental or romantic appreciation in this latter-day esteem of these ancient Sages, but on the whole the old message is becoming heard again by eager ears desirous to understand.

And as a believer in reincarnation I am bound to ask myself: can it be that these Sages are working once more amongst us and revivifying by present day work the fruits of old-time labor?

The Greek, clad in his accepted and recognised classical garments, has as yet received more attention from our more respectable and official philosophers and philologists; the Chinaman, in his semi-barbaric attire of the far East, has attracted more spontaneous lovers of no official status, free-lances, while the pandits¹—except some sinologists *de pur sang*—have yet to find him as a thinker.

¹ Paul Deussen has an interesting chapter on Lao Tsz in the recent (latest) volume of his *Allgemeine Geschichte der Philosophie*, Erster Band, Dritte Abteilung, Leipzig 1908.

Classical and oriental philosophy are to western university-philosophy, up till the present, largely as our present world and the next are to the average educated westerner of to-day. A denizen of our world is taken seriously, a visitor from the next is called a mere spook, hardly to be believed in. According to our current text-books philosophy began with Greece, as creation began with Genesis i, and when a daring philosopher from the Orient shows himself—be he a Lao Tsz or a Kapila—he is looked at askance and thought of as most likely a curious delusion of the senses, not worth the care bestowed on a physical visitor.

Some modern writers have tried, in all ways, to connect Herakleitos with the further East, Egypt, Orphism and specially with Persia; other writers have tried, in all ways, to connect Lao Tsz with the West, with India, or with Babylonian, Akkadian, as well as Jewish traditions, and also with Persia. Much in both series of speculations is thoroughly unsatisfactory. Whether Herakleitos' 'Fire' is the fire of the Pārsis, and whether some words in the 14th chapter of Lao Tsz's book spell the Hebrew name Jehovah form the kernel of the problems raised by the above theories.

I will allude to a few more points—and that very briefly—before leaving this part of the enquiry. These points are the following:

DIELS.	DE ROSNY. ¹
Herakleitos has, it is true, found repeaters and imitators, but no real successors.	Lao Tsz has remained alone . . . he had so-called disciples but his work has not been continued.

As to their places in the world of thought, we may say:

DIELS.	OURSELVES.
Of the Hellenes Herakleitos has, probably, besides Plato become the most important for the philosophical evolution of humanity.	Of the Chinese Lao Tsz and Confucius may, in all probability, be described in similar terms. ²

In their influence upon posterity both the Herakleitic and the Taoistic philosophy followed a dual and totally divergent course.

To analyse and define this effect for China is as yet impossible, but it seems that preliminarily we may classify it as, on the one

¹ *Op. cit.* p. 139.

² See Medhurst, *op. cit.* p. 18 and Douglas, *op. cit.* pp. 169, 170.

hand, a quickening of thought as exemplified in the early and greater Taoistic philosophers and, on the other, a mysticism which soon became rampant and became a 'mysticism run mad' with gross and debased superstition in its wake. Politically also there was this duality of result.

With Herakleitos more data are available and the whole field has been better surveyed. A suggestive analysis of this twofold result and its psychological causes will be found in Gomperz, *Greek Thinkers*.¹ The problem whether this phenomenon of duality for both cases is interrelated in cause, form and effect would furnish matter for a valuable enquiry.

III.

In the earlier part of this article I referred to Herakleitos and Lao Tsz as two examples of one and the same type, the one representing the sterner, the other the gentler aspect of it.

We must, however, not overestimate the gentleness of the Chinaman, nor the harshness of the Greek. Lao Tsz's speech to Confucius looks uncommonly like the utterance of a peppery old gentleman.² As to Herakleitos, he too need not be taken as too ferocious, for we have it on record that he loved to mix with children,³ and, like Nietzsche⁴ in Sils Maria: "solitude and the beauty of nature were his muses; . . . he roamed in the enchanting hills, with their well-nigh tropical luxuriance".

What we meant by making the distinction is that both thinkers were the same in their analysis of life, men and things; but upon this same analysis they based a different judgment. The one affirms, the other denies; the one extols action, the other non-action; the one praises strife, the other rest; the one shows love and humility, the other pride and contempt; the one expresses himself in terms of aristocracy, the other in terms of democracy. All these

¹ *Op. cit.* vol. i. p. 77.

² One of the meanings of the ambiguous name Lao Tsz is 'Old Gentleman'. We have a legendary report of his somewhat summary behavior towards an old servant (Douglas, *op. cit.* p. 181). In Chwang Tsz's portraiture he is as little meek and mild as the Sage who chased the money-changers from the temple some centuries later.

³ Nestle, *op. cit.* 33, though I consider Diogenes Laertius' statement insufficient to put it so decidedly.

⁴ A full comparison of Herakleitos with Nietzsche would be instructive and interesting.

⁵ Gomperz, *op. cit.* p. 60.

manifestations are evidently mere corollaries of a solitary principle which can be summed up in a single phrase. Lao Tsz in comparing the world and the Tao, manifestation and its soul, sees their antithesis and, dwelling on the beauty of the Tao, lays stress on the perfection of the Spiritual, which has not yet manifested in all matter but must and will do so in the end. Herakleitos, in making the same comparison, dwells more on the ugliness of the Material which has not yet realised Spirit, but must and will do so in the end. Both see the same realities, the same relations, the same problem. The one describes them in terms of the Higher, the other in terms of the Lower; the one in the abstract, the other in the concrete. Both see the same, mean the same, and express the same. The ethical value of both these messages is identical: to quit the ugly, or to come to the beautiful; to renounce the Lower, or to aspire to the Higher. What is the difference?

There are a few autobiographical touches and indications of temperament in the works of both which illustrate this relative difference.

LAO TSZ.

Ch. 70. My words are very easy to comprehend, and very easy to practise, yet no one in the world is able to comprehend them and to practise them.

Ch. 70. Those who understand me are few: the more honor to me!

Ch. 38. The beginning of consciousness is a flower of the Tao, but the commencement of delusion.

Ch. 48. The inferior student hearing of Tao greatly ridicules it.

Ch. 53. Elegant clothes are worn; sharp-two edged swords are carried; fastidiousness in eating and drinking is displayed; many useless things are amassed—this is robbery and swaggering. This is not Tao.

Ch. 33. Who knows men has discernment; who knows himself has illumination.

HERAKLEITOS.

D. 19, B. 6. They know not how to listen, nor how to speak.

D. 34, B. 4. They don't understand it, even though they have heard it. So they are like deaf men; the proverb holds good of them: "present they are absent".

D. 56. Men let themselves be fooled with regard to knowledge about visible things.

D. 97, B. 115. Dogs also bark at those they do not know.

D. 29, B. 111. The multitude lie down with gorged bellies as so many cattle.

D. 101, B. 80. I have searched myself.

Ch. 71. To regard ignorance as knowledge is a disease. Only by feeling the pain of this disease do we cease to be diseased.

Ch. 24. [The self-displaying, the egotistic, the boastful, the self-conceited, . . .] are like offal of food and like a tumor on the body.

Ch. 35. Music and dainties make the passing stranger stop. But Tao when coming from the mouth, how tasteless it is, it has no flavor.

D. 35, B. 49. Men who desire wisdom must be learners of very many things.

D. 13, B. 54. Swine like to wash in the mire; barnyard fowls in the dust.

D. 9, B. 51. Asses would rather have refuse than gold.

From these extracts we see clearly that the same tendency to reject the standard of the masses as to wisdom and life was common to both philosophers. Yet the Greek is blunter and more contemptuous, also more personal. The Chinaman is more general in his dicta and his words are not so high-pitched. He does not go beyond quiet sarcasm where the Hellene fulminates and uses invectives.

Of Herakleitos we have no direct autobiographical statement that would enable us to contend with certainty that Diogenes Laërtios' assertion that "he was above all men of a lofty and arrogant spirit" is not psychologically true. As said before, a solitary, strong, independent and outspoken thinker might easily come to be misunderstood and to be called a greater misanthrope than he really was.

Of Lao Tsz we have several such autobiographical notes, showing clearly—though in kindly sarcastic language here and there—that he was a lover of humanity, even whilst aware of its faults.

Chapter 20. The multitude are joyful and merry—as though feasting on a day of sacrifice, or ascending a high tower in spring. 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.

The multitude have enough and to spare—I alone am as one who has lost something.

Have I then the mind of a fool? Am I so very confused?

Ordinary men are bright enough. I alone am dull.

Ordinary men are full of excitement. I alone am heavy-hearted.

Boundless as the sea, drifting to and fro, as if without a place to rest.

All men have some purpose. I alone am thick-headed as a boor. I am alone—differing from others, in that I reverence and seek the Nursing Mother.

Chapter 67. But I have three precious things, which I prize and hold fast. The first is gentleness; the second is economy; and the third is shrinking from taking precedence.

And here we arrive at the parting of the way. The whole tendency of Lao Tsz's book is to recommend the return to rest, quietness, non-action, non-assertion. The whole tendency of Herakleitos' book is to recommend vigorous action, the exercise of strong will, and to extol strife and war as the supreme gifts of 'Nature' to man. The quotations from Lao Tsz which we might adduce in support of our statement are too numerous to be brought forward with completeness and I choose, therefore, only such a number of them as is somewhat in proportion to the number of quotations from Herakleitos exemplifying his standpoint in the matter.

LAO TSZ.

Ch. 3. Practise non-action and everything will be regulated.

Ch. 2. The Holy man abides by non-attachment in his affairs, and practises a doctrine which cannot be imparted by speech. He attends to everything in turn and declines nothing; produces without claiming; acts without dwelling thereon; completes his purposes without resting in them.

Ch. 5. Nature is non-altruistic [has no preferences, is neutral, has no predilections]. It regards men as straw dogs [used as symbols in the sacrificial rite but afterwards thrown away and trampled upon].¹

Ch. 7. The holy man puts himself in the background, yet he comes to the front. He is indifferent to himself, yet he is preserved. Is it not because he has no interests of his own that he is able to secure his interests?

Ch. 19. Observe simplicity, encourage primitiveness, lessen the number of private projects, and moderate desire.

HERAKLEITOS.

D. 49, B. 113. To me one man is as ten thousand if he be the best.

D. 121, B. 114. The Ephesians deserve to be hanged every one that is a man grown, and the youth to abandon the city, for they cast out Hermodoros, the best man among them, saying: Let no one among us be best, and if one be best, let him be so elsewhere and among others.

D. 11, B. 55. All that crawls is driven to pasture with God's scourge.²

D. 80, B. 62. Men should know that war is general and that justice is strife, and that all things arise through strife and necessity.

D. 53, B. 44. War [or: strife] is father of all and king of all. Some he makes Gods and some men; some slaves, and some free.

D. 43, B. 103. Arrogance³ must be quenched more than a conflagration.

¹ See Chwang Tsz, xiv, 4, and compare Matthew v, 45.

² Fitzgerald's Omar Khayyām, lii, 1st edition, lxxii, 4th edition: " . . . the Sky, whereunder crawling coop'd we live and die."

³ The word translated as 'arrogance' is the difficult *hubris*, which means: arrogance, contumely, overbearing insolence, pride, insolent conduct, affront, taunt, abuse, petulance, wantonness, and many other things.

Ch. 32. Were princes and monarchs to maintain it [the simplicity of Tao] all creation would spontaneously submit.

Ch. 37. Desireless and at rest, the world would naturally become peaceful.

Ch. 29. The holy man renounces excess, extravagance, exaltation.

Ch. 39. Humility is the root of honor; lowliness the foundation of loftiness.

Ch. 22. The holy man embraces unity, and becomes the world's model. He is not self-regarding, ... not egotistic, ... not boastful, ... not conceited. ... Inasmuch as he strives with none, there are none in the world to strive with him.

Ch. 38. Superior energy is non-energy, hence it is energy.

Ch. 36. The weak overcome the strong.

Ch. 45. Purity and stillness are the world's standards.

D. 44, B. 100. The people ought to fight for their law as for a wall.¹

D. 33, B. 110. Law is also to follow the will of one.

D. 85, B. 105. It is hard to fight with the heart. For every wish is bought at the cost of soul.

D. 110, B. 104. It is not good for men to have all their wishes fulfilled.

D. 111, B. 104. Disease makes health sweet and good; evil the good; hunger, superfluity; toil, rest.

D. 67, B. 36. God is war-peace.

In the above extracts there is a twofold application of the thought-currents expressed. The principles are applied theologically (or perhaps philosophically) to the All, to universal life, and secondly they are applied politically, to the State, to organised practical human life. As we have already explained previously and as we find here actually demonstrated, Lao Tsz recommends the quietist, the negative standpoint, preaches the renunciation of the world; whilst Herakleitos recommends the active, the strenuous, the positive standpoint, preaches the conquest of the world. So the question naturally arises: can we explain this difference of view, found in two representatives of one and the same type of mind, as caused by different outer circumstances? I think we can at least adduce an argument tending to show that the general thought-atmosphere of the countries, or nations, and the times in which both thinkers were living, were exactly different in a way, which when reflected in their writings, would be sufficient

¹ These two fragments show that Herakleitos' so-called aristocratic temperament is essentially akin to Lao Tsz's so-called democratic temperament, and that Lao Tsz's doctrine of self-effacement was after all not so foreign to Herakleitos.

to account for such a polarisation of expression of the same fundamental thought as we see exhibited.

We put here in juxtaposition a characterisation of Herakleitos' Greece, with an argument included—tending to show that precisely this conception of universal strife may have been caused by national influences—and a simple characterisation of Lao Tsz's China without any argument included.

RIEHL.¹

And now the historical, the personal element in the philosophy of Herakleitos. A Greek only, having vividly before his eyes the significance of the 'agôn', the prize-contest, and its creative value in the production of civilisation, could find a thought like this: the basis of all things is the strife of contrasts, war is father and king of all things. A Greek only could take this thought as the starting point of a justification of cosmic order, as a basis of a 'cosmodicea'. We too speak of a 'struggle for life' and know and value the nobler form of that fight, the competition for what is good and elevated. Yet the agôn as the principle of things, as the fundamental basis of becoming, that is the historical, the nationally conditioned with Herakleitos, and belongs to the past which we can understand, not to the life in which we participate.

VON STRAUSS.²

There was no difference between civil and military servants. The numerous infantry was contributed on command by the able-bodied amongst the settled population. As these were suddenly torn away from their regular life and from their commercial and domestic circumstances we can easily understand the many gloomy lamentations about the hardships and privations in the campaigns and on the frontier guards, about the disturbed domestic circumstances and about the vain longing for home. All impudent playing with danger, all desire for adventures or boasting of hypocritic heroism were absent from the character of this people. The men did not like to go to war, and frankly confessed it. The essence of government in general was a spirit of patriarchalism which pervaded and dominated the whole being of everything Chinese and was most intimately knit together with faith, customs and manners of the people.

If we apply Riehl's argument to the quotations from Von Strauss, the conclusion should naturally follow that also Lao Tsz's ideal of peace, instead of that of strife, was influenced by the thought of his times, and was with him also the 'nationally conditioned' in the expression of his philosophy³. But then we may

¹ Alois Riehl: "Von Heraklit zu Spinoza," in *Die Zukunft*, Vol. x, No. 52, Berlin, 1902, p. 512. The article was given as an advance extract of a book which was to appear in the same year under the title *Zur Einführung in die Philosophie der Gegenwart*.

² Victor von Strauss *Schî-King, das Kanonische Liederbuch der Chinesen*, Heidelberg, 1880, pp. 26, 35 and 36.

³ Compare the interesting passage in Douglas, *op. cit.* pp. 199, 200, where the author sketches with great ability the causal relation between the political unrest of the times and Lao Tsz's teaching of peace and quiet.

ask why this peace should not be thought of as manifesting in active life, why it should be supplemented by the doctrine of quietism so prominent in Lao Tsz's writings, so absent in those of Herakleitos. Here again we find a constellation of outer factors which may have exercised a potent influence on the mould in which the venerable philosopher finally cast his wisdom. Not only may we perhaps say that the China of the times was an old civilisation of an old portion of an old race, and the Greece of the times a young civilisation of a young portion of a young race, but both were at a peculiar crisis of their history. In a word: the one nation was closing a cycle of activity, the other was opening one; China was looking back and Greece was looking forward. Therefore we find prominent in the *Tao Te King* the teaching about the perfection of the 'men of old' and the ancient paradisiacal state of primitive simplicity. Instead of this Herakleitos speaks of a high future for the good and brave and utters sarcastic gibes about the so-called wisdom of his predecessors.

LAO TSZ.

Ch. 15. Profound indeed were the most excellent amongst the ancients, penetrating, fathomless.

Ch. 80. The people should be made to comprehend the gravity of death.

Ch. 65. If people are difficult to govern, it is because they are too smart. Ch. 3. The holy man weakens their ambition.

HERAKLEITOS.

D. 42, B. 119. Homer deserved to be banished from the lists: and cudgelled, and Archilochos likewise.

D. 25, B. 101. Greater deaths gain greater portions.

D. 24, B. 102. The slain in battle both Gods and men honor.

China began to realise that its time of prosperity and security had passed and that uncertainty, perhaps chaos and ruin lay before it. Says Sz Ma Ts'ien, in his already so often quoted historical note on Lao Tsz: "When he foresaw the decay of Cheu he departed." Greece on the other hand began to realise that an immense chance lay before it, that its full expansion and height were still to be attained, that a tremendous effort, a colossal energy could lift it still higher on its upward road to honor, strength, civilisation and welfare. Let us again quote our authorities.

¹ According to Fairbanks' and Mead's renderings, meaning 'the public recitations'.

CHINA.¹

During these few unsettled years between . . . 643 and 632 Ts'u and Sung had both attempted to assert their rival claims. . . . The situation is too involved to make it possible to give a full or even approximately intelligible explanation of each move. But the following main features are incontestable:—Ts'in, Tsin, Ts'i and Ts'u were growing, progressive and aggressive states, all of them strongly tinged with foreign blood, which blood was naturally assimilated the more readily in proportion to the power, wealth and culture of the assimilating orthodox nucleus. The imperial domain was an extinct political volcano, belching occasional fumes of threatening, sometimes noxious, but not ever fatally suffocating smoke, always without fire. . . The federation of princes belonging to pure Chinese stock were evidently unwarlike in proportion to the absence of foreign blood in their veins; but they were all of them equally *rusés*, and all of them past masters in casuistic diplomacy. . . China was undoubtedly beginning to move as after 2,500 years of a second 'ritual' sleep, she is again now moving, at the beginning of the twentieth century A. D. (b).

It is rather remarkable that the invention of the 'greater seal' character in 837 B. C. practically coincides with the first signs of imperial decadence; this is only another piece of evidence in favor of the proposition that enlightenment and patriarchal rule could not exist comfortably together (b).

Lao Tsz was already a disappointed man; disgusted with the

GREECE.²

A century of unexampled religious and political excitement had passed away, but the tension was still unabated. For, the great decisive struggle for the domination of the world in the East and in the West was yet to come. Neither had the greater struggle between faith and knowledge been fully fought out, either with regard to religion or with regard to the theory of knowledge. The great battles lay yet in the future. But everyone felt the thunder-storm drawing near in the sultriness of the atmosphere. The whole Hellenic people—not only the Ionians, who certainly are most closely concerned—is stirred to its foundations, mentally and politically. Never a generation has had such a strong feeling of responsibility, never has it been realised what was at stake for humanity, as at that time. Only the time of the Reformation and of the French Revolution know of similar excitements in the soul of a people. It is therefore that the leaders of the time speak as from a high watch-tower and their accents are as of prophets. . . In this mood the generation around Herakleitos grows up; it lends them all a common characteristic. They speak as in a secret, holy tongue. . . . Invective belongs of old to prophetic speech. But in such a delightfully refreshing way and in such an individual manner rarely any prophet has ever swung the scourge as the atribilious basileus of Ephesos. One feels and understands his deep disgust caused by living amongst his co-citizens. Grown up in the social views of his family which, from Androkles onward, governed the

¹ Parker a. *The Taoist Religion*, pp. 3, 4, 5 and b. *Ancient China Simplified*, London, 1908, pp. 53, 54, 93. Demetrius Charles Boulger *A short History of China*, London, 1893, p. 3.

² Diels, *op. cit.* p. 4.

supreme luxury of the royal court, the dissipation and warlike ambition of the feudal states, and the lax conduct of all classes of men, he already foresaw the imminent collapse of China, and was resolving to betake himself into timely exile and solacing obscurity. . . . Not many years after this Lao Tsz really did quit civilisation . . . having failed . . . to stay the revolutionary tide. The empire of the Cheu dynasty, which had reigned over 700 years, was now in full process of dissolution, at least so far as the conservative moral forces were concerned (a).

Lao Tsz . . . found his countrymen sunk in a low state of moral indifference and religious infidelity which corresponded with the corruption of the times and the disunion in the kingdom (b).

The above explains perhaps also that difference between the two philosophers which has been distinguished as aristocracy and democracy. Both were in a sense reactionaries—the one, Lao Tsz, was a man of the people, serving the kings of Cheu who showed themselves unworthy of their rank, and the other, Herakleitos, was a born basileus or prince, retiring from his office and laying down his rank, because in his town aristocracy was played out and the despised people was really the master. What more natural than that he who had suffered under aristocracy at its worst should preach democracy, and that the aristocrat witnessing the triumph of a low form of democracy should tenaciously voice the aristocratic opinion? Besides, the two terms must be taken in a very broad sense indeed.

We see, therefore, that the various differences between Lao Tsz and Herakleitos are after all not so essential as they might appear at first sight, and may be explained as rather accidental and of national, local, personal origin, modifications, according to concrete circumstances, in the application of identical principles. The thought naturally suggests itself that these two lives—having regard once more to our hypothesis of reincarnation—would together offer a most complete set of experiences and activities of

priestkingdom in Ephesos, the gifted man finds—when mature—nothing to do in the political life of his native town where aristocracy was played out. Disgusted with the mob-rule he withdraws in solitude and leaves to his brother the shabby royal mantle.

one sort, each life supplementing the other and both balancing each other. They form as it were one complete swing of a pendulum, so that they may even be thought of as an example of kârmic retribution, or kârmic relationship anyhow: one-half of the work having been accomplished in one life and the other half in the second life. But be this as it may.

Before leaving the point in hand we have once more to refer to the retirement into obscurity of the two men and to draw attention to the antithesis contained in the difference in the age at which our Sages turned away from the world, Lao Tsz then being quite an old man according to the report, and Herakleitos being rather represented as a younger man at the time. This difference in age may stand in the relation of both cause and effect to the facts and reasonings given above.

The energy of the younger man might still eagerly affirm life and worldly activity, whilst the older Sage might well in the fulness of his days have come to the conclusion that *all* is vanity. The fact that Herakleitos gave up his position earlier in life shows in itself a form of energy, an impetuous rebellion against the powers that were, though perhaps to a certain extent inconsistent with his own law of the supremacy of strife. Of course we may interpret his act also in another sense and take it to mean that, in raising himself above the plane of the contending forces, he yet grimly realised that they too were serving cosmic ends and so had their full significance and value. Lao Tsz held out much longer and stayed on till he was more than an octogenarian, thereby applying his own doctrine of non-resistance.

Seen as effects, then, it may be that their national character more or less determined the length of their stay in their places. Seen as causes, it may be that Herakleitos in cutting short his worldly career laid the basis for his later unrestrained independence of speech and life, whereas Lao Tsz, maybe, in staying so long in office, laid the basis for that softness and passivity observable in his writings.

One other thing must be expressly stated, and that is that the reality of an influence of at least the political life of the times on the minds of both philosophers is a undeniable fact. Not only does Diogenes Laërtios allude to a connexion with politics but,

most of all, the Hermodoros fragment decides us on that point as far as Herakleitos is concerned. As to Lao Tsz we have a similar allusion to such political relations implied in the report of his conversation with Confucius, but above all the *Tao Te King* is our convincing witness, as it teems all over with abstract maxims for application in practical politics. Here follow examples from Herakleitos and one typical chapter from Lao Tsz to illustrate the point.

TAO TE KING.

Ch. 80. A state may be small, and the population sparse, yet the people should be taught not to rely on force; they should be made to comprehend the gravity of death, and the futility of emigration. Then though they had boats and carts, they would have no use for them; though they had armor and weapons they would not display them. They should be taught to return to the use of the quippo; to be content with their food, their clothing, their dwellings, and to be happy in their traditions. Though neighboring states were within sight, and the people should hear the barking of their dogs and the crowing of their cocks, they would grow old and die without visiting them.

ON NATURE.

D. 24, C. 102. The slain in battle both Gods and men honor.

D. 33, B. 110. Law is also to follow the will of one.

D. 44, B. 100. The people ought to fight for their law as for a wall.

D. 114, B. 91b. It is necessary for those who speak with intelligence to hold fast to the common element of all, as a city holds fast to law, and much more strongly.

D. 121, B. 114. [This is the Hermodoros fragment.]

JOHAN VAN MANEN.

(To be concluded.)

Were a star quenched on high
Forever would its light,
Still traveling onward from the sky,
Shine on our mortal sight.
So when a great man dies,
For years beyond our ken,
The light he leaves beyond him lies
Upon the lives of men.

—Longfellow.

TWO GROUPS OF SIMILAR PERSONALITIES
IN THE BIBLE.

SOME months—now almost years—ago my friend, Dr. Sanders, drew my attention to the curious similarities in two groups of personalities in the Old and New Testaments; and, as I have found many people interested in this question, I have jotted down a few notes on the subject. I am quite aware that there will be a considerable difference of opinion as to the proper explanation, and that I lay myself open to the charge that I am assuming the historical reality of persons in Bible narratives, of which there is a considerable amount of doubt. But surely it is possible to assume that, even if the individuals named never existed in the flesh, they may have been personified qualities in human nature, and as such it is interesting to trace their inter-relations. So whether we take the stories as exemplifying the re-incarnation of persons closely connected by karma, or as representing allegorically the development and interplay of characteristics, or as a mere coincidence, let us look at the groups in question—Ahab, Jezebel, Elijah, and Elisha on the one hand—Herod, Herodias, John the Baptist and Jesus on the other—and see if we can learn any lesson therefrom.

We will start with the King. From various lines of re-incarnations worked out by Mr. Leadbeater and others we find that it is by no means unusual that one who has been a ruler in one life comes back time after time in a position of authority, so there is nothing improbable in the story of the return of Ahab to the land which he had ruled before, in order to work out his past karma. In both Kings we find a certain weakness of character. Ahab permitted Jezebel to do as she desired with regard to Naboth and the prophets both of Baal and of the Lord, while Herod, instead of setting Jesus free when he found no fault in Him, shirked his responsibility, and for reasons of state sent Him back to Pontius Pilate. Both again were led to commit crime at the instigation of a woman. We can hardly doubt that Ahab knew that Jezebel was plotting the death of Naboth when he permitted her to use his seal and send letters in his name. Both rulers were noted for their opposition to the prophets of the Lord, whether represented by Elijah or by John the Baptist and

the Apostles after the resurrection. On the whole Herod seems to have been the stronger character of the two, but both did evil in the sight of the Lord, and both suffered terrible agony in death, and, we might also suggest, after death.

Jezebel and Herodias are similar characters. We know little of the latter save that she was the wife of Philip and living in sin with his brother Herod. John the Baptist, whom we are told by the Master was Elias, rebuked her for this wickedness as his previous personality had rebuked Jezebel, and we find the same strong feelings of hatred and revenge roused in her breast. In I. Kings xix. 2, we find that Jezebel swore in the strongest terms that she would kill Elijah, and it offers food for reflexion, if we think that a strong resolve like this (whether for good or ill) passes from incarnation to incarnation until the result is worked out. Jezebel failed to kill Elijah, but Herodias brought about indirectly the imprisonment and later on the death of John the Baptist.

Elijah and John the Baptist. We need not speculate about the identity of these men, for the Christ Himself said that the one was the re-incarnation of the other. From among other passages we may select the one in Matthew xvii. 12, 13. "Elias is come already. . . . Then understood the disciples that He spake unto them of John the Baptist." And we need not be disturbed by the fact that John denied the connexion. Unless he was an Initiate with the power of recalling past births, he might very probably be unable to see that he had been the great prophet of old, especially as he does not seem to have brought back the power of working miracles as Elijah had done; but the Christ with His wider outlook could speak with authority and proclaimed that the two were only different aspects of the one Ego. But even apart from this testimony we might see a great similarity in their habits and especially their messages. Both spoke boldly against sin and wickedness, reproving all evil-doers, from the King and his consort down to the common people; both preached the doctrine of repentance and the necessity for righteousness. Both lived apart from men and wore leathern girdles about their loins, and we can well believe that John in his wanderings in the deserts and mountains heard, like Elijah, the word of the Lord in the still small voice which follows the whirlwind and the earthquake.

Elisha and Jesus. We cannot compare these in the same way as we did the others, for we know very little of the life of the disciple Jesus before he gave up the use of his body to the Christ. But we know that both were deemed the fit successors to the great forerunners; and, even granting that the Lord Maitreya took full possession of the body, it is interesting to compare the miracles attributed to Elisha—such as the miraculous feeding of a large number of persons with a small number of loaves, and the curing of leprosy and the raising from the dead—with the same kind of miracles on a nobler scale recorded in the Gospels.

Turning from the principal characters in the drama we may note that in the households of both Kings there was a righteous servant. Obadiah preserved a hundred and fifty prophets alive, risking his life and position by acting contrary to the will of Jezebel, while in later and more peaceful times, Joanna the wife of Chuza, Herod's steward, ministered unto Jesus of her substance. Again in both cases there was a traitor in the household of the prophet, who was willing to turn aside from the higher life for the sake of gold. Gehazi was punished for his avarice by the horrible living death of leprosy; Judas for his greater sin killed himself in the potter's field. I may leave further likenesses to be worked out by those who are interested in this line of research, reminding my readers that actual identity is not to be expected in successive incarnations of *evolving* entities, and we must not expect to find more than similarities in character acting on the results produced by past karma. Looking at it in this light we may gain instruction, while at the same time I should not be inclined to quarrel with those who argue that the writers of the gospel, starting from the identity of John with Elias, then worked the other characters into their great drama of the life of an Initiate, or with those who go further and regard all the characters as allegories, Herod (and Ahab) representing the successful man of the world fighting the evolving man, whose personality is represented by John and whose individuality by Jesus, by the aid of the lower passions and emotions typified by Herodias.¹

KATE BROWNING.

¹ At the outset I expressed my indebtedness to Dr. Sanders for the general idea of the paper; in conclusion I must thank Mr. Medhurst for the idea that John is the personality which has to be destroyed when the individuality—the Christ—is prepared to carry on the work of evolution.

THE VICTORY OF THE SPIRIT.

[Received by automatic writing through S. B. B.] .

No soul is so thoroughly vicious,
So utterly sunken in sin,
But under the mantle of error
Glow the ember of good within.

Back in the darkness of ages
Down to the world he came,
Bearing within his bosom,
A spark of the Heavenly Flame.

And over and over and over
He fled through the portals of Death,
Bringing the torch of his cleansing
To be fanned by the Infinite Breath.

And again and again he returneth,
And ever the Heavenly Fire
Burneth away and consumeth
His burden of self and desire.

Freeing his soul from its fetters,
Breaking his bonds, till, at last,
All of his errors corrected,
All of his journeyings passed,

Up from the earth and its chaos,
Out of its turmoil and strife,
Leaps the pure flame of his being
Back to the Giver of Life.



THE BEGINNINGS OF THE SIXTH ROOT-RACE.

(Continued from p. 389.)

THE UNDERLYING IDEA.

THE education and the religion seem very much mingled, and it is difficult clearly to differentiate one from the other. The children seem to be playing in the temple. Apparently the underlying idea which is kept before them is that all this is only the physical side of something far greater and grander, which belongs to higher planes, so that they feel that to everything they do there is an inner side, and they hope to realise this and to be able to see and comprehend it directly; and this is always held before them as the final reward of their efforts.

BIRTH AND DEATH.

The various influences which take such a prominent part in the education of the children are brought to bear upon them even before birth. Once more we must reiterate that when a birth is about to take place the father and mother and all parties concerned are quite aware what Ego is to come to them, and therefore

they take care that for months before the actual birth takes place the surroundings shall in every way be suitable to that Ego, and such as may conduce to a perfect physical body. Very great stress is laid upon the influence of beautiful surroundings. The future mother has always before her eyes lovely pictures and graceful statues. The whole of life is pervaded with this idea of beauty—so much so that it would be considered a crime against the community that any object should be ugly or ungraceful. In all architecture this beauty of line as well as of color is the first consideration, and the same is true with regard to all the minor accessories of life, so that even before the child's birth preparation will be made for him; his mother will dress chiefly in certain colors, and will surround herself with flowers and lights of what are considered the most appropriate kind.

It must be understood that parentage is a matter of arrangement between all parties concerned, and that death is usually voluntary. I mean that as the members of this community live entirely healthy lives, and have surrounded themselves with perfect sanitary conditions, disease has been practically eliminated, so that except in the very rare case of an accident no one dies except of old age, and they do not drop the body as long as it is useful. They do not feel at all that they are giving up life, but only that they are changing a worn-out vehicle. The absence of worry and unhealthy conditions has certainly tended on the whole to lengthen physical life. Nobody seems to be getting at all old until at least eighty, and many pass beyond the century.

When a man begins to find his powers failing him he also begins to look round him for a desirable rebirth. He selects a father and mother whom he thinks would suit him, and goes round to see them to ask whether they are willing to take him. If they are, he tells them that he expects to die soon, and then hands over to them his personal talisman which he has worn all his life, and also sends to them any personal effects which he may wish to carry over to his next life. A talisman is usually a jewel of the particular type appropriate to the Ego, according to the sign of the Zodiac to which as an Ego he belongs, the influence under which he attained individuality. This talisman he always wears, so that it may be fully impregnated with his magnetism, and he is careful

to make arrangements that it may be handed over to him in his next birth, in order to help in the arousing in the new body of the memory of past lives, so as to make it easier to keep unbroken the realisation of life as an Ego. This talisman is always correspondent to his name as an Ego—the name which he carries with him from life to life. In many cases men are already using this name in ordinary life, though in others they have perpetuated the name which they bore when they entered the community, carrying it on from life to life and altering its termination so as to make it masculine or feminine according to the sex of the moment. Each person has therefore his own name, his permanent name, and in addition in each incarnation he takes that of the family into which he happens to be born.

The personal effects do not include anything of the nature of money, for money is no longer used, and no man has more than a life-interest in houses or land, or in other property. But he may possibly have a few books or ornaments which he wishes to preserve, and if so he hands them over to his prospective father and mother, who, when they hear that his death is approaching, can begin to prepare for him. He does not alter his ordinary mode of life; he does nothing which in the slightest degree resembles committing suicide; but he simply loses the will to live—lets go of life, as it were—and generally passes away peacefully in sleep within a very short period of time. Usually, indeed, he takes up his abode with the prospective father and mother as soon as the agreement is made, and dies at their house.

There is no funeral ceremony of any sort, as death is not regarded as an event of any importance. The body is not cremated, but is instead placed in a kind of retort into which some chemical is poured—probably a strong acid of some sort. The retort is then hermetically sealed, and a power resembling electricity, but far stronger, is passed through it. The acid fizzes vigorously, and in a few minutes the whole body is entirely dissolved. When the retort is opened and the process is completed there is nothing left but a fine grey powder. This is not preserved or regarded with any reverence. The operation of disposing of the body is easily performed at the house, the apparatus being brought there when desired. There is no ceremony of any kind, and the friends of the

deceased do not assemble for the occasion. They do, however, come round and pay him a visit soon after his rebirth, as the sight of them is supposed to help to reawaken the memory in the new baby body. Under these circumstances there are of course no prayers or ceremonies of any kind for the dead, nor is there any need of help upon the astral plane, for every member of the community remembers his past lives and knows perfectly well the body which he is about to take as soon as it can be prepared for him. Many members of the community continue to act as invisible helpers to the rest of the world, but within the community itself nothing of that kind is necessary.

The Manu has a careful record kept of all the successive incarnations of each of the members of His community, and in some rare cases He interferes with an Ego's choice of his parents. As a general rule all the members of the community have already disposed of such grosser *karina* as would limit them in their choice, and they also know enough of their own type and of the conditions which they require not to make an unsuitable selection, so that in almost every case they are left perfectly free to make their own arrangements. The matter is, however, always within the knowledge of the Manu, so that He may alter the plan if He does not approve.

As a rule the dying man is at liberty to select the sex of his next birth, and many people seem to make a practice of taking birth alternately as man and as woman. There is no actual regulation as to this, and everything is left as free as possible; but at the same time the due proportion of the sexes in the community must be maintained, and if the number of either sex falls temporarily below what it should be, the Manu calls for volunteers to bring things once more into harmony. Parents usually arrange to have ten or twelve children in the family, and generally the same number of girls as boys. Twins are not at all uncommon. Between the birth of one child and the next there is mostly an interval of two or three years, and there are evidently theories with regard to this matter. The great object is to produce perfect children, and no cripples or deformed persons are to be seen, nor is there any infant mortality. It is manifest that the labor of child-birth has diminished almost to vanishing-point; indeed there seems to be scarcely any trouble, except perhaps a little with the first child.

MARRIAGE.

This brings us to the question of marriage. There is no restriction placed upon this, except the one great restriction that no one must marry outside the community; but it seems to be generally regarded as undesirable that people of the same type of religious feeling should intermarry. There is no rule against it, but it is understood that on the whole the Manu prefers that it should not take place. There is a certain all-sufficing expression which practically puts any matter beyond the limits of discussion: "It is not His wish." People choose their own partners for life—fall in love, in fact—much as they used to do, but we must never forget that the dominant idea of duty is always supreme, and that even in matters of the heart no one would permit himself to do anything or feel anything which he did not think to be for the best for the community. The great motive is not passion, but duty. The ordinary sex passions have been dominated, so that people now unite themselves definitely with a view to carrying on the community and to creating good bodies for the purpose. They regard married life chiefly as an opportunity to that end, and what is necessary for such production is a religious and magical action which needs to be very carefully directed. It forms part of the sacrifice of themselves to the Logos, so that no one must lose his balance or his reason in connexion with it.

When people fall in love, and, as we should say, engage themselves, they go to the Manu Himself and ask Him for a benediction on their union. Usually they also arrange with a prospective son or daughter, so that when they go to the Manu they say that such and such a man wishes to be born from them, and ask that they may be permitted to marry. The Manu examines them to see whether they will suit each other, and if He approves He pronounces for them a formula: "Your life together shall be blessed." Marriage is regarded almost entirely from the point of view of the prospective offspring. Sometimes it is even arranged by them. One man will call on another and say:

"I am expecting to die in a few weeks, and I should like to have you and Miss X. for my father and mother, as I have some *kārmic* ties with both of you that I should like to work off; would that be agreeable to you?"

Not infrequently the suggestion seems to be accepted, and the plan works out very well. One man whom I took up at random for the purpose of investigation was found to have three Egos desiring to incarnate through him, so that when he took his prospective wife to the Manu he asked:

"May we two marry, with these three Egos waiting to take birth through us?"

And the Manu gave His consent. There is no other marriage ceremony than this benediction given by the Manu, nor is a wedding made the occasion of feasting or the giving of presents. There is nothing in the nature of a marriage contract. The arrangements are exclusively monogamous, and there is no such thing as divorce, though the agreement is always terminable by mutual consent. People marry distinctly with a view of furnishing a vehicle for a certain soul, and when that is safely done it seems to be entirely at their option whether they renew their agreement or not. Since the parents are selected with care, in the majority of cases the agreement is renewed, and they remain as husband and wife for life; but there are cases in which the agreement is terminated, and both parties form other alliances. Here also, as in everything else, duty is the one ruling factor, and everyone is always ready to yield his personal preference to what is thought to be best for the community as a whole. There is therefore very far less of passion in these lives than in those of the older centuries; and the strongest affection is probably that between parents and children.

There are cases in which the unwritten rule as to not marrying a person of the same type seems to be abrogated, as, for example, when it is desired to produce children who can be trained by the devas as priests for a particular temple. In the rare case where a man is killed by some accident he is at once impounded in the astral body and arrangements are made for his rebirth. Apparently large numbers of people desire to be born as children of the members of the Council; those, however, have only the usual number of children, lest the quality should be deteriorated. Birth in the family of the Manu Himself is the greatest of all honors; but of course He selects His children Himself. There is no difference of status between the sexes, and they seem to take up indifferently any work that is to be done. On this matter I will

tell you the opinion of a mind into which I am looking. This man does not seem to think much of the difference between man and woman. He says that there must be both, in order that the race may be founded, but that we know there is a better time coming for the women. He feels that the women are taking a harder share of the work, and are therefore rather to be pitied and helped and protected. The Council, however, is composed entirely of men, and, under the direction of the Manu, its members are making experiments in the creation of mind-born bodies. They have produced some very respectable copies of humanity, but have not yet succeeded in satisfying the Manu.

RACIAL CHARACTERISTICS.

In appearance the community is still very like the sixth sub-race from which it sprang—that is to say, it is a white race, although there are among it people with darker hair and eyes and a Spanish or Italian complexion. The stature of the race has distinctly increased, for none of the men are under six feet, and even the women are very little short of this. The people are all muscular and well-proportioned, and it would appear that much attention is paid to exercise and the equal development of the muscles. It is note-worthy that they preserve a free and graceful carriage even to extreme old age.

HOUSES.

The houses built for the community before its foundation were all on the same general plan and, though a good deal of individual taste has been shown in those erected since, the broad principle is still the same. The two great features of their architecture which much differentiate it from almost all that preceded it, are the absence of walls and corners. Houses, temples, schools, factories, all of them are practically roofs supported upon pillars—pillars in most cases as lofty as those of the Egyptian temples, though far lighter and more graceful. There is, however, provision for closing the spaces between the pillars when necessary—something distantly resembling the patent automatic rolling shop-blinds, but they can be made transparent at will. These devices, however, seem to be very rarely employed, and the whole of the life of the people, night and day, is practically spent in the open air.

Domes of many shapes and sizes are prominent features. Some of them are of the shape of that of S. Peter's, though smaller; some are low and broad, like those of San Giovanni degli Eremiti, in Palermo; some with the lotus-bud shape of those of a Muhammadan mosque. These domes are full of windows, or perhaps are themselves built of some transparent substance of various colors. Every temple has a great central dome, and every house has one at least. The general scheme of the house is to have a sort of great circular or oval hall under the dome, which is the general living room. Fully threefourths of its circumference is quite open, but behind the fourth part are often built rooms and offices of various kinds, which usually rise to only half the height of the columns, having above them other small rooms which are used as bed-rooms. It will be understood that all these rooms, though separated from one another by partitions, have no outside walls, so that in them also people are still practically in the open air. There are no corners anywhere, every room being circular or oval. There seems always to be some part of the roof upon which it is possible to walk. Every house seems full of flowers and statues, and another striking feature is the abundance of water everywhere; there are fountains, artificial cascades, miniature lakes and pools in all directions.

The houses seem always to be lighted from the roof. No lamps or lanterns are seen, but the dome is made to glow out in a mass of light, the color of which can be changed at will, and in the smaller rooms a section of the ceiling is arranged to glow in the same way. All the parks and streets are thoroughly lighted at night with a soft and moonlike but penetrating light—a far nearer approach to daylight than anything previously secured.

FURNISHING.

Furniture is principally conspicuous by its absence. There seem to be no chairs in the houses, and there are no seats of any sort in the temples or public halls. The people recline upon cushions somewhat in the oriental style, or rather perhaps like the ancient Romans, for they do not sit cross-legged. The cushions, however, are curious, entirely vegetable products stuffed apparently with some very soft fibrous material, not altogether

unlike cocoanut fibre. These things are washable, and indeed are constantly being washed. When going to the temple, to the library or to any public meeting each person usually carries his own cushion with him, but in the houses large numbers appear to be lying about which may be used by anybody. There are small low tables—or perhaps they are rather to be described as book-rests which can be so arranged as to be flat like a table. All the floors are of marble, or of stone polished like marble—often a rich crimson hue. Beds, made of the same vegetable material as that used for the cushions, are laid upon the floor, or sometimes suspended like hammocks, but no bedsteads are used. In the few cases where there are comparatively permanent walls, as for example between the bed-rooms and offices and the great hall, they are always very beautifully painted with landscapes and historic scenes. Curiously all these things are interchangeable, and there is a department which is always prepared to arrange exchanges—a kind of circulating library for decorations, as it were, through the medium of which any person can change the wall-panels or statues which decorate his house, whenever he wishes to do so.

DRESS.

The dress of the people is simple and graceful, but at the same time strictly utilitarian. Most of it is not unlike that of India, though we sometimes see an approach to the ancient Greek dress. There is no uniformity about it, and people wear all sorts of different things. But there is nothing inharmonious; all is in very good taste. Colors both brilliant and delicate are worn by both men and women alike, for there seems to be no distinction between the clothing of the sexes. Not a single article is made of wool; it is never worn. The substance employed appears to be exclusively linen or cotton, but it is steeped in some chemical which preserves its fibres so that the garments last for a long time, even though all are washed daily. The chemical process imparts a glossy satin-like surface, but does not interfere in the least with the softness or flexibility of the material. No shoes or sandals or any other foot-coverings are worn by the members of the community, and very few people wear hats, though I have seen a few something like the panama and also one or two small linen caps. The idea of distinctive clothes for certain offices has

disappeared; no uniforms of any sort are worn, except that the officiating deva always materialises round himself robes of the color of his temple, while conducting a service; and the children, as before described, dress themselves in certain colors when they are about to take part in the religious festivals.

FOOD.

The community is, of course, entirely vegetarian, because it is one of the standing rules that nothing must be killed. Even the outer world is by this time largely vegetarian, because it has begun to be recognised that the eating of flesh is coarse, vulgar, and above all unfashionable! Comparatively few people take the trouble of preparing their own meals, or eat in their own houses, though of course they are perfectly free to do so if they wish. The great majority go to what may be called restaurants, although as they are practically entirely in the open air they may be supposed rather to resemble tea-gardens. Fruit enters very largely into the diet of the period. We have a bewildering variety of fruits, and centuries of care have been devoted to scientific crossing of fruits so as to produce the most perfect forms of nourishment and to give them at the same time remarkable flavors.

If we look in at a fruit-farm we shall see that the section devoted to each kind of fruit is always divided into smaller sections, and each section is labelled as having a particular flavor. We may have, for example, grapes or apples, let us say, with a strawberry flavor, a clove flavor, a vanilla flavor, and so on—mixtures which would seem very curious from the point of view of those who were not accustomed to them. This is a country where there is almost no rain, so that all cultivation is managed by means of irrigation, and as they irrigate these different sections they throw into the water what is called "plant-food" and by variations in this they succeed in imparting different flavors. By varying the food, growth can be intensified or retarded, and the size of the fruits can also be regulated. The estate of the community runs up into the hills, so they have the opportunity at different levels of cultivating almost all possible kinds of fruit.

The food which is most eaten is a sort of substance somewhat resembling blanc-mange. It is to be had in all kinds of colorings,

and the coloring indicates the flavor, just as it used to do in ancient Peru. There is a very large selection. Perhaps the choice of different flavors in the food may to some extent take the place of many habits which have now disappeared, such as smoking, wine-drinking, or the eating of sweets. There is also a substance which looks like cheese, but is sweet. It is certainly not cheese, for no animal products appear to be used, and no animals are kept in the colony except as pets. Milk is used, but it is exclusively the vegetable milk obtained from what is sometimes called the cow-tree. Knives and forks do not appear, but spoons are still used, and most people bring their own with them. The attendant has a sort of weapon like a hatchet with which he opens fruits and nuts. It seems to be made of an alloy which has all the qualities of gold but has a hard edge, which apparently does not need resharpening. It is possibly made of one of the rarer metals such as iridium. In these restaurant gardens also there are no chairs, but each person half-reclines in a marble depression in the ground, and there is a marble slab which can be turned round in front of him so that he can put his food upon it, and when he has finished he turns this up and water flows over it.

I think on the whole people eat distinctly less than in the twentieth century. The usual custom seems to be to have one regular meal in the middle of the day, and to take a light refecton of fruit in the morning and evening. Everybody seems to be at breakfast just after sunrise, for people are always up then or a little before. The light evening meal seems to be at about five o'clock, for most people go to bed fairly early. So far as I have seen no one sits down to a heavy meal in the evening, but there is complete individual freedom with regard to all these matters, so that people follow their own taste. I do not notice the drinking of tea or coffee; indeed there seems to be but little drinking of any sort, possibly because so much fruit is eaten.

Plenty of water is available everywhere, even though there is almost no rain. They have enormous works for the distillation of sea water, which is raised to a great height and then sent out on a most liberal scale. It is worthy of note however that the water specially sent out for drinking is not the pure result of the distillation, but they add to it a small proportion of certain chemicals—

the theory apparently being that pure distilled water is not the most healthy for drinking purposes. The manager of the distillation-works tells me that they use natural spring water as far as it will go, but they cannot get nearly enough of it, and so it has to be supplemented by the distilled water, but then it is necessary to add the chemicals to this in order to make it fresh and sparkling and really thirst-quenching.

C. W. LEADBEATER.

(*To be continued.*)

Well—were it not a pleasant thing
To fall asleep with all one's friends;
To pass with all our social ties
To silence from the paths of men;
And every hundred years to rise
And learn the world, and sleep again;
To sleep thro' terms of mighty wars,
And wake on science grown to more,
On secrets of the brain, the stars,
As wild as aught of fairy lore;
And all that else the years will show,
The Poet-forms of stronger hours,
The vast Republics that may grow,
The Federations and the Powers;
'Titanic forces taking birth
In divers seasons, divers climes;
For we are Ancients of the earth,
And in the morning of the times.

—TENNYSON.

TWO EXPERIENCES.

DREAMS are curious things, but the dreams of the earnest student should not only be curious, but instructive as well. Quite recently I was very much interested in minerals, trying hard to imagine what sort of consciousness they had, and how they were affected by human influence.

These efforts, however, brought little result, to the physical brain at least, and it was not till the weary physical form was slipped off at night, that anything approaching illumination in this direction came.

After a brief period of what appeared to be utter blankness, I regained consciousness to find myself floating out of the body still thinking about the subject which had already taken up so much of my waking hours. As I watched the swirling and bubbling currents of elemental essence rushing about in fantastic forms of luminous pinks, greens and purples, I became conscious of a vast human form which towered far above me, having on its countenance a stern, yet loving, expression. Who it was, I knew not. I was too much taken up admiring the extraordinarily perfect proportions of the figure to ask any questions. He just appeared from nowhere, in a somewhat similar manner to the materialisation of a form at a spiritualistic seance. He regarded me for a moment with an air of scrutiny; then, evidently reading the thought I had gone to bed with, he said:

"You are anxious to experience the consciousness of the mineral kingdom, are you?" On my replying in the affirmative, he continued: "Very well—it shall be so, but you must keep a part of your consciousness entirely separate from that part which is to be embedded in mineral matter, in order that you may appreciate and criticise your experience." Hardly were the words spoken, when a most extraordinary sensation came over me. It was a vast, dreamy, ponderous kind of sensation—a feeling as if I were tied down hand and foot, in utter darkness, unable to breathe or move or think, and as if the whole weight of the earth itself were on my body. There was a vague indefinable yearning for the power of motion, for light, for life, for sensation, for anything in heaven or earth except that feeling of massive dullness and immobility.

Yet all this time I was looking down upon myself and thinking: "What a curious thing. I wonder how it is that I can be in that mineral, and yet think outside it." I saw I was just an ordinary mass of rock, lying by the wayside, and as I was thus ruminating, a stalwart navvy with a pick on his shoulder came swinging down the path. He stopped, looked at the rock for a moment, then lifting his pick above his head, dealt it a lusty blow. The change in consciousness that followed was very peculiar. I have tried hard to think of some physical analogy which would make it clear, but the only one that comes anyway near an analogy is the comparison between a dreadful irritation and the relief which a good scratch brings! The vibrations that thrilled throughout my mineral vehicle gave a feeling of really for once being alive, of the possibility of motion. At last the vague yearning for feeling something or another was, for the moment, fully satisfied, and I longed and hoped that that good lusty navvy would drive many more such blows home.

All of a sudden, quite a revelation seemed to flash on me, and in that moment I knew that the activities of men were not their activities at all, but those of Him in whom we live and move and have our being; that the roar and clang of great manufacturing towns, and the rattle and thunder of railway trains and motors were but means to make the metals of which they were composed vibrate a little more fully, so that after their experience in man's hands, the life within might be made more fit to enter a higher form. Then I knew why men built vast cities and dwellings of stone and steel, and why they used metals and minerals in a hundred ways for the better comfort of their lives on earth. Humanity is quite convinced that all these inventions are purely its handiwork and for its benefit; but they are not—they are God's work, and who shall say where His work ends?

To talk about the distinction between soul and body is one thing, but to have personal experience of such a distinction is a thing so different, that it is exceedingly difficult to find an analogy which may at least give some idea of truth and reality.

These things can be, and are, very much talked about, but it is very unlikely that any true impression can be gained by word of mouth, much less by dim remembrances of experiences undergone

in visions of the night. However difficult it may be to portray the extraordinary reality of that next realm of existence which plays so large a part in our evolution, there yet recurs to me an occasion on which I so managed to impress the reality of such a life, quite apart from the physical one we lead, on the minds of my hearers, that they suggested my writing a description as to how the consciousness of another self appeared to me on that memorable occasion.

This I will endeavor to do, but those who read these lines must ever keep in mind that the difference between my description and the reality is greater than that of a magnificent panorama of mountain scenery and the description of that which might be given by a Cook's tourist. If a man eats a new fruit and describes its taste to his fellows, he uses his memory of other tastes that he has experienced, by saying, for instance: "It is very sweet, like a grape, yet acid, like pineapple, and there is a mixed flavor of strawberry and greengage; that is what this new fruit is like." Now his hearers are all quite familiar with the fruits he mentions, so they are, at any rate, able to get some vague idea as to what the flavor of the newly invented fruit is. Give that description to some cannibal, who feeds only on human flesh, and he will not get the faintest idea of what it is like, for the simple reason that the constituents of the flavor-description are entirely beyond his experience.

Keeping this, as I said before, well in mind, I will now give a description of what occurred.

I had long wondered whether it was really true that man could stand apart from his body in full consciousness. I had been reading Prentice Mulford, and had been much struck by a passage in which he says that most of the confusion of our dreams is caused partly by our uncontrolled thought-condition during the day, and partly by our extraordinarily obstinate way of regarding our bodies as ourselves. This thought, he continues, is so strong and so persistent that it causes the higher consciousness working in the astral body to fully believe that it is using a physical vehicle, when out of the body at night. Here are his words. Himself a seer of no mean order, he spoke with the authority of personal knowledge: "Your first error, on passing from the body in the state known as sleep, lies in thinking you are moving about your

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physical body. You must educate yourself out of that mistake. You must fix in your mind before going to sleep, so far as you can, your conception of yourself as a Spirit, or rather, as the unseen organisation, which, during the day, uses your body.

"The last thought, before going to sleep, is the one most likely to remain with you on leaving the body. If persisted in, you will find it mingling itself with what you call your dreams. That is, it will be the first clue towards the recognition of your real self when you are away from your body." Later he says, explaining the reason for the confusion in our dreams: "You walk with the spiritual eye and ear, thinking these the physical eye and ear. All this results in a confusion which no language can fully express."¹ Having read this, and having become thoroughly saturated with the idea of myself at night as a much finer entity than the very mediocre person I presented by day, I went to sleep.

It was not very long before I found myself dreaming in a vivid and unnaturally excited and quick manner. Looking around me, I saw a large barn about a mile from some beautifully wooded town. From within the barn came sounds of drinking and occasionally the clashing of weapons. "What on earth is going on there?" thought I. Hardly had the desire arisen, when I found myself in a big, whitewashed room where a number of German students were having a series of duels between two rival corps. They greeted me politely as I entered, and I placed myself on one side of the room in order to see the fight better. Near me were two young fellows, who were hacking fiercely at one another. Suddenly one of the antagonists received a severe wound in the head, from which the blood spurted in a crimson jet. Immediately one of the seconds struck apart the swords of the dwellers with a violent cut from his own sword. The wounded man's sword was wrenched clean out of his hand, and it came spinning across the room straight at my head, inflicting a deep gash in my neck, from which the blood flowed in torrents. I sank to the floor, while medical students rushed up with bandages to check the flow of blood. It was of little use, however; I felt myself getting weaker and weaker, and eventually I got so weak and faint that the students were afraid I was going to expire altogether, and told me so.

¹ Prentice Mulford's *The Gift of the Spirit*, pp. 205-206.

I thought it rather a bore that I should die so young, but then the next world about which I had been reading in Prentice Mulford's books would certainly be most fascinatingly interesting and instructive, and I looked forward with keen pleasure to my awakening in the astral. Hardly had I thought this when I lost consciousness.

I awoke to find myself floating in the air above the floor of the room. The students were bending round my prostrate form. "What do they want to bother about that for?" I thought. To me, the body seemed to call for no more notice than would an old coat lying on the floor. "But what is this?" I thought. "I feel so fearfully well, that I am afraid I shall burst with health."

Truly the sensation of intense and over-bounding life which coursed like electric currents through every particle of my being was so strong that I felt I could do anything. My readers will have doubtless noticed, that when one is in exceptionally good health, one feels very light and frisky. That lightness was a hundred times accentuated in my case. I felt I could leap with ease over the highest mountain, could soar to the moon at will. Joyous, hopeful, confident, strong, with a sense of limitless energy and power—these words sum up the consciousness of that vehicle.

Everything around me seemed to be in a state of violent vibration. Various colors and forms, some ugly, some beautiful and full of color, swirled and bubbled around me. I looked at some of them with great interest. "Hello!" I thought. "Here am I in the astral body, fully conscious and aware of it." I looked at myself. I seemed to have liquid clothes of pink, yellow and green that flowed gently about me. Everything was brilliant, light and peaceful. "I must now have a look at this astral world—I think I shall go for a little ærial trip," said I to myself. Straightway I found myself floating like a wreath of smoke towards the wall of the room, and went clean through it. This pleased me greatly. "This really must be the astral," I thought; but, strange to say, I found I could not move very quickly. I was floating along in an upright position, not knowing that in order to move fast in the astral world, the body must be kept in a sloping position, and when travelling at a very rapid rate, almost horizontal. Suddenly I saw swooping down towards me from a height a

beautiful shining female form. "Give me your hand," she said imperiously, "a young fellow like you ought to be able to move faster than that; come!" I knew at once who she was, though I had never seen her in my life. She was the authoress of several Theosophical works of a very distinct character, half-occult, half-poetical. I had read most of them, and enjoyed them immensely. How I came to recognise her at once, I cannot understand; but I knew she was that authoress, just as I know fire is warm and ice is cold.

"Lean forward¹ more," she said. I did so. At once I noticed we went much faster. Quicker and quicker we flew, over tree tops and hills, or cities and hamlets, speeding with marvellous rapidity over an ever-changing panorama. As we drew near my home in Central America, we slowed down; then reaching the room where my body was lying, I woke up with a sudden shock, the whole happenings of the night impressed clearly on my brain. I knew from that day onwards that death was nothing, and have ever since, and will in future, regard with perfect equanimity the day when it shall come to relieve me from the strain of dragging round the bony carcase I call, out of politeness, "my body".

H. O. WOLFE-MURRAY.

For as much as there is no bliss but eternal life, and eternal life is the knowledge of the truth, therefore there is no other bliss than the knowledgo of the truth So, if there is no misery but eternal death, and eternal death is the ignorance of the truth, there is consequently no misery except ignorance of the truth.

JOHN SCOTUS.

¹ I should much like to know from older students if it is really correct that the position of the astral body during rapid flight is almost horizontal.

[No. A person can move equally rapidly in any position; but if a person, dominated by the ideas of the physical plane, *thought* that he could go faster if horizontal, then, for him, it would be true. Thought and will are the important factors; position is unimportant. Ed.]



G. R. S. MEAD.

THEOSOPHICAL WORTHIES.

GEORGE ROBERT STOWE MEAD.

ALTHOUGH Mr. Mead has left the Theosophical Society, he has for so many years helped in its building and has written so many valuable books under its banner, that he cannot justly be omitted from the list of its most prominent workers.¹ He has carved his name on its shield, and nothing in the future can erase it; it has been said that even God cannot change the past, and by his past G. R. S. Mead is knit to us. He may repudiate us, but we will not repudiate him. A sun may set one day, but it rises again to-morrow.

Mr. Mead was born in 1863 and was the son of Colonel R. Mead, late Deputy Commissioner of Her Majesty's Ordnance. He was educated at Rochester and Cambridge, winning a school scholarship for S. John's College and a sizarship, ending his University career by taking honors in classics. He came into touch with Theosophical thought, as so many have done, through Mr. Sinnett's *Esoteric Buddhism*, and met Mme. Blavatsky for the first time at Norwood in 1887. With her he spent such time as he could win from his scholastic duties, and in 1889 he threw up his outside work, and joined the household at Lansdowne Road, where H. P. Blavatsky ruled. From that time until her passing away he was her private secretary, and helped her in every way in which a 'brilliant and capable young man could help that stormy and heroic genius. A scholar to the finger-tips, a born student, endowed with an untiring industry and with a capacity for deep though undemonstrative devotion, he served her admirably and most usefully through some five years of storm and stress. "Mead! Mead!" would ring through the rooms in excited accents, when some printer's error or bewildered 'flapdoodle' had roused the easily-awakened wrath of the Lion of Theosophy. "Yes, old lady!" came the answer in quiet tones, and 'Mead' would saunter in, with cigarette in mouth, papers in hand, debonair in mien, and would explain, or soothe, or 'chaff,' according to circumstances and mood. H. P. Blavatsky loved him dearly, though she would sometimes gird at his scholarly and critical

¹ This sketch is published without his consent, and the statements as to his early life are taken from *The Path*.

methods, and he has done credit to her love by the valuable works which he has contributed to Theosophical literature.

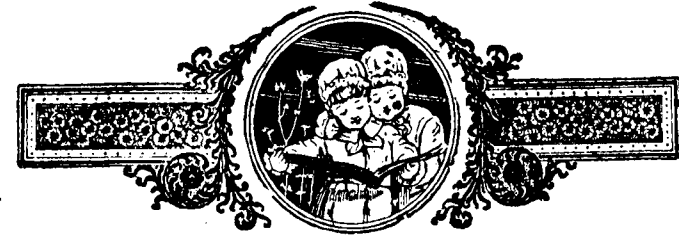
When the European Section was formed with H. P. Blavatsky at its head, Mr. Mead became its General Secretary and acted in that capacity for many years. He was associated with her and afterwards with myself in the editorial work of *Lucifer*, later the *Theosophical Review*, and, when my election as President was pending, became its sole editor until its decease in February, 1909. He was also Vice-President and ultimately President of the Blavatsky Lodge, London, in which he had a strong body of devoted adherents, who followed him when he left the Society in 1909.

During this time he wrote the valuable books of research into religious origins which will ever remain associated with his name. His first important book was a translation of *Pistis Sophia*, and it has been followed by *Fragments of a Faith Forgotten*, *Orpheus*, *Thrice-Greatest Hermes*, *Did Jesus live 100 B. C.?* *The Gospels and the Gospel*, and *Apollonius of Tyana*, all dealing with vital questions of religious history. *Echoes from the Gnosis* form a delightful series of eleven small volumes for popular reading. *The World-Mystery* is an attractive book, consisting of essays on Theosophy. Mr. Mead has also written a very large number of articles, mostly on similar subjects.

Mr. Mead's strength lies in writing rather than in speaking, though now and again, when his subject carries him away, he rises into a noble and dignified eloquence. He is, temperamentally, an intellectual mystic, touched occasionally into high emotion by the sublimer aspects of the Eternal Wisdom, his consciousness having opened far beyond the capacities of its vehicles.

May all light and peace go with him, on whatever road he may elect to walk, and may he be one of those who, seeking, find. There are many days, which men call lives, in the long pilgrimage of the Man, many partings and many re-unions, many lessons to be learned in many ways. May They who have learned all the lessons that earth has to teach be pitiful with the stumbling steps of all of us who seek to reach Them, show Their Light to all of us who would fain behold it, and hide in the depths of Their compassion all our errors, our blunders and our faults.

A. B.



ROUND THE VILLAGE TREE.

THE STORY OF GIORDANO BRUNO.

(Concluded from p. 409.)

AND as the door closed, Giordano's head dropped, and a weary look clouded the brightness of his face. Was he again to be a fugitive, a wanderer? Was there no rest for the man who had out-grown the superstition of Christianity?

In 1583, Bruno turned his face northwards, and travelled to England, bearing letter from King Henry to Michael de Castelnau, French ambassador at the Court of Elisabeth, from whom he received friendly greeting and cordial hospitality. In the brilliant court of Elisabeth, Bruno found congenial spirit in Sir Philip Sidney, the chivalrous and generous-hearted, and the Italian and the Englishman were soon closely knit in bonds of loyal friendship. Ever does Bruno speak tenderly and reverently of the rare mind and heart of his beloved friend. For Elisabeth herself, he conceived an intense admiration, and his praises of this Protestant Queen, worded with all the warmth and the exaggeration of that time, were used against him with terrible effect, when the bloodhounds of the Inquisition pulled him down in later years. "No noble of her realm equals her in dignity, in heroism; no lawyer is so learned; no statesman is so wise.....She rises as a brilliant sun to shed light over the globe. By her title and her royal dignity, she is inferior to no monarch in the world. In the judgment, wisdom, and prudence she displays in governing, it is difficult to find a Queen who approaches her." And this Elisabeth, so highly praised, was the excommunicated foe of Rome, the anathematised heretic who had rent England from the papal obedience.

At that time England and Italy were as sisters, save in religion. Italian learning, Italian art and Italian literature—all found heartiest welcome under English skies. Shakspeare found in Italy much

of inspiration; later, Milton travelled thitherwards to seek poetic culture; the English court was as Italy to an Italian, and Bruno found himself surrounded there by memories of all he held most dear. Here might the knight-errant of liberty have found rest, had he been content to veil some of his boldest thoughts, and to pass merely as a Protestant, warring against the pretensions and the tyranny of Rome. But no such veiling was possible to Bruno, for soon came chance of bold speech—chance too tempting to be lost by the fiery Italian orator.

The fair city of the Isis was *en fête* in June, 1583; as river Thames rolled past her dainty spires and tall battlements, he saw Oxford in her most gallant array, and heard the hum of many tongues. For the Earl of Leicester, Elisabeth's haughty favorite, held his court there as the Chancellor of the University, and gave right royal welcome to the Count Albert de Lasco, having gathered there to do him honor England's most learned sons. Purple-robed doctors were there in long procession; splendid banquets were spread; and on each day a literary tournament was held, in which philosophical theses were maintained and attacked, in which tongues served as lances and syllogisms as battle-axes. At last, when Oxford challenged all comers to meet her sons in wordy warfare, Bruno's warrior-spirit flashed into fire, as when steel strikes flint. See him as he stands in the arena—beautiful, eager, eloquent, fighting anew the same old battle that he has fought in Italy, in Switzerland, in France. It is again the question of questions for the sixteenth century: Does the earth move? Are there more worlds than one? "The earth is motionless; the universe is finite and mobile," said the University with Aristotle and Ptolemy. "The earth revolves, and the universe is infinite," said Bruno, leaning on Philelaus and Copernicus. Bruno has left his own account of the struggle. "The dispute grew envenomed; my antagonists took refuge in sarcasms and insults. One, seizing pen and paper, cried: 'Look, be silent and learn; I will teach you Ptolemy and Copernicus.' But as soon as he began to sketch the spheres, it was clear that he had never opened Copernicus."

And he on whose side was the Truth silenced his opponents, though he stood alone; and many a brow was bent darkly on the gallant Italian, as he strove for the honor of his mistress Science, and carried her colors victoriously through the fray.

Then Bruno prayed for and obtained permission to lecture at Oxford, and there as at Paris, his lecture-room was crowded, though as he walked along the streets men turned and muttered: "Atheist!" and priests, hearing that the Bible was not of authority in science, scowled bitterly at him as he passed, and sternly bade the young men leave alone the heretic and blasphemer, who would drag their souls to hell.

At last England became too hot to hold any longer the bold philosopher; his friends, Michael de Castelnau and Philip Sidney, had both been called abroad, and their strong protection was no longer around him. Threats grew louder, the storm-clouds hung heavier; and at last, early in 1586, Bruno fled from England to France once more, and held during three days in Paris at Whitsuntide a public dispute, still on the physics of Aristotle. This dispute put an end to his residence in Paris. Henry no longer dared to defend him, and the Sorbonne muttered threats of punishment; so Bruno was once more forced to fly, and turned his steps to Marburg in Hesse, hoping to find work and livelihood at the University there. At first, things looked brighter. In the July of the same year a doctor's degree was bestowed upon him, and strong, as he fancied, in this recognition, he begged permission to teach philosophy.

As he waited this permission, regarded merely as a matter of form, Bruno's heart grew light. Here at length he might teach freely; here at length he might spread the truth he loved, and none would hinder him. As his messenger returned with a silk-tied scroll in his hand, Bruno took it gaily and carelessly, and cut the silken thread with a smile on his lips. But see how his face changes; see how his eyes darken; the Rector of the University writes dryly that he is obliged to deny the permission asked for; there are grave "reasons" why Bruno should not be allowed to teach, and so forth. The passionate Italian leapt to his feet in fiery wrath, and swiftly made his way to the Rector's house. Ushered into his presence, he flung the scroll on the table, and demanded to know what reasons were referred to. "Doctor of your University have you made me, and the doctor's right of teaching you deny me. Of what avail the empty title? Why do you treat me thus?"

The frigid then-lipped Rector, Pierre Nigidius, drew his mouth into an acrid downward curve: "Your views, Dr. Bruno are not sound. They are not such as are safe in a teacher of the young."

"Sound? safe?" cried Bruno impetuously. "But if they are *true*?"

"Truth must be measured by the divine standard, my dear Sir, and your teaching that the earth revolves flies in the face of Scripture."

"So much the worse for Scripture," answered the hasty Italian, careless of the Rector's darkening face.

"You blasphemer!" he answered sharply. "But no blasphemer shall teach in this city while I, Pierre Nigidius, have rule within its walls."

"Take back then your trumpery degree!" cried Bruno, in his wrath, "for teacher who may not teach I will never be. Erase my name from the lists of your University, and do me not an honor as empty as your own creed."

"There is no difficulty in erasing your name," sneered Nigidius, "from a list that ought never to have been dishonored by it. Erased it shall before the sun goes down, as it is erased from the Lamb's book of life, and look to yourself, blaspheming infidel, lest you learn that Marburg has prison for the heretic, be he foreigner or citizen of the State."

So Bruno became once again a wanderer, and took refuge in Wurtemberg.

There for two years Bruno found rest in the bosom of the University, in Wurtemberg where there prevailed "liberty of speech and love of literature". "Wurtemberg," he said, "is the Athens of Germany. Minerva the virgin is its mother!" And he left behind him his grateful words of thanks to this noble asylum of learning and of liberty, words that each should remember who may now tread the sacred streets of that German town:

"You did not question me as to my faith, which you did not approve; you regarded only my love for charity and peace, for philanthropy and philosophy; you allowed me to be only friend of wisdom, the lover of the muses; you did not forbid me to proclaim freely opinions contrary to the doctrines received among you. . . . Although philosophy is among you neither end nor means;

although your piety, sober, pure, primitive, makes you prefer ancient physics and the mathematics of the past, yet you allow me to profess a new system. . . . You did not grow angry; you showed wisdom, humanity and urbanity, with the sincere wish to help and to serve. . . . Far from restraining liberty of thought and from tarnishing your reputation for hospitality, you treated the traveller, the foreigner, the prescribed, as friend and fellow-citizen; you allowed him to protect himself against poverty by teaching; you repelled all the calumnies circulated about him during the two years that he spent within your walls, beneath the shade of your hospitality."

There is nothing to show why Bruno quitted this peaceful retreat, where he was safe, honored and beloved. Perhaps his fiery warrior spirit could not rest happily where no combats were raging, and he yearned once more for the turmoil of hot theological controversy. Be that as it may, he left Wurtemberg in 1588, and went to Prague, where the Emperor Rudolph II. was holding his court. To the Emperor Bruno presented some mathematical theses, having learned that Rudolph was a friend to learning, but Bruno's heresy tainted his mathematics, and the Christian ruler turned a cold face on the heretic thinker. So he travelled to Helmstadt, where he became tutor to the eldest son of the reigning Duke of Brunswick for a few months, and then, the Duke dying, persecution struck at him once more. Boethius, the head of the clergy, excommunicated him in open church, and all men thenceforth regarded him as outcast. For one year of struggle he held his ground, and then finding life was being made impossible for him, he passed out once more among strangers, teaching ever the doctrines that he loved.

And now Frankfort knew him for a few months, from June, 1590 to February, 1591, and here he published his last works, while his home-life was cared for by a family named Wechel, a member of which had been a friend of Sir Philip Sidney. In Frankfort came to him a letter which drew him back to Italy, drew him back into the jaws of that Inquisition from which he had fled, and which had had its sleuth-hounds on his trail ever since. See him as he bends over the letter, his cheeks flushing with the thought of Italy. The scroll was signed "Giovanni

Mocenigo"; it prayed him come to Venice as tutor, assuring him of full safety and of cordial welcome. The young noble who wrote was of a house strong enough to protect, and he pledged his faith that secure home on Italian soil awaited the brilliant teacher, whose name for the last ten years had been ringing through Europe.

The letter dropped from Bruno's hands, as he rose slowly to his feet, and turned to the window which opened towards the south.

"Italia! Italia!" he sighed, his own soft Neapolitan tongue falling from his lips in cadences most musical. "My beautiful, my beloved; shall I indeed see you once more? Oh, to feel the air of Italy, after the heavy air of the north! Oh, to see the skies of Italy, after these dull greys that are never blue!"

His eyes sparkled, his pulses throbbed—but suddenly his head drooped, and a weary sadness settled on his face.

"The Inquisition! What noble house can guard me from the cruel claws of the Roman wolf? Italy, which cradled me, will be my grave, I fear me, if I listen to the pleadings of this youth, and dwell in Venice. Here, at least, I am safe; and if one town grows too hot for me, another is open to me. But there! O Italy! thy palaces cover thy dungeons, and thy beauty is the mask over the face of the familiar."

The struggle of uncertainty was long; but at last the yearning for Italy, the home-sickness, triumphed, and Giordano Bruno set his face Italianwards. He travelled through Switzerland, paying a brief visit to Zurich, and then, crossing the Alps, saw stretching below him, in their autumnal glory, the sunny plains of the Italy he had loved and left. He turned his steps first to Padua, unable to resist the temptation of raising his voice for science in that famous town, whose University had on its roll the most illustrious names of Italy. His audacity struck his friends with terror: "It is said that the Nolain (Bruno)," wrote Acidalino from Bologna to Forgacz, Baron de Gimes, then in Padua, "is living and teaching among you. Is it so? What can that man be doing in Italy, whence he was forced to flee? I am astonished, stupified, and cannot believe the rumor true, well authenticated as it is."

A storm soon gathered round the intrepid heretic, and Bruno fled to Venice; and in March, 1592, we find him established in the palace of Giovanni Mocenigo. Here for about two months he dwelt in safety, pouring out for his pupil the treasures of learning he had acquired. Often and often, as they passed silently in their gondola along the narrow waterways, they conversed freely on the controverted questions of the day, on the Copernicus theory, on the authority of Rome in matters of science. Often as the stars shone down from the cloudless sky, Bruno gazing at them would dazzle his companion with his dreams of other inhabited worlds and of the manifold life in endless forms distributed over the endless universe. Little did he guess that those views of his, spoken freely in friendly converse, were repeated day after day by his pupil's lips into the ear of a dark-browed confessor, who later, in a parlor of the Inquisition, met his fellow-priests, and took counsel with them how Bruno might be betrayed unto them that they might put him to death.

The September moon shone broadly over Venice, and Bruno stood leaning lazily against one of the columns which stood at the foot of the broad white steps of the Mocenigo Palazzo, its base washed by the waters of the Blue Adriatic Sea. In the glorious prime of his manhood, in the gracious beauty of his strength and vigor, he leaned there, gazing with those deep eyes of his at the ripples as they danced in the moonlight, at the brilliant full-faced moon hanging in the shimmering air. "How good life is; how beautiful Nature is;" he mused, with a smile on his lips. "Yet fools talk of hell-fire, and curse their brothers, under this serene expanse, amid this infinitude of worlds."

The moon-rays floated across the water, until the side of the canal which skirted the Mocenigo Palazzo lay in darkest shadow. None could see a gondola that slid swiftly and silently in till it lay at rest in the dimness beyond the steps on which Bruno lounged in his careless restful case.

"How beautiful life is without the Gods," he murmured. "Mighty universal mother! calm, serene, changing amid changelessness; marvellous in beauty; glorious in majesty; would they have me blaspheme thee that I might worship their puny fancies? O Eternal Beauty!" and he sprang to his feet, stretching out his

arms to the infinite expanse; "O boundless space! How could I live without thy fetterless freedom? How could I exist without thy radiant. . . ."

The melodious voice rang out in its joy into the sweet evening air, and as its music rose a grating sound was heard. See! that shadowed gondola is at the steps; masked figures spring out and stain the moonlight with their darkness; a black cloak is flung over the sunny head and stifles the harmony of the glorious tones into a gasp that is like a death-rattle; the eyes have looked their last on the freedom of the dancing wavelets; never again shall those arms stretch out fetterless towards the boundless blue. Giordano Bruno is in the grip of the Inquisition, and never again, O noble soldier of Liberty, shall thine eyes range in freedom over the glory that had sunned thee from thy birth, and had become incarnate in the radiance of thy shadowless joy in life.

* * * * *

It is dark, drear and damp in that low chamber were Bruno lies, a grim circle round him. He is naked, and he lies on a frame, his ankles and his wrists bound tightly, and the sunny head thrown back; dauntless are brow and lip; fearless the bright brave eyes; and see that figure, crouching in the shadow; it is Judas; it is Giovanni Mocenigo, who has betrayed him to his doom.

"Come forth, Giovanni!" croaked a voice through the darkness. "Reveal the blasphemy thou hast confessed."

Judas was dragged within the range of those star-bright eyes, and shrank and cowered under their light; his lips muttered, but could not speak.

"Nay, let the lad go!" rang out the sweet full tones in their ancient music, shaming the harsh echoes of the cell. "Let the lad go; poor boy! he knows not what he has done. I make his confession for him. I have lifted one corner of the veil that hides the mighty mother from her children. What need to torture a child when you are set to murder a man?"

"Blasphemer! heretic! the rack shall teach thee faith," foamed the masked inquisitor beside him, and at a sign the wheels turned, and the pulleys creaked, and under the fearful strain the sweat of agony streamed from the naked body, and brow and lips were writhen with intolerable pain.

"Now, heretic, recant! Now pray for mercy to the God thou hast blasphemed, to the Church thou hast abandoned. Apostate monk, confess thy master! Recant thy heresies, and even now mercy is thine."

"Truth that I have worshipped, keep me true," fell from the white lips, gasping in their pain. And the bright head fell back, and merciful nature drew the veil of a swoon over the awful agony.

The torturers lifted the strained body from the rack, and cast it, senseless, into a dungeon far beneath the level of the waves that lapped against the castle walls. And, O children, for six years Giordano Bruno lay, for truth's sake, in that cell! No sunlight ever touched him; no friend's voice ever reached his ear; no smile ever met his aching eyes; no book cheered his loneliness; no pen was granted to his numbed and wearied hand. He was buried living in the tomb. Such mercy gave the Christian to the man who dared to think.

* * * * *

Eight years have passed, six in the tomb at Venice, and two since in Rome. The last two have been passed in controversy, and something of the old delight in strife has awakened in the long-stifled breast. But is this Bruno? The sunny hair has bleached in the darkness of the Venice dungeon; the bright eyes are bleared when the unused sunlight touches them; the strong limbs are bent and weak as those of an old man. The Christians have starved and tortured his life out of him. The heretic is old in the prime of his manhood.

But now the eight years' martyrdom is nearly over. For the last time he stands before his judges. He is excommunicated as Atheist; he is declared contumacious and irreconcilable; he is handed over to the civil officers, to be punished "without the shedding of blood"—grim formula of hypocrisy that doomed the heretic to the awful agony of the stake.

Then sprang Bruno to his feet; they had forced him to his knees to listen to his sentence. Once more rang out clear the voice whose music had been harshened in the dungeon: "I think that you pronounce that sentence with more fear than I feel in

hearing it." And head erect, and face well-nigh joyful, he walked steadily from the hall.

Eight days' grace was yet given him in which to recant and deny the truth he believed; but Bruno had not taught all through Europe, and borne eight long years of dungeon pain, to turn recreant now to his mistress Truth. The 17th February dawns, and the day of his death is here. To the Campo dei Fiori they take him through a howling, fanatic crowd, composed in great part of pilgrims; they have clad him in the sulphur-colored garb of heresy, hideous with pictured devils and flames and crosses, but the dress cannot mar his dignity as he walks calmly on, his eyes bright, his forehead serene, his step firm and steady; a priest pushes forward and presses on him a crucifix, but Bruno turns away his head and will not touch it; they bind him to the stake, and no word opens his lips; the flames rise around him; but no cry escapes from him; to the end he is as serene as though he felt no agony, and the last glimpse the crowd catches of his face, ere the flames sear it, shows it calmly proud as ever; and now the smoke and the fire surround him, and Giordano Bruno is gone for evermore.

Gone? Ah! not so! Bruno lives while men can honor courage, and love can reverence the memory of a noble heart. He died, but from his stake rings out the message he left, which may fitly form his epitaph:

TO KNOW HOW TO DIE IN ONE CENTURY IS TO LIVE FOR ALL CENTURIES TO COME.

A. B.

A TRUE WARRIOR.

A frame of adamant, a soul of fire,
No dangers fright him, and no labors tire;
O'er love, o'er fear, extends his wide domain,
Unconquered lord of pleasure and of pain.
No joys to him pacific sceptres yield,
War sounds the trumpet, he rushes to the field.

IN THE TWILIGHT.

"I am sure you will be glad to hear," began the Shepherd, "that we have very satisfactory progress to report with regard to the case of the mother and children which I mentioned to you at our last meeting. Determined efforts were made upon the physical plane as well as upon the astral, and I am happy to say that they were eventually crowned with at least temporary success. The two elder children have been sent to a children's Home, and though the mother still retains the youngest with her, she has been persuaded to put herself under the care of some religious friends, and is at present a reformed character.

"It may interest you to hear of some other adventures which have since befallen the same neophyte whose work I have already partially described to you. There are in astral work many cases in which continuous action is necessary—that is to say, in which someone who is willing to take the trouble must, as it were, stand over the person who requires assistance, and be constantly ready to give it. Naturally those who are in charge of a vast assortment of varied astral work cannot with justice devote themselves to this extent to any single case, so that usually some relation of the sufferer is put in charge. An instance of this nature came in our way on that occasion.

"A man recently dead, whom I had been asked (by a relation of his) to help, was found to be in a state of terrible depression, surrounded by a vast cloud of gloomy thought, in the midst of which he felt himself utterly helpless and impotent. His life had been far from spotless, and there were those whom he had injured who thought of him often with malice and revenge in their hearts. Such thought-forms acted upon him through the clouds of depression, fastened themselves upon him like leeches and sucked out from him all vitality and hope and buoyancy, leaving him a prey to the most abject despair.

"I spoke to him as hopefully as I could, and pointed out to him that though it was quite true that his life had not been all that it should have been, and that there was in a certain way much justification for the way in which others were regarding him, it was nevertheless both wrong and useless to give way to despair. I explained to him that he was doing very serious harm to a

surviving relation by his depression, since these thoughts of his, quite without his own volition, constantly reacted upon her and made her life one of utter misery. I told him that while the past could not be undone, at least its effects might be minimised by the endeavor to hold a calm front in the presence of the dislike which he had brought upon himself by his actions, and that he should endeavor to respond to it by kindly wishes, instead of by alternating gusts of hatred and despair. In fact the main text of my sermon was that he must forget himself and his sorrows and think only of the effect of his attitude upon his surviving relation.

"The poor fellow responded to this, though only in a very half-hearted way; he said that he would really try, and he certainly meant it, but I could see that he had very little hope of success, or perhaps I should rather say that he had no hope at all, but felt quite certain beforehand that he was foredoomed to failure. I told him plainly all this; I broke up the rings of depression which shut him in, and dissipated the dark clouds which surrounded him, so that the unkindly thought-forms of those whom he had injured should have less upon which they could fasten. For the moment he seemed almost cheerful, as I held before him a strong thought-image of the surviving relation, whom he had deeply loved, and he said:

" 'While you are here I seem to understand, and I almost think that I can resist the despair, but I know that, as you say, my courage will fade as soon as you are gone.'

"So I told him that this must not be so—that hopeless as he felt now, every determined effort to conquer the despair would make it easier to do so next time, that he must regard this resistance as a duty in which he could not allow himself to fail. I had to go about my business, but I asked my young assistant to stay by this man for a while, to watch the accumulation of the depressing thoughts, and to break them up determinedly every time that they took hold of the victim. I knew that if this was done for a number of times we should eventually reach a condition in which the man could resist for himself, and maintain his own position, although from long-continued submission he had at first scarcely any strength to maintain the struggle. My young friend kept up this battle for some two or three hours, until the dark thoughts

came much less frequently and the man himself was becoming able to a large extent to hold his own, so that the helper felt himself justified in returning to me.

"He was just about to take his departure, leaving a few last strong encouraging thoughts for the now almost cheerful sufferer, when he saw a little girl in the astral body flying in headlong terror before some kind of hobgoblin of the conventional ogre type. He promptly put himself in the way, saying: 'What is this?' and the frightened child clung to him convulsively and pointed to the pursuing demon. The helper has since admitted that he did not at all like the look of it himself, but he seems to have felt somewhat indignant on behalf of the girl, and his instructions were that to anything whatever of this nature a bold front must always be shown. So he stood his ground and set his will against the ogre, which did not approach them, but remained at a little distance writhing about, gnashing its huge projecting teeth, and evidently trying to make itself as terrible as possible.

"As the situation showed no signs of changing, the neophyte presently became impatient, but he had been warned against aggressive action of any kind except under very definite instructions, so he did not know precisely what to do. He therefore came in search of me, bringing the terrified child with him, but moving very slowly and circumspectly and always keeping his face towards the unpleasant-looking object which followed them persistently at a little distance.

"When I had time to attend to him, I investigated the question, and found that this poor little child was frequently subject to these horrible nightmares, from which her physical body would wake up in quite a convulsive condition, sometimes with terrible shrieks. The pursuing entity was nothing but an unpleasant thought-form temporarily animated by a mischievous nature-spirit of a low type, who seemed to be in great glee and to derive a kind of spiteful pleasure from the terrors of the girl. I explained all this to the children, and the indignant boy promptly denounced the nature-spirit as wicked and malicious, but I pointed out to him that it was no more so than a cat playing with a mouse, and that entities at such a low stage of evolution were simply following their

undeveloped natures, and therefore could not rightly be described as wicked.

"At the same time their foolish mischief could not be allowed to cause suffering and terror to human beings, so I showed him how to set his will against the nature-spirit, and drive it out from the form, and then how to dissipate the form by a definite effort of the will. The little girl was half-fearful, but wholly delighted, when she saw her ogre explode, and there is reason to hope that she will gain courage from this experience, and that for the future her sleep will be less disturbed. There are many varieties of unpleasant thought-forms to be found on the astral plane, the worst of all being those connected with false and foolish religious beliefs—demons of various kinds, and angry deities. It is quite allowable for the Occultist to destroy such creatures, since they are in no way really alive, that is to say, they represent no permanent evolving life, but are simply temporary creations.

"A case of some interest which has just come under our notice is that of a brother and sister, who had been very closely attached to one another in youth. Unfortunately, later, a designing woman came between them; the brother came under her influence and was taught by her to suspect his sister's motives. The sister quite reasonably distrusted the other woman and warned the brother against her; the warning was not taken in good part and a serious breach ensued. The infatuation of the brother lasted for more than a year, and all this time the sister held entirely aloof, for she had been grossly insulted and was proud and unforgiving. By degrees the brother discovered the true character of the woman, though for long he would not believe it, and clung to his delusions. Even when it was impossible longer to maintain his blind faith he still remained somewhat sore with regard to his sister, persuading himself somehow that but for her interference, as he called it, the other woman might have remained faithful to him, so that the estrangement still persisted, even though the reasons for it had largely passed out of the brother's life.

"In this case the best thing to do seemed to be to set two assistants to work, one with the brother and one with the sister, to call up persistently before their minds pictures of the old days when they loved each other so dearly. Presently, after these

currents had been thoroughly set going, I taught the assistants how to make artificial elementals which would continue this treatment. Of course it must have seemed to the brother and sister simply that thoughts of the other one persistently arose in the mind of each—that all sorts of unexpected little happenings came to remind them of happier times. For a long time pride held out, but at last the brother responded to the constant suggestion, went to call on his sister, and found her unexpectedly gracious, forgiving, and glad to see him. Reconciliation was instantly effected, and it is little likely now that they will allow any cloud to come between them again."

"What you say about unpleasant thought-forms," remarked Chitra, "reminds me that two years ago in a country town I stayed in a hotel for the month of April; this is a month of very changeable weather, so that often travellers have great difficulty in getting articles of clothing dried in time for packing, and I on this occasion was obliged to leave one garment—a thick woven night-dress—to be sent after me. It did not arrive at the promised time and although I several times wrote enquiring about it, I was still without it in the April of the following year, so I wrote again asking the proprietress of the hotel to have it awaiting me in my room when I returned, as I meant to do, in a few days. I arrived in due course and, as I expected, was greeted by a sudden change in the weather; from the heat of summer we were plunged straight into the frosts of winter, the snow-capped hills close at hand sending an icy breath down upon us. I called at the hotel at mid-day and made all arrangements for returning that night; meantime rain came in torrents and the owners of the hotel, who were spending the evening at a friend's house, left the servants to attend to travellers, so that when I went to my room I found no night-dress and no one knew anything about it, nor about me, save my name and the number of my room. I retired to rest wearing another garment and slept dreamlessly until awakened at about 1 A. M. by the proprietress, who was uneasy at my being without my night-dress, so had brought it to me; she knew I had no luggage with me so could not have another.

"I fell asleep again directly I put my head down, and then had a dreadful dream, so real that even when sitting up awake and

trembling I could scarcely realise that it was only a dream. I thought I heard loud angry voices in the bar; this was impossible, as I was in a new part of the hotel and too far from the bar to hear anything; then the voices seemed to come closer and I saw a small group of men fighting in the middle of the road; one of them drew a knife and struck at the man in front of him, while another separated from the group, ran into the hotel, and upstairs to the door of my room, the handle of which he tried to turn and then rattled violently.

"Telling myself that it was folly to be so alarmed at a dream I lay down again, and again fell immediately asleep, and at once heard the same noise of quarrelling, but this time the men were on the balcony before my window and in the passage near the door, and two men with horrible drunken faces were getting in at my window which they had pushed up from below. I sat up trembling with terror and disgust, wide awake, and listened; there was not a sound. I rose and looked out over the balcony into the quiet country street; the rain had ceased and the moon shone brightly on the pools in the road, not a creature was visible and no sound, there was not even a breeze. Returning to bed I said to myself: 'This is absurd; what can be the matter with me?' and promptly went to sleep again; this time the return of the dream was instantaneous, one of the men—drunk and horrible—came in at the door and clutched my throat, and while others fought on the balcony, two got half in at the window. I sprang up, trembling and with the perspiration streaming from me, and the thought: "It is the night-dress," suddenly darted into my mind. I took it off, rolled it into a ball and threw it to the furthest corner of the room, then fell asleep again and slept peacefully till morning.

"After breakfast I asked: 'What happened that you kept my night-dress so long?'

"'Oh,' was the answer 'now that you have it safe I don't mind telling you that it was lost for two or three months. The day after that on which you left was fine, so I had it dried and ready to send off by mail time; I rolled it in brown paper and addressed it, then found I had no string, so gave the parcel to the barman to tie up and post; he was called out of the bar for a few

minutes and left it lying there, meantime a boy took his place and noticing the parcel which was gradually coming undone, lying there, took it for a roll of paper, picked it up and threw it into the bar cupboard.'

"There it had lain among old bottles and dusters and in the atmosphere of drink and its accompaniments for nearly three months. When it was discovered it was washed and put out in the sun for some days, and when given to me was to all appearance sweet and clean; yet it retained enough of the magnetism of the bar to give me a very horrible time.

"A year before this experience with the magnetised night-dress, in the same house and the same month (April) I had gathered a small group of people around me and formed a Branch of the Theosophical Society. On the night of the formation of that Branch I retired to my room rather later than usual, very happy and rather excited, as this was the first Branch I had been instrumental in forming by myself.

"I was standing fastening up my hair and rejoicing over the evening's work when suddenly a dark-grey, noisome, mist-cloud seemed to be descending upon me. I was filled with dread and looked up towards the roof almost expecting to see it, but no, nothing was visible, so I tried to go on with the binding up of my hair, but found that I was unable to move my arms which had dropped to my sides with the start. I stood perfectly still, unable to move a finger while this grey mist-extinguisher came slowly down upon me and enveloped me in its paralysing folds; then I heard, spoken without a voice: 'You wicked woman,' 'a wicked woman,' 'wicked woman,' repeated three times and with the words came a most awful feeling of isolation and misery. Unable to stir, but quite able to think, I stood, for what seemed minutes but was probably only seconds, wondering what was happening, when the voice or rather the words came: '*now* you know what a lost soul feels like,' 'wicked woman'. This roused me and I answered aloud:

"'I'm not a lost soul, and I'm not a wicked woman. I'm glad I've been able to form a Branch of the Theosophical Society here, and I'll do it again wherever I can.'

"At this the cloud began first to thin, and then to lift until it was once more above my head, and my arms lost their rigidity.

"I stood coiling my hair and wondering what it all meant, when I again felt the cloud descending and bringing with it the same feeling of loneliness and misery, but I kept it at bay saying :

" 'Keep off ; I'll do it again, I tell you, and I'm glad I did it.' "

Twice it tried to descend but I succeeded in keeping it at bay ; and I went to bed wondering what had caused it.

" A year after when visiting the same place I was told that a very narrow religious sect there had held a prayer-meeting on that night asking God to turn me out of the district because of my wickedness in teaching Theosophy, and had used these words ' a wicked woman,' and repeated them over and over again, also concentrating on preventing me from continuing in my work. I had caught their thought-forms, the combined thought-form of the meeting, and strange to say not till long afterwards did I think of protecting myself in the way I've told dozens of other people to protect themselves in under like circumstances."

O mind ! contemplate upon these pairs of opposites : those that are born die and those that die are re-born ; those that appear disappear, and those that disappear re-appear ! those that are in memory now go into oblivion and those that are in oblivion come into memory.—PATTANATHAR.

Salt water under the keen rays of the sun, becomes salt-crystals, which again in union with water become one with it. So does Jiva merge into Shiva (the blissful Lord).—TIRUMANTRA.

Each conceives and worships the Lord according to the measure of his intelligence. But the Lord though thus limited is ever perfect ; and the Lord is ever there to reward each devotee according to his desert and in the way he worships.—NAMMALVAR.



MAITREYA PREACHING.
(FROM CEYLON.)

Block by U. RAY.

THE LORD MAITREYA.

He who holds the office of the Supreme Teacher of Gods and men, known in the Occult Hierarchy as the Bodhisattva—He whose essence is Wisdom or He who is the Wisdom-Truth—has for His own name Maitreya, compassion. He is represented in a Sinhalese statue, which forms our Indian Art picture for this month, as engaged in preaching, proclaiming, perhaps, the Good Law, the Wheel of which was again turned for the Fifth Race by His Predecessor, Gotama, the Lord Buddha.

He it was, who, when the Lord Buddha had accomplished His last earthly duty, ascended the lotus-seat of the Supreme Teacher, and who manifested for the helping of the fifth sub-race, the Teutonic, during the three years of the ministry of the Christ. He it will be, the "Supreme Jewel of Wisdom," who will be manifested for the helping of the sixth sub-race, and will gather round Himself the pupils who shall teach in His Name, and carry His message to the spiritually-minded of the time, lifting up again the banner of Truth and Wisdom as a signal to the nations. The wise will work to prepare His way, while their hearts ever whisper: "Till He come".

Among the commandments of Tsonga-kha-pa there is one that enjoins the Arhats to make an attempt to enlighten the world, including the "white barbarians," every century, at a certain specified period of the cycle. Up to the present day none of these attempts has been very successful. Failure has followed failure. Have we to explain the fact by the light of a certain prophecy? It is said that up to the time when the Great Jewel of Wisdom condescends to be re-born in the land of the P'helings (Westerners), and, appearing as the Spiritual Conqueror, destroys the errors and ignorance of the ages, it will be of little use to try to uproot the misconceptions of P'helings-pa (Europe); her sons will listen to no one.—*Secret Doctrine*, vol. iii, p. 412.

It is *there* (in the oldest Lodge) from time immemorial that has lain concealed the final hope and light of the world, the salvation of mankind. Many are the names of that School and land, the name of the latter being now regarded by the Orientalists as the mystic name of a fabulous country. It is from this mysterious land, nevertheless, that the Hindū expects his Kalki Avatarā, the Buddhist his Maitreya, the Parsi his Sosiosh, and the Jew his Messiah, and so would the Christian expect thence his Christ—if he only knew of it.—*Ibid*, p. 417.

ELEMENTARY THEOSOPHY.

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THE MEANING OF THEOSOPHY.

THE word 'Theosophy' is now on the lips of many, and as M. Jourdain spoke prose without knowing it, so many are Theosophists who do not realise it. For Theosophy is Divine Wisdom, and that Wisdom is the Light which lighteth every man who cometh into the world. It belongs to none exclusively; it belongs to each inclusively; the power to receive it is the right to possess it; the fact of possession makes the duty of sharing. Every religion, every philosophy, every science, every activity, draws what it has of truth and beauty from the Divine Wisdom, but cannot claim it as its own against others. Theosophy does not belong to the Theosophical Society; the Theosophical Society belongs to Theosophy.

What is the essence of Theosophy? It is the fact that man being himself divine, can know the Divinity whose life he shares. As an inevitable corollary to this supreme truth comes the fact of the Brotherhood of Man. The divine Life is the Spirit in everything, that exists, from the atom to the Archangel; the grain of dust could not be were God absent from it; the loftiest seraph is but a spark from the eternal Fire which is God. Sharers in one Life, all form one Brotherhood. The immanence of God, the solidarity of Man, such are the basic truths of Theosophy.

Its secondary teachings are those which are the common teachings of all religions, living or dead: The Unity of God; the triplicity of His nature; the descent of Spirit into matter, and hence the hierarchies of spiritual intelligences, whereof humanity is one; the growth of humanity by the unfoldment of consciousness and the evolution of bodies, *i.e.*, re-incarnation; the progress of this growth under inviolable law, the law of causality, *i.e.*, karma; the environment of this growth, the three worlds, physical, astral, and mental, or earth, the intermediate world, and heaven; the existence of divine Teachers, superhuman men. All religions teach,

or have taught these, though from time to time one or another of these teachings may temporarily fall into the background; ever they re-appear—as the doctrine of re-incarnation fell out of ecclesiastical Christianity but is now returning to it, was submerged but is again emerging. It is the mission of the Theosophical Society as a whole to spread these truths in every land, though no individual member is bound to accept any one of them; every member is left absolutely free, to study as he pleases, to accept or to reject; but if the Society, as a collectivity, ceased to accept and to spread them, it would also cease to exist.

This unity of teachings among the world-religions is due to the fact that they are all founded by members of the Brotherhood of divine Teachers, the custodian of the Divine Wisdom, of Theosophy. From this Brotherhood come out, from time to time, the Founders of new religions, who ever bring with them the same teachings, but shape the form of those teachings to suit the conditions of the time, such as the intellectual stage of the people to whom They come, their type, their needs, their capacities. The essentials are ever the same; the non-essentials vary. This identity is shown in the symbols which appear in all faiths, for symbols form the common language of religions. The circle, the triangle, the cross, the eye, the sun, the star, with many another, ever bear their silent testimony to the fundamental unity of the religions of the world. Understanding this, the Theosophical Society serves every religion within its own domain, and draws them together into a Brotherhood.

In morals, Theosophy builds its teachings on the Unity, seeing in each form the expression of a common Life, and therefore the fact that what injures one injures all. To do evil, *i.e.*, to throw poison into the life-blood of humanity, is a crime against the Unity. Theosophy has no code of morals, being itself the embodiment of the highest morality; it presents to its students the highest moral teachings of all religions, gathering the most fragrant blossoms from the gardens of the world-faiths. Its Society has no code, for any code that could be generally imposed would be at the average low level of the day, and the Society seeks to raise its members above the ordinary level by ever presenting to them the highest ideals, and infusing into them the

loftiest aspirations. It leaves aside the law of Moses to walk in the spirit of the Buddha, of the Christ. It seeks to evolve the inner law, not to impose an outer. Its method with its least evolved members is not expulsion but reformation.

The embodiment of the Divine Wisdom in an organisation gives a nucleus from which its life-forces may radiate. A new and strong link is thus made between the spiritual and the material worlds; it is in very truth a Sacrament, "the outward and visible sign of an inward and spiritual grace," a witness of the Life of God in Man.

A. B.

All roads that lead to God are good;
 What matters it, your faith, or mine?
 Both centre at the goal divine
 Of love's eternal Brotherhood.

The kindly life in house or street;
 The life of prayer, and mystic rite;
 The student's search for truth and light;
 These paths at one great junction meet.

Before the oldest book was writ,
 Full many a prehistoric soul
 Arrived at this unchanging goal
 Through changeless love, that led to it.

A thousand creeds have come and gone;
 But what is that to you or me?
 Creeds are but branches of a tree,
 The root of love lives on and on.

ELLA WHEELER WILCOX.

SCIENTIFIC NOTES.

THEOSOPHISTS have been led to anticipate such important developments during the coming year (1910), and the signs of approaching changes are so very pronounced whatever aspect of human evolution we study, that the astrologer may profitably turn his attention to the heavens and ascertain if there also there are indications of some momentous future events. In the *Secret Doctrine* (Vol. iii. p. 488) H. P. B. speaks of the end of a large Kali Yuga cycle being overlapped by a smaller dark cycle, and intimates that until these two cycles are over occult secrets cannot with safety be divulged. The larger dark cycle terminated about 1897, when the third volume of the *Secret Doctrine* was published. We are told that the smaller cycle would last a few years longer, but are not definitely informed when it would end; nevertheless the number and importance of the occult truths recently published broadcast would imply that this minor dark period is now also passed.

The termination of the major cycle was followed by a great planetary conjunction, which occurred about December 3rd 1899, and of this I have written more fully elsewhere (see my *Dawn of a New Era*¹). Since then some of the most revolutionary changes in science and modern thought have taken place. Let us therefore see if in the present planetary configuration there are aspects which are as remarkable as those of 1899, and which may be taken to indicate the end of the smaller dark cycle, and inaugurate the great spiritual outpouring we have been led to anticipate. If we examine the planetary aspects for the close of the present year, we cannot help being struck with their unusual character, particularly those of the major planets, which on account of their slow motions, will remain nearly permanent features during the whole of 1910. The arrangement of these planets is in the form of a cross, the four outer bodies, Jupiter, Saturn, Uranus, and Neptune, being placed at the four corners of a square. If we place the Sun at the intersection of the cross, then Uranus is at the head, Neptune at the feet, and Saturn and Jupiter on the two arms. During our mid-convention period December 27th, when looked at from the earth, the Sun lies near the head, in conjunction with Uranus and Mercury, and the Moon at the feet, in conjunction with Neptune; whilst Mars is in conjunction with Saturn on one of the arms. Thus seven of the eight bodies lie along the four sections of a cross, and only the planet Venus fails to come into line.

¹ We recommend Mr. Sutcliffe's excellent pamphlet *The Dawn of a New Era* (a second edition, with which is incorporated his *The Mystery of Gravitation*, was published last year) to all readers. Mr. Sutcliffe wrote of the coming of a World Teacher so far back as 1899.

This cruciform arrangement is even more accurately repeated on January 11th, 1910, at the time of new moon, when the Sun is about entering the occult constellation Makara, corresponding to the sign Capricorn, which is said to have a special influence on India. At this date as seen from the earth, the Sun and Moon are in almost exact conjunction with Uranus at the head of the cross, whilst the other bodies are placed as previously described. But on January 11th, a still more significant characteristic supervenes. It is evident that this cruciform arrangement could happen at any part of the Zodiac and the relationship of the arms of the cross to the points of the Zodiac is consequently important. It may, therefore, be mentioned as a fact of special significance that the arms of the cross lie at the four corners of the Ancient Zodiac which begins about twenty degrees from the Vernal Equinox. Within one or two degrees (which astrologically are not important) we have Mars and Saturn at the beginning of the Hindū Zodiac, Neptune at 90° , Jupiter at 180° and the Sun, Moon and Uranus, at 270° .

Such an arrangement as the above is unlikely to happen again for many thousands of years as may easily be seen from the following considerations. Uranus and Neptune have their present opposition aspect once every 171 years, Jupiter and Saturn every 20 years, but it is only after many oppositions of Uranus and Neptune that an opposition of Jupiter and Saturn will coincide in time with the former; whilst even if coincident in time they need not happen to be 90° apart but at some other angle. Hence thousands of years may elapse before all three conditions are simultaneously fulfilled. But when we consider the fourth condition that the cross shall be placed at the four corners of the fixed Zodiac, the amount of time must be still further extended, for the cross could be placed at any intermediate position, and many such events could occur before the corners of the cross coincided with the Zodiac. I think therefore we should need to go forwards or backwards at least ten thousand years before we could hope to meet with a configuration approximately like that at the beginning of 1910.

That this four-cornered arrangement may indicate the commencement of a new epoch receives support from the fact that at the beginning of the Kali Yuga four bright stars are said to have occupied the four corners of the world, (*S. D. i. p. 726*) and we may also recall to mind that these four cardinal points are presided over by the four Mahārājās who are the protectors of mankind and the agents of Karma. They preside over the cosmical forces of North, South, East, and West,

and are the four living creatures of Ezekiel's vision (*S. D. i. pp. 147-153*). The simultaneous conjunction therefore of seven bodies with the four Mahārājās who specially preside over human evolution, and as servants of the Lipika administer the Karma of humanity, may well be taken as marking the beginning of a new epoch, the end of the small dark cycle, and a significant preliminary for the great spiritual out-pouring which we are told is about to take place. Thus in the heavens as on the earth there are abundant signs that the old order changeth, and that One cometh who shall make all things New.

The significance of the above planetary aspects will perhaps be further enhanced if attention be drawn to the mysterious nature of the constellation Makara. It is linked with the Leviathan of Job, and in *Isaiah* (28. 1) it is referred to as a crooked serpent by which it is still symbolised in astrology. It is the most sacred and mysterious of the signs of the Zodiac, and is connected with Varuṇa and Uranus (*S. D. ii. p. 281*). At Pralaya the Sun vanishes into this sign and it is also connected with the birth of the spiritual Macrocosm. There are so many mysteries attached to it that H. P. B. dare not dwell upon them at length (*S. D. ii. p. 612*). It is presided over by the fifth Hierarchy which gave the fifth principle (Manas) to man (*S. D. i. pp. 239-40*). It is in some way linked with the letter M, the most sacred of all the letters, and symbolises those born from the great deep, as Minerva, Mithras, Mary the mother of the Christian Logos, and Māyā the mother of Buddha. Similarly H. P. B. connects it with Maitreya the secret name of the fifth Buddha who will come at the culmination of the Great Cycle (*S. D. i. p. 412*). The Christian nations, for reasons doubtless originally based on occult knowledge, have celebrated the last birth of Maitreya on the Sun's entry into Capricorn (Makara), and this period has been made the beginning of the year. The Northern Buddhists likewise celebrate the birth-day of Maitreya Buddha, "the great Dragon (Capricorn) of Wisdom" on the first day of the first month (*S. D. i. p. 510*). Hence the conjunction of the Sun, Moon, and Uranus, at the head of the cross, in the first point of Makara on January 11th, 1910, may be said to symbolise or presage the birth of Maitreya, although it would not be wise, perhaps, to conclude that it may actually happen on that day.

The observation of the great mass of the fixed stars which constitute our sidereal system and the tabulation of their proper motions has for many years been a rather bewildering study to those Astro-

nomers who have been engaged on the task. But at length some little light has been thrown on the nature of the cosmic forces which are at work amongst them. It had been assumed by previous investigators that the motions of the stars were on the average equal in all directions just as the motions of the molecules of a gas are assumed to be, in the kinetic theory of gases. It has however been recently shown by Prof. Kapteyn that this is not the case, but that in relation to the centre of gravity of the system there are two opposite streams of stars along a line in the plane of the Milky Way, and that the number and character of the stars are equal in these two opposite streams. (*Nature*, Vol. 82, p. 11, November 14th, 1909.)

In order to appreciate the full significance of the above newly discovered fact it will be well for a moment to descend from cosmic to atomic physics, and to note that according to modern theory an electric current always consists of the motion of charged bodies. Until recently it was thought that only negative electricity was carried in this way, but the latest results point to the existence of positive carriers also. (*Nature* Vol. 81, p. 471, October 14th, 1909.) Hence we may look upon a current of electricity as two opposite streams of atomic or sub-atomic bodies, one stream being charged positively and the other negatively, just as our sidereal system has been found to consist of two opposite streams of stars. The significance of this parallelism will be further enhanced by a reference to my notes of February 1909, where I show that our sun, and therefore the fixed stars, are probably composed of electrons highly charged with electricity, so that these bodies as a whole must carry immense charges, and their motion will in consequence constitute an enormous cosmic current of electricity when moving in two opposite streams as above described, provided one stream is charged positively and the other negatively.

If we examine some of the consequences of this great cosmic current we shall find that it may possibly throw some light upon the mysteries of the ancient Zodiac. It is well known that whenever a current of electricity passes along a wire there is always a whirl of magnetism around the wire at right angles to the direction of the current. This same law will equally apply to the cosmic current caused by stellar motions, and if we draw a line at right angles to the line of motion of these star-streams this line will lie in the plane of the magnetic whirl made by the cosmic current. The exact position of the

star-streams in relation to the Zodiac is not known to a few degrees, but all the calculations make it to cross the plane of the ecliptic from Cancer to Capricorn, so that the magnetic whirl will cut the plane of the Zodiac in Aries and Libra, and hence the lines of current and the plane of Magnetism carve out the Zodiac into four divisions which, within the margin of error, are identical with the Ancient Zodiac; and we thus possibly arrive at one of the reasons why the ancient Astronomers fixed the constellation Aries as the beginning of their Zodiac in spite of the motion of precession.

It was formerly thought that the ancient Astronomers fixed the beginning of their Zodiac in this constellation because they were not aware that the equinoctial points slowly moved so as to make one revolution in 26,000 years; but this theory had to be abandoned when it was found that the Chaldeans had kept Aries as the first sign of the Zodiac for the last 6,000 years, when the equinoxes were ninety degrees from their present position. Similarly the Egyptian Astronomers made the star Sirius the beginning of their Zodiac for the same length of time and probably much longer. In the light of recent discoveries the reason for this is clear; for when the sun is in the constellation Aries the earth is crossing the plane of cosmic magnetism, and when the sun is in conjunction with Sirius the earth is crossing the line of the cosmic current of electricity; hence in both these cases it is entering new fields of magnetic and electric forces.

G. E. SUTCLIFFE.

The vindication of the Occultists and their Archaic Science is working itself slowly but steadily into the very heart of society, hourly, daily, and yearly Fact works its way very often through fiction. Like an immense boa-constrictor, Error, in every shape, encircles mankind, trying to smother in her deadly coils every aspiration towards truth and light. But Error is powerful only on the surface, prevented as she is by Occult Nature from going any deeper; for the same Occult Nature encircles the whole globe, in every direction, leaving not even the darkest corner unvisited. And, whether by phenomena or miracle, by spirit-hook or bishop's crook, Occultism must win the day, before the present era reaches "Shani's triple septenary" of the Western cycle in Europe, in other words—before the end of the twenty-first century "A. D."

—*Secret Doctrine*, Vol. iii, p. 23.



REVIEWS.

FRAGMENTS OF AN INTERESTING DIARY.

The Tear and the Smile. By M. Charles. Theosophical Publishing Society, London.

An exquisite book, a poem in prose. Only fragments from the diary of a girl doomed to death and rippling over with life and with laughter. But any one who wants to feel the gracious dignity and sweetness of a quite exceptional nature, to revel in—no, the phrase is too coarse—to taste a delicate Irish humor and smile at the quaintness of a phrase, will do well to place this book upon their shelves. It has a quality of its own and a delightful gaiety.

A. B.

INDIAN JUGGLERY.

Hindū Magic. By Hereward Carrington. The Annals of Psychical Science, 110, St. Martin's Lane, London, W. C. Price 1s.

The booklet treats of the various tricks of Indian jugglers, about which the world so much talks. Wild fancy sees in such tricks sublime magic while scepticism dubs it ridiculous superstition. It is neither, and the book tries to show that they are mere intelligent tricks. One of the commonest is the mango-tree trick and the writer describes how it is done. The *modus operandi* of other popular tricks is narrated, such as the Basket Trick, the Diving Trick, etc. Snake charming and voluntary interment are also considered, and discussion on the Rope Trick closes the booklet. Apart from tricks the writer makes note of phenomena "that bear a close resemblance to the mediumistic phenomena witnessed in our countries". He also does not deny the possibility of feats being at rare times genuine—as in the case of the mango-tree trick—and the result of occult powers.

G. G.

A PERPETUAL CALENDAR.

The Lotus Calendar, with thoughts for every day in the year, compiled from the writings of Mrs. Annie Besant. The *Lotus Journal* Office, 42, Craven Road, Paddington, London W. Price 1s.

This is a nice, handy and useful compilation printed on elegant art paper in clear type. The quotations from the various works of our President are well selected and each one is complete in itself. It will serve as a nice Christmas present for the 'lotus buds' for whom it is intended, but elders too can use it to advantage. 365 gems of wisdom for 1s. is cheap even in these commercial days.

B. P. W.

1910.]

REVIEWS.

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MAGIC.

The Key of Solomon the King (Clavicula Salomonis) now first translated and edited from ancient MSS. in the British Museum by S. Lidde-MacGregor Mathers. (Kegan Paul, Trench, Trübner & Co., Ltd., 21s. net.)

Five hundred copies of this work were published in 1889 by George Redway, and sold by subscription. Messrs. Trübner & Co. have now reprinted the original work, although beyond the date at the end of the preface there is nothing to show that the book is not new. The work is edited from seven MSS. in the British Museum, the oldest of which dates from the end of the sixteenth century, and the editor evidently intends the book to be regarded as more than a literary curiosity. He informs us that he has omitted one or two experiments which were chiefly concerned with Black Magic, and twice he warns the curious against the use of blood; "the prayer, the pentacle, and the perfumes are sufficient". Blood he rightly says, when employed in magic "verges dangerously on the evil path". After such a confession we are somewhat surprised at some of the directions Mr. Mathers has included in his book, e. g. the seeker for treasure possessed by the Gnomes is advised *inter alia* to use a lamp "whose oil should be mingled with the fat of a man who has died in the month of July, and the wick being made from the cloth wherein he has been buried". The workman too is to be fortified "with a girdle of the skin of a goat newly slain, whereon shall be written with the blood of the dead man from whom thou shalt have taken the fat these words and characters" etc. We failed to find however any direction for the preparation of the necessary incense for this experiment, and this omission, probably intentional, would doubtless make it ineffectual, but the book is full of details requiring the use of such things as a skull, the skin of an animal which has not yet attained generation, or the skin of an animal "taken before its time from the uterus of its mother," while the blood of many of the smaller animals is mentioned in other places as among the ingredients recommended. All this is dangerous, and we do not think that the author's note: "I cannot too strongly impress on the readers of this volume that the use of blood is more or less connected with Black Magic: and that it should be avoided *as much as possible*," (the italics are ours) forms a sufficient protection against the harm which may result from printing such a work, not privately as at first issued, but for all, or any, who may wish to purchase it. The evils resulting from the selfish use of such powers as are here outlined may last for very many lives, and continue for thousands of years. To understand its terrible results when misapplied we have only to recall the story of Atlantis. Some of the prayers and the conjurations are very beautiful, and it is needless to add, considering who the publishers are, that the pentacles are beautifully reproduced. For these pentacles some tremendous claims are made; for example of figure 17 it is said: "This pentacle is fit for exciting earthquakes, seeing that the power of each order of Angels herein invoked is sufficient to make the whole Universe tremble." Having some regard for the safety of Adyar, and not wishing to incur the wrath of the President by destroying Headquarters, we respectfully passed by this awesome but mysterious drawing, without experimenting.

all the Lodges of the Theosophical Society throughout the country the necessity of including educational activity in their programme of Theosophic work; (b) that Provincial Secretaries and Lodge Inspectors be requested to encourage by all means in their power an active interest in educational work on the part of the Lodges within their jurisdiction, and to pay special attention to the educational aspect of Theosophical work during their periodic tours; (c) that this Convention urges on all Lodges the necessity of taking active steps to promote primary—including religious and moral—education in their respective districts; (d) that this Convention suggests to the Council of the T. S. Order of Service that it should form an education sub-committee among its members at Headquarters to watch and advise on educational activity throughout the country; to divide India into education-inspection areas, and to appoint as far as possible to each a qualified member of the Theosophical Society, whose special duty it shall be to act as adviser, organiser and lecturer with respect to education in the area to which he is appointed, and to report on the nature of his work at the ensuing Convention" (by Mr. Arundale).

The question of issuing a Universal Text Book of Religion and Morality was also discussed, and on the following morning a resolution was passed:

"That this Convention earnestly requests the President of the Theosophical Society, associating with herself learned members from the various religions, to compile and issue a Universal Text-Book of Religion and Morality, with appendices on doctrines which are special to each faith."

* * *

On the 30th, we began with the usual photograph, about half the members being present, and then a portrait of Damodar, presented to the Section by a friend in Ahmedabad, was unveiled. The discussion which issued in the above resolution was continued, and some subscriptions were offered to supply the *Theosophist* to Public Libraries in India. The Indian Convention was then closed by the President. At 2 p.m. a number of initiations into the Sons of India were performed, and at 3-30 the last lecture of the course was given by Bābū Bhagavān Dās to a deeply interested audience; 5 p.m. saw the hall crowded for a question meeting with the President, and at 7-30 the Masonic meeting was concluded with a Rose-Croix Chapter.

* * *

The last morning in the year was devoted to the Educational Conference, at which various valuable papers were read, which will be published as translations. The Conference was also addressed by Paṇḍit Prānnāth, M.A., Principal of Victoria College,

Laokkar, Mr. V. P. Mādhava Rao, C.I.E., late Devān of Travancore and Mysore—during whose Devānship religious education was introduced into Mysore—Prof. P. K. Tolang and Dr. Edal Behram. A resolution was passed forming a Central Committee at Benares and one recommending to H. E. the Viceroy and the Secretary of State for India the petition for the issue by H. M. the King Emperor of a Royal Charter for the University of India. Initiations into the T. S. were held a 2 p. m. and at 3-30 the President delivered a lecture to an overflowing audience on "The Work of the Theosophical Society". This concluded the labors of the 34th Anniversary of the T. S. In connexion with the Educational Conference a display of Indian exercises and drill was given, and some Indian music was performed. Four evening lectures were given from the 31st onwards to January 3rd by Mr. Brooks, and Mr. and Mrs. Leo lectured on Astrology severally on the 31st and January 1st. So it cannot be said that the delegates were underfed with thought and speech. May the life and peace of the meetings be prolonged through the year.

* * *

At the meetings of the General Council the budgets were passed, Messrs. Hydari and Hirendranāth Datta elected, and the rule reducing the fees paid to Headquarters made permanent; the cost of printing the first two volumes of Dr. Schrader's critical edition of the minor Upanishads and the second volume of the Catalogue was sanctioned. At the Board meeting of the Central Hindū College the two highest classes in the school were brought within the rule excluding married boys and married students in the first and second year classes in the College; they will, from July, 1910, be charged double fees; in a few more years we shall have re-established Manu's rule that the student shall be a celibate. At my own earnest request the general raising of the fees was postponed for another year, but unless friends of the College put it on a secure financial basis during 1910, I shall be obliged to withdraw my opposition, and to consent to the raising of the fees.

* * *

It is very pleasant to hear from England that the T. S. Order of Service has started a League to transpose Theosophical literature into Braille, in order to disseminate Theosophy among the

that "it is only by his conduct in this world as a citizen and a unit of a nation, that a man's spirituality can be judged". We trust that many will read his brave words and profit by his plain speaking, and then brace themselves for the noble work of reviving ancient Hindū Ideals, and adapting them to modern sociological conditions.

K. B.

IN WOMANLAND.

Beatrice the Sixteenth. By Irene Clyde. George Bell and Sons, London. Price 3/6.

"Adventures of Mary Hatherley" might be a more appropriate title for this novel. The heroine, Mary Hatherley, is a geographer and explorer who finds herself transferred from the great Arabian Desert, by the shock from a camel's kick, into another sphere of existence. She arrives in a particular kingdom called Armeria, a real wonderland, where only the fair sex live and reign with the sole exception of one man, the Grand Stuart. Congregated in large families, they live in luxurious palaces. The absence of men necessitates the performance of all marriage-ceremonies between affinities of the same sex, and such unions persist for life as divorce is unknown. The population increases by purchase of female children from a barbarian child-bearing tribe inhabiting the hills. The heroine accidentally discovers a plot among some of the court ladies and the male official, to dethrone the reigning Queen Beatrice in favor of the Queen of Uras, a neighboring tribe. This results in their dismissal, and a war follows which brings victory to the female army of Beatrice. Our heroine renders service as messenger to the Queen and in scouting work. After the war she becomes "conjux" of an Armerian lady, Ilex, and abandons the idea that she should be precipitated back to our planet by the court astrologer. She uses the astrologer's assistance to send her manuscript to Scotland, and on its due arrival this fantastic story sees the light of the world. We note one very attractive feature in the lives of these Armerians, the strict vegetarian diet; they have ceased to slaughter animals for more than a thousand years.

A. G.

A GUJRĀTĪ MANUAL.

Karma or the Law of Cause and Effect. By D. P. Kotwal. Cherāg Printing Press, Bombay. Price Re. 1.

This is an excellent exposition in Pārsī Gujrātī of the great Law of Karma and forms an admirable supplement to the useful book on Reincarnation published a couple of years ago. Mr. Kotwal seems to have taken pains in putting together in a coherent and connected form the various important factors of this great subject. Quotations from Zoroastrianism are cited which will enhance the value of the book for orthodox Pārsī readers. The first whole chapter treats of Karma in the Avesta and more than a dozen passages are put forward to prove that Karma is taught by Zoroastrian books. The twelfth chapter is full of practical hints as to setting one's self free from the bonds of Karma.

Twelve colored plates from the original *Lucifer* article and the book on *Thought Forms* are given along with a clear explanation. The basis of the book appears to be our President's excellent manual on the subject.

B. P. W.

AN EXCELLENT CONTRIBUTION TO THE SCIENCE OF LOGIC.

History of the Mediæval School of Indian Logic. By Mahāmahopādhyāya Satis Chandra Vidyābhūṣana, M. A., Ph. D. Published by the Calcutta University.

In the field of the history of Indian Philosophy this is the first scientific book written by an Indian. It is also No. 1 of a series of 'University Studies' opened by the University of Calcutta. And it is, finally, the first dissertation of the German type published in India as "thesis approved for the Degree of Doctor of Philosophy in the University of Calcutta." An admirable beginning; in every respect! So good, indeed, that one feels pity for the future candidates of the Calcutta Ph. D., if equally excellent or better results be expected of them.

From the Preface we learn amongst other things that a proof of the Jain portion of the work has been looked through by Dr. Jacobi (Bonn), and the whole work by Dr. Thibaut.

In the Introduction then following we are informed in a few words that Indian Logic may be divided into three principal schools, viz., the Ancient (600 A.C.—400 A.D.), the Mediæval (400 A.D.—1,200 A.D.), and the modern (1,200 A.D.—1,850 A.D.), the foremost work of the first being Gautama's Nyāyasūtra, and two prominent representatives of the other two Dignāga's *Pramāṇa-samuccaya* and Gaṅgeṣa Upādhyāya's *Tattva-cintāmaṇi*.

In the second period, which forms the subject of this book, logic was almost entirely in the hands of the Jains and still more of the Buddhists. Conformingly, the author divides his work into two 'Books' comprising the Jaina and the Buddhist Logic respectively. For Book I, besides printed works, the MSS. of the Asiatic Society of Bengal and several rare MSS. procured from Western India and the Deccan have been used, whereas Book II is almost entirely based on Tibetan translations of the Samskr̥t originals, the latter having disappeared from India with but one exception, viz., Dharmakīrti's Nyāyabindu with its commentary by Dharmottara, which have been preserved by the Jains because a Jaina logician named Mallavādin had written a gloss on them. To obtain the materials for Book II the author has made thankworthy efforts, e.g., by visiting himself the Tibetan monasteries of Labrang and Phodang in Sikkim.

Of the extremely rich contents of this fine work at least a few particulars may be exhibited here which are likely to be interesting to readers of this journal.

According to Umāsvāti and the earlier Jaina philosophers, there are two kinds of valid knowledge (pramāṇa), viz., indirect (parokṣa) and

direct (pratyakṣa), the former being derived from the senses, the latter not. To the former belong sensual perception, inference, comparison, verbal testimony, probability, etc., (*mati* and *ṣruta*), to the latter three kinds of knowledge which need no external agencies, *viz.*, *avadhi* (which I would explain as knowledge won through *clairvoyance*), *manahparyāya* or knowledge derived from reading the thoughts of others, and *kevala*, the absolute knowledge of the Jñānin. "The words *parokṣa* and *pratyakṣa* are thus used by these authors in senses quite opposite to those which they bear both in Brāhmaṇic logic and in the later Jaina logic." The author might have added here that this use did not originate with the Jains, but goes back as far as *Bṛhadāraṇyaka Upaniṣad* where (III, 4, 1) Uṣasta says to Yajñavalkya: "That Brahman which [is known] immediately, not indirectly (sākṣad a-parokṣāt), that which is the Self; that [principle which is] in the interior of all, explain to me."

According to Siddhasena Divākara (ca. 543 A.D.) Scripture is a source of valid knowledge in that it lays down injunctions on matters which baffle perception and inference, such as the doctrine of Karman. It is defined as "that which was first cognised by a competent person, which is not such as to be passed over by others, which is not incompatible with the truths derived from perception, which imparts true instruction and which is profitable to all men and is preventive of the evil path."

Deva Sūri (1086—1169 A. D.) seems to have been the first Jain who openly and successfully asserted the salvation of women. He totally vanquished the Digambara Kumudacandrācārya in a dispute on this subject at the court of a Rājā in Guzerat.

Dignāga (ca. 500 A. D.), the father of mediæval logic, holds *inter alia* that all knowledge derived through perception is particular (individual) and thus incapable of being properly communicated to others, whereas that derived through inference is general, and can be well expressed by name, genus, etc. He denies that comparison is a separate source of knowledge (as which it is taken in Brāhmaṇism), but includes it in perception. Verbal testimony too is included by him in perception and inference.

Dharmakīrti (ca. 635—650) declared perception to be fourfold, *viz.*: (1) perception by the five senses; (2) perception by the mind; (3) self-consciousness; and (4) knowledge of a contemplative saint. An object is proved to be real if the perception of it varies according to its proximity or remoteness.

Çānta Rakṣita (649 A. D.) was the first abbot of the first Buddhist monastery in Tibet. He wrote the *Tattva-saṃgraha-kārikā* an eminently interesting philosophical work of which Dr. Bühler still saw the Samskr̥t original (in 1873), but which seems now to exist in the Tibetan translation only. It is divided into 31 chapters, the titles of some of which are as follows: 'Examination of the sense-organs'; 'examination of the entities'; 'examination of the meaning of the permanence of amination of the continuity of the world'; 'examination of the soul which sees things beyond the range of senses.'

Kalyāṇa Rakṣita (ca. 829 A. D.) wrote 'memorial verses on the refutation of God' (*Īṣvara-bhaiga-kārikā*).

¹ Not including, however, the next category.

Dharmottarācārya (ca. 847 A. D.) wrote a work entitled *Para-loka-siddhi*, *i. e.*, 'Proof of the world beyond' and another one entitled 'Proof of the momentariness of things.'

Dānaçila (ca. 897 A. D.) visited Tibet and co-operated in the propaganda of the translations of Samskr̥t books into Tibetan. He wrote a work on the 'method of reading books'.

To return to the Jains: it is curious to note how much they endeavor, in their examples of fallacies, to prove that Buddhism is illogical. The following Buddhist doctrines, *e.g.*, are used as fallacies: 'Everything is momentary'; 'The Buddha is devoid of passions'; 'The Buddha is omniscient'. The latter predicates can logically (*i. e.*, according to Jaina logic) be ascribed to the Jinās only.

The most important and original as well as one of the very oldest contributions of the Jains to the science of logic is to me, and, I would add, to the Jains themselves, the doctrine of the standpoints (*nayāh*), especially the *Sapta-bhaṅgī-naya* (seven-fold paralogism) or *Syād-vāda* (theory of possibilities). That it depends on the standpoint whether you call a thing real, unreal, etc., natural though this may now appear to us, is a great discovery. It is to be regretted that the *Syādvāda* has not been explained in detail by our author, the more so as his book deserves to be read by more people interested in philosophy than the few Indianist colleagues who are themselves for the most part but scantily informed on the subject. Which connexion, if any, is there between the *Syādvāda* and that other set of *Nayas*, *viz.*, *naigama*, *saṃgraha*, *vyavahra*, etc.? They are certainly not identical, as it might seem from §§. 51, 52. The *Syādvāda*, as has been shown some years ago,¹ is an ingenious transformation of a system of the Sceptics (*Ajñānikas*, *Agnostics*).

There are three appendices: two about the history of the University of Nālandā and that of Vikramaçila respectively (which were important seats of Buddhist learning) and one about the kings of the Pāla dynasty, the fourth of whom founded Vikramaçila at the close of the 8th century A. D. There is also a detailed General Index.

The book is dedicated to the Vice-Chancellor of the Calcutta University. It is very well printed, though the Nāgarī type might be better.

F. O. S.

TRANSLATIONS.

Premiers pas sur Le Chemin de l'Occultisme. These are the two excellent articles of H. P. B. long known to us under the name of *Practical Occultism* and *Occultism and Occult Arts*, now translated into French by Alice Sauerwein. Nice printing and excellent binding add greatly to the charm of the book.

L'Eglise Chrétienne et Le Christianisme. The same lady translates from an old number of *Lucifer* H. P. B.'s famous open letter to the Archbishop of Canterbury.

Le Monde de demain is the latest of our President's books—*The Changing World*—translated by Gaston Revel.

La Bhagavad-Gītā is translated from our President and Bābū Bhagavān Dās's English version by our old worker D. A. Courmes.

¹ F. O. Schrādar. *Über den Stand der Indischen Philosophie zur Zeit Mahāvīras und Buddhas*, p. 50.

OUR CONTEMPORARIES.

THE ANNALS OF PSYCHICAL SCIENCE—(October-December)¹.

"Concerning Abnormal Mental Life" by Hereward Carrington deals with: (1) sequence of mental states, as affecting the question of insanity; (2) the mental life, as affected by the quality and quantity of food digested; and (3) the possible interpretation of some of the cases of disturbed and deranged personality in view of the theory of human vitality which the writer holds. As to the first we now know that neither "Divine Providence" nor "chance and luck" but "causation" lies at the root of everything and that the destinies of the human race are governed by laws. Thus in the human body its physiological state at any given moment is determined by the state preceding it; further it is well proven that the body affects the mind and that mind affects body. Thus "we have here a triangular causation". The writer then proceeds to ask: "All this being true, I ask, is it not probable, nay, certain, that one mental state affects the next mental state?" and he answers: "It is certain that if we could alter or affect the mental life at any one point, it would alter the mental life thenceforward, for ever." He, therefore, recommends that cases of insanity should be treated "along psychological lines, while drugs and physiological treatment generally should be largely discountenanced".

As to the second the writer quotes Dr. Charles Mercier's *Text Book of Insanity* which ascribes insanity to mis-management in food. "We can see how insanity is often brought on just as other diseases are. . . . The connective tissue inside the head has become congested from improper nutrition, and has irritated the brain cells, preventing their healthy action." In this connexion the writer emphasises the fact too little recognised: that the rate of pulsation in the brain coincides, not with the heart and the arteries elsewhere, but with the rate of respiration. Blood is made from food and those who use their brain largely should not take much food, lest they should make too much blood, which, finding its way in too great volume to the brain, might cloud and interfere with the finer and subtler working of that important organ. Another reason for thinking excess of food to be detrimental is found in the fact that anything that tends to deplete the vitality assists in the work of devastation. All digestion is a tax upon the brain, the nervous system, and the vital energies generally.

Then we come to the third. These paragraphs written in strict scientific language aim at proving or at least putting forward as a hypothesis, that there is a connecting link between the dense brain and mind and that insanity of a certain type (where physical brain and mind as separate entities are in health and order) is due to some derangement in this connecting link. A recent case in the hands of the writer leads him to this conclusion. We will quote his closing words:

"My plea, then, is for the recognition of some life, or nervous or vital force, present in man, which acts as an intermediary between mind and brain, and the disturbance of which is the more or less direct cause of many cases of insanity—which cannot be shown to be due to psychological shock on the one hand, or to anatomical lesion on the other. Were the possibility of such a force recognised, it might be that, by diligently

¹ 110, St. Martin's Lane, London, W. C.

searching, we should discover it; and once discovered, it would, I feel assured, offer us a rational explanation of many of the cases of insanity at present held to be incurable."

Other Contents: "A New Mediumistic Phenomenon"; "The Physiological Limits of Visual Hallucination"; "Thought-Transference (some experiments in long distance Thought-Transference)"; "Mysterious Spontaneous Manifestations"; "The Standardising of Psychical Research Records"; "The Divinatory Sciences and the Faculty of Lucidity"; "Notes"; "A Pioneer of Spiritism"; "The Story of the Bloodite"; "Correspondence"; "Reviews."

THE HINDŪSTĀN REVIEW—(October-November)¹.

Dr. Nishikanta Chattopādhyaya writes on "Ibn-Rushd or Averroes: the philosopher of Cordova". The two rôles in which Ibn-Rushd is known are, first, as the great commentator of Aristotle and second, as the great sceptic and blasphemer of all religions, especially of Christianity. The age in which this great soul was born was an age of darkness for all Europe save for a sunny corner of Spain called Andalusia. Cordova, the capital of this kingdom, was a cosmopolitan city and produced a cosmopolitan philosopher and a cosmopolitan citizen. Though an Arab by birth Ibn-Rushd by his marvellous qualities belongs to the whole human race. He was born in 1120 A. D. His family enjoyed high esteem from the local government and was an important one. His grandfather was a very celebrated person and played an important political part. He was the Kāzi of Cordova, and after him the father of Ibn-Rushd occupied this influential office. Like them he also studied the theology of the Asharites and the canonical law of the Malekites. He had for his teachers very learned men and he took lessons in various subjects including Mathematics, Astronomy and Natural Philosophy. Not only in his teachers but also in his friends our hero was fortunate, and he came into direct personal relations with almost all the eminent scholars and philosophers of the day. In his public work too he was helped by the then ruler Abdul Moumen and his successor Yusuf, who were patrons of learning. He helped the former in the erection of colleges, and it was at the express desire of the latter that he undertook to write the commentaries on Aristotle. He was a very busy public man and had to undertake frequent journeys in the different parts of the empire. In 1182 Emir Yusuf conferred on him the dignity of the Grand Kāzi of Cordova. In the reign of his successor Yakub Almansour however came a reverse fortune; he lost the good graces of that ruler and was banished; it was the result of a court intrigue. But this was only of short duration. Ibn-Rushd was called back to court. He died in Morocco in 1198. He was interred in Morocco, but after a while his body was transported to Cordova and deposited in the family vault at the cemetery of Ibn-Abbas. His private character was a most exemplary one. All his biographers speak highly of his patience, of his capacity to forgive injuries and of his generosity. He was "a good man, a noble soul and a lofty character". He was noted for his intense love of study and love of truth; he was "an omnivorous scholar and physicist". "His religion is best indicated by the motto of the Theosophical Society which I have already quoted. . . . Believe in Truth (Hakikat), and the Truth will make you free."

¹ 7, Elgin Road, Allahabad.

Other Contents: "Co-operative Credit Societies in India"; "What is the Issue?"; "The Difficulties of Indian Students"; "Thrilling Incidents of the Memorable Bobbily War"; "Lessons from the Political History of Rome"; "Holiday Reminiscences, Recollections, and Reflexions, No. I"; "On the Way to Europe"; "The C. H. College and Its Mission: A Rejoinder"; and other articles.

THE CO-MASON--(October)¹.

Our indefatigable worker Mr. George Arundale contributes a short but very interesting article on "Co-Masonry in India". In India Masonry is kept alive by (1) the system of charity (2), banquets, and (3) the advantages which Masons undoubtedly derive, though not admittedly, from association with the high officials of government whom they are able to call 'brethren'. These features do not attract many Indians, especially as those who join the English and Scotch Constitutions are compelled to give up caste restrictions. Co-Masonry in India has therefore the special mission of uplifting the dignity of Masonry and of checking the growing spread of Materialism. It has to prove its value by steady unobtrusive work. The first step was the foundation of a 'triangle' at Benares on May 1st, 1903, by Mrs. Annie Besant, Miss Francesea Arundale and Mr. George Arundale. This 'triangle' soon developed into a Lodge—Lodge Dharma, the first on Indian soil. The meetings were held in a private bungalow, and the Masonic ceremonial was performed under circumstances of exceptional difficulty. By the generosity of Mrs. Besant a suitable Masonic Hall was erected. Many were initiated, passed and raised, and as a result Lodges came to be formed at Bombay, Allahabad and Ghazipur. There are also two R. C. Chapters—one in Benares and the other in Bombay. The first two Indian ladies were admitted at Bombay in 1907. The work of the Lodges varies according to the conditions by which they are surrounded. Charity is carefully dispensed and young Lodges are helped. Ceremonials of Hindūism are being studied in the light of Masonry under the inspiring guidance of Mrs. Besant; this, it is hoped, will raise Hindūism to that dignity which at present it enjoys only among those of keener sight. Lodges are also expected to keep in touch with the general activities of the outside world and debates are actively encouraged. "With Hindūs, Musalmāns, Pārsis, and Christians meeting together in the same Lodge, each trying to emphasise the common foundations of the various religions, each endeavoring to understand the hidden meaning in his faith, each animated by a spirit of brotherly affection for those around him, Co-Masonry in India may well claim to have exceptional possibilities in contributing towards a Universal Brotherhood, which is the ideal of noble men of every age, of every race, of every creed. May Co-Masonry in India prove worthy of the task allotted to it."

Other Contents: "From the Master's Chair"; "The Place of the Guild in the Mediæval City"; "Concerning Knots and Cords"; "An Interpretation of Dante's Inferno"; "The Zodiac"; "Craft Guilds in Germany"; "Flame"; "Reviews," etc.

B. P. W.

¹ 13, Blomfield Road, Paddington, London, W.

THEOSOPHICAL MAGAZINES.

ASIATIC.

The Adyar Bulletin, Adyar, December 1909. This is the last number of volume II. The 'Headquarters' Notes' are written by the President in which she speaks of her returning Home. In way of news we must copy the announcement that Bābū Bhagavān Dās Sāhab will deliver the Convention Lectures this year, his subject being, "The Laws of Manu in the Light of Theosophy". The second is a more personal pronouncement: "We are also planning an electric installation with the aid of our two engines, so as to eliminate the innumerable kerosine oil-lamps which are now our only illuminants; but this would mean an expenditure of between Rs. 3,000 and Rs. 4,000 (from £ 200 to £ 300), and this cannot be spared at present." Rich Theosophists have a good opportunity in this to serve the central Headquarters. Next follows a 'Letter from the President' first of the quarterly letters to the Sectional Magazines, to which she is going to address in the future "a letter deliberately personal, as well as one which mentions any interesting matters that I may meet in my journeyings". This with the object to draw us all more closely together. O. writes on 'Civilisation' and E. E. speaks of 'A Lesson in a Dream'. 'I Want to Believe' is a short contribution by Eveline Lauder, and Kate Browning's sixth Adyar Sketch is as usual vivacious, the subject being 'An International Tea-party'. Ernest Wood's 'Methods of Study' has some good suggestions.

Theosophy in India, Benares, November 1909. 'The Monthly Message' is as usual flourishing. Dr. Appel's 'Yoga, the Best Eugenics' is a very readable short article. Mr. Desai continues his 'Notes of Study in the Zoroastrian Yasna', 'Reverence for the Guru' is typically Indian in sentiment, while 'Loftiness Relative and Absolute' represents Islām. Gangānāth Jhā criticises the review of *The Sacred Books of the Hindūs* by Dr. Schrāder in our columns. We welcome the 'Selections from *Divin-i-Nayāz*' of Shāb Nayāz Ahmad, translated by Baij Nāth Singh. Miss Albarus writes on 'The Grail Legend, in two different versions, English and German'; Miss Willson champions the cause of 'The Depressed Classes'; News, Notes and Reviews close an excellent number.

Central Hindū College Magazine, Benares, November 1909. A fine picture of our President is given as frontispiece. 'In the Crow's Nest' is as usual interesting. Bhagavān Dās answers 'Our Critics' in a very dignified and convincing way. The speech of M. M. Paṇḍit Aḍityārām Bhattāchārya, Rector of the College, on October 1st is published, followed by a short sketch of the Hon. Paṇḍit Maḍan Mohan Mālaviya, B.A., L.L.B. 'A Midnight Counsel' is a well-written story, the counsel of the guru to his chelā being "go forth, my son, and teach". Student Activities in America, by Theodore Stanton, is reprinted from the *North American Review* and provides a very healthy reading for boys. 'Together' is a fine lotus song, its burden being "come fair or come foul weather, united the goal is won". Miss Willson's 'Science Jottings' are as always useful. The regular columns of Reviews, etc., close a very good number.

The Gaṅgā, Benares, October. We heartily welcome this new quarterly journal of the Benares Sarasvatī Club. It is edited by Prof. B. Sanjīva Rao of the C. H. C. Of same size and make up as the

C. H. C. Magazine its object is "spreading right conceptions about National and Social Duties." From 'Ourselves' we quote: "The silent, unremembered acts of love and sacrifice, are therefore, the ideal which we shall ever cherish; they count far more in the building up of a nation; constructive work is far more difficult, far more exacting than destructive work. . . . One of our objects is to unfold to the public the gradual stages through which we are passing to the far distant goal." 'The Hon'ble Mr. Justice Kashināth Trimbak Telang' is a study that shows a very intimate insight into the character of that great Indian. 'Art and the Artistic in Life' by the editor is a very readable article. 'The growth of Languages' by Iso is an interesting contribution. 'Brahmachārya' by Brahmachārī has very useful hints to make. 'A Plea for Political Education' is a thoughtful essay. 'The Sons of India: Its Aims and Objects' is an address of Mr. Arundale to the Besant Lodge of the Order at Benares. 'An Electrical Plant' is a reprint. 'C. H. C. Notes' closes this first number and we hope the following ones will prove as instructive as this.

The Message of Theosophy, Rangoon, November 1909. 'An Hour with Mr. Leadbeater' is reprinted from the *Adyar Bulletin*. 'Alcohol and Its Effects' is concluded. 'Buddha in the Light of the Secret Doctrine' is made up of quotations well arranged. 'Gautama the Buddha' is a translation from Italian.

Cherag (Gujrāṭi), Bombay, November 1909. The second chapter of 'What Theosophy Teaches' is given, followed by various small articles, some of them interesting and we must note Mr. Jussavāla's well-written contribution on the advantages of vegetarianism.

Theosophisch Maandblad voor Nederlandsch-Indië (Dutch), Surabaya, October 1909. This number opens with a few words by W. de Fremery on occasion of Mrs. Besant's Birthday, accompanying a reproduction of her Australian portrait, followed by 'Words of Farewell' by Mr. Reepmaker on leaving Java. Mrs. Besant's *Rāmā Chandra* is continued. First part of C. W. Leadbeater's article "Small Worries" from the *Adyar Bulletin* is translated. 'On the preface of the *Voice of the Silence*' by C. W. Leadbeater and 'Enthusiasm and Fanatism,' are translations from our own pages. An article on 'Esperanto,' announces that the Spanish *Sophia* will give some translations of Theosophical articles in Esperanto. The number concludes with Theosophical and official notes.

De Gulden Ketel, (Dutch), Djombang, October and November 1909, contain fragments of C. W. Leadbeater's 'Nature Spirits'. 'The Small Grey Cloud,' 'The Bird Wren' (from the Christ legends of Selma Lagerlof), 'The Star-Lady' and Mlle. Aimee Blech's 'The Test' from the *Theosophist*, with an original article, 'Nobody too small to be useful,' make up a good number.

EUROPEAN.

The Vahan, London, November 1909. Besides notes and news appears the conclusion of A. H. Ward's 'The Seven Rays of Development' and L. Edwards writes on 'The Making of a Lodge,' which narrates the making and shaping of the new Folkestone Branch. Reviews of books and magazines are published and a short but interesting account of an animated debate on Theosophy at Y. M. C. A. at Bath. Mr. Dunlop of Manchester represented our side and moved: "That Christian doctrines can only be truly interpreted in the light of Theosophy". His opponent

spoke with so much heat and vehemence that in a moment the room was in a uproar. An ex-Mayor of Bath remarked "that although he was more in sympathy with the opposer than the proposer of the resolution, he could not congratulate the champion of orthodox Christianity upon his temper or method of debate".

The Lotus Journal, London, November 1909. Mrs. Besant's lecture on 'Signs of the Opening Age' is continued. 'Caerlaonrock Castle' is a short readable story. 'Moral Instruction and Training' is a thoughtful article. 'The Round Table' this time gives an address given at a meeting held in London on 'Follow the King'. Mrs. Whyte writes of Tennyson this time under the general heading of 'Some Great Poets,' while the 'Golden Chain Pages' has a story entitled 'What the Fairy Said'.

Bullettino Della Sezione Italiana (Italian), Genoa, October 1909. The number opens with a translation from the April *Theosophist* of Mrs. Besant's article on 'Karuna Once More,' followed by C. W. Leadbeater's paper on the 'Influence of Surroundings'. Various notices and Reviews of books together with some 'Thoughts' of Pascal complete the number.

Theosophia (Dutch), Amsterdam, November 1909. This number contains translations of: *Old Diary Leaves*, 'The Beginnings of the Sixth Root-Race' by C. W. Leadbeater; *An Introduction to Yoga*, by Mrs. Besant; 'The Book of Dzyān,' an article in the *Theosophist*, October 1909; *Hitopadesha* (Narayana). The number concludes with a book report.

De Theosofische Beweging (Amsterdam), November, 1909, contains only the usual official news.

Tietäjä (Finnish), Helsingfors, October 1909. Besides the monthly message by the Finnish General Secretary and the instalment of the translation of Mrs. Besant's *H. P. Blavatsky and the Masters of The Wisdom*, there appears the article published by all our sectional magazines in their October issue, 'All Hail and Greeting' by A., F. T. S. and 'The Lost Paradise' by V. H. V. Aate contributes his tenth instalment of 'What Theosophy Teaches'.

Théosophie contains two articles 'La Libération par l'action' by W. H. M. K. and 'Fraternité' by F. J. van Halle. The former traces the transformation of actions directed solely to the gratification of the personal self and the lower nature to those which are directed to the good of humanity. The first is impelled to action by duty and finally does this duty with joy, not as a duty but as a joyous sacrifice and thus achieves union with God by the Path of Action.

Bulletin Théosophique, November, bears witness to the spread of Theosophy in France as shown by the great interest evoked by the proposed visit of "notre chère and vénérée présidente". It also contains many mites of sectional interest and book notices. The long article by A. Bl. is entitled "Sectarisme et Eclectisme".

Revue Théosophique Belge, November number, has a continuation of the letters of the Adept Koot Hoomi Lāl Sing. J. T. Graecus commences a study of 'La Chorégraphie Symbolique' in which he deals with religious dances from the earliest days to the present time. "In its first movement, silence is vibration; in its second, it is undulation, and in its

third it is revolution". He traces the true dance back to the natural movement produced by waves of sound acting on the nerves and shows how every great religion has had its symbolical dances.

Revue Théosophique Française, October 1909. L'Esperanto' is written by Mr. Albert P. Warrington and is a recognition that Esperanto is one factor in the great movement towards the unity of mankind which is the main object of this Theosophical Society. He shows that in every direction we see signs of readjustment in international relations, and the gradual drawing together of different races by means of steam communication and the electric telegraph, but there is a need for a common language in which the literary treasures of one country may be shared with others, and he regards the active propaganda of the Esperantists as part of the great Theosophical movement started in the last century by Madame Blavatsky.

Ultra (Italian), Rome, October 1909. The first article is by Augusto Agabiti who examines Luigi Luzzatti's book *La Libertà di Coscienza e Scienza* (Freedom of Science and Conscience) wherein he treats of the Theosophical attitude to religions and religious problems, and concludes for the value underlying all the different manifestations. The author seems to have overlooked the fact that in Russia there is a flourishing Section of the Theosophical Society which is doing good work in combating prohibitions and prejudices. Benedetto Bonacelli continues his article on the 'Unity of Matter in Science and in Spiritualism'. Some pages dealing with different points of view, some further cases of haunted houses, and the usual painstaking summary and review of current literature and magazines complete a good number.

Vestnik Teosofi (Russian), S. Petersburg, September 1909. The contents are varied, among others: 'Review of Theosophical Literature,' by Alba; 'Fourth Dimension,' by P. Ouspensky; 'The Soul of a people,' by Nina de Gernet. As a supplement a further instalment of E. Schuré's 'Great Initiates' is given. Mr. I. E. Pozniak, contributes a translation of the some valuable gems of the famous Polish poet and thinker, Julius Slowacki, who because of his lofty ideas stands above his contemporaries.

Sophia (Spanish), Madrid, October and November 1909. These two numbers contain M. Rose de Luna's translation of Mrs. Besant's lecture "The Deadlock in Religion, Art and Science" and the November number begins another paper by Mrs. Besant dealing with the points of view of East and West, which first appeared at the time of the Russo-Japanese War. It also contains a thoughtful paper by Manuel A. Buela in which he urges regeneration of oneself from within, by hearkening to the voice of the soul. A good number is terminated with the usual minor notices, matters of local interest, and bibliographical notes.

AMERICAN.

The Theosophic Messenger, Chicago, October and November 1909. The October Number opens with the monthly letter from Adyar with five good illustrations. It treats of the buildings. 'Small Worries' by Mr. Leadbeater is reprinted from the *Adyar Bulletin*. 'Gautama, the Buddha' by Mr. Jinarajadasa is translated from the Italian. As he is a Buddhist by birth and as he has sojourned for eighteen years in western lands, his message on Buddha to the West has its own charm and importance. There are many more good articles which

make the *Messenger* very attractive. In the November number 'Theosophy and Architecture' treats of 'frozen music'. E. Holbrook writes on 'Organisation' in which is given very excellent advice. Some questions are answered by Mrs. Besant which are of course very useful; the confusion regarding the physical permanent atom and Weismann's germinal cell is cleared up. A full report of the last American Convention, with the opening and closing speeches of our President who was present there. Magian writes his Adyar letter, this time on 'The People'. Mr. Leadbeater's epoch-marking article 'The Beginnings of the sixth Root-Race' is reprinted from our pages.

The American Theosophist, Albany, N. Y., October 1909. This young but excellent magazine is to be discontinued. "The reason is simple, and yet it is a powerful one to the Theosophist. Co-operation is the very soul of the coming civilisation for which Theosophy is preparing the way and no good Theosophist should hesitate to put aside his personal plans and aspirations and devote all his thought and energy to co-operative work of the same kind with others. . . . President Besant . . . expressed the hope that the editor of the *American Theosophist* could see his way to turning the energies formerly given to this magazine into a co-operative effort with Dr. van Hook and others in making the *Theosophic Messenger* the one expression of the best that is in us, collectively." We cannot but appreciate this spirit.

La Verdad (Spanish), Buenos Aires, September 1909. A short article about, and a portrait of Mario Rosé de Luna, scientist, archaeologist, and historian, whose writings have been and are so valuable to Theosophists in Spain and South America, opens this number; after which follow: a translation of Mrs. Besant's lecture, 'The Place of the Masters in Religion'; and a continuation of the commentary on the same author's *Pedigree of Man* by the above-mentioned well-known writer. A review of magazines and publications together with some bibliographic notes conclude an attractive number.

Revista Teosofica (Spanish), Havana, October 1909. This little organ of the Cuban Theosophical Society contains, besides the preliminary official notices, a reproduction of a photograph of the President of the Theosophical Society taken in August last in New York; we are glad to see the announcement of a translation, due to J. de B. of the *Sānatana Dharma* text book. We hope this book will have a good circulation and sale and thus promote the ever closer understanding between East and West.

AUSTRALIAN.

Theosophy in Australia, Sydney, November 1909. 'The Outlook' is as usual interesting; then come reprints from the *Adyar Bulletin* of 'The Story of Ahinziman' by Mr. Leadbeater and from the *Theosophic Messenger* of 'Lodge Ideals and Organisation'. 'The Contravention of Karma' by Ernest N. Hawthorne is an original, well-written, very interesting article worth a perusal. 'Questions and Answers,' 'Reviews,' etc., close the number.

Theosophy in New Zealand, Auckland, November 1909. From 'Far and Near' give a variety of news. Miss Christie writes about the trip of the Adyar household to the seven Pagodas—a fine spicy description. 'Questions and Answers,' 'The Round Table' and Chitra's pages for the children make up a good number.

THEOSOPHY IN MANY LANDS.

GREAT BRITAIN.

The course of lectures in the small Queen's Hall, for so many years Mrs. Besant's accustomed platform in London until overflowing audiences compelled a move to a larger hall, has been happily begun. We realised quite well that the venture was an experiment attended with much uncertainty. On Sunday evening in London a most attractive programme of splendid concerts and well-known and able preachers is displayed every week before the eyes of the public and it seemed almost impossible that four unknown speakers, dealing with the elements of Theosophy, could secure a hearing. All concerned were accordingly relieved and gratified when an audience of some hundreds, mostly enquirers, assembled in the Hall, making it fairly filled, though not free, to hear Mrs. Sidney Ransom speak on the "Message of Theosophy". They had an able and eloquent lecture and evidently were disposed to hear more, for when on the next Sunday Mr. Hodgson Smith, our veteran propagandist from Harrogate, came on the platform to give his address on Reincarnation, he was faced by an audience which equalled, if it did not excel, the previous one. And the numerous questions addressed to him at the close showed that his lecture had aroused keen interest. Another satisfactory feature was the active business done in literature; the impression made by a lecture is deepened considerably if the listeners take away some book or pamphlet. In particular, the supply of the November issue of the *Theosophist* was speedily sold out. Except when Mrs. Besant has been here to draw hundreds by the magic of her eloquence and her power, we have never had in London audiences of this size to hear Theosophical lectures.

We learn that the meeting of the Northern Federation, held for the first time in Edinburgh, was in every way successful. In addition to the actual work of the Federation, members had the pleasure of listening to a lecture by Miss Pagan—who directs her Theosophical studies to the drama, and to the science of Astrology—on King Lear; her address was followed by scenes from Shakspeare's play, rendered by members. A propaganda tour in Scotland, similar to the tours organised so successfully in the north of England was planned, and in this way it seems likely that Theosophy will make headway in Scotland. A people so prone to metaphysics as the Scotch should respond to Theosophy if adequately presented to them.

A fresh propaganda tour in the North of England is now in progress—this time in towns within reach of Manchester. The special feature of these propagandist tours is that by a clever arrangement of speakers and places a course of four weekly lectures is given within the one month in each of the four towns selected, the whole being knitted together by one devoted member—usually Mr. Hodgson Smith—who spends his time in travelling round the group of towns, taking the chair at the meetings and selling literature. Our new Sectional Lecturer, Miss Codd, is doing good work in helping young centres. After spending some weeks in the South of England, she is now visiting the centres in the North formed during the last propaganda tour.

The South of England is showing signs of increasing vitality. Thus the South Western Federation has been augmented by the Brighton

Lodge and the New Dover and Folkestone Lodges, while Cheltenham centre has now formed itself into a Lodge. The Brighton Lodge suffered rather heavily in recent trials, but, under the resourceful guidance of Mme. Delaire it is working splendidly; at a recent Sunday afternoon lecture the charming Arts Club in which it meets, was crowded.

Two noteworthy steps have been taken in the direction of giving wider publicity to the work of Psychical Research. Mr. W. T. Stead has created a great sensation by publishing in the *Fortnightly Review* an account of the work of Julia's Bureau, established by him some six months ago. This Bureau is a kind of exchange between the physical world and the next world, to which many repair who desire to communicate with departed friends. Mr. Stead affirms that in many cases the applicant has given testimony to his or her belief in the genuineness of the intercourse. Intense curiosity was aroused all over the country by the announcement that Cardinal Manning, Lord Beaconsfield, and others had communicated through the Bureau and a climax was reached when Mr. Stead announced that Mr. Gladstone would grant an interview. The interview with the deceased great liberal statesman duly appeared—a rather poor collection of platitudes—and it was subjected to scathing criticism and ridicule. In spite of this, it is a fact that a stimulus has been given to the interest in the whole question of the reality of the 'invisible world' and this interest has been still further quickened by an article in the *Nineteenth Century* by Edward Feilding, Secretary of the Society for Psychical Research. Mr. Feilding conducted a series of séances with the celebrated Eusapia Palladino, who has convinced and baffled so many investigators. Mr. Feilding, who was assisted by thoroughly competent investigators, appears to have been unusually fortunate in obtaining results, and to be confident that his evidence will stand the most searching investigation. He concludes as follows: "I may however express on the part of my two colleagues and myself our firm conviction that for some of the phenomena, including some of the more remarkable ones, we obtained evidence of unimpeachable validity." He appears to have been convinced that intelligent forces, other than the medium and investigators, were present at the séances—but of course he offers no suggestion as to the nature of those forces. The phenomena include the transportation of objects, clasps of invisible hands, and some materialisations.

H. W.

HOLLAND.

The first thing I will write something about this time is of course Mrs. Besant's visit to Holland. Though she stayed only a few days—far too short in our opinion, since her presence in these days is so very much needed by us—she did an immense amount of work; in fact I think she was a little overtaxed. The first day there were private interviews and a Masonic meeting, which was very well attended and had splendid results. The next day, Sunday, there was an E. S. meeting of two hours, all in Amsterdam. The same afternoon she went to Haarlem and lectured there to the members from 3-4-15 and again a public lecture in the same town at night from 8-9 p.m., which was to a large audience considering the size of the town. Monday she had again private interviews, in the afternoon a lecture to the members in the Hague, and at night the well-known lecture on "The Coming Christ" in the large hall of the Concertgebomo at Amsterdam.

Especially this lecture was a great success, about 1,500 people attending. This was also the first time that people paid for the lectures, and taking this in account the attendance was for Holland phenomenally large. And this all notwithstanding the campaign of the Tingleyites, who sent out in large numbers their libellous circulars against Mrs. Besant. The press kept neutral and the leading papers had very good reports of the lecture.

Let us sincerely hope that this visit may have further beneficial results as it was very much wanted that Mrs. Besant should come to us to make us all see clearly her standpoint with regard to Dr. Steiner, which is a great problem in this Section. It was clear to me, let us hope it is now clear to all, that we may be a little less narrow, less churchy, and follow the more wide policy our President inaugurates everywhere. Just now spiritual life shows itself all around us in different movements, science, etc., and it would be hard if the Theosophical Society here began to crystallise just at the moment the others are waking up. A remarkable lecture was given by Prof. Heymon of Gumingon on the coming age of psychology; it is remarkable how many Theosophical and astrological problems are treated therein. Then also Prof. Bolland, the great Dutch philosopher, keeps interest alive in philosophy in the Hegel-principle, and does a lot to make the Dutch people, who are more of a religious than a philosophical turn of mind, interested in the problems of the universe.

The foundation has also been laid for a Dutch Progressive League, in accordance with the English Progressive League, and we hope that this League will work in co-operation with the Order of Service of the Theosophical Society.

H. Y. O. G.

CEYLON.

Last month, the Hope Lodge held its Anniversary Meeting, when office-bearers for the current year were elected.

Mrs. Higgins and her assistants should be congratulated on the excellent results of the Government Examination recently held at the Musæus School, with particular reference to the Pāli class. This is the first instance, we believe, in which a Girls' School has been examined in Pāli as a specific subject. It is a much more useful and interesting study to Sinhalese girls than Latin, which is so much taught in Ceylon Schools, to compete for the Cambridge Local Examinations, which, by the way, most Ceylon people accept as the hall-mark of Education. School teachers therefore are obliged to go with the current, and neglect the study of oriental languages. Mrs. Higgins is also to be congratulated in having had more land attached to her School grounds, and on receiving a most generous donation from Mr. Huidekooper of Java.

Mr. F. L. Woodward, M.A. (Cantab.), the Principal of the Mahinda College, is doing excellent work. He is forging ahead to get the buildings completed for the College. Already the 'Olcott Hall' is nearly finished. Mr. Woodward expects to occupy the new buildings before very long. The Government Examination of the College was held recently with excellent results.

H.



THE THEOSOPHIST.

ON THE WATCH-TOWER.

ANOTHER Anniversary has come and gone, and the Annual Report of the Theosophical Society will go out to every subscriber of this magazine. Hitherto we have bound up the two together, but the size of the *Theosophist* now precludes this; the T. S. Executive has, however, decided to follow the old plan of presenting every subscriber with a copy, so it will go out as soon as it is ready. It tells of solid progress, of peace and prosperity, and letters from all parts of the world constantly confirm the reports of the Society's officers. Here is one extract out of many letters; it is from France: "Never before have we been so blessed; never before have we been so conscious of the guidance of the revered Masters, who have radiated upon us such strength and life, preparing the ground ere you came among us, giving us so much through you as a channel, and so vivifying your work that this intensity of life remains with us since your departure." Among all these joyous letters, breathing gladness and hope, I received only one of suspicion and condemnation, voicing the bitter prejudice of those who have left us, pointing the contrast between the two conditions, as though the voice of one in a tomb should cry out that all was darkness, expecting to be believed by those outside, rejoicing in the warmth and light of the glorious sun.

The Convention opened on the 27th December, 1909, but delegates flocked in during the preceding days, and a very large crowd gathered in the Hall of the Central Hindū College, Benares, on December 26th, to listen to the President's lecture on "Mysticism and Occultism". The Anniversary Meeting of the Theosophical Society, confined to members—with the exception of the press—began at 8 A.M. on the 27th with the Presidential

Address, and this was followed by the reports from the Society all the world over. It was a long but very interesting meeting, as voices from all the countries brought us the message of hope and gladness; our readers can see our morning for themselves by reading the reports.

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The news of the death of Mr. Zettersten, the General Secretary of the T. S. in Scandinavia having reached us, the meeting passed a resolution of sympathy with the Scandinavian brethren in the loss sustained. It sent also a message of love and sympathy to Dr. Arthur Richardson in his illness, and of grateful recognition of his services to the T. S. Lastly, it passed the following resolution:

"That this Convention of the Theosophical Society, representing organised and active Lodges in sixteen countries and scattered members in every land, records its profound regret that the Lord Bishop of Auckland has thought it consistent with his duty to force two clerical members of the Theosophical Society, the Rev. Mr. Scott-Moncrieff and the Rev. Mr. Pigott, to resign their offices, thus depriving them of their livelihood for no other fault than their membership in the Society;

That this Convention also extends its warm sympathy and respect to the gentlemen concerned, with its hearty congratulations that they have been found worthy to suffer for Theosophy and for liberal Christianity."

An interesting feature in the reports was the use of the drama for Theosophical purposes in Edinburgh, Munich, and Berlin; the work of the Art Circle, the entry into the T. S. of Mr. Hamilton, the playwright, and Herr Bela, the Hungarian painter; the spread in Russia by Madame Unkowsky of 'colored music'; all these things are pointers in the direction of a dawning Theosophic Art.

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In the afternoon we all gathered again to listen to the first lecture of the regular Convention course, given this year by Bābū Bhagavān Dās Sāhab, M. A., who took as his subject: "The Laws of Manu in the Light of Theosophy". The four lectures proved to be an intellectual treat of a very high order, and I expect they will have a very large circulation among the public; it was profoundly interesting to follow the application of the root-ideas of our great Law-giver applied to the solution of the educational, social, political and economic questions that are harassing to-day the minds of His children, and a flood of light was thrown on these

by the lecturer.¹ Two more meetings, conducted by the President closed the first day's work, the lightest of the Convention.

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On the 28th December, work began at 8 A.M. with the meeting of the Indian Section. The General Secretary, Mr. Johangir Sorabji, gave an interesting account of a year's successful work; he has justified the confidence of the Council of the Section, which chose him last year to fill this onerous post, when prolonged ill-health compelled the former beloved General Secretary, Bābū Upendranāth Bāsu, to resign it. (The Indian General Secretary is not elected by the Convention, but by the Council elected by the Convention.) The session was occupied with business, and passed very harmoniously. At 2-30 P.M. the public Anniversary Meeting was held, the speakers being Miss Arundale, Mr. Hunt, Bābū Hirendranāth Datta Sāhab, Lālā Gangotri Singh Sāhab, Mr. Wood, Miss Edger and Mr. Brooks. An innovation was made by the Indian speakers addressing the audience in their own vernaculars, and Hirendranāth Bābū raised great enthusiasm by a most eloquent and inspiring speech in Bengālī, a tongue resembling Italian in its liquid beauty. Then followed the second Convention lecture by Bābū Bhagavān Dās, and meetings of E. S. members and the Dharma Co-Masonic Lodge—crowded with Masons from all parts—closed the day. December 29th was equally busy, with Indian Convention, Sons of India public meeting, the third Convention lecture, and two more of the inner meetings. The Indian Convention Meeting was a very important one, occupied entirely with discussion on serious matters, the resolutions passed showing the nature of the discussion:

"That this Convention respectfully requests the Directors of Public Instruction in each Province to instruct the Headmasters of Schools to set aside half an hour twice a week within school-hours for religious and moral instruction, wherever a religious community is ready to supply a teacher" (by Dr. Edal Behram); "That this Convention draws the attention of the T. S. Order of Service to the necessity of supplying good literature to the jails, of sending visitors to them, of bestowing special care on juvenile criminals, and of introducing into India the Probation System and Children's Courts" (by Rai Rāma Rāja Sharma); (α) "That the Indian Section of the Theosophical Society in Convention assembled, recognising the supreme importance of education—religious and secular—in the preparation of nations and individuals for the path of service to humanity, urges upon

¹ The lectures are being printed at the Vasanā Press.

all the Lodges of the Theosophical Society throughout the country the necessity of including educational activity in their programme of Theosophic work; (b) that Provincial Secretaries and Lodge Inspectors be requested to encourage by all means in their power an active interest in educational work on the part of the Lodges within their jurisdiction, and to pay special attention to the educational aspect of Theosophical work during their periodic tours; (c) that this Convention urges on all Lodges the necessity of taking active steps to promote primary—including religious and moral—education in their respective districts; (d) that this Convention suggests to the Council of the T. S. Order of Service that it should form an education sub-committee among its members at Headquarters to watch and advise on educational activity throughout the country; to divide India into education-inspection areas, and to appoint as far as possible to each a qualified member of the Theosophical Society, whose special duty it shall be to act as adviser, organiser and lecturer with respect to education in the area to which he is appointed, and to report on the nature of his work at the ensuing Convention" (by Mr. Arundale).

The question of issuing a Universal Text Book of Religion and Morality was also discussed, and on the following morning a resolution was passed:

"That this Convention earnestly requests the President of the Theosophical Society, associating with herself learned members from the various religions, to compile and issue a Universal Text-Book of Religion and Morality, with appendices on doctrines which are special to each faith."

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On the 30th, we began with the usual photograph, about half the members being present, and then a portrait of Damodar, presented to the Section by a friend in Ahmedabad, was unveiled. The discussion which issued in the above resolution was continued, and some subscriptions were offered to supply the *Theosophist* to Public Libraries in India. The Indian Convention was then closed by the President. At 2 p.m. a number of initiations into the Sons of India were performed, and at 3-30 the last lecture of the course was given by Bābū Bhagavān Dās to a deeply interested audience; 5 p.m. saw the hall crowded for a question meeting with the President, and at 7-30 the Masonic meeting was concluded with a Rose-Croix Chapter.

* * *

The last morning in the year was devoted to the Educational Conference, at which various valuable papers were read, which will be published as translations. The Conference was also addressed by Paṇḍit Prānnāth, M.A., Principal of Victoria College,

Laokkar, Mr. V. P. Mādhava Rao, C.I.E., late Devān of Travancore and Mysore—during whose Devānship religious education was introduced into Mysore—Prof. P. K. Tolang and Dr. Edal Behram. A resolution was passed forming a Central Committee at Benares and one recommending to H. E. the Viceroy and the Secretary of State for India the petition for the issue by H. M. the King Emperor of a Royal Charter for the University of India. Initiations into the T. S. were held at 2 p. m. and at 3-30 the President delivered a lecture to an overflowing audience on "The Work of the Theosophical Society". This concluded the labors of the 34th Anniversary of the T. S. In connexion with the Educational Conference a display of Indian exercises and drill was given, and some Indian music was performed. Four evening lectures were given from the 31st onwards to January 3rd by Mr. Brooks, and Mr. and Mrs. Leo lectured on Astrology severally on the 31st and January 1st. So it cannot be said that the delegates were underfed with thought and speech. May the life and peace of the meetings be prolonged through the year.

* * *

At the meetings of the General Council the budgets were passed, Messrs. Hydari and Hirendranāth Datta elected, and the rule reducing the fees paid to Headquarters made permanent; the rule reducing the fees paid to Headquarters made permanent; the cost of printing the first two volumes of Dr. Schrader's critical edition of the minor Upanishads and the second volume of the Catalogue was sanctioned. At the Board meeting of the Central Hindū College the two highest classes in the school were brought within the rule excluding married boys and married students in the first and second year classes in the College; they will, from July, 1910, be charged double fees; in a few more years we shall have re-established Manu's rule that the student shall be a celibate. At my own earnest request the general raising of the fees was postponed for another year, but unless friends of the College put it on a secure financial basis during 1910, I shall be obliged to withdraw my opposition, and to consent to the raising of the fees.

* * *

It is very pleasant to hear from England that the T. S. Order of Service has started a League to transpose Theosophical literature into Braille, in order to disseminate Theosophy among the

blind. On the other hand it is unpleasant to find the spiritualistic journal, *Light*, publishing under the heading: "Theosophy condemned in India" the diatribes of the Extremists against Theosophy, the Central Hindū College, and myself. It quotes from a pitiful exhibition of race hatred in a Calcutta journal, suppressing the fact that we are only condemned along with hospitals, English schools, and the English in general, and that Hindūs are exhorted to stand aloof from the hated English in everything. We are condemned because we are the most powerful agent in India for extinguishing race hatreds and for this the Extremists detest us. It is rather sad to see Spiritualists catching at such a weapon, and circulating such libels, designed to drive the English out of India, in order to injure Theosophy. Surely the position over here is difficult enough without an English journal claiming to be religious, trying to intensify racial jealousy and antagonisms.

* *

The action of the Bishop of Auckland in driving out of employment the Rev. Messrs. Scott-Moncrieff and Pigott, because they joined the Theosophical Society is causing much unfavorable comment in New Zealand and Australia. The first-named clergyman, forbidden to speak in the churches controlled by the bigoted prelate, addressed large audiences in Auckland before he left New Zealand, for, being a man of brilliant intellectual ability and of pure and noble life, he was much beloved and the persecution aroused for him much sympathy. He is now in Australia, and is lecturing there for the Theosophical Society.

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An unintentional misstatement was made in the issue of August 1909, p. 536. "The American assailant" therein spoken of—though not by name—has informed Miss Ward that he or she had nothing to do with the attempt to turn the *Review of Reviews* and the *Christian Common Wealth* against me. As I had this particular person in my mind when writing, I print here the repudiation, as not even a comparatively small addition should be added unfairly to the heavy mass of slander issued over the signature of this particular assailant.

MYSTERIOUS TRIBES.¹

THREE MONTHS IN THE BLUE MOUNTAINS NEAR MADRAS

BY

RĀDHĀ BĀI. (H. P. B.)

(Continued from p. 440.)

Difficult position of an impartial historian.—A page out of the obscure past of the Ṭoḍas, Baḍagas and Mala-Kurumbas.—Their traditions.—Comparison with the *Rāmāyaṇā*.—Where is the border between fiction and truth?—At what conclusions does the unbiassed investigator arrive through the facts related?

IT is rather awkward that in this narrative everything I have to say about the singular gifts of the Ṭoḍas and the Mala-Kurumbas rests on the testimony of Mrs. Morgan and her family, as this is almost certain to injure the cause in the eyes of the unbelieving world. One will probably argue in reply: "Oh well! Theosophists, Psychists, Spiritists are all alike. You people believe in things which science will never admit, but will always treat with merited contempt. Your so-called facts are chimeras, in which no sensible person believes."

We expected this answer. The world of science and—following in its wake and glorying in its light—the great masses have made short work of the hints thrown out in this direction by their most prominent savants. It is hopeless for us to try to convince the public, if they disregard statements made by men like Hare, Wallace, Zollner, Crookes, and other beacons of science. Any such attempt must needs be futile, if we but remember the frantic reverence with which the general public looked up, a short time ago, to these men, who had made such important discoveries in the realm of science while they now speak of them with a smile bordering on pity, just as if they had lost their common sense. It would be absurd to hope one could awaken the interest of the sceptic and induce him to study seriously the witchcraft of two semi-savage tribes, if the statements of the above-mentioned investigators and their scientific experiments have been repudiated and made fun of by him. True, these men discovered the

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

Radiometer and several chemical elements unknown before them, yet they were unable to detect the gross and obvious frauds of mediums akin therein to the visitor to the natural history collection¹ who did not notice the elephant on account of the many small insects and coleoptera. Poor simple-minded and credulous savants! But, may be, we shall succeed some day in proving that those of their colleagues who dealt so harshly with their statements and especially the so-called "cultured persons" are considerably more credulous than these pioneers of science who only bow before irrefutable facts.

Everyone interested in psychological questions of the day will remember how conscientiously and pains-takingly Crookes proceeded in his study of these problems. With the help of scientific apparatus he made experiments, incontestable in their nature, which went to prove that phenomena of an inexplicable character occurred sometimes in the presence of so-called mediums. Proving this he proved *co ipso* at the same time the presence in men of unexplained forces and faculties—things of which the Royal Society has not even dreamed as yet.

But although these experiments wildly excited the credulous and still more the incredulous Europe and America, the Royal Society, blind and dumb to all things spiritual and psychic, almost followed the example of the French Academy, and would have dealt with Crookes as that body did with Professor Charcot, *i.e.*, expelled him from their midst.² No Radiometer, no discovery of luminous matter was here of any avail.

But at this juncture I feel obliged to say a few preliminary words.

I want to remind the reader that this narrative is not intended to make converts for Spiritism. We simply relate facts, and try to open the eyes of the public to the reality of things which, though abnormal, strange and unexplained, are by no means supernatural phenomena. Many of those who adhere to Theosophical teachings

¹ In Krylow's famous fable.

² The fact that Crookes has belonged for a long time to the Theosophical Society will probably still further injure his reputation amongst men of science. But woe the great chemist by joining either the S. P. R. or the T. S. Lord Carnarvon and others are either Psychists or Theosophists or both. If the Royal Society expels its members for this offence there will soon be none left.

reject the spiritualistic theory, while recognising the facts of mediumistic phenomena. The writer of these lines believes neither in the materialising souls of the dead, nor in the explanations given by Spiritualists of such phenomena; least of all does she believe in their philosophy. Almost all the phenomena which have caused so much talk during the last five-and-twenty years are as actual as the existence of the mediums themselves; but the nature of these phenomena contains as much of spirituality as do the worthy blacksmiths and carpenters whom the Church Elders in Germany and Southern France selected to act as apostles in the country mystery plays, on account of their sinewy arms and their big stature.

My belief in the phenomena and my disbelief in their Spiritist explanation are shared by the majority of so-called Spiritualists as well as by the members of the Theosophical Society, and several hundred persons scattered over Europe who are both highly cultured and well versed in Spiritism. Will my spiritualistic friends kindly excuse me if I here correct their statements, as their publications generally give the impression that Crookes is a staunch believer in 'Spirits'.

This is a mistake. Before I made Crookes' personal acquaintance I did not know what to think about him on account of this talk. Once when in his house, in London, in April 1884, I therefore asked him before many witnesses what was the truth in this matter. Another time I repeated the question when alone with him. In both cases Crookes answered point blank without the least hesitation, and later on described in print, that he believed as firmly in the phenomena which he had witnessed with his mediums, as he believed in 'luminous matter,' but that he had long since ceased to believe in the mediation of spirits, though for sometime he had been inclined to admit it.

"Who then was Katie King?" I inquired.

"I don't know; probably the double of Miss Florence Cook," (the medium) he answered, adding, there was a hope that the sciences of physiology and biology would ere long be convinced of the existence of such a semi-material double of man.

In reply to this, it will very likely be said that the fact that some men of science believe in the double and in Spiritism does not

prove the reality of either. It will be argued that there are troublesome children in every family, and that such savants are few and far between, while those who reject wholesale all things which as yet have not been proved by modern science form the overwhelming majority. We do not wish to argue. We only want to hint at the fact that really clever people are but a small percentage not only of humanity generally, but also of the cultured classes. The reproach of being in the minority proves nothing. The majority has but one advantage over the minority: that of brute material force. It oppresses the minority and would like to crush or at least to silence it. That's what we see everywhere. The blind followers of public opinion, who are in all ages the great majority, ever exercise a pressure over the few who dare to speak the truth boldly. The Royal Society and the Academies suppress men of learning who in the name of the equally suppressed truth dare to pass the limits of their narrow materialistic programme. Spiritists endeavor to injure Theosophists, and, if possible, to do away with them. This is the usual course of things! True, there are also some clever people who believe in the personal presence of the souls of the dead at séances; in the embodiment of spirits and their revelations; in the Philosophy of Allan Kardec, and even in the infallibility of professional mediums; but although we respect everyone's convictions, we do not share the belief of Spiritists. We prefer to stick to our own ideas. Time only with the help of science—provided science changes its tactics—will be able to prove which of us was right and which was wrong.

Alas, neither the Royal Society nor the continental Academies of Science will ever help us in any way, at least not in our lifetime! Equally futile is it to look for sympathy amongst the learned of the day, intent as they are on excluding from their investigations all subjects akin to psychological phenomena. As to the general public . . . ! They ever judge superficially and stigmatise as superstition things which they do not understand, may be out of fear lest they should understand them. One would almost think that mankind generally, and scientific bodies in particular, have entered into a mutual agreement to consider as truths and as facts those conclusions which alone have been drawn by themselves.

And this in the very face of the fact that scientific theories burst like soap-bubbles at every stride forward which human knowledge has made. Alas, we realised this; we recognised that vain will ever be any attempt to change the spirit of the age, and we resolved to work alone, unaided, and seek for ourselves the solution of this problem.

For two years we investigated the 'witchcraft' of the Kurumbas and for over five years we studied the manifestations of the same force in other Indian tribes. The General Council of the Theosophical Society appointed a committee to report on this subject, and all necessary precautions were taken to guard against fraud. The members of the committee—chosen from amongst staunch materialists—came to the following unanimous conclusion: "All weird tales told of these tribes rest on facts. Leaving aside the huge exaggerations of superstitious people which crowd round them, these facts have been proved a thousand times. By what faculty and method the Todas, Kurumbas, and other tribes exercise their well-known influence on man is a thing we do not know and which, for this reason, we cannot explain. We confine ourselves to reporting such incidents only as we have witnessed with our own eyes."

Thus the members of the Society expressed themselves. They were mostly Hindūs, bred in the spirit of the age of modern English civilisation and believed neither in their Gods nor in Spiritism. Thus we also speak, though our supposition almost amounts to certainty that the faculty of the wizards of the Nilgiri is none other than to us, the well-known 'psychic force' of Dr. Carpenter and Professor Crookes. We studied this proteus of manifold forms for a considerable while and have been, at times, quite absorbed by it; we experimented with ourselves and with others in a most conscientious and earnest manner, and finally came to the conclusion that in these cases of witchcraft we have to do with the same force as the one investigated by Charcot, Crookes and Zollner; also that the manifoldness of its manifestation depends in the first place on the equally great manifoldness of the human organism, then on the surroundings, the social and climatic conditions and last but not least on the mood of thought of the so-called mediums.

When speaking further of 'sorcery' I use the term in its figurative meaning. My statements shall not merely rest on assertions of the Morgan family. I shall call upon further witnesses, for I am anxious to shield my narrative from the suspicion of being exaggerated. Though afraid of being told that "it is easy for him who comes from a far off country to lie," I do not intend to justify myself before the sceptic, as I neither fear nor respect the denying spirit of modern science. I base my narrative as much on the results arrived at by others in course of their investigations, as on those of my own experiments, having truth only in view and caring little for the "Qu'en dira-t-on?" of the sceptic. The hypotheses of men of science ever burst like soap-bubbles.

Others have written before me about the Toḍas and the Kurumbas. Some very earnest authors and statisticians have dealt with these tribes. But they were all prejudiced though probably very learned. They looked at these weird occurrences from too narrow a view-point, *i.e.*, from that of the English and American missionary. Owing to their firmly rooted preconceptions and their prejudiced systems most of them preached in India fear of the devil rather than love of Christ, and consequently they have had but little success. Such men smell old Nick in everything indigenous, and they thereby still further obscure the veiled truth.

As the writings of the English authors contained nothing about the Toḍas and the other hill-tribes except the above mentioned nonsensical hypotheses, of which each is more impossible than the other, we gave up all hope of winding our way through this labyrinth and began to sound some Indian Pandits, who were considered living chronicles of the old legends. These Pandits referred us to an ascetic of the Baḍaga tribe. This anchorite, who never bathes himself, proved to be a very agreeable companion. For a few sacks of rice he spent three days and three nights at a stretch telling some of our Indian members all the legends of his people. The substance of what he said is contained in this chapter. Needless to say that no Anglo-Indian has any inkling of this folk-lore.

The word 'Baḍaga' is of Canarese origin and designates, like the Tamil 'Wadugan,' a Northerner. Indeed it has been lately

ascertained that the Baḍagas did come from the North. When they migrated into the Blue Mountains, some six hundred years ago, they found the Toḍas and the Kurumbas already there, and they firmly believe that the Toḍas had lived in the Nilgiris many a decade before their own advent.

The dwarfs relate in their turn that as far back as the remotest legends of Laṅkā (Ceylon) their forefathers had become bondsmen of the Toḍas, accepting the stipulation the latter made that "they themselves as well as their descendants should always live under their (the Toḍas) supervision".

"Were it not for this condition," say the Baḍagas, "these fiends would soon have put an end to all living beings on earth". In moments of impish wickedness the Kurumbas do not deny any such statement. They are proud of their power. During a paroxysm of rage they gnash their teeth, and like a scorpion who turns his own sting against himself, they almost kill themselves in their impotent fury against the Toḍas. General Morgan who has seen them sometimes in such fits, states that he, a Positivist from top to toe, could not help fearing in such moments that he might be obliged "against his will, to believe in the devil".

Also the Baḍagas claim to have lived with the Toḍas for an immeasurable period. "Our forefathers served them at the time of King Rāma," they say, "and therefore we also serve them".

"But the Toḍas do not believe in the Gods of your fathers," I once mentioned to a Baḍaga.

"They do believe in their existence," he made answer, "but don't worship them, being themselves devas".

The Baḍagas relate that when the God Rāma went to war against Laṅkā He was not only accompanied by a large army of monkeys but also by crowds of people from South and Central India who claimed the honor of becoming allies of the great Avaṭāra. The Canarese were part of this army, and as already mentioned, the Baḍagas are an offshoot of the same race. In fact, the Baḍagas divide their tribe into eighteen castes, among which there are high-born Brāhmaṇas, as for instance the 'Wodejars' to which the now reigning Rājā of Mysore belongs. The English have convinced themselves of the legitimacy of this claim. Old chronicles in the possession of the reigning family of Mysore

prove beyond dispute (1) that the Wodejars are of the same origin as the Baḍagas, i. e., that they come from the Karnatik; (2) that the aborigines of this locality took part in the great and holy war of King Rāma of Ayodhya (Oudh) against the demon giants of the isle of Laṅkā.

These same Brāhmaṇas, so proud of their ancient and noble lineage, encourage in the Baḍagas a worship for the Ṭoḍas which borders on idolatry. It is noteworthy that they do not claim this worship for themselves, as the Brāhmaṇas are wont to do all over India, but only for the Ṭoḍas who reject their Gods. The reason for such an almost unnatural worship is difficult to trace, and will puzzle the English for ever and aye. Considering the rules of the Brāhmaṇas it is quite impossible to solve this riddle.

This proud caste, which no amount of money could induce to perform any work for the English, these Brāhmaṇas who would consider it derogatory to their dignity to carry a small parcel from one house to another, are among the devoutest worshippers of the Ṭoḍas in the whole Baḍaga tribe. Not only do they work without remuneration for them, but even undertake labors which are, from their point of view, of the very lowest kind, provided their voluntarily chosen masters have expressed the wish, or better still, have ordered that they should do them. There is no service, however mean, they do not gladly render them. These haughty Hindūs, who look down contemptuously on all other races, even the English, who wear the thrice-holy thread of the Brāhmaṇas and possess the exclusive right of performing the religious ceremonies connected with the sowing and the harvest (although out of fear they frequently concede this right to the Kurumbas)—these proud men prostrate themselves before the Ṭoḍas, nay, fall flat on the ground if only they catch a glimpse of one in the distance. And yet they themselves (the Baḍaga Brāhmaṇas) possess magical powers. They can walk barefooted over fire. At the last harvest of each year there is a festival at which they are even obliged to do so in order to prove themselves descendants of the consecrated and twice-born Brāhmaṇas. For this purpose they walk slowly up and down broad paths of red-hot coals, or white glowing iron bars, which are placed in the front of their temples, and measure from ten to twelve yards in length. They walk as

freely and leisurely on these paths as if they were moving on the floor, and never injure themselves in the very least. Every Baḍaga Wodejar is in duty bound to take this queer sort of exercise at least seven times up and down in honor of his caste.

The English maintain that these Brāhmaṇas possess the secret of some vegetable juice which renders the skin temporarily fire-proof, if rubbed with it. But the missionary Metz most emphatically declares that this is not the case, and that witchcraft is at the bottom of it all.

Captain Harkness, author of a book called *The Hill Tribes of the Nilgiri* says, when speaking of this matter: "What may have induced these proud Brāhmaṇas to render almost divine homage to a tribe inferior to them in origin, civilisation and mental faculties I cannot guess. It is to me an insoluble problem! . . . True, the Baḍagas are shy by nature and a life of seclusion led for many centuries in these mountains has made them timid; perhaps the riddle might be solved by the fact that they are superstitious like all hill-tribes of India. Anyhow this characteristic is very interesting for the psychologist."

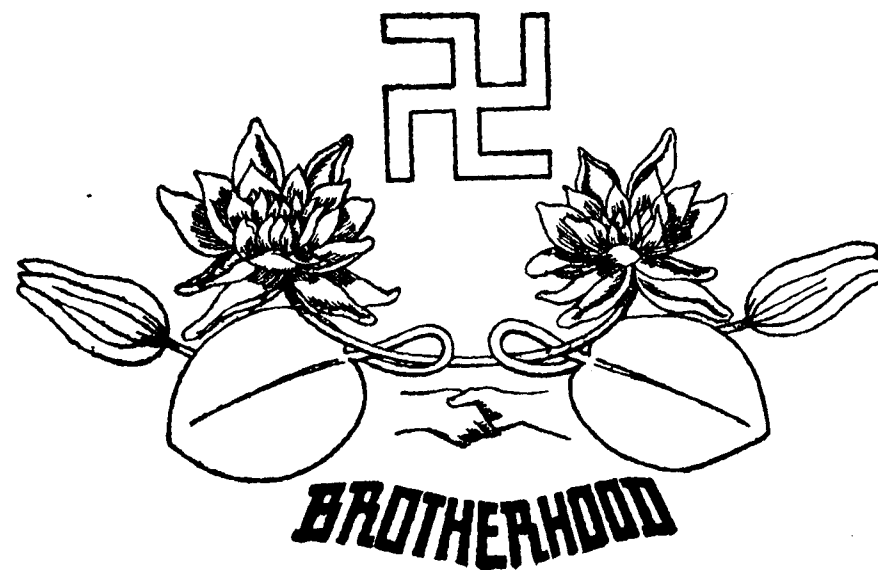
There is no doubt about that. As to the reason for this worship, it is perhaps even more 'interesting'; though we hardly think that Englishmen, especially if they are sceptics, will ever fathom so deeply. First of all we must mention that the Ṭoḍas are not inferior to the Baḍagas with regard to race and mental faculties, but on the contrary by far their superiors. Secondly, we must look into the remote past, not into the present for the reason of this worship. We must trace it back to times of hoary antiquity, to periods in history with which modern men of science are unwilling to deal and in which they refuse to believe. Despite this it is not impossible, though certainly difficult, to come into touch with these ancient times. Scattered here and there in the documents of the Baḍagas, in their fragmentary legends and in the narratives of the Brāhmaṇas are loose threads which when gathered and woven together yield a pattern. To do this only a little tact and diplomacy are needed. One must contrive to win the confidence of the people in question and above all one must not be an English person and a Baḍā Sāhab, as the Baḍagas are more afraid of these even than of the Kurumbas. They know that the latter can be

propitiated by presents, while they consider the British as their mortal and irreconcilable enemies. It is for this reason that the Badagas as well as the rest of the Brāhmaṇas in all parts of India consider it their most sacred duty to keep the English as long as possible in ignorance of all real facts regarding their past and their present, and put them off with fair words instead of with truths whenever they can. In contrast to the Badagas the Toḍas do not speak of their past. May be they do not know much about it, with the exception of the Elders who perform their divine service. The Badagas assert that every Terrali is bound to communicate on his death-bed all he knows to his presumptive successor.

The Kurumbas know nothing about the past history of the Toḍas, except the legend of their own enslavement. As to the Irulas and the Koṭas (Hoṭṭas) they are nearer to animal than to man on the evolutionary ladder. From this it follows that of all the Nilgiri tribes the Badagas alone have a knowledge of their past, and can substantiate this knowledge by facts. It is therefore not unreasonable to hope that their traditions about the Toḍas are not altogether fictions. All their statements about themselves have been verified and found correct. They did indeed come from the North, being descendants of Canarese settlers who immigrated ten centuries ago from the Karnatik, which country is now known as Southern Mysore and which formed in the remote but historical past part of the kingdom of Kongu. If this is so, why should it not be possible for them to have also retained some fragmentary knowledge of the bye-gone days of the Toḍas?

It is, of course, impossible to fix a date for the beginning of the strange relations existing between these wholly different tribes. The English are of opinion that they are due to the fact of these tribes having lived so long together in the loneliness of these mountains. Cut off from the rest of mankind the Toḍas, Badagas and Kurumbas created a world of their own and crowded it with all these superstitious ideas and conceptions. The statement made by the tribes do not corroborate this version of the English but fit in perfectly with the oldest traditions and scriptures of the Hindūs for which reason, as well as on account of their great antiquity, they have the right to claim a fair hearing.

(To be continued.)



THE SUCCESSIVE LIFE-PERIODS OF THE MAN.¹

THE idea of reincarnation is familiar to all students, and the life of the intermediate and heavenly worlds has been largely investigated. But the relation of these several lives to each other, the place and scope of each, these are not always understood. Yet, these form the method of evolution, the road which each man must tread in the long pilgrimage of the Ego. The student should try to gain a coherent view of the whole, should trace the connecting links in the long chain of births and deaths, lest he should miss, as Huxley said, the forest while looking at the trees.

People ask: "Why should I come back?" and many, in a fit of weariness caused by passing troubles, feel that they would rather experiment with new and untried conditions than return to the tread-mill of the life they know. They forget the large variety of earthly life, and the multiplex experience which varied lives afford; until earth's lessons are learned there would be no gain in going to another planet, since that, to suit our needs, would require to be a repetition of this. Men must realise that each condition—physical, astral, mental—offers a lesson for their learning, and that each is linked with the other two. The breaks that we make between them in our thought by studying each independently must be bridged by reducing them to a connected living, a

¹ This article is based on a lecture delivered in London in 1905.

continuing life. A 'life-period' indicates one link in such a chain; it commences with the building of the new mental, astral and physical bodies, which form the garments of the Man for the coming stage in evolution; it includes the life in this physical world, ending in the putting off of the physical body; that in the intermediate world, ending in the disintegration of the astral body; that in the heavenly world, ending in the dissolution of the mental body, leaving the Man, the Ego, in his relatively permanent encasement, in which he stores his garnered treasures of experience, ready to weave and endue new garments. While growing out of the past and reaching forward to the future, such a 'life-period' forms a relatively complete cycle, and the main features of this constantly reappear on an ever-ascending spiral. Individual evolution consists of a series of these, of successive life-periods each linked with each, and the whole evolutionary period is in truth but one life in which each life-period is a day, measured from sun-rise to sun-rise, or, some would say, from sunset to sunset.

To follow the stages in a life-period clearly, we need the knowledge of two facts, broadly outlined: the constitution of the human being, and the nature of the worlds inhabited by him during each life-period. As regards the first, he must be thought of as the Man, a self-conscious spiritual entity, or a Spirit manifesting in three modes—Will, Intelligence, Activity—clothed in a sense-garment, a garment made of the matter of the worlds in which he lives. I say 'sense-garment,' instead of the more familiar 'mental, astral, and physical bodies,' in order to emphasise the idea that it is for practical purposes a material envelope designed for a single end: the enabling of the Man to contact the worlds, to will, to know and to act in each. The matter which composes it is of different densities and is drawn from different worlds, but it is all of one category, the phenomenal, and serves one end, contact between the Man and his surroundings. The Man puts it off in layers, and with the putting off of each loses contact with the world to which that layer belongs, but there is no break of continuity in the life. When all of it is outworn, it is cast aside, the Man having assimilated the experiences gathered through it.

¹ "The five senses, and mind as the sixth." *Bhagavad-Gita*, xv. 7.

The worlds which provide the materials for its construction are the familiar three—physical, astral and mental, or physical, intermediate and heavenly—which form the 'field of evolution'; the whole Man works in each, desires in each, thinks in each, but in the physical world his dominant note is Activity, in the astral world Will (in the form of desire), in the mental world Intelligence. He lives in the three at once in his waking consciousness; in the two finer in his 'dream' and early after-death consciousness; in the finest in his deepest sleep and in his later after-death consciousness. Thus we are in the fullest touch which our stage in evolution permits with the three worlds when living day by day on the physical plane; we lose one world and then another as we pass onwards, and come back into contact with the three when we re-enter physical life.

Looking at life in this way, as linked life-periods in long succession, from the time that the Spirit takes up his physical human encasement till he completes his lessons as man and enters on his superhuman evolution, we understand "Why we come back to this world". Many now acknowledge the long progress of evolution, but believe that we do not come back to the earth-sphere. Anyone who realises that consciousness is unfolding in vehicles which are evolving has grasped the kernel of the truth of which reincarnation is the most accurate statement. A man who realises that we are all evolving, that we have evolved from what we were in the past, and shall evolve from what we are in the present, has emerged from the unscientific conceptions of sudden creation before birth and sudden perfectioning after death, with all their attendant impossibilities and injustices. That we return to this earth is certainly important from the standpoint of philosophy, of rationality, of justice, but it is not so important as the recognition of progress, of unfolding, of evolution. When that is grasped, whether the method of the progress is by circling through the three worlds till their lessons are learned, or by travelling through a long succession of similar worlds, is comparatively unimportant. "Comparatively" I say, for the main point is growth, progress, unfolding. Where the unfolding goes on is a secondary point, a question of fact more than of principle. We shall see the necessity of the return to this world in studying successive life-periods.

As it is impossible to deal with a complete series within any reasonable compass, we may select characteristic lives, missing large numbers of the intermediate ones. In any wide survey we cannot but be struck with the infinitesimal progress made during one life-period in the early stages, and the swift changes in later ones. Also we cannot but be surprised, if we trace an individual, at the persistence of a special quality, whether vicious or virtuous, through life after life. A virtue—say, self-sacrifice—is learned in many lives by the repeated deprivation of that which is most loved by the heart; a vice—say, illegitimate sex-indulgence—is pursued through many lives until one wonders what lesson can finally burn it out.

Let us consider a savage at a very low stage of evolution, such as we may find still living in nooks and corners of the modern world. Even behind him stretches a long series of lives before we should come face to face with an early, a primeval, man. Yet he will serve our purpose; we may choose one of the perishing remnants of the Australian aborigines unstimulated by contact with white settlers; or a Veddah from Ceylon, a wild man of Borneo, a member of one of the lowest hill-tribes of India, a native of the Andaman Islands. These lowest types are the habitations of Egos little unfolded, though even these differ from the primary human types, for these, physically speaking, are the degraded descendants of ancient sub-races, and hence have traces in the physical body differentiating them from the really primary types. They are of very ancient lineage physically speaking, even though the dwellers in them may but have emerged lately from anthropoids.

We will take one as an example. His intelligence is of the most rudimentary kind, and of what we call morality he has none. He is unmoral, not immoral, for the immoral man disregards a moral code which he recognises, whereas our savage has no moral code at all. He has no idea of right and wrong, but is susceptible to pleasure and pain. That which attracts him he seizes; that which repels him he shuns. His memory is very limited, sometimes not stretching over the gulf of sleep; sleep to him is like death to some of us; it is not bridged by remembrance; there is nothing beyond it to influence the present.

The physical body of such a savage is fairly well developed as to its muscles; the brain and nervous system respond only to the coarsest stimuli. The astral body is a mere cloud, showing the astral centres related to the physical sense-organs, but no organisation, responding by surges, visible as flashes or swirls of muddy colors, to stimuli acting on the physical body. The mental body is even less developed, a slight haze; and that is all there is of him, save the faint hovering bubble of the causal body with its sleeping consciousness, experiencing some broken dreams through the embodied portion of it.

Our savage has experiences on the physical plane and learns something of the pleasurable and the painful; intelligence is stimulated by hunger, thirst, and sex-craving, but the lessons scarce last on from day to day, or week to week. None the less each makes some slight impression, leaves some slight trace upon the brain, and through that upon the astral matter, sluggishly responsive. Our savage kills another; perhaps from a momentary flash of anger, in a struggle for a female, or for no reason save that the other is a stranger and may be dangerous. This suspicion of a stranger leaves a strong trace, which survives even now among the ignorant in the more isolated villages, here and there—reminiscence of a day when a stranger was a possible enemy and a menace. He kills, perhaps many times; he robs; he wounds; he enjoys; thus he gathers his poor experiences of life. May be, one of his victims has a relative or friend a little more advanced, with a better memory, and he is killed in revenge, and goes plunging into the after-death life. Here he finds the people whose bodies he had slain, and, as the subtler matter preserves its tendency to repeat a vibration longer than does the physical, memory there is more active than here. These are many and hostile, while he is but one and defenceless. They hunt him down and he runs away; his unrecognised sins literally find him out. The experiences leave a few traces; his consciousness cannot wake into the heavenly world. He is born again into the physical world, with these few vague traces as germinal tendencies towards the avoidance of murder as causing some sort of trouble. Many such lives pass ere a tendency establishes itself in the returned savage to think that murder is not

quite wise; and this appears as the germ of an 'innate idea,' that is, a tendency to recognise the truth of a proposition when the proposition is made from outside; a man is ready to accept from without that to which he answers from within. After many lives of theft, of murder, of sexual profligacy of the wildest kind, by the after-death experiences of discomfort, misery and terror arising therefrom, by the bare touch with the mental world that follows the intermediate, the savage is at last born with tendencies to respond to law—"thou shalt," "thou shalt not".

How long this evolution would take if man were left entirely to himself, it is impossible to say, for he is not so left. In these early stages he is brought into touch with beings more advanced than himself. In our day, it is with the 'civilised nations,' before which he so rapidly disappears; but even then he learns many useful lessons. In far-off days when we were savages, we came under obedience to Men far more highly evolved than ourselves, and a discipline was imposed upon us which we had to obey. In those earlier civilisations the idea had not arisen that the most ignorant should rule, because they were the most numerous; the idea then was that the wiser should rule, and as they had things their own way, they arranged the polity of the nation in a way beneficial to all. They took care of the very young ones as wise fathers and mothers take care of their children, told them "thou shalt," and "thou shalt not," and saw that they followed what they were told, or left them to suffer from the disobedience. Thus evolution was quickened; for when it was said to a man: "Thou shalt not kill," and when he killed and was killed in turn by some other savage, then, in the astral world, when troubled, he remembered the law which said: "Thou shalt not kill, or, if thou killest, thou shalt suffer," and, finding himself suffering, he linked the two together, and the germinal tendency to see murder as 'wrong' grew the more swiftly for the accomplished prediction. Thus the evolution was quickened, the innate idea became stronger, and when the mental, the heavenly, world was touched, the idea was impressed more strongly on the form. When the new mental body was formed, the tendency to respond to the view that murder was wrong was impressed on it, and in the new life the child accepted more readily the idea: "Thou shalt not

kill". On each return the increased experience of the Ego is expressed in a mental body more ready to respond to elementary moral ideas, and the child becomes more amenable to moral appeals.

When love begins to stir in the yet savage man—a touch of unselfish love to ailing mate or helpless child—or when he feels a touch of devotion to his chief, his leader, his teacher, this carries him into the heavenly world, and gives him his first taste of its bliss. He has an ideal, however poor, some one to look up to, or some one to cherish, and that makes his heaven. This addition to his post-mortem life means increased progress; his life in the three worlds has now completed its cycle.

It will be seen from this succession how vital is the necessity of his return hither; how else shall conscience be originated, exercised and developed? The man's progress demands a return to conditions similar to those he had experienced, in order that he may engrave on himself by practice the lessons he had learned, to say nothing of the fact that he must reap the results of benefits and injuries with those who had wrought them. Failing the incredible assumption of a number of worlds exactly like our own, there seems a necessity for a return to this world, until all its lessons are learned, all its debts collected or paid.

How completely conscience is built out of past experience is shown by a consideration of this primary law: "Thou shalt not kill". In tribal life the man learns the lesson that he must not kill within the tribe, but that outside it he may slay. In the post-mortem life of the intermediate world tribal ties hold good, and men keep together there who have been grouped here. Hence the recognition that extra-tribal killing is wrong grows very slowly. The killing of older men and women by the youngers of the tribe was followed by the killing of those same youngers when they had attained age in their turn, and this experience wrought in them on the other side of death, and made the tendency to condemn the custom. But "killing no murder" outside the tribe, when the tribe has grown into a nation, is still within the recognised code of international morality, and murder multiplied takes on the respectable name of war. Moreover war is carried on between 'civilised' nations within

certain restrictions, but these barriers break down when the uncivilised are concerned. A white race invading the land of a colored race forgets its rules of war, as the white settlers in Australia shot down the aborigines as they would have shot animals. Nor are animals yet brought within the law: "Thou shalt not kill;" so local and so partial is yet the law of "right and wrong as affecting sentient life.

The part played in evolution by the worlds beyond death is little understood, and even Theosophical students scarcely recognise their value. Most of the impressing of moral ideas on the man by the constantly repeated experience that suffering treads on the heels of sin is done in the intermediate world after death, not on this side. It is easier to do this work there than here, for there matter is more plastic, and the man's attention is not constantly diverted by the massive pleasures and pains of earth. The value of the heavenly, or mental world may be more fitly dealt with later.

ANNIE BESANT.

(To be continued.)

Two lessons, Nature, let me learn of thee—
Two lessons that in every wind are blown;
Two blending duties, harmonis'd in one,
Though the loud world proclaim their enmity;
Of toil unsever'd from tranquillity:
Of labor, that in one short hour outgrows
Man's noisy schemes, accomplish'd in repose,
Too great for haste, too high for rivalry.
Yes, while on earth a thousand discords ring,
Man's weak complainings mingling with his toil,
Still do thy sleepless ministers move on,
Their glorious course in silence perfecting;
Still working, chiding still our vain turmoil,
Laborers that shall not fail, when man is gone.

MATTHEW AENOLD.

THE DRAMA.

THE meaning of Tragedy is that there need be no tragedy. Never so much as when witnessing the spectacle of Tragedy do we perceive the unreality of creation, the fugitiveness and instability of thought, the blindness of mentality—that real secret and origin of the 'blind forces' of nature or 'destiny'—or, in biblical language, the extent of enmity of the carnal mind, the mind of the flesh, to the mind of the Spirit.

The Drama hypnotises the people because, like fiction, it is experience. Lives, as exposed by biography, fiction and drama, arouse our interest and sympathy because of our profound interest in ourselves.

Tragedy attracts and holds audiences, for the majority thereof are living out the same tragedies, the same dramas; civilisation is putting the bit on them, and they go to the theatre to find an outlet and a satisfaction; for tragedy is the culminating point in the conflict of human passions. Few of us see the barrenness of this play of jealousy, rage, revenge: the wheel of Ixion; a mirage of scorpions springing forth from the desert waste of Ignorance, ready to disappear into thin air before one glance from Wisdom.

Canio's final exclamation, in *Pagliacci*, as he kills Nedda and Silvio: "The Comedy is ended," is a sublime revelation, a magnificent insight. *Tragedy*? "the Comedy is ended," reducing mentality to its proper level, that of nothingness, full of significance, pointing the Soul to the Way of Truth.

Yes, the presence of Wisdom would arrest Tragedy; for the Sage has lifted himself above disorder and conflict, that hidden cause of the effect: outward violence. Shakspeare depicted nearly every type of character, but it is a somewhat significant fact that he never brought a Sage or a Saint into his dramas; where there is no passion there can be no tragedy. Maeterlinck writes:

"Fatality, shrinks back abashed from the soul that has more than once conquered her; there are certain disasters she dare not send forth when this soul is near. . . . The mere presence of the Sage suffices to paralyse destiny; and of this we find proof in the fact that there exists scarce a drama wherein a true Sage appears; when such is the case, the event must needs halt before reaching bloodshed and tears. Not only is there no drama wherein Sage is in conflict with Sage, but indeed there are

few whose action evolves round a Sage. And truly; can we imagine that an event shall turn into tragedy between men who have earnestly striven to gain knowledge of Self? . . . It is rarely indeed that tragic poets will allow a Sage to appear on the scene though it be for an instant. They are afraid of a lofty soul for they know that events are no less afraid."

We need not be surprised at the phenomenon presented by Tragedy in the history of literary forms, its unchanged influences, unchanged position in human society ever since its origin; for the inward violence of the surging passions of ignorance remains ever the same. Therefore after three millennia, the Drama has the same public importance that it had at its origin, an importance which the book—a comparatively recent competitor in the history of human thought—is constrained to respect as a firmly acquired and unshakeable domination.

Officially, the action of the Drama deals with the activities and ideals of public life; it is often a stimulus, as, for instance, the *Persians* of Aeschylus, which was a mighty stimulus to the Athenians in their titanic struggle for independence. Later on, the tragedies of Alfieri and Foscolo exercised a powerful, *secret* influence over a whole people in its efforts to regain its liberty: Italy in the last century.

Philosophers, poets and statesmen have always perceived the immense influence of the Drama, its great irresistible power.

The lightning swiftness of Napoleon's genius felt the whole force of this power; and during his rule, it was Corneille—Corneille, the inspirer of heroes—who was chiefly staged at the Comédie Française. "If Corneille had lived in my time," he used to say, "I would have made him a prince."

When Goethe was presented to him at Weimar, Napoleon's first care was to ask the poet to write a tragedy on Julius Caesar, in which he should show that the Roman hero took up the power, not from personal ambition, but as being necessary to the safety of the State. Napoleon wished the theatre to be the bearer of the messages which he had most at heart.

Instead of the spectacle of base actions, he desired to present the 'Superman,' the perfect man, the 'hero,' in an ideal atmosphere, at all events on the stage, even when not triumphant. He said;

"The ensemble of *Tartuffe*, is from a master-hand; . . . but, in my opinion, it presents devotion in such odious colors, and one scene contains a situation so decidedly and completely indecent, that, for my own part, I do not hesitate to say that if the piece had been written in my time, I should not have allowed it to be played."

In his desire to depict on the stage the perfect man, Napoleon forgot that were poets to put a real 'hero' on the scene and allow him to soar to the height the real 'hero' would gain, their usual weapons would fall to the ground and Tragedy itself become peace—the peace of Enlightenment. (Maeterlinck.)

What is the mission of the theatre in reality?

Since scenic action is the form of representation *par excellence*, the only one directly reaching the heart and mind of man, symbolical from its first inception, it was primarily the representation of a rite and of a message.

The rite of Dionysius, being the first to be dramatised with choral action intended to celebrate the mystery of nature and of origins, was not long in expressing the vision of a destiny incumbent on all the Universe—a destiny whose manifestation is inevitable and often fatal. By it the divinity ever sees and acts; by obscure ways arrive the events which it determines; mortals can only wonder, they cannot escape it.

The Numen loves the paths of humility and of good. To those who are found walking in those pure ways shall be given serenity of life. This is the thought of the Numen, as of the admonitions of the oracles, which at one time in Greece were the rulers of the national life, and of the action of tragedy. Hence, perceiving its monitory significance, Aristotle thus defines Attic tragedy: *An Action performed upon the stage which, by means of fear and compassion, effects the purification of passions.* Greek tragedy was therefore especially a religious spectacle of individualism in a symbolic setting. Man wrestling with Fate, and raising himself towards the Ideal by the struggle, this is the meaning of the Greek spectacle.

Higher types of humanity, heroes, virgins, are tortured by destiny or afflicted by the Gods; they rebel, they struggle, they resign themselves, and finally they die; but their fate affords an example! In Aeschylus, in Sophocles, and in Euripides,

individual genius breaks the mask of the city, pierces the heaven of mythology, and erects for humanity the first statue of the Individual, of the morally free. Even when overwhelmed by injustice, by the Gods, by blind fate or by human barbarity, the hero of ancient tragedy asserts indomitably his right to the higher life.

The mystery of Eleusis, where the initiates came "to commune with the divine heart of humanity by contemplating the prototype of Man and Woman restored to their power and beauty by suffering and struggle," had a profound influence on Greek tragedy, and imparted to it the character of a higher initiation.

Thus the whole Greek theatre, in its sacred reverence for the Divinity, appears to have been exclusively devoted to showing the influence of this Divinity on the various periods of the life of man through the *Space* in which he moves, and therefore on the destiny of the individual.

Hebrew thought, on the other hand, was especially dominated by that law, inexorable in its blind justice, which the mind of Darwin defined as 'the law of heredity' (atavism). Is it not by that law that "the sins of the fathers shall be visited on the children, even unto the fourth generation"? This sentence, obscure and inflexible, stood in the drama of Job to regulate, by the reverence it inspired, the lives of generations along the line of *Time*. And this same conception was repeated by the Levite from the top of the Ark of the Covenant, which was the representation of a national rite, as was for the Greeks the primitive car of the Dionysiac Thespis, which was at the same time an altar and the scene of primitive tragedy.

Down the slow converging path of the centuries has come a detail in which both of these are combined, in the sacred Christian tragedy. Has not this its culminating representation in the mystery of the Mass, in which we have the last remains of the Greek chorus?

The life of Jesus presents to us the most heroically conceived and divine tragedy that the human mind can conceive along eternal lines, for that entire life—as was said by the disconsolate poet in the posthumous masterpiece in which he purified his art and his life¹—is the most marvellous of poems.

¹ Oscar Wilde: *De Profundis*.

And as to the pity and the terror which He arouses in us, there is nothing in Greek tragedy that can equal it. The absolute purity of the Protagonist raises the human race to an altitude of romantic art from which the woes of Thebes and the verses of Pelops are excluded by their very horrors; and it shows how wrong was Aristotle when, in his treatise on the drama, he said that it would be impossible to bear the spectacle of an innocent man suffering. Neither in Aeschylus nor in Dante, who were sublime masters of tenderness; nor in Shakspeare, the most purely human of all the great artists; nor in the myths and legends of the keltic people, in which the beauty of the world shines through a veil of tears and in which human life is considered as like that of a flower; is there anything that for pure moving simplicity, joined and wedded to the sublimity of tragic effect, can equal or even approach the last act of the Passion of Jesus. The last Supper with the Apostles, one of whom had already sold Him for money, the Agony in the quiet and lonely garden of Gethsemane; the false friend who approached and betrayed Him with a kiss; the other faithless friend, in whom He still placed faith, and who denied Him at the first cock-crow; His extreme loneliness, His submissiveness, His acquiescence in accepting everything that came; and still another scene: the act of the Chief Priest who rent his clothes in anger, the civil magistrate who called for water to wash his hands of the taint of innocent blood, and yet made himself the most blood-stained figure in history; the crowning with thorns, which is one of the most wonderful things in the storehouse of memory; the crucifixion of the innocent Man before the eyes of His mother and of the disciple whom He loved; the soldiers casting lots for His garments; the atrocious death which gave to the world its most eternal symbol; and His burial in the sepulchre of a rich man, where His body was deposited, wrapped in the finest Egyptian linen with precious perfumes and spices, as though He were the son of a King—when we consider all these things from the point of view of art alone, we cannot but be glad of the Office in which the Church represents the tragedy of the Passion without shedding of blood: that is, the mystical representation of the scene, with the costumes and even the actions of the Passion without its Lord; and it is always for me a source of pleasure and

of emotion to remember that the last survival of the Greek choros, elsewhere lost to art, still appears in the acolyte who responds to the priest in the Mass.

The sacred drama—of which the Dialogue Plays (Mysteries or Miracle Plays) of the Middle Ages, and in the country up to our own times, were the theatrical exponents—represented, through the ages, the grandeur of renunciation, the unspeakable greatness of that unnameable and ever to ignorance that inexplicable and incomprehensible Substance which we call Truth, Love, Yahveh, God, which is within us and without us, which is the Centre behind the centre towards which we are climbing to identification, which was in the dark night of the Soul on earth, amid hosts of confused constellations, the unfailing polar star which led from the way of shadows into light.

The theatre of Aeschylus and of Sophocles was the first theatre of the Soul. The second was the theatre of Corneille. By virtue of his exalted genius, Corneille found, in the dark path of antique tradition, the muse of heroes and of symbols: he conceived and realised the struggle of mankind, not now only against Destiny and the Gods, but against himself, against his own passions, worse than Gods and Destiny.

The individual became his own theatre. The crises, the fall, the triumphs, the sacrifices, were accomplished within the soul. "I am master of my self as of the universe!" cries one of Corneille's heroes, and to this formula all aspire. The mastery of self by self-sacrifice and renunciation, by the redemption of the desires and creations of ignorance, is "heroic individualism".

And what are all the giants of Corneille but historical symbols? Tètè-Lève, Dion Cassius, the Romancer, only supplied Corneille with the frames of epochs in which he invents a drama, recreates personages, and imposes on all the light of his Ideal.

Modern Drama offers us no high conception of Deity. Signs are indeed manifest that it is groping after some light which will satisfy the soul; but whereas Job and Aeschylus offered something which, in spite of the limitations of the conception, produced great men and awakened the enthusiasm and confidence of the people, nothing since then has been forthcoming; for the rare dashes of Deity in Shakspeare reveal no profound conception, and neither

this greatest and most human poet, nor any since his time or at present, before the public eye, has been able to put forth a supreme conception of Deity, capable of giving supreme satisfaction to the hungering searching soul of to-day. And be it not forgotten that every race is transfigured by a great conception of Deity.

In the theatre of Shakspeare, without any special profession of faith being visible, all the 'horror,' both of Greek and Hebrew thought together, with regard to the unknown, seems to reappear. "There are more things in heaven and earth than are dreamed of in our philosophy," and these things and this power are so incomprehensible, so secret and so blind, that Shakspeare sees nothing that can protect us against them. A force, at once natural and necessary, leads men to prescribed actions, sublime or wicked matters little; only from afar appear the faint rays of a Divinity too remote to be visible.

A similar fearful sense of the blind forces in the world, but dominated by the conscious efforts of heroic minds which deliberately aspire to the higher life (in which the soul strives toward God) is contained in the chief work of Hendrik Ibsen, his tragedy *Brand*. Who is Brand? A just man—that is, a 'judge'. He judges men and deeds in the light of an ideal of rigid perfection, of rigid renunciation. He judges and condemns all those who ask and those who obey; and in fact all are slaves of life and its pleasures, all are subject to that spirit of transition and compromise which governs social surroundings and mutilates so many souls and consciences into 'half' souls and 'half' consciences.

Priest of God and of the Ideal—from the cult of inflexible and sublime duty—of the new duty (which is also the new *right* since it listens only to the Voice of Conscience, the Divine Will) Brand is the incarnation of the fundamental theme of Ibsen's works: "the revolt from conventional duty, and the affirmation of a new and boldly proclaimed right of the individual, the titanic effort towards a higher emancipation and liberty".

This drama—in which the type of the superior man, of the hero who strives towards vaster and higher activity, who feels God in himself and himself in God, who devotes his life to work so that to all, to the greatest possible number, God may appear as immanent and as the inspirer of good works—had an immense in-

fluence on European thought, and after nearly half a century maintains and even continues to increase in influence.

In this age which, like the Augustan age, is strangely and ostentatiously preoccupied and agitated by the expectation of a Messiah, the Messianic type which is incarnated in the protagonist, Brand, appears like a higher ideal of the race which, even with the possible defects of its rigid absolutism, conscience, that still small Voice within, commands us to imitate.

And with this drama a new theatre—the *Theatre of Soul*—has arisen; the theatre in which the soul has a more profound acquaintance with itself and its true surroundings. Thus, as Maeterlinck says, it is the 'higher' existence of man that must at last be placed in its true light.

For it is not in the action, but in the words, that we find the beauty and the grandeur of great tragedies. Is this beauty and grandeur to be found only in the words which accompany and explain the actions? No, there is something more than the outwardly necessary dialogue. The words which really count are those which at first seem unnecessary: in these the essence of the work is contained. Along with the indispensable dialogue, we almost always find another dialogue which at first seems superfluous. Examine it with attention, and you will see that this is the only one to which the soul listens attentively, because it is through this, as it were, 'secret' dialogue that the Soul is spoken to; you will recognise also that it is the quality and the fulness of this unnecessary dialogue which determine the quality and the inexpressible value of the work. These are the spheres on which the true plot turns; this is the dialogue of which we need to hear the echo. And in fact it is this echo that we hear—extremely faint, it is true—in each of the great works of which we have spoken.

Can we not try to approach nearer to those spheres in which everything is in the state of Reality?

It seems as though there was a disposition to attempt this. Some time ago, with regard to the drama of Ibsen in which this dialogue 'of the second degree' is heard with the most tragic effect, *Solness, the Master Builder*, I tried to penetrate this secret. At all events, are they not gropings, like those of a blind man's hands on a wall, and do they not tend, in the same way, towards

the same gleam of light? In *Solness*, I said, what is it that the poet has added to life that it seems to us so strange, so profound and disquieting beneath its outward puerility? It is not easy to discover it, and the aged master guards more than one secret. It almost seems as though what he *wished* to say was little in comparison with what he felt himself *compelled* to say; he has brought to view certain faculties of the soul which were never free, and by which perhaps he was influenced. "See, Hilda," exclaims Solness, "See! There is in you, as in me, some magic force. It is this magic that sets in action our outward faculties, and whether we will or no, we must submit to it." There is 'magic power' in them, as in all of us. Hilda and Solness are, to my thinking, the first heroes who feel themselves for a moment living in the atmosphere of the soul, and that essential life which they have discovered in themselves.

This Theatre of the Soul in Ibsen, in Maeterlinck, in Edouard Schuré, is advancing slowly but surely, and restoring to the theatre its higher function, and to tragedy its mission as Teacher of the Life higher than that life of tragedy, of the Life where action is dominated and guided as from a peak, from the towering summit of perfected Intelligence.

It has already, I repeat, set the contemporary theatre in movement in this direction, and the success of some recent plays in which, as in Hall Caine's *Christian*, there is a vision of this higher life, is an evident confirmation of this assertion.

If we desire to restore 'tragedy' to the world in its original significance and value, such as it assumed among the Greeks, that is of poetry and music together, then a colossal contribution to the Theatre of the Soul is the vast and sublime epic of Richard Wagner, in which are recounted the glories of the higher life which creates heroes and transfigures man and the world.

If we examine the weaving of the tetralogy of the *Ring of the Nibelungen*, the *Rheingold*, the *Walküre*, *Siegfried*, the *Götterdämmerung*, we shall find as their essential element, the conflict between the ideal and the sensual elements, which are unfortunately united like two souls, in the breast of man. Writes Hans von Wolzogen:

"We can figure to ourselves the primitive state as a unity and absolute equality, a sort of empire (ideal, be it

understood) of innocent nature or of ideas eternally pure (the primeval waters, or the heaven of the Gods); but it needs that a desire, a will to live, should arise (that is, be immanent in it) as such; this will to live cannot exist without contradiction, and it brings about by its own cause and of itself, the division, the dispersion of the primitive being in the deceptive action of individualisation."

Now in the individual, these two distinct elements exist even from the first, since individuals meet in the struggle for existence as isolated beings composed of will and intelligence (Gods, Giants). The most potent forces which animate these organisms are still primordial contrasts: love and egotism (symbolised by Freia and by gold). Love is in its essence ideal, and therefore it is called upon to redeem; egotism, on the other hand, is sensual, and therefore becomes the great curse of the world. But love suffers, because of the senses, which are the means which it adopts, in its illusion, to come to the earthly realisation of its ideal essence; egotism, on the contrary, makes use of the Spirit to realise its sensual desire; and thus arises the strife between the two prime movers of human action. As Alberic curses love in order to gain possession of the ring, the symbol of his egotistic eagerness for the power enjoyed by the senses, so Brunhilda, the noblest incarnation of human love, has to give up the ring to free love from the curse of egotism, that is, from the sensuality that is in it. In her who loves and who possesses the ring, there is finally represented the terrible union in which these two elements are bound. On account of this possession, the illusion of Brunhilda leads to the loss of Siegfried: and this renunciation of the sensual enjoyment of love, a tragic renunciation, obligatory and fraught with errors, alone leads finally to the voluntary renunciation, redemptive, expiatory, truly moral, the restoration of the gold to the waters of the Rhine.

This renunciation signifies at the same time the earthly death of Brunhilda and the immortality of her love, now freed from every element of ignorance in the eternal union of Brunhilda with Siegfried, that is, their free entrance into the realm of the Ideal of everlasting Reality.

This is but a dramatic type taken as an example, and which figures the redemption of the world, freed from the curse of

egotism, by the renunciatory power of Love in general (the *Götterdämmerung*); and thus we observe the ethical significance of the drama lying in the microcosm of the human being, the metaphysic of the world.

Parsifal, the hero of the soul and of renunciation, is the supreme hero of the Wagnerian tragedy, a messianic liberating soul.

In this effort to lead man to ever higher and purer zones, Wagner has guided his heroes from height to height towards the sphere in which the presence of God is not only felt, but I dare say, becomes visible in the divine Parsifal, who can sit on the throne of God because he is a Redeemer.

Are not these heroes the spiritual brothers of our soul, for whom we have sighed and hoped, towards whom we have striven with invincible longing?

It is to the potent universal influence of the musical drama of Wagner that the new idealist current, which has already pervaded the whole world of modern thought, owes its origin and its existence. Thus once more appears the irresistible influence and power of the theatre to set in motion new currents of thought and of higher action. Like all great centuries, our own has also had its animating genius. We cannot be hard upon it since it has allowed us to salute Wagner. In an epoch which seemed to be given up to the service of lucre, of traffic, of impudent falsehood and base ingratitude, Richard Wagner, by his liberating act, has opened a golden door to our fainting hearts. He has taken us by the hand and introduced us to an unknown universe. And when all cups seemed to have been drained, and all pleasures enjoyed, and all illusion lost, when life seemed a miserable thing, to be thrown away as a useless weight in senile weariness, he gave to man a new youth, and opened the portals of a new world for the soul to feast on.

The result of this influence upon a writer who was the first and greatest critic of Wagner—Edouard Schuré—is that writer's creation *Le Théâtre de l'Âme*. "Obviously," writes Henri Bérenger, "the legendary symbolism to which Wagner attained in his finest works, was the atmosphere which generated the historical symbolism realised by Schuré in his *Théâtre de l'Âme*. Edouard Schuré

has made a work of sublimation on history analogous to that which Wagner had done for legend". Just as "Richard Wagner has not entered into legend as a savant or curious inquirer, but as a creator;" just as Wagner, "rejecting the endless adventures and all the accessories of romance, places himself at one bound in the very centre of myth, and from this generating point recreates from top to bottom the characters and the organism of his drama;" and just "as in restoring to myth its primitive grandeur, its original coloring, he has succeeded in appropriating from it the passions and the sentiments . . . and subordinating the whole to a philosophical idea"¹—so Edouard Schuré brings out the essential elements of a historical epoch, creates for it a new and emotional youth, and fixes it in that state in the human imagination.

Thus the series of the *Theatre of the Soul*—among which I place *The Sons of Lucifer* and the *Guardian Sister*—have instituted on the modern stage the complete philosophy of the hero and the æsthetic of the 'historic symbol'.

To those who think of the more recent theatrical creations of D'Annunzio, Hartmann, Maeterlinck, Schuré and Sudermann, the possibility of a theatre of the Soul cannot appear but as an imminent and necessary fact.

It is necessary, to complete the marvellous evolution accomplished on the stage by Richard Wagner, to express in still more elementary forms the ascent of humanity and of life towards the higher phases of the eternal work of elevation, in which greatness of soul and the socialisation of personality and civilisation find their proper destiny in the cult of the hero, and in that intense effort which attains to communion with God.

LAURA I. FINCH.

¹ E. Schuré: *Richard Wagner*, p. 45.

² *Ibid.* p. 122.

³ *Ibid.* p. 287.

THE SYMBOLISM OF WEALTH.

"A child said "What is grass?" fetching it to me with full hands:

How could I answer the child? I do not know what it is any more than he.

I guess it must be the flag of my disposition, out of hopeful green stuff woven.

Or I guess it is the handkerchief of the Lord.

A scented gift and remembrancer designedly dropt,

Bearing the owner's name someway in the corners, that we may see and remark and say 'Whose'?

—Walt Whitman.

A child, bringing a handful of coin in like manner to one who sings the song of the Self, asking: "What is wealth?" would arouse a like questioning, for the problem of ownership is still fraught with as great a mystery as a leaf of grass, as any token of himself which man has failed to fathom. The more we analyse it in terms of matter and in terms of mind the more inadequate do our definitions become. To some it is the concrete embodiment of so much labor time, to some the fruit of organising brains and ability, to some a reward of a good investment, to some a medium for individual art and enterprise, to some a means of expressing the Will of the State. All these things it may be and many more, but it will still remain a thing which forever escapes this form of analysis.

For wealth is a symbol of the Self of man, a symbol of all that art and labor create, of the power of man over nature, of the power of man over man, and as much and as little as he knows and possesses of himself does he know and possess of the thing he creates, of the grime and glitter of wealth on the flowing tide, of the ships and houses and factories of the great city, which exist only in the external world because they first existed in the world of idea and desire.

Only through symbols can the Self speak to the self in the material or on the spiritual plane. In the Latin phrases of our schooldays we were taught that "riches, the incentive of evil, are dug out of the earth". But the gold and silver and copper which are dug out of the earth is not wealth in itself but a symbolic

representation, which man was first impelled to use because the complex system of trade, which the most primitive form of civilisation necessitates, was impossible by means of the barter and exchange of commodities; and just as the complex needs of man's physical nature impelled him to use this symbolic medium of exchange between man and man, so the fundamental needs of his spiritual nature necessitated the use of the religious symbol as a means of creating a common standard of beliefs, a common basis of religious values, establishing the interchange of ideas between the higher and the lower states of consciousness.

"As above, so below," as in the abstract so in the concrete. As the power and potency of wealth have come to reside in its symbolic representation so ever have the power and potency of religion resided in its symbols of belief, neither wealth nor faith having any power of expression outside the social medium of exchange. To the devout believer the symbol of faith becomes a thing in itself inseparable from the psychological state which it represents, to which it gives him access. To the seeker after riches the symbol of wealth is so completely identified with the means of life and enjoyment to which it gives access as to appear absolutely identical. And as the power and the potency of religious belief has been exercised by the priests who manipulate the symbols of faith, so in the economic sphere do the control and manipulation of the symbols of wealth play a far more important part than the actual processes of production. The gold mines which formed the chief incentive to the South African war with their vast annual output do not add a loaf of bread to the products of labor. Yet the owners of these mines are able to command the fruits of labor to the extent to which they command the symbols of exchange. And to a far greater degree are the forces of industry controlled by the bankers and financiers who trade in the wealth of the nations.

The more we compare the symbolism of wealth with the symbolism of faith the more clearly shall we realise the identity of the principle which underlies their use, their development and decay, because wealth in its essential nature is a religious symbol. Mr. Thorold Rogers in his book upon six centuries of work and wages has shown how the debasement of the currency by Henry

VIII reduced the purchasing power of the wages of labor to a tithe of their previous value, and transformed the condition of the peasantry from a state of prosperity to one of abject poverty and pauperism. The debasement of the currency of religious ideas at the hands of its official representatives entails the same decline of religious values in the minds of the people. As the metal coins lose their old potency in giving access to the means of existence, so the symbols of faith can no longer give access to the means of spiritual sustenance.

But it is not only by the decay and debasement of the old symbols of exchange but by the upspringing of new powers and potentialities from the side of the reality which the symbol represents, that great changes are effected. The mechanical inventions which achieved the industrial revolution and the development of scientific principles of thought have at the same time necessitated the creation of a new system of exchange between man and man, between man and his divine consciousness. We stand on the threshold of a new day. The old symbols of exchange no longer serve; the cry goes up on every hand: What is the Reality behind these hoary symbols of faith that so many have ceased to regard it. Is there any Reality? What is the Reality behind the symbols of wealth that so many go hungry and without work? What great deceit is here? Cannot the earth yield us our daily bread for which we would gladly labor? Cannot the heavens yield us the bread of life for which our spirits languish? And many would answer: Only a symbol of matter is wealth, only a symbol of matter is man; let us destroy the power of those who control the symbols of wealth and of faith and get down to the reality of Matter, to feed, to clothe, to house and to cherish the physical life of man.

But the socialism of matter is only a shadow and a portent of the true socialism of the Spirit. Through symbols only can the Self speak to the self on the material and on the spiritual plane of existence and this is the significance of the great world movement towards economic brotherhood: to reveal a deeper mystery, a greater symbolism, in all the forms of matter. As the earth contains all the elements of the wealth that has ever been extracted from it, and ever will be; as its potential riches were the

same in the age of flint as in this age of steel and electricity, awaiting only the mastery of man to call it forth; so in his spiritual nature does man embody the truth and divinity of the universe, awaiting only the knowledge and the mastery of his own nature to bring it into consciousness. New methods of production and exchange may increase a thousandfold the wealth which man enjoys from mother earth, without adding or subtracting one atom of her substance. A new manifestation of the divinity within himself can reveal to man an infinite life unknown before, without adding or subtracting one atom of the substance of himself, and still leaving an untold wealth of mystery beyond.

Such a great unfolding of the Divine Self is the new word of economic brotherhood which brings with it the consciousness that the reality behind the solid earth and all the forms of art and labor, and the reality within the heart of man are One; that wealth itself must become a symbol of that Unity, a medium by which the Pilgrim can ascend through the mastery of matter to the realisation of the One life in the Many.

But the wealth we know, the wealth which rules and enslaves mankind, is the wealth of illusion, the wealth of the separate self. While through its religious beliefs mankind has retained a vague conception of the One Reality, all that part of their conscious life and activity which is directed to the getting of wealth from the earth has become more and more divorced from the life of the spiritual consciousness. No religion of the East or the West, not Christ or Buddha, nor any ruling faith, has had power to arrest this descent of man into matter, till out of the hell of commercialism in which we live, out of the bottommost pit of our self-conscious development, we cry aloud for deliverance.

Yet there is no part of the Self of man which is any less divine than the other; that which is most stubborn and hard to subdue to the divine principle is that through which the most perfect mastery of the whole is destined to be accomplished. Gold and silver and copper symbols must become symbols of love. Because through these the fulness of the earth is gathered into the rich man's store, while gaunt eyed poverty is all around. Because through these have the highbarriers of property been reared between man and man, between class and class. Because through these have

blackest hate and fear and greed looked out of the eyes of men, has the great illusion of the separate self enthralled the heart and body and brain. Because through these (for ages long the whip and scourge of labor) the torment of desire, the blind will to power, has sought expression. Because through these, the hands and feet of the Son of Man are nailed to the cross of matter; the Real Christ, the Real Self is crucified, dead and buried in slum and factory and palace; through the chief incentive of the fall of man, must the great Resurrection come, must all the barriers be broken down, and that which has spread a gross veil of illusion and separation between man and man, become a shining vestment of the One Reality, a divine symbol of the unity and identity of the Race.

Take no thought of the morrow, lay up no treasure upon earth, was the narrow path of attainment in the days of man's descent. Only by despising the riches of the separate self could the saints of old attain to the riches of the real Self. But now the pathway opens through all the forms of the earth, the pathway of ascent to social and spiritual unity, the pathway to reality, the pathway to identity, for saint and sinner to tread. This is the secret of alchemy, to transmute these grosser metals of the material life of man into the pure gold of the Spirit, so that in very truth we may behold the Self in all things and all things in the Self. Having found the secret of transmutation in the hidden depths of the Spirit, the same magnetic power of wealth which has riven the heart of man asunder into separate atoms of consciousness is the power by which these atoms must be drawn together into the Heart of Gold, into the Heart of Love.

Let the Self speak to the self through the common symbols of exchange, through the common dust of the earth, through all the works of art and labor, through the voice of the mighty mother, of the Eldorado of Life.

No longer let the question 'whose,' the question of laws and lawyers, lie heavy on the soul of man. Whose are the great estates? Whose are the leaves of grass? Whose are the golden sovereigns in the bank? Whose are the fruits and harvests of the earth? A little child shall answer all these things.

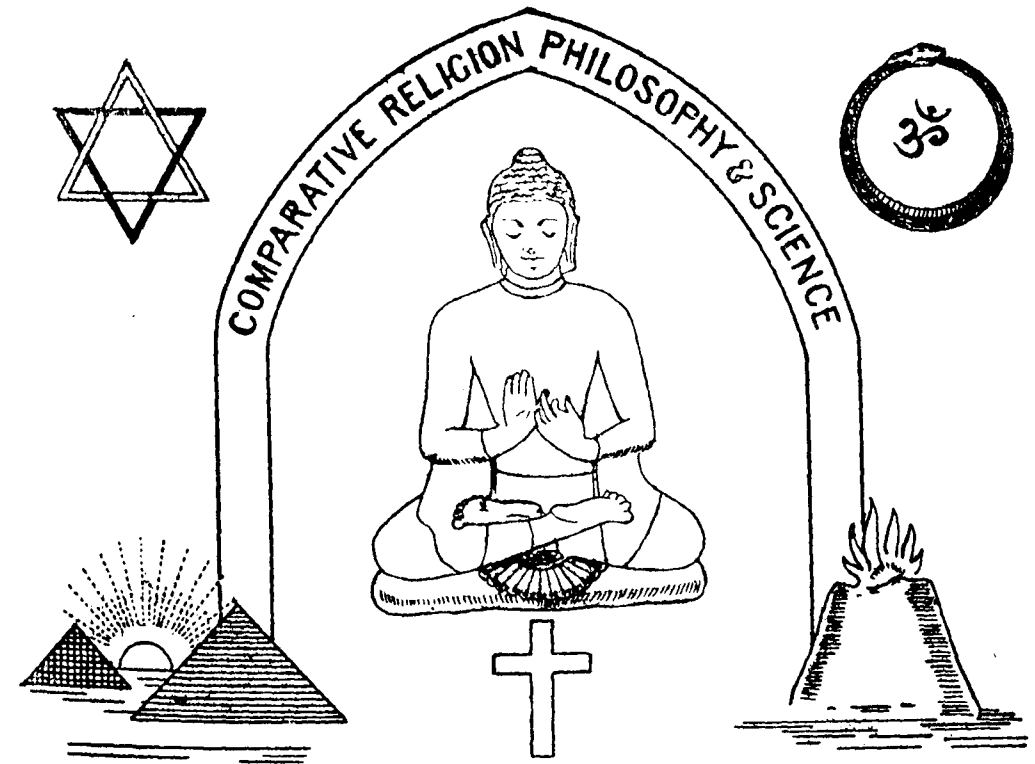
ROBERT GARDNER.

LIFE.

Contemptible are those who see
 Life sordid, aimless, vain ;
 Life is as each would have it be,
 There's a crown that each may gain.
 You may choose an even, shallow life,
 Or Bliss, and depths of Pain
 When thinking gives you torture,
 And life is agony,
 And the quiv'ring heart asks only
 To creep alone to die ;
 Depths when we flee from kindest friends
 And shun their sympathy.

Man stifles his capacities
 Beneath a cold content ;
 He cannot love—he dare not hate,
 And to him no dreams are sent ;
 But to the Great Misunderstood
 I know what dreams have meant.
 Greatness is solitude, and so
 The great must walk apart ;
 'T were sacrilege to show the mean
 The beauty of their heart ;
 The wild pure rapture of their dreams,
 Whose attainment is an art.

JANET M. BENSON



COSMIC CONSCIOUSNESS AND MAN.

THE object of man's physical existence is to know God.

The object of God is to evolve man.

The co-efficient of consciousness is the sum of a given series of experience.

That knowledge which comes by the trial of any particular pleasure, pain, or weariness, is the consciousness of that particular sensation, and the sum of these, take them how you will, is the limit of any man's individual consciousness.

Hence consciousness, qua-consciousness, varies in power and extent with each separate centre of consciousness. Moreover consciousness is independent of a physical body.

The sum of consciousness of an intellectual professional man is *a fortiori* not the same as that of his office-boy, or of the man whose pleasure is in drinking alcohol. The difference in power of comprehension is as the rounds of a ladder which are nearer or farther from the ground.

It is now generally admitted that vibration is a constant factor in all nature. Wireless telegraphy, radium, the theory of light transmission, and the position in 'scientific' investigation of the physical atom, go to prove the generality of this admission. Speaking from the standpoint of an observer of phenomena, the solar system to which we belong may be said to be isolated in the 'interstellar ether' from any, even the nearest, radiant star or other solar system. Granted that a molecule or physical atom is manifested by reason of vibration, it must be harmoniously obedient to a law or laws of motion and has within its molecular constitution a form of consciousness, however regulated, monotonous and circumscribed.

The consciousnesses of metal, infusorium, vegetable, insect, animal and man, are but various degrees of complexity in the range and power of the experiences expressed in the vibrating media. In man it is expressed in super-physical 'stuff' called mind matter, built up by long and arduous evolutionary processes into a material sufficiently elastic, responsive and retentive to maintain the experiences as they occur; and this special mental body operates in the ocean or plane of mind 'stuff'. In the atom of matter, consciousness is expressed in what is called ether, obedient to given whirls of motion in ascending geometric forms. Were the obedience to change the form would alter within the ether atom a higher rate of vibration exists and the geometric form shows more of its wonders pseudo-infinitely, until it approaches the infinite root, Spirit-Matter.

The presiding consciousness of this solar system is the Deity whose Will, Life, and Consciousness are its mainspring. He has evolved as we are evolving. If a containing or limiting vessel be taken, such as a glass jar, it is possible to fill it with pebble, sand, water, and gas. In a very limited sense one interpenetrates the other. Superheated steam is invisible to ordinary sight; it may be condensed to vapor, the vapor may become water and the water ice. We find as we examine more closely that there is a Universe within the physical atom of more and more highly vibrating super-physical atoms of the various planes of nature. As the matter of any plane is found in its proper division within the dense aggregation called physical molecules or atoms, however far within such

physical atom one may choose to investigate in the definite divisions set up by nature, there is to be found the correspondingly fine divisions in all other atoms, and an open door to the consciousness which can function, or vibrate, at the given acceleration to pass from gross physical to whole worlds of more finely divided atoms interpenetrating all physical objects.

The ordinary waking consciousness of an ordinary man or woman is limited by the poor translation of mind-vibrations, by what is sometimes called brain-consciousness, or the lower and coarser vibrations capable of being received over and in the surrounding physical matter of the cerebellum. The glorious thoughts, or vibrations of the permanent mind body, are too accelerated in their atomic vibration to be possible of translation by the ordinary unevolved brain mechanism, which is provided with an astro-mental body for the realising of the poor experiences of ordinary 'daily life'.

To recapitulate in another form take the physical atom. Approximately, a single line of such atoms one inch in length would contain about two hundred and fifty millions.

The Physical Atom. It is composed of etheric atoms in a double spiral far too complicated to describe in a brief outline of nature and man.

Each physical material, such as hydrogen, gold, etc., has a different etheric whirl in its physical atom. The atom is strictly a wall of motion. Much as a fire-stick rapidly revolved appears as ring of fire, when it is really only one point, so many etheric atoms revolving faster than solar light travels, make up an atom which becomes matter in the aggregate to the five senses at present developed in man, by reason of the exceedingly fine etheric atoms revolving much faster than can be appreciated by any of the five senses. The same kind of vibrating physical atom is linked in a beautiful and wonderful way to its fellow in every direction, thus preserving what is called homogeneous substance. Sound vibrations are known to be both above and below the aural key-board, etc., and so with all the other senses. The sense of touch cannot realise the increased rapidity of the etheric circumscribed motion within the whirl comprising the atom, and we say that the table, the wall is solid.

The Etheric Atom. Take again a magnified etheric atom within the physical atom. Taking ether as the multiple component of a physical atom, each etheric atom, as it revolves in its constant duty of helping to maintain a physical atom in manifestation, is in its turn a whirl of motion composed of revolving atoms of a still more highly vibrating and superphysical kind, until as the journey goes on the rarer and rarer atoms of kindred vibration are swinging, vibrating, slightly further removed from one another. And each kind forms a world, or plane, or medium, throughout matter, air or 'space,' by which Will or Ego, can receive and know experiences or images in that given rate of vibrating stuff or medium, can function more and live in that inside world interpenetrating so called solid objects. We may roughly and diagrammatically state it thus:

1.  Gross physical matter atom.
2.  Etheric atom. The dots in No. 1 become the circle in No. 2, and so on.
3.  Astral matter atom.
4.  Lower mind atom
5.  Upper mind atom
6.  Buddhic or Spiritual Soul plane.
7.  The Plane of Ātmā.
The One Self. The Eternal consciousness of the Logos.
The Derry upholding and manifesting this solar system.

True metaphysic cannot be presented in writing or in diagram. The above is not only not correct in detail, but must forever fall short of the truth. It does correctly present the bare idea of

consciousness being a question of vibration, and being one plane within the other, and all ever present in time and space at each point everywhere in physical matter, atmosphere included. The consciousness of the Logos in No. 7, is within the physical atom at No. 1, sustains its form, is its life and controlling will, from within without centripetally.

There are further states of consciousness in this solar system.

Taking No. 3 as above, for No. 1, there are seven—two even higher than shown above. The physical, including the ethers which are physical, is not really counted as a state of consciousness, viewed from the superphysical standpoint. In explanation of a subject so difficult to the ordinary comprehension, a start has to be made somewhere. The atomic plane as shown above is the beginning of the eternal consciousness of that transcendent Entity; the Logos, God, the Sustainer of this Universe, our solar system. His highest consciousness is in the Absolute, the Infinite Root, called Parabrahman.

It is within THAT, the ever Incognisable, because Infinite, that all Logoi, the pseudo-infinite number of stellar universes, inhere, and we men in one of these, our Solar Logos.

There is no such thing as Creation. All is manifestation, or non-manifestation, and evolution. As there are day and night on this plane, so there are greater and greater periods called cycles or Manvantaras, until the great cycle, when all worlds, all universes, all Gods, all Logoi are indrawn into THAT, the Absolute Unknowable, Infinite, until the Dawn of the succeeding manifestation. The period of this, the greatest cycle, is written in fifteen arithmetical figures to express the duration in solar years of either manifestation or non-manifestation period. At the Dawn all centres of consciousness begin again where they left off, so to speak, for a further gaining of experience and consequent enlargement of consciousness. On the highest plane of abstraction all consciousness is one, as the atom is not solid but a whirl or motion. The sense of separation is really an illusion from the standpoint of pure metaphysic, but is a seeming reality to the apparently separated, as physical matter appears solid to the touch. Thus

night succeeds day, and consciousness is One and Eternal, even when apparently differentiated for the gaining of experience and the manifesting of the Divine Will, which is expressed in manifestation in the infinitude of forms. Contemplation, worship and effort are most wisely to be confined within our own immediate Father, the Logos of our System, who includes the seven evolving consciousnesses on the seven sacred planets, of which this earth is one. It is not necessary here to discuss the relative position and importance of Neptune or any other planet outside the seven. The physical sun is the reflexion of the spiritual Sun, the Heart of this Universe. An advanced occultist can see one aspect of the solar system as a seven leafed figure in space.

Man is a copy of the Logos. The physical is not a plane of His consciousness, but is the effect, the result of His activity on the planes within and without. The physical is like a man's body and clothes, not a plane of consciousness though he is conscious of them. The states of being and becoming may be represented thus:

Physical World divided into seven divisions :

1. Solid
 2. Liquid
 3. Gaseous
 4. Gross ether, used in wireless telegraphy, etc.
 5. Ether 1
 6. Ether 2
 7. Ether 3
- } for hosts of uses, including the conveyance and retention of physical 'Life' called Prāṇa.

Man has a physical body, an etheric counterpart or double which carries Prāṇa. These are for his uses while manifesting or attempting to manage his nine-gated city, the temple of the Holy Ghost, his body in physical manifestation.

The planes of consciousness, or superphysical existence, are as follows: Man has a body of each 'material' to correspond to each of these planes. The 'material' of such body becomes more and more highly specialised as his evolution and his individual effort proceed. In many of the present humanity these superphysical bodies are in latency, that is inchoate, not harmonised with the cosmic plane to which they belong, nor are they under the

intelligent control of the Divine Will in the man, as yet but very little aroused.

COSMIC PLANE.		SUPERPHYSICAL BODY.
Mental.	1. Astral.	Astral body.
	2. Lower Mind, used in concrete thinking.	Astro-Mental body, vehicle of animal soul.
	3. Upper Mind, used in abstract thinking.	Manas with Causal body.
	4. Buddhic.	Buddhic, spiritual soul.
	5. Ātmic.	Ātmā is not a body but should be viewed as the synthesis of all the other bodies. Viewed as a whole Ātmā might represent the Auric egg. The Self which is One. THE SELF of all. See ante.
	6.	} These planes are far too high for all ordinary mortals' contemplation.
	7.	

Together 5, 6, and 7 might possibly be viewed as the triple aspect of the Ego of the Logos, the fringe of whose consciousness is reached by man when he can raise his consciousness through and in the astral, mental—higher and lower—and buddhic planes. Each plane in nature has seven sub-divisions. Numbers 2 and 3 are grouped together as the great mental plane and are divided, the lower mind plane into four sub-divisions, and the upper mind into three sub-divisions.

This entire mental plane is the Heaven of the Christians. As already said man has a body, either developed, developing, or latent, correspondent to each plane of the Universe to which He belongs. His work during earth time, in 'heaven,' and again on each successive return to earth or physical existence, is to raise himself, step by step, until he shall be able to know God, to know whom, is life Eternal. By gaining consciousness of the lower garments of God, the lower unmanifested, the astral, the mental and the buddhic planes, until the evolving centre of Divine Consciousness is at last clothed with the higher unmanifested, and merges into the consciousness of the Father. If one sees oneself a separate entity, it is as a spark from the Parent flame, by

growth to rebecome the flame by the experience of the long, long journey through matter. Man starts out as a fragment of Deity, viewed separately in illusion. Man rebecomes one with God, having experienced all, in his journey out from and back to God. Countless superphysical beings throng each of the great cosmic planes of consciousness: hence among others, the angels of all the scriptures. When the great consciousness of the Logos willed to manifest, this is what befell. The method belongs to occultism, and may be studied in detail, if the aspirant give himself or herself the requisite training. Confining the description to this humanity only, there have been, or will be, seven worlds, or earths, each bearing us, all its children, for a given period, and for a given stage in the journey of evolution.

1. World, past.
2. " "
3. World, now the moon.
4. World, now the present earth.
5. World, yet to come.
6. " "
7. " "

The time periods are enormous, as we count time in solar years. As each earth appears and bears us on our journey through matter there are six superphysical globes attached to it.

As we are on the fourth earth or physical world, so we are on this present earth for the fourth time. After many more million years, the whole of this humanity now in physical bodies, and in superphysical existence (the so-called dead) will pass as a great life-wave, on to globe E. This will similarly pass into the states of the remaining globes F and G, and so complete what is called the Fourth Round. The Fifth Round will in time bring us back to this earth for earth-life experience once more. There will also be the Sixth and Seventh Rounds, when this earth will begin to pass away, as the moon is now rapidly passing.

The Rounds may possibly be likened to reincarnation for the whole of humanity *en bloc*, as one, which it really is. There is of course the ever recurring reincarnation of each unit during the whole of our residence as humanity on this earth, as at present located. The facts and principles connected with this ever recur-

ring physical birth into physical manifestation, through the bi-sexual method—and the truth of Divine Justice, called Karma, and its laws, cannot be too seriously thought of by the enquirer, and should be carefully studied.

Man toilsomely learns that he has duties to fulfil. He learns, life after life on earth, to be a good householder, to fulfil his duties properly as husband, as father. Gradually his duties bring to him a confused idea that there is something even higher than duty. He awakens to the fact that the fundamental law of this Universe is Sacrifice. Not the sacrifice for sin, but the sacrifice of oneself for another as an expression of Divine Love. God, the Logos, has limited Himself in matter, this Universe, that He may "bring many sons unto Glory".

The evolving man, having imperfectly learned duty, finds he must sacrifice, not another for himself, but himself for *all others*, and gradually he may find his way on that steep but glorious path, where his only, daily, hourly, momentary joy is in the sacrifice of himself in the little things, that he may in time become like unto his Father beyond all heavens. He begins to realise, as the Great Ones have done, as the Master Jesus has done, "that love of God which passes all understanding" until the perfect day dawns and shadows flee away. Then for him the conqueror, the Logos, the Beloved, is all and in all.

RICHARD CHURCHILL.

RECOGNITION.

Pervasive Power!—all-present and all-free—
 Within whose greatness I myself am great!
 Since first I recognised myself in Thee,
 Where are my burdens flown, my low estate?
 Ye pains of earth, that held me in your power,
 Beclouding the divine I vainly sought,—
 Say! wither did ye vanish in that hour?
 Ah, pains, ye cannot answer—ye are naught!
 Within myself are the Eternal Springs,
 And rise they high as I myself rise high:
 What wonder that uncramped my spirit sings,
 And that I younger grow as seasons fly.
 Since I am one with all the Good that is,
 No prayers I have, but only symphonies.

JAMES H. WEST.

LAO TSZ AND HERAKLEITOS.

(Concluded from p. 482.)

IV.

AFTER the foregoing exposition we shall be prepared to find much in the two scriptures which is dependent on local (or better, national) surroundings. So we find in Herakleitos numerous expressions savoring of, or sayings directly alluding to, the mysteries; against which we may mention Lao Tsz's frequent use of old Taoistic terminology. Both thinkers then, took their religious nomenclature and their religious conceptions (whilst reshaping and developing some of them) from their own countries.

LAO TSZ.

Whether the ancient masterword TAO had previously to the date of Lao Tsz, become definitely associated with the Yellow Emperor's¹ metaphysical and ethical precepts is not certain; but during the sixth century before Christ, a keeper of the archives of the royal court began to acquire a wide reputation throughout federated China on account of his development of TAO; with special reference, according to later writers of the school, to the supposed precepts of the Yellow Emperor. This archive-keeper was Lao Tsz.²

HERAKLEITOS.

He did no otherwise than all the first philosophers of Greece who translated mythology, theology and mystagogy into the terms of formal reason.

They were in contact with the wisdom-traditions of the time, and their philosophising was an exteriorisation of the mystery-teachings.

Herakleitos, I hold, was in contact, on the one hand, with the Egyptian mystery-tradition; that is, with the same body of conceptions and revelations to which the Trismegistic tradition can be traced; and, on the other, he was in contact with the wisdom tradition of Chaldæa and Persia.³

There can be scarcely any doubt that Herakleitos was quite as familiar, in the first place, with the Greek mysteries as, in the second, with the fundamental conceptions of the neighboring extra-Grecian religions.⁴

But whereas the Greek and non-Greek mysteries and religions were positive and potent forces in Herakleitos' times, religion proper in China was absent in the times of Lao Tsz.

¹ One of the semi-mythical rulers of China, supposed to have lived in the second half of the third millennium before Christ.

² Parker, *The Taoist Religion*, p. 3. and 15.

³ Mead, *op. cit.*, p. 420.

⁴ Pfeiderer, *op. cit.*, p. 37.

It is of supreme interest to note that [during the period from 700 $\pm$ to $\pm$ 200 B. C.] religion in our western sense was not only non-existent throughout China, but had not yet even been conceived of as an abstract notion; apart, that is to say, from government, public law, family law, and class ritual. No word for 'religion' was known to the language; the notion of Church or Temple served by a priestly caste had not entered men's minds. Offences against 'the gods' or 'the spirits' in a vague sense, were often spoken of; but on the other hand, too much belief in their power was regarded as superstition.¹

This state of affairs gives at once the explanation of a similarity and a difference in the two books. Being of an essentially religious mind, both Herakleitos and Lao Tsz needed (and, therefore used) existent terms to express their spiritual conceptions; but Lao Tsz took them from a formless tradition, Herakleitos from sources represented in the world by cult, temple and priesthood. Hence the Greek devotes a portion of his book to deal expressly with these institutions, whereas Lao Tsz makes only two solitary references, in passing, to Chinese religious rites:

Ch. 5. Heaven, earth and the holy man regard all things and all men as 'straw dogs'.

Ch. 54. The sacrificial celebrations shall not cease.

I called both thinkers reactionaries. In the mystery-institutions of the time there was sufficient vitality to draw forth a reaction from Herakleitos, but 'the craft of the Yellow Emperor' was not evident enough on the physical plane to act on Lao Tsz with the same effect.

The next point we have to consider is the question in how far the theology, the cosmogenesis and the 'Weltbild' of both philosophers agree or disagree. It may be thought that this problem should form the kernel of an essay such as we are now presenting. Yet it is precisely on this subject that we are inclined to say the least. To compare tremendous conceptions like Herakleitos' Logos or Fire, and Lao Tsz's Tao is a task which, if superficially undertaken, is of no use at all, and which, if investigated exhaustively and in detail, is of the utmost subtlety and difficulty. We dare not deny in so many words that the Chinese and Greek terms are not intimately akin in meaning, and yet we dare as little affirm that their significations are identical. Both conceptions may be loosely described as very lofty abstract God-

¹ Parker, *Ancient China Simplified*, p. 55.

concepts, but further than that we cannot go. The difficulties are too many. Every new scrap which might conceivably be discovered, either of Lao Tsz's or of Herakleitos' fragments, might extend or limit the fulness of the value of the terms or modify their shades of meaning. As they are now, our texts need still much closer study ere we can positively say what meanings the terms do *not* include. Then we meet in both books with a bewilderingly profuse terminology, the internal relation of which in each of them has yet to be fixed more satisfactorily than has been done so far. It is indeed again a coincidence to find so many different technical expressions and the seeming absence of anything like a rigorously systematic terminology in so short treatises.

Herakleitos speaks of *pur* (fire), *kosmos* (world or world-order), *logos*, *zeus*, *heis* (the one), *ekpurōsis* (cosmic conflagration), *diakosmēsis* (cosmic genesis), *sophiē* (wisdom), *sophos* (the wise), *mounos* (the only) in perplexing variety; and many of these terms may be well wholly or partially identical with each other or at least intimately related.

In the same way we find in the *Tao Te King*, in the words of Parker¹,

the 'Spirit of the Valley,' the 'dual system,' the fact that 'Providence [Tao] brings forth unity, unity duality, duality trinity, and trinity all things', the mysterious 'female influence, which by stillness overcomes the male, and by stillness subjects herself', 'the female element of gentleness', the 'door at which the soul enters',—

not to mention Tao and Te themselves, as well as other difficult expressions.

We leave this question therefore, entirely aside as one quite beyond the scope of the present article. We may however, in passing, point out that equations like: Taoistic Tao=Herakleitic Fire or Æther—as quoted in the beginning of this paper—are only useful as temporary reminders, but need expert enquiry and careful argument before they can be taken as indicating essential identity as distinct from similarity in appearance.

Yet we may also add that the general atmosphere into which the totality of the sayings, dealing in the one book with the Tao and in the other with Fire or the Logos, transport us, seems of a

¹ *The Taoist Religion*, p. 15.

same quality of elevation, nobility and abstract refinement—has, in fact, in both cases a kindred feel about it.

And before leaving this subject we draw attention to the remarkable parallel with Herakleitos' fire-doctrine¹ in Ch. 45 of the *Tao Te King*, where we read: Motion overcomes cold, rest overcomes heat. We shall not develop this remark, yet want to state it clearly and explicitly that here we find perhaps the most essentially important affinity between our two thinkers, so that may be this observation is the most valuable, if there are any such, all of which have been presented here to the reader.

Mead divides Herakleitos' sayings under six heads: (1) The ignorance of mankind, (2) Flux and Unity, (3) Everlasting Fire, (4) Strife and Harmony, (5) The Logos, and (6) The Mysteries. We have already dealt with numbers three, five and six of these divisions. Now we append a number of parallel passages on the other three subjects.

The Ignorance of Mankind.

LAO TSZ.

Ch. 58. This [the riddles of life] has bewildered men from time immemorial.

Ch. 12. The five colors blind men's eyes; the five tones deafen men's ears; the five flavors blunt men's appetites.

Ch. 19. Abandon knowledge, discard wisdom—the people will gain hundredfold.

Ch. 20. Scholarship abandoned, sorrow vanishes.

HERAKLEITOS.

D. 70. B. 79 note. Child's play [he called human thoughts].

D. 107, B. 4. Eyes and ears are bad witnesses for men if their souls be rude.

D. 40, B. 16. Much learning does not teach us to have mind.

D. 104, B. 111. For who of them has mind or understanding? They follow the poets of the people, and have a crowd for teacher, not knowing that many are bad and few good.

Flux and Unity.

Ch. 34. Supreme is the Tao. All pervasive; it can be on the left hand and on the right. . . . All things revert to it. Ch. 40. The movements of the Tao are cyclical.

Ch. 38. High virtue is no virtue. Ch. 20. Goodness and evil—are they not akin?

D. 91, B. 41. It scatters and collects, it comes toward and goes away.

D. 58, B. 57. Good and bad are the same.

¹ Mills, *op. cit.*, p. 105, contends that Herakleitos' fire "should be fully recognised as 'heat,' not 'flame' alone." The portion of the book in which this passage occurs appeared first in the J. R. A. S. for 1902 as Article No. xxix, p. 897, under the title of *Zarathushtra and Heraclitus*. (See p. 906).

Ch. 50. Birth is an exit; death an entrance.

Ch. 22. To be crooked is to be perfected; to be bent is to be straightened; to be lowly¹ is to be filled.

Ch. 25. There was a completed, amorphous something before the Heaven-Earth was born... It becomes remote, remote it returns.

Ch. 25. Alone it stands and does not change. Everywhere it goes.

Strife and Harmony.

Ch. 5. Heaven and earth have no [special] love[s].

Ch. 41. The Tao is concealed and nameless, yet it is the Tao alone which excels in imparting and completing.

Ch. 25. Man's standard is the earth, Earth's standard is the Heaven, Heaven's standard is the Tao. The Tao's standard is spontaneity.

D. 88, B. 78. Living and dying... are the same. When turning round the latter is the former and the former when turning round the latter.

D. 59, B. 50. For the wool-carder straight and crooked are one and the same. Above and below are one and the same.

D. 103, B. 70. Beginning and end [of the circle's circumference²] are common.

D. 84, B. 83. Changing it rests.

D. 102, B. 61. To God all things are fair and good and just; but men suppose that some are just and others unjust.

D. 54, B. 47. The Harmony that is not manifest is better than that which is made manifest.

D. 114, B. 91. All human laws are fostered by One [Law], the Divine. For its rule extends as far as it may will; it is strong enough for all, and prevails [over all].

The various extracts given in juxtaposition in the course of this paper generally, or those immediately preceding, exhaust in no way the number of those texts susceptible of being compared. Therefore, the reader must be referred to the original books themselves for any further inquiry into this matter. But in order to give an indication of how such a comparison might be elaborated we now append the first five chapters of the *Tao Te King* together with a complete series of references to all parallel passages from the Greek book. This will, of course, involve a certain amount of unavoidable repetition, but at the same time it will constitute a sort of recapitulation of many points referred to in the body of the article, whilst at the same time demonstrating forcibly and clearly

¹ As a footprint on a wet road: the hollow impression is filled with water.

² The words in brackets are missing in Fairbanks, but compare Diels' note; the circle is here perhaps to be taken in the non-mathematical sense of the circular world-course.

the value of a comparative study of our two texts to which the above paper is only intended to serve as an incentive, or at most, an introduction. Taking only these first chapters, the correspondences are naturally haphazard and incomplete and a complete topical concordance would be preferable, but the latter would be too voluminous to be incorporated here.

Before giving these chapters there are however, a few points still to be mentioned. It must be evident, in the first place, that a useful end would be served by a comparative concordance and careful analysis of the various images and verbal expressions used by both thinkers. (Instances: the bow, *vide supra*; the fish—D. 61, B. 52; T. T. K. 36, 60). Secondly, as interesting a line of research would be to follow up the Rev. A. Moore's comparative study, cited in the beginning of this article. He compared the follower Chwang Tsz with the leader Herakleitos. The next step would be to compare Chwang Tsz with Herakleitos' followers. Perhaps it would be discovered, that as regards the latter, a similar expansion of the original doctrine had taken place after his death as we find illustrated in Chwang Tsz's work as compared with the *Tao Te King*. This then would introduce a more accurate perspective in the matter and would demonstrate in a most useful way the growth and development of two independent but quite similar doctrines in different parts of the world. Comparative religion and comparative philosophy have been well studied already, but a comparative science of the growth of religion and philosophy has as yet scarcely been undertaken at all. Such a study would bring us back to our starting point, for its results would surely be foremost of all contributions to the science of psychology in the form of a knowledge of the onward movement of the human mind when starting from a given point, a given body of conceptions, tendencies and aspirations.

V.

TAO TE KING (MEDHURST).

Chapter 1.

The Tao which can be expressed is not the unchanging Tao; the name which can be named is not the unchanging name.

HERAKLEITOS (DIELS).

Fr. 1, 23, 30, 32, 54, 67, 90, 123.

1. For this Word, however, though it be truly eternal, men have no understanding, neither before they have heard it, nor as soon

The nameless is the beginning of the Heaven Earth; the Mother of all things is the namable.

Thus, while the eternal not-being leads towards the fathomless, the eternal being conducts to the boundary. Although these two have been differently named they come from the same.

As the same they may be described as the abysmal. The abyss of the abysmal is the gate of all mystery.

Chapter 2.

When every one in the world became conscious of the beauty of the beautiful it turned to evil; they became conscious of the goodness of the good and ceased to be good. Thus not-being and being arise the one from the other. So also the difficult and the easy; the long and the short; the high and the low; sounds and voices; the preceding and the following.

Therefore the Holy man abides by non-attachment in his affairs, and practises a doctrine which cannot be imparted by speech. He attends to everything in its turn and declines nothing; produces without claiming; acts without dwelling thereon; completes his purposes without resting in them. Inasmuch as he does this he loses nothing.

¹ Compare the full context in Diels.

as they have heard it. Everything happens according to this Word.

23. If that were not, they would not know the name of the *Diké* (justice).

30. This world-order, the same for all beings, no god and no man has created, but it always was and is, and will be an ever-lasting fire; its kindling and its extinction are its measures.

32. One, the only wise, wills and yet again wills not, be called with the name of Zeus.

54. Hidden union is better than manifest.

67. God is day-night, winter-summer, war-peace, superfluity and hunger. He changes himself, however, like fire, which, when mixed with incense, is named differently according to everyone's pleasure.

90. There is an alternating exchange of the All for the fire and of the fire for the All, as of gold for wares and wares for gold.

123. Nature loves to hide.

Fr. 8, 10, 51, 52, 111.

8. What strives apart unites [and from opposites the most beautiful] union [results, and everything springs] from strife.

10. Combinations are the whole and the not whole, concord and discord, harmony and dissonance and from all one and from one all.¹

51. They do not understand how that which strives apart draws together: mutual union as with the bow and the lyre.

52. Time is a child, playing, putting down hither and thither his pawns: Child's rule!

111. Illness makes health pleasant, evil the good, hunger superfluity, toil rest.

Chapter 3.

When worth is not honored the people may be kept from strife.

When rare articles are not valued the people are kept from theft.

When the desirable is left unnoticed the heart is not confused.

Therefore, the method of government by the Holy Man is to empty the heart, while strengthening the purpose; to make the will pliant, and the character strong. He ever keeps the people simple-minded and passionless, so that the world-wise do not dare to plan.

Practise non-action and everything will be regulated.

Chapter 4.

The Tao is as emptiness, so are its operations. It resembles nonfulness.

Fathomless! It seems to be the ancestor of all form.

It removes sharpness, unravels confusion, harmonises brightness, and becomes one with everything.

Pellucid! It bears the appearance of permanence.

I know not whose son it is. Its noumenon (*eidolon*) was before the Lord.

Chapter 5.

Nature is non-benevolent. It regards all things as straw dogs.²

The Holy Man is non-benevolent. He regards the masses as straw dogs.

The space between the Heaven and the earth is like a bellows; though unsupported, it does not warp; when in motion the more it expels.

Though words could exhaust this theme, they would not be so

Fr. 29, 33, 43, 110, 121.

29. One thing there is which the best prefer to all else: eternal glory to things impermanent. The many indeed lie down with gorged bellies like cattle.

33. Law is also to follow the will of one.

43. Arrogance should be quenched more than a conflagration.

110. It is not good when men have all their desires fulfilled.

121. The Ephesians deserve to be hanged everyone that is a man grown, and the youth to abandon the city, for they cast out Hermodoros, the best man among them, saying: Let no one among us be best, and if one be best, let him be so elsewhere and among others.

Fr. 30, 31, 32, 67.

30. (See under Chapter 1.)

31. Fire's changes: first sea, half of it earth, the other half fire-wind (*prôtér*). The sea flows away and takes its measure according to the same Word as prevailed before it became earth.¹

32. (See under Chapter 1.)

67. (See under Chapter 1.)

Fr. 8, 19, 58, 67, 72, 73, 88, 92, 93, 95, 102, 109.

8. (See under Chapter 2.)

19. People who know neither how to hear nor how to speak.

58. And good and evil [are one]. For, indeed, the physicians, when cutting, burning and [badly] tormenting [the sick] yet in addition demand pay for it, while they should not deserve to receive anything as they verily only effect the same [that is: as their benefactions only balance the illnesses.]

¹ See the full context in Diels.

² See the explanation of this term on p. 475.

profitable as the preservation of its inner essence.

67. (See under Chapter 1.)

72. With the Word with which they have most constantly to associate they profane themselves and those things which they meet daily seem strange to them.

73. One should not act nor speak like those who sleep.

88. It is ever one and the same which lives in us: the living and the dead, the walking and the sleeping and young and old. When turning over this is that, and that, when turning over, this.

92. The Sibyl, speaking with raving mouth words solemn, unadorned and unsweetened, [reaches with her voice through a thousand years]. For the God drives her.

93. The Lord, whose is the oracle at Delphi, neither speaks nor conceals, but indicates.

95. For to hide one's lack of intelligence is better.

102. With God all is beautiful, and good, and just; but men think some things just, other things unjust.

109. It is better to conceal ignorance than to exhibit it.

JOHAN VAN MANEN.

There is no way of learning about thinking except by studying what it has done. The best way of getting information about what thought can do, is to study what it has already accomplished.

—CREIGHTON.

HINTS ON MEDITATION.

THERE is no task more difficult to the western mind, than the carrying out of the duty of set meditation. Not that westerners cannot think, cannot reflect; but neither of these is quite the same as meditation.

Our eastern brothers with their deeply penetrating metaphysical minds, can hardly understand the difficulties that beset us westerners in the fulfilment of this very necessary habit, if we at all desire to tread the path of self-evolution.

Meditation is, broadly speaking, of two kinds—active and passive. The former obtains in the earlier stages; the latter, in the more developed, when the active brain holds itself still, and the inner being, opens to the Divine Light.

The following short meditations may possibly give a novice some idea of how to begin to meditate. They are founded on eight of the noble virtues, enumerated in the *Bhagavad Gītā* (xvith discourse) and were the outcome of an endeavor in the beginning of the writer's efforts to follow out some of the earlier instructions given out upon the right methods of meditation.

The notes are very simple, very elementary, even fragmentary; but if they can be of any help to any beginner, their object will have been served. The writer would have been glad for even such small assistance in the earlier efforts towards sustained meditation: and this must be the excuse for their appearing in their present form.

I. FEARLESSNESS.

Fearlessness comes from the courage born of knowledge.

Essence. That which *knows* the working of all things, both natural and spiritual, cannot have *fear*, for it will see the end from the beginning.

Value. Fearlessness produces a steady balance of mind. It enables one to estimate conflicting elements at their true value: it gives a just judgment in action, when it is tempered by caution.

Place in Nature. All elements in Nature, move in their appointed way, in true harmony; so that one ingredient in that harmony, should have no fear of another ingredient.

True, that in the animal creation, fear is to be seen, but this appears to be because an undue preponderance has been set up at one time or another, of one animal's lower nature over another of its kind. And for this interruption in Nature's true law, for having in the beginning himself broken the harmony, is not Man to blame?

To foster Fearlessness, one must empty oneself of personal likes and dislikes—of fault-findings; one must feel oneself *one* with all Nature; as one develops and grows into the sense of this, one loses the Fear which comes from ignorance, and one can face all things in any of the worlds, with equanimity and courage.

II. PURITY OF HEART.

Unmixed unselfishness, with the love of all that is highest, best, and most beautiful. This includes that reverential love for the Holy Masters, which leads to the endeavor to attain to Them, and to Their perfections. It is a clear mirror, which chooses to reflect only that which is holy and true.

If the hands be not clean it is impossible to manipulate any fine or delicate work, without soiling it; if the heart be not pure, how may it venture to approach the sublime? If the eye be not single and 'clear-sighted,' how shall it see God?

Nature, when unsullied by evil, is absolutely pure. The translucent tenderness of the sun at its daily birth; the clear glory of its departing effulgence; the dark, deep radiance of the midnight sky; the pure calm of the waters either of river, lake, or sea; the voice tones of nature's innocent children, whether of flower, bird, animal, or man; each and all, when untouched by the dark shadow of disharmony, are eventually pure in their actions.

The more a person purifies his nature and seeks to develop the 'diamond heart' the more full of radiance will his life become; the more will he be able to reflect all the light, all the color of the Divine Ray, as it passes through him, and the less will evil around him be able to touch or soil his heart. For has he not become not only lustrous, but firm as adamant? And

so, may he hope in some real degree to approach the pure glory of the 'Great Hearts' who have won Adeptship, and who know what the 'Jewel in the Lotus' means.

III. STEADFASTNESS IN YOGA.

Yoga is union. With what? With the Divine Soul, Wisdom, the chief of the Divine attributes. That which is from above belongs to the above and must return to its source, and in returning, draws upward with it, and so purifies the human element it has laid hold of. This is union with the Divine, the Wisdom-knowledge, *Vidyā* which is the essence of Yoga.

To be steadfast, implies not being turned to the right hand nor the left, the eye single, unswerving from the object it has set before it—namely to attain Wisdom, the God in man, the SELF.

Most things in Nature have a steadfastness of their own, a habit, as it were, of performing the same functions over and over again. Thus: "Seed-time and harvest, summer and winter, day and night, never fail". All nature is striving after union with the Divine in fulfilling each appointed task; and in the right fulfilment of each, Nature approaches nearer and nearer to the Divine Source, whence all things sprang.

To be in earnest is an attitude of mind, that cannot well be over-rated. To be lukewarm is cessation of progress, and often ends in death; to be in earnest, is to allow nothing to stand in the way of attaining the object aimed at. And when the object is, 'Yoga,' who can measure its importance!

They that 'follow on' shall 'know'; they shall see; they shall hear; and thus shall become fitting instruments for service in the Masters' hands.

IV. ALMSGIVING.

It may be twofold. Worthy almsgiving including all or any sharing of possession with others is born sometimes of pure pity and compassion, and sometimes of what is commonly called socialism. Its essence lies in the heart of the Divine, whence proceeds the desire for self-limitation

in self-manifestation, sharing His all with the Nature He Himself has formed.

To bring relief to those who are in need; to procure the
 Value. greatest happiness to the greatest number; to
 teach self-abnegation in the giver; humility and
 gratitude in the receiver.

That which is given, costing the giver *nothing*, is not true almsgiving; that which, though accepted, is secretly resented in pride is not true receiving. It is not the 'give and take' principle of Nature; and so both giver and receiver fail to partake in the true harmony of right almsgiving.

All Nature follows this principle of 'give and take'. The
 Place in Nature. soil nourishes the seed sown, vegetation sprouts
 in response; the sun shines, the earth smiles in
 response; the rain descends, beauty immediately breaks forth
 from its recipient; the wind blows, the earth is purified; and so
 on.

Until thou hast so overcome selfishness, O soul, as to desire
 Place in personal nothing for thy personal possession, but to share
 Evolution. all good with others, thou canst not truly go on to
 perfection. For true is the word "he that loseth his life, shall
 find it"; and as thou learnest to give up all things sweet and
 precious, that thy brother may share in its sweetness and
 preciousness, so shalt thou thyself be filled with equal
 measure; but thou must yield them up first, with no thought of
 return, beyond the joy of doing good.

V. SELF-RESTRAINT.

God, the Almighty, in His self-limitation, implies self-restraint.
 Essence. The processes of Nature through which He mani-
 fests Himself are not sudden. Everything is
 gradual and restrained. Growth and perfection, come not in a
 moment. Think of the ages which have been employed in the
 evolution of man alone. Why this restraint when all might have
 been hurried through in a comparative fraction of time?

That which is done hastily, is usually done inefficiently. To
 Value. hurry on a force, before the possessor of that force
 is ready to wield it, is to injure the possessor. As
 for instance, to race a colt under two years old is to ruin its chance

of ever doing anything well afterwards, and indeed, would prob-
 ably cost its life. To cram a young mind with knowledge too
 deep for its powers really to grasp, is to enfeeble that mind in the
 future. Therefore is self-restraint necessary in the evolution of
 Nature, that all may be perfected, and drop into its proper place.

Place in Nature.

Already touched upon.

There are those who want to run before they can walk; who
 Place in personal would read abstruse language before they have
 Evolution. learned the letters; who desire to subdue the
 powers of Nature, before they have subdued themselves. But
 some of us have learned to know that plodding self-restraint is the
 only method for real advancement. For the same reason, I think
 it is better not to "strive to wind ourselves too high" in a sudden
 manner.

The strain on the mental rope may be too great for the rope to
 bear, until all its strands are perfected. So with patient, unremitt-
 ing labor should we strive to bring ourselves into a condition
 wherein all possibilities may be ours: to be content to *wait*, if such
 should be the will of Those whose disciples we desire to be; or in
 other words, if karma so arranges our present and future.

VI. SACRIFICE AND STUDY OF THE SHĀSTRAS.

The essence of sacrifice is: First, in the Divine Lord, who, in
 Essence. order to manifest, limits Himself in the Logos;
 and thence pours out of Himself downwards,
 through all the grades of life.

Second, in the Logos who has painfully climbed step by step
 the ladder of life and now stands above all humanity, to give out
 what He has obtained.

Third, the Silent Watcher: He, the greatest in this Manvan-
 tara, who has earned Nirvāṇa and yet has shut Himself out of its
 light and life and perfect bliss, that He may guard and help this
 globe, with its teeming inhabitants.

Fourth, and onward through all the Heavenly Hierarchies,
 down to the Masters of Compassion in every grade.

In the high and mighty Ones, its value seems to be that the
 Value. greatest blessing and glory, may descend to the
 greatest number. The same object seems to obtain

in all sacrifice, advantage to some other person or persons, at the expense of oneself.

Sacrifice is the key-note of nature. Without it, nothing could live or grow. Mineral, vegetable, animal, man, all have to give something of their own being, for the benefit of some other. Life comes out of death—out of sacrifice.

It is noticeable, that in Kṛṣṇa's enumeration of the heavenly qualities, sacrifice should be combined with the study of the Śāstras. In the same sense, one of the forms of Hindū sacrifice is sacrifice to *Knowledge*. An idea is here thrown out of the pain and difficulty which must accompany the acquisition of true knowledge whether divine or mundane. The old saying is true: "There is no royal road to learning". The continual habit of meditating on the highest forms of knowledge, involves a corresponding sacrifice of time, thought, and hard mental work. And all sacrifice, whether to the family, to the dearest object of one's affection, or to mankind as a whole, is *true* sacrifice only where it is unaccompanied by desire for, or thought of, reward; only pure unselfish love is the moving spring. And if we desire to rise higher still, let all we do for others have as its chief ingredient love of service and duty, humbly and gladly rendered to those Great Ones who are Themselves the lovers of all humanity, and who by reason of Their utter self-sacrifice are named the Masters of Compassion.

VII. AUSTERITY AND STRAIGHTFORWARDNESS.

Austerity need not mean harshness, that is in the sense of cold harshness to others. Rather, an inflexible rigor in self-judgment, allowing oneself no loophole of escape in the path of absolute uprightness, while being lenient and pliable to the needs, the feelings, and even the faults of others. Its Essence is in the Law which cannot be turned aside, nor superseded, but which *must* work its work, in spite of any and every obstacle.

Strait is the gate, narrow is the way. There are no tortuous windings in the upward Path. He whose gaze is fixed straight before him, turning neither to the right hand nor the left, will see the goal at the end of the Path. There is of course another aspect of straightforwardness,

viz: that which involves truthfulness in thought, word and deed, but these are included in the general term above.

Very significant are the ways of nature. No divergence; one object, namely the highest evolution; rigidly fulfilling her duty, whether it be the sustenance of life in the tiniest atom, or in the rending and apparent destruction of all that stands in the way of the ultimate perfecting.

Even so—what nature does unconsciously in obedience to the Great Law, each man must do consciously for his own self. Fostering, building up, cherishing all that is good and holy and true; but lopping off, plucking up by the roots, burning to ashes, whatever is opposed to goodness, holiness and truth. Straightforwardness in the higher Self; austerity always to the lower self. So only can the Path be traversed safely.

VIII. HARMLESSNESS.

The absence of the wish to do injury to any living thing, coupled with the desire to benefit every living thing within one's power, and even beyond what is generally recognised as within one's power. Harmlessness is less of a positive than a negative virtue, though there be some element of the positive in it. It is not, however, to be mistaken for carelessness or inertia—the kind of habit which does not trouble itself much about anything, which takes things easily, and lets them slide.

Harmlessness may be coupled with great power. Instance Jesus—the Christ—who is described as "harmless" as well as "holy and undefiled". We know how great were His powers as the manifested Christ. In modern times too we have heard of one who is so harmless, that he is described as the sort of man to whom a lost dog would run for shelter. Yet this is a man who has exhibited abnormal power in healing disease, and otherwise benefiting his fellow-creatures. In fact, it may be said that no great nor lasting work can be done without the element of harmlessness forming a prominent part of it.

In all purely natural processes, there is no ingredient of harm. It is only when nature is twisted from her usual harmless working, that disorder, and subsequent

harm ensue. And even then, after a longer or shorter period of unrest, the power of nature to work in beneficent harmlessness, re-asserts itself, and she brings good out of what at the time appeared certainly evil.

In all human action, the lower self is apt to be the chief factor; hence—selfishness. And selfishness is sure to be more or less harmful to those around us. In order to grasp for ourselves earthly things, we must necessarily deprive some one else, and thus possibly, and very probably, do them harm. Not so, in the acquiring of the things of the higher life. *Here* there is room enough for *all*, and none need stand in the way of another. Only we must be careful, that our desire for the possession of the heavenly things be not for ourselves. If so, we cannot be *harmless* in the use of spiritual power. There is indeed, such a thing as Black Magic; and the harm done by one who uses powers for his own self can only be estimated at the full in the long run of the ages. Let us cultivate in ourselves this sweet and tender harmlessness, which shows itself in acts of consideration to all living things.

M.

This body of thine shall soon return to the earth—your form destroyed, your spirit fled—why, then, covet such an abode? It is the mind that makes its own dwelling-place; from earliest time, the mind reflecting on evil ways, itself courts its own misery. It is the very thought that itself makes (its sorrow). Not a father or mother can do so much; if only the thoughts be directed to that which is right, then happiness must necessarily follow. Concealing the six appetites as the tortoise conceals his limbs, guarding the thoughts as a city is surrounded by the ditch, then the wise man in his struggle with Māra shall certainly conquer, and free himself from all future misery.

—*Dhammapada*.



THE BEGINNINGS OF THE SIXTH ROOT-RACE.

(Continued from p. 498)

LIBRARIES.

THE literary arrangements are curious but perfect. Every house is provided free, as part of its permanent fittings, with a sort of encyclopædia of the most comprehensive nature, containing an epitome of practically all that is known, put as tersely as possible and yet with great wealth of detail, so as to contain practically all the information that a man would be likely to want on any subject. If, however, for some reason he needs to know more, he has only to go to the nearest district-library, of which there is one connected with each temple. There he will find a far fuller encyclopædia, in which the article on any given subject contains a careful epitome of every book that has ever been written upon it—a most colossal work. If he wants to know still more, or if he wants to consult original books printed in the old languages or the ancient Roman type now disused, he has to go to the central library of the community, which is on a scale

commensurate with that of the British Museum. Translations into the English of the day printed in this shorthand-like script, are always appended to those originals. Thus it is possible for a man to study to the fullest any subject in which he is interested, for all instruments of research and books are provided free in this way. New books are of course being written all the time on all conceivable subjects. I notice that the fiction of the day is almost entirely based upon reincarnation, the characters always passing from life to life and exemplifying the working of karma, but a novelist in these days writes not with a view to fame or money, but always to the good of the community. Some people are writing short articles, and these are always on view at their own district temple hall. Anyone may go and read them there, and anyone who is interested has only to go and ask for a copy and it is given to him. If a man is writing a book it is exhibited in this way, chapter by chapter; the whole life is in this way communal, the people share with their neighbors what they are doing while they are doing it.

NEWSPAPERS.

The daily newspaper has disappeared—or perhaps we may rather say that it survives in a very much amended form. To make it comprehensible it must be premised that in each house there is a machine which is a kind of combination of a telephone and recording tape-machine. This is in connexion with a central office in the capital city, and is so arranged that not only can one speak through it as through a telephone, but that anything written or drawn upon a specially prepared plate and put into the box of the large machine at the central office will reproduce itself automatically upon slips which fall into the box of the machine in each of the houses. What takes the place of the morning newspaper is managed in this way. It may be said that each person has his newspaper printed in his own house. When any news of importance arrives at any time it is instantly forwarded in this way to every house in the community; but a special collection of such news is sent early each morning and is commonly called the "Community Breakfast Chat". It is a comparatively small affair and has a certain resemblance to a table of contents and an index, for it gives the very briefest epitome of the news, but attaches a

number to each item, the different departments being printed upon different colors. If any person wants full information as to any of the items he has only to ring up the central office and ask for details of number so-and-so, and all that is available will at once be sent along his wire and dropped before him. But the newspaper differs very much from those of older times. There is hardly any political news, for even the outer world has changed in many ways. There is a great deal of information upon scientific subjects, and information as to new theories. There are still notes of the private doings of royal people, but they seem to be very brief. There is a department for community news, but even that is chiefly concerned with scientific papers, inventions and discoveries, although it also records marriages and births.

The same instrument is also used for adding to the household cyclopædias whenever it is necessary. Extra slips are sent out daily whenever there is anything to say, so that just as the newspaper is being delivered in slices all day, so now and then come little slips to be added to the various departments of the encyclopædia.

PUBLIC MEETINGS.

In connexion with each temple there is a definite scheme of educational buildings, so that broadly speaking the school-work of each district is done under the ægis of its temple. The great central temple has in connexion with it the huge open-air places of assembly, where, when necessary, almost the entire community can be gathered together. More usually, when the Manu desires to promulgate some edict or information to all his people He Himself speaks in the great central temple, and it is simultaneously produced by a sort of altogether improved phonographic system in all the other temples. It would seem that each of the district temples has a sort of representative phonograph in the central temple, which records at the other end of the line all that takes place there, so that all particulars are in this way being immediately reproduced.

SCIENCE DEPARTMENTS.

I have already mentioned the great central library in connexion with the central temple. In addition to that, as another part

of the same great mass of buildings, there is a very complete and well-appointed museum, and also what may be called a university. Many branches of study are taken up here, but they are pursued by methods very different from those of old. The study of animals and plants, for example, is entirely and only done by means of clairvoyance, and never by destruction of any kind, only those being professors and students of these arts who have developed sufficient sight to work in this manner. There is a department of what we may call physical geography which appears to have mapped out the entire earth in a vast number of very large scale models which show by colored signs and inscriptions not only the nature of the surface soil but also what is to be found in the way of minerals and fossils down to a very considerable depth.

There is also a very elaborate ethnographical department in which there are life-size statues of all races of men which have ever existed on the earth, and also models of those existing on other planets of this chain. There is also a department with reference to the other worlds of the solar system. For each of the statues there is an exhaustive description with diagrams showing in what way his higher vehicles differ. The whole is tabulated and arranged from the point of view of the Manu to show what the development of mankind has been in the various races and sub-races. A good deal is also shown of the future, and models with very detailed explanations are given for them also. In addition to this there is also the anatomical department, dealing with the whole detailed anatomy of the human and animal bodies in the past, the present and the future. There is not exactly any medical department, for illness no longer exists; it has been eliminated. There is still, however, surgery for cases of accident, though even that seems to be very much improved. Very few professors of that art are needed, for naturally accidents are rare. There is nothing corresponding to the great hospitals of former times, but only a few light and airy rooms in which the victims of accidents can be temporarily laid if necessary.

Connected with the centre of learning is also a very elaborate museum of all sorts of arts and crafts which have existed in the world from the beginning onwards. There are also models of all kinds of machinery, most of which I do not know, since it has been

invented between the twentieth century and the twenty-eighth. There is also much Atlantean machinery which had long been forgotten, so that there seems to be a complete arrangement for any kind of study along these lines.

History is still being written, and it has been in process of production for more than a hundred years; but it is being written from a reading of the records. It is illustrated by a process which is quite new to me—a process which precipitates a scene from the records when it is considered important. We have in addition a series of models illustrating the history of the world at all periods. In the central library there are certain small rooms somewhat like telephone-cabinets in which students can take the record of any prominent event in history and by putting it into a machine and setting that in motion they can have the whole scene reproduced audibly and visibly, with the exact presentment of the appearance of the actors, and their words in the very tones in which they were spoken.

There is also an astronomical department, with most interesting machinery indicating the exact position at any moment of everything visible in the sky. There is a great mass of information about all these worlds. There are two departments, one for direct observation by various means and another for the tabulation of information acquired by testimony. Much of this information has been given by devas connected with various planets and stars; but this appears to be kept entirely apart from the results of direct observation. Chemistry has been carried to a wonderful height and depth. All possible combinations seem to be very fully understood, and the science has an extension in connexion with elemental essence, which leads on to the whole question of nature-spirits and devas as a definite department of science, studied with illustrative models. There is also quite a department of talismans, so that any sensitive person can go behind mere models and see the things in themselves.

ARTS.

It does not seem that lecturing holds at all a prominent place. Sometimes a man who is studying a subject may talk to a few friends about it, but beyond that if he has anything to say he submits it to the officials and it gets into the daily news. If anybody

writes poetry or an essay he communicates it to his own family, and perhaps puts it up in the district hall. People still paint, of course, but it seems to be a kind of recreation. I do not think that anyone now devotes the whole of his time to that. Art, however, permeates life to a far greater extent than ever before, for everything, even the simplest object for daily use, is artistically made, and the people put something of themselves into their work and are always trying new experiments.

I find nothing corresponding to a theatre, and on bringing the idea to the notice of an inhabitant I see that a definition of it comes into his mind as a place in which people used to run about and declaim, pretending to be other than they were, and taking the parts of great people. They seem to consider it as archaic and childish. The great choric dance and processions may be considered as theatrical, but to them these appear as religious exercises.

Games and athletics appear to be prominent in this new life. There are gymnasiums, and much attention is given to physical development in women as well as in men. A game very much like lawn-tennis appears to be one of the principal favorites. The children play about just as of old, and seem to enjoy a very great proportion of freedom.

WILL-POWER.

The force of will is universally recognised in the community and many things are performed by its direct action. Nature-spirits are well-known and take a prominent part in the daily life of the people, most of whom are able to see them. Almost all children are able to see them and to use them in various ways, but they often seem to lose some of this power as they grow up. The use of such methods and also of telepathy seems to be a kind of game among the children, and the grown-up people recognise their superiority in this respect, so that if they want to convey a message to some friend at a distance they often call the nearest child and ask him to send it rather than attempt to do it themselves. He can send the message telepathically to some child at the other end, who then immediately conveys it to the person for whom it is intended, and this seems to be a quite reliable method of communication. Adults seem often to lose the power at

the time of their marriage, but some few of them retain it, though it needs a far greater effort for them than it does for the child.

ECONOMIC CONDITIONS.

Some effort was made to comprehend the economic conditions of the colony, but it was not found very easy to understand them. The community is entirely self-supporting, making for itself everything which it needs. The only importations from outside are curiosities such as ancient manuscripts, books and objects of art. These are always paid for by the officials of the community, who appear to have a certain amount of the money of the outside world, which has been brought in by tourists or visitors. Also they have learnt the secret of making gold and jewels of various kinds by alchemical means, and these are often used for payment for the few goods imported from the outside. If a private member wishes for something which can only be bought from the outer world he gives notice of his desire to the nearest official, and work of some sort is assigned to him in addition to the daily work which he is normally doing, so that by that he may, as it were, earn the value of whatever he desires. Everybody undertakes some work for the good of the community, but it is usually left to each entirely to choose what it is to be. No one kind of work is esteemed nobler than any other kind, and there is no idea of caste of any sort. The child at a certain age chooses what he will do, and it is always open to him to change from one kind of work to another by giving due notice. Education is entirely free, but the free tuition of the central university is given only to those who have already shown themselves specially proficient in the branches which they wish to pursue. Food and clothing are given freely to all—or rather, to each person are distributed periodically a number of tokens in exchange for one of which he can obtain a meal at any of the great restaurant-gardens anywhere all over the colony. Or if he prefers it he can go to certain great stores and there obtain food-materials, which he can take home and prepare as he wishes. The arrangement appears complicated to an outsider, but apparently works perfectly simply among those who thoroughly understand it. All the people are working for the community, and among the work done is the production of food and clothing, which it then proceeds to hand round. Take, for example, the

case of a cloth factory. It is the Government's factory, and it is turning out on an average so much cloth, but the output can be increased or decreased at will. The work seems chiefly to be in the hands of girls, who join it voluntarily; indeed there is a competition to get in, for only a certain number are needed. If things are not wanted they are not made. If cloth is wanted the factory is there to produce it; if not, it simply waits. The superintendent in charge of the cloth-store of the Government calculates that in a certain time he will need so much cloth, that he has in stock so much, and therefore requires for renewal so much, and therefore asks for it accordingly; if he does not want any he simply says he has enough. The factory practically never closes, though the hours seem to vary considerably.

Looking into this cloth factory I find that the workers are mostly women, quite young, and that they are doing very little but superintending certain machines and seeing that they do not go wrong. Each of them is managing a kind of loom into which she has put a number of patterns. Imagine something like a large clock-face with a number of movable studs on it. When a girl starts her machine she arranges these studs in a certain way according to her own ideas, and as the machine goes on these reproduce a certain design. She can set it to turn out fifty cloths, each of different pattern, and then leave it. Each girl sets her machine differently—that is where their art comes in—every piece is different from every other piece unless she allows the machine to run through its list over again after it has finished the fifty. In the meantime after having started the machines the girls need only to glance at them occasionally, and the machinery is so perfect that it would seem that practically nothing ever does go wrong with it. It is arranged to run almost absolutely silently, so that while they are waiting one of the girls reads from a book to the rest.

THE NEW POWER.

One feature which makes an enormous difference is the way in which power is supplied. There are no longer any fires anywhere, and therefore no heat, no grime, no smoke, and hardly any dust. The whole world has evolved by this time beyond the use of steam or any other form of power which needs heat to generate it. There

seems to have been an intermediate period when some method was discovered of transferring electrical power without loss for enormous distances, and at that time all the available water-power of the earth was collected and syndicated; falls in Central Africa and in all sorts of out-of-the-way places were made to contribute their share, and all this was gathered together at great central stations and internationally distributed. Tremendous as was the power available in that way, it has now been altogether transcended and all that elaborate arrangement has been rendered absolutely useless by the discovery of the best method to utilise what the late Mr. Keely called dynaspheric force, that is to say, the force concealed in every atom of physical matter. It will be remembered that as long ago as 1907, Sir Oliver Lodge remarked that the "total output of a million kilo-watt station for thirty million years exists permanently and at present inaccessible in every cubic millimetre of space". (*Philosophical Magazine*, April 1907. p. 493). At the period about which I am writing, this power is no longer inaccessible, and consequently unlimited power is supplied absolutely free to everyone all over the world. It is on tap, like gas or water, in every house and every factory in this community, as well as everywhere else where it is needed, and it can be utilised for all possible purposes to which power can be turned. Every kind of work all over the world is now done in this way. Heating and lighting are simply manifestations of it. For example, whenever heat is required, no one in any civilised country, dreams of going through the clumsy and wasteful process of lighting a fire. They simply turn on the force and, by a tiny little instrument which can be carried in the pocket, convert it to heat at exactly to the point required. A temperature of many thousands of degrees can be produced instantly wherever required, even in an area as small as a pin's head. By this power, of course, all the machines are running in the factory which we inspected, and one result of this which especially struck me was that all the workers emerged at the end of the day without having even soiled their hands. Another consequence of this is that the factory is no longer the ugly and barren horror to which in earlier ages we were painfully accustomed. It is very beautifully decorated—all the pillars are carved and wreathed with intricate decoration, and there are

statues standing all about, white and rose and purple—the last being made of porphyry beautifully polished. Like all the rest of the buildings the factory has no walls, but only pillars. The girls wear flowers in their hair, and indeed flowers plentifully decorate the factory in all directions. It seems to be quite as beautiful architecturally as a private house.

CONDITIONS OF WORK.

A visitor who called to look over the factory obligingly asks some questions from the manageress—a young girl with black hair and a gorgeous garland of scarlet flowers in it. The latter replies :

"Oh, we are told how much we are to do. The manager of the community cloth-stores considers that he will want so many cloths by such a time. Sometimes few are wanted, sometimes many, but always some, and we work accordingly. I tell my girls to come to-morrow according to this demand—for one hour, or two, or four according to what there is to do. Usually about three hours is a fair average day's work, but they have worked as long as five hours a day when there was a great festival approaching. Oh, no, not so much because new cloths were required for the festival, but because the girls themselves wanted to be entirely free from work for a week, in order to attend the festival. You see we always know beforehand how much we are expected to turn out in a given week or month, and we calculate that we can do it by working, say two and a half hours each day. But if the girls want a week's holiday for a festival we can compress two weeks' work into one by working five hours a day for that week, and then we can close altogether during the next one, and yet deliver the appointed amount of cloth at the proper time. Of course, we very rarely work as much as five hours; we should more usually spread the work of the holiday-week over some three previous weeks, so that an hour extra each day would provide all that is needed. An individual girl frequently wants such a holiday, and she can always arrange it by asking some one to come and act as a substitute for her, or the other girls will very gladly work a few minutes longer so as to make up for the amount which she would have done. They are all very good friends and very happy.

When they take a holiday they generally go in to visit the central library or cathedral, to do which comfortably they need a whole day free."

A visitor from the outside world wondered that anyone should work at all where there was no compulsion, and asked why people did so, but met with very little sympathy or comprehension from the inhabitants :

"What do you mean?" said one of them, in answer, "we are here to work. If there is work to do it is done for His sake. If there is no work, that of course is a calamity that it happens so, but He knows best."

"It is another world!" exclaimed the visitor.

"But what other world is possible?" asked the bewildered colonist; "For what does man exist?"

The visitor gave up the point in despair, and asked :

"But who tells you to work, and when and where?"

"Every child reaches a certain stage," replied the colonist. "He has been carefully watched by teachers and others, to see in what direction his strength moves most easily. Then he chooses accordingly, perfectly freely, but with the advice of others to help him. You say work must begin at this time or at that time, but of course that is a matter of agreement between the workers and of arrangement each day."

There was a certain difficulty in following this conversation, for though the language is the same a good many new words have been introduced, and it seems as though the grammar had been much modified. There seems, for example, to be a common-gender pronoun, which signifies either "he" or "she". It is probable that the invention of this has become a necessity because of the fact that people remember and frequently have to speak of incarnations in both sexes.

At all the various kinds of factories visited the methods of work seem to be of much the same kind—that is to say, in every place the people work by watching machines doing the work and very occasionally touching adjusting buttons or setting the machine going anew. In all, the same short hours of labor seem to be the rule, although it was noticed that the arrangements at the restaurant-gardens seemed somewhat different. In this case the staff could not altogether absent itself simultaneously, because food has

to be ready at all times, so that some workers have to be always on duty and no one can go away for a whole day without previous arrangement. In all places where perpetual attendance is necessary, as it is at a restaurant and at certain repairing shops and in some other departments that I notice, there seems to be an elaborate scheme of substitution. The staff is always greatly in excess of the requirements, so that a very small proportion of it is on duty at any one time. The cooking or arrangement of food, for example, at each of the restaurants is done by one man or one woman for each meal—one for the big meal in the middle of the day, another for morning breakfast, another for tea, each being on duty something like three hours.

The cooking has been absolutely revolutionised. The lady who does this work sits at a kind of office-table with a regular forest of knobs within her reach. Messages reach her by telephone as to the things that are required; she presses certain knobs which squirt the required flavor into the blanc-mange, for example, and then it is shot down a kind of tube and is delivered to the attendant waiting in the garden below. In some cases of course the application of heat is required, but that also she does without moving from her seat, by another arrangement of knobs. A number of little girls, however, hover about her and wait upon her—little girls from eight to fourteen years old. They are evidently apprentices learning the business; they are seen to pour things out of little bottles, and also to mix other foods in little bowls. But even among these little girls if one wants a day or a week off she asks another little girl to take her place, and apparently the request is always granted, and though of course the substitute is likely to be unskilled, yet the companions seem always so eager to help her that no difficulty ever arises. There seems always to be a large amount of interplay and exchange in all these matters, but perhaps the most striking thing is the eager universal good-will which is displayed—everybody anxious to help everybody else and no one ever thinking that he is being unfairly treated or "put upon".

It is also very pleasant to see, as I have already mentioned, that no class of work is considered as inferior to any other class. But indeed it seems that there is no longer any mean or dirty

labor left. Mining seems to be no longer undertaken, because all that is needed can be as a rule alchemically produced with much less trouble. Their knowledge of the inner side of chemistry is such that practically anything can be made in this way, but some things are difficult and therefore impracticable for ordinary use. There are many alloys which were not known to the older world. All agricultural work is now done by machinery, and no person any longer needs to dig or to plough by hand. A man does not even dig his own private garden, but uses instead a curious little machine which looks something like a barrel on legs, which digs holes to any required depth, and at any required distance apart, according to the way in which it is set, and shifts itself along a row automatically, needing only to be watched and turned back at the end of the row. There seems to be no manual labor in the old sense of the word, for even the machinery itself is now made by other machinery, and though machinery still needs oiling, even that appears to be done in a clean manner. There is really no low or dirty labor required. There are not even drains, for everything is chemically converted and eventually emerges as an absolutely odorless grey powder, something like ashes, which is used as a manure for the garden. Each house has its own converter.

There are no servants in this scheme of life, because there is practically nothing for them to do; but there are always plenty of people ready to come and help if necessary. There are times in the life of every lady when she is temporarily incapacitated from managing her household affairs, but in such a case some one will always come in to help—sometimes a friendly neighbor, and at other times a kind of ladies' help, who comes because she is glad to help, but not for a wage. When any such assistance is required the person who needs it simply applies through the recognised means of communication and some one at once volunteers.

PRIVATE PROPERTY.

There seems to be but little of the idea of private property in anything. The whole colony, for example, belongs to the community. A man lives in a certain house, and the gardens are his so that he can alter or arrange them in any way that he chooses, but

he does not keep people out of them in any way, nor does he encroach upon his neighbors. The principle in the community is not to own things but to enjoy them. When a man dies, since he usually does so voluntarily, he takes care to arrange all his business. If he has a wife living, she holds his house until her death or her remarriage. Since all, except in the rarest cases, live to old age, it is scarcely possible that any children can be left unprotected, but if such a thing does happen there are always many volunteers anxious to adopt them. At the death of both parents, if the children are all married, the house lapses to the community, and is handed over to the next young couple in the neighborhood who happen to marry. It is usual on marriage for the young couple to take a new house, but there are cases in which one of the sons or daughters will be asked by the parents to remain with them and take charge of the house for them. In one case I notice that an extension was built on to a house for a grand-child who married, in order that she might still remain in very close touch with the old people, but this is quite exceptional.

There is no restriction to prevent people from gathering portable property, and handing it over before death to the parents selected for the next life. This is always done with the talisman as has already been said, and not infrequently a few books accompany it, and sometimes perhaps a favorite picture or object of art. A man, as we have mentioned, can earn money if he wishes, and can buy things in the ordinary way, but it is not necessary for him to do so, since food, clothing and lodging are provided free, and there is no particular advantage in the private ownership of other objects.

(To be continued.)

C. W. LEADBEATER.

AN UNEXPECTED CONFIRMATION¹.

THE following are a few selections from a long series of communications received (in a manner which I think is called 'inspirational writing') by a lady almost daily since October last. They still continue to come, though now with less frequency. The manner of their coming, as well as the matter of which they treat, makes them of peculiar interest to us. We are not, either of us, members of the Theosophical Society, but have been students of Theosophy and kindred subjects for thirteen years. The lady has long known that she possessed some faculty for inspirational writing, but till now has practised it very little. In October last she was prompted to try again after reading Mr. Stead's article in the *Review of Reviews* on certain messages purporting to come from the late F. W. Myers. We both looked for results, perhaps messages from departed friends, more or less intimate and personal in their interest. But we were quite unprepared for the portentous nature of the communications actually received, with their impersonal philosophy, their optimistic predictions, and, in certain instances, the majestic quality of their exhortations.

These are not "automatic writings". The recipient is fully conscious, and in her normal frame of mind while receiving them. Nor does she feel the least exhaustion from the exercise of her faculty. The words, as she says, come into her head with hardly any effort or straining on her part. She can interrupt a most important message to attend to some household matter, and afterwards instantly pick up the thread of the discourse again.

I may explain that assuredly she is not what is commonly called 'literary,' and is quite incapable of writing such matter by herself. These messages flow from her pen with extraordinary rapidity, all unpunctuated—or sometimes punctuated and sentenced so badly as quite to obscure the sense. They are here given practically unaltered except for punctuation and sentencings.

Give all attention to this fact, that the influences about us are invaluable as guides, but not as directors; and do not give heed to these slavishly, but with discretion and judgment. The future

¹ It may interest our readers to see a curious and unexpected confirmation from an anonymous astral writer of much that has recently been spoken by the President.

holds much of interest and advancement materially, and better, spiritually. Give no heed to pessimistic suggestions. We are not doomed to sorrow, but to joy and fulfilment in good time, and the dull souls who agitate themselves with fears and belittling of God's bounty are not worth the worry of a thought seriously directed towards their grey limited outlook. Value the sunshine. Proceed undaunted in fear and faith, fear of your personal failings, faith in the good powers who surround us, and the ultimate destiny. You will be protected and attain if you walk forward and rejoicingly follow the light.

After some years the conditions holding at present will gradually merge into conditions of a more indefinite character. The hard and fast lines of class-distinction so apparent in the past, and to a great extent in the present, will disappear. The poor and the rich will no longer have insuperable barriers erected between their habits and modes of thought. A gentler society—I mean by 'society' all classes in the community—will prevail, like that of ancient Egypt, perhaps, in its general contentedness, but without the limiting restrictions of intellect that kept the classes as unnaturally apart 'then' as do poverty and class-prejudices at the present time. In the coming era a man will recognise his fellow in many a situation he would be totally unable to appreciate him in at present. A unity of purpose, and much more common knowledge will prevail. A spiritual telepathy might to some tiny extent describe the rapprochement general, say in 1920, when its beginnings should be well apparent. Pride of intellect will give place to knowledge of laws that control us mutually, and bind us together in the deeper recesses of human nature, for sympathy is born of true knowledge.

The cause of so much dissatisfaction among the working class is undoubtedly the access of material prosperity which has rapidly swamped the ideas of frugal expenditure consonant with taste and generous hospitality, prevalent in the early Victorian era. The *nouveaux riches* who are, for the moment, riding the crest of the social wave fling their rapidly gained wealth about wildly and without any due sense of responsibility, so that worthless industries are encouraged, and the honest, hard-working craftsman of former days is slighted in that he can no longer gain an easy

livelihood and foothold in a self-respecting community, as he undoubtedly did of old, when good workmanship towards legitimate ends was the surest test of success. To be 'smart' is their aspiration, and 'ephemeralism' is the necessary result. Shifting sand, dissipated dew—the transient, sparkling and changeable, not the solid, beautiful and fit, dominates their imagination.

Because love is wanting, a harsh shifting and shunting of their environment is constantly in progress, and change alone is craved to satiate the restless, unsatisfied, starved personality, not dominated by the better nature where the ideal always rules serenely, and gradually grows and unfolds. The working man is infected with this fever, though in his case it takes the form of attempted seizure of the comforts and benefits which a long course of quiet training in conscientious toil used to produce—legitimate enough when deserved, but now set on a pedestal, and worshipped by the unthinking, who will be taught that to 'be' is better than to 'have'.

As to what is happening in India—the scare of bombs, the unrest, the practical difficulties incident on the access of book-learning, and in many cases the superficial acquisition of European manners, and, to a lesser extent, of European methods of thought, all these combine to make Government difficult, and a very different administration is urgently called for. The newer ideals held by young Hindūstān will nevertheless work out to their legitimate conclusion in spite of much friction from vested interests and uncomprehending opposition, as here and there all over the mass of officialdom a leaven of common sense and enlightenment is slowly pushing its way, directed wisely towards the weakest spots in this great phalanx of feudalism. This leaven of sympathy is bringing about a spiritual realisation of one-ness scarcely understood anywhere, but dimly felt, the first groping of infancy towards the light. And in a great measure it is given you, and all who, like you, have heard and seen somewhat of the inward workings, silently to raise the curtain and let in, ray by ray, the gentle dawn, by quiet unobserved working towards a broader hopefulness and rational faith in the instincts within us which make for kindness and optimism.

You hear the tom-toms in celebration of the fiftieth anniversary of Government. In another fifty years' time great will be

the changes. A people, downtrodden for ages by Rulers, either of their own race, or of alien peoples unappreciative of the genius of Hindūstān, has at last begun the upward march of freedom and of progress, under the guidance of a virile, and on the whole, kindly people, whose interests have been bound together with India's by the wise decision of those unseen, but near us. Where, in fifty years hence, that road will have taken them it is not given you to yet realise. In a sāttvic age rapid strides are very possible, and the dawn which broke for India one hundred years ago ushers in a radiant day, of which we but see the morning hours. By and by racial prejudices, springing from mixture of blood and varying subtleties of incomplete thinking, will merge into a broad patriotism; a self-respecting and braver outlook will gradually displace the timidity of ages of slavery; wisdom, inherent in the eastern nature, will work out in steady settlement of differences, and peace supervene with a broad basis of fellowship, at last, to rest on. The war of creeds has heard its death-knell; rational thought is awakening every where, the dawn again of intellect springing out of chastened emotion.

The trials which afflict the western world at present will not be of great duration. The seething cauldron of affairs will soon settle, and nothing ghastly need be apprehended in the process. In two or three years a more helpful collectivity will be quite apparent in Europe. Quietly and steadily, refining influences are at work to reduce the truculent opposition to the progress of the older ideals dying all around us. Their death-throes need not alarm you. Rather feel sympathy with what once, ere it crystallised, helped the world along, and now overthrown only that a newer road to the goal of human interests may be driven steadily and hopefully forward. Look for the track. The sweeping highway follows hard upon it. Forward! your power is behind.

And once again recall the fact that progress is carefully guided. Everywhere there are attempts to overthrow the edifice slowly building, but there are those who keep guard and prevent this. In a few years' time you will be amazed at the differences you will find in all around you. The various abuses you deplore in so many quarters will be swept away, or mitigated. A gentler

spirit will prevail, the business one so prevalent, the getting of your money's worth, will approach a legitimate level and the general mind will be loyal and just. To each other, men will apply broad and fair principles, neither grasping nor selfishly sentimental—the danger side of the weakly conceding. But you can picture, the evolved conditions of Virgo and Capricorn and later you can conceive the world purified and placed on a firmer basis ready for its superstructure which is being prepared through the agency of Saturnian and Mercurial qualities, as opposed to the coercive and blustering methods of the past. When the new age is with us the travailing and groaning will be past—the young Christ born—His “coming again”.

The knowledge of the trend of human progress, offers you the opportunity of aiding the big movement at present gathering itself up—so to speak—for renewed effort. The contemplation of bigger matters has a stimulating effect in growth, and will surprise you when the nature as aforesaid is not consciously against receiving further light, but unconsciously unaware of lack of illumination. The secret workings of any brain are absolutely known in higher quarters, and opportunity is always afforded to quicken the energies towards progress and clear thinking when such will not retard arrears of duty to be paid up, accumulated from past scenes of activity.

On every side of you a quickening is apparent, the stirrings of fuller life in all its phases, intellectual, moral, and spiritual. The comprehensive grasp of man is widening even in most lowly quarters. Hence restlessness, striving, in some quarters an achieving, foreign to earlier developments, of these qualities. It is an age of hope, of propitious stars, so to speak, the welcoming of the youthful God. ‘Go ye forth to meet the Bridegroom’ with glad elastic energy, ready to build with him, to convert with him the desert into the rosy precincts of his power. No chill of dawn need dismay, no fresh wind blowing from the East. It is a time for glad gathering to work, to pass from watching and from the dreary round of ‘duty,’ so named by man, to enlightened co-operation with the benign guiding Powers above.

IN THE TWILIGHT.

"ANY stories this evening?" queried the Shepherd.

"The Fiddler has something I believe," said the Prince.

"Well if it is something that can be told—?" said the Shepherd, turning to her with a little hesitation.

"Yes, it is what I was telling you about this morning," answered the Fiddler with a smile; and then added, "but I don't see that it is too intimate for the Twilight talk. We are all friends here. Provided a thing *helps* people, I always think that too great reticence is a mistake."

"Well, go ahead then," said the Shepherd.

"A little while ago, you will remember that I had to journey suddenly from here to Calcutta; thence to Benares, and Allahabad; back again to Benares and Calcutta and home to Adyar. It is a long weary road from here to Benares. You start on a Sunday, we will say, and arrive there on Wednesday at the hottest time of day. These journeyings were fitted into some ten days; and in between, there was a strain of sorrowful labor for friends and loved ones."

"We understand," said the Shepherd kindly.

"And—well, there was personal grief too," continued the Fiddler, "and I suppose I had more to do and to bear than my physical body could stand. It was fairly bearable at my halting places; but when I was being whirled across India, alone in the train, I felt pretty 'down,' as they say. Oddly enough, I was alone, except for a few hours, during all that way, back and forth. Servants do not count; on most of the Indian trains there is no means of getting at them while in motion, a most unpractical arrangement. Between Calcutta and Benares, alone in a first-class compartment one night, suddenly a faintness came over me. I am not a 'fainting lady,'" explained the Fiddler to the group, with a little twinkle. "It was sheer exhaustion, mental, emotional, and physical. I leaned out of the window, hoping that the cool night air might revive me, but I felt worse. I went to my *sarai* and took a draught of water, and poured some on my face. No good. Things were getting dim by now, and I just managed to stagger to the seat, where I lay, fast becoming unconscious. I was thinking vaguely. No means of

help, unless I stopped the train. But blankness was rest... rest... A strong, sweet, penetrating smell suddenly pressed against my nostrils. Oh, how delicious! I sniffed it up, still dreaming. It grew stronger and stronger, making me gasp; and then I drew long, deep breaths. You know how you breathe towards the end of an exhilarating walk?"—to the Magian—"well, like that".

"How long did that continue," asked the Youth.

"I suppose it must have been for three or four minutes," answered the Fiddler, "and with full strength all the time. When I had completely recovered—"

"In a remarkably short time," put in the Shepherd.

"I began to investigate. The windows, eight of them, were wide open. No perfume of strongest Indian flower could have remained so long in such a draught, even had it been possible for it to have reached me, with the train going at full speed. The door between my compartment and the next was sealed tight. The strongest scent could not come through under those conditions though it might have come in whiffs when the train was stationary. But this wasn't a whiff; it was a smell of briar rose mixed with something like incense, with the power of a scent upon a saturated cloth pressed to your nose. Whence might this have been? Needless to say, I possess no perfumes!"

"It looks rather like a case of the Christian 'Guardian Angel'" said a voice.

"Yes" continued the Fiddler. "A curious thing of that kind occurred to me again, last evening, in the cocoanut grove. I was pacing back and forth there, at the time of sunset, deeply immersed in a train of thought, and quite forgetful of surroundings. Turning in my walk and looking up, my attention was arrested by a lovely figure outlined in mid air, clear against the palm-tops, the radiance surrounding it, the stately compelling beauty—above all, the unmistakable thrill that it sent through me, made me recognise it in the dust as my Warner—or someone at least of noble and lofty nature. I made deep obeisance. The figure vanished. I walked on, resuming the broken thread of reason in the gathering gloom, and was thinking very hard, oblivious to everything, even the vision just past. But into my mind one word inserted itself

persistently: 'Snake'. That word formed a kind of accompaniment to my thoughts. It grew stronger and louder, until suddenly I swerved my foot, quite involuntarily, in the very act of treading on a snake! The quick move of the foot 'brought me to earth,' and to a dead halt also. I peered on the ground where my foot should have gone, and there was the creature wriggling away to its hole!"

"Did you take up your 'thread of reason' again"? queried the Scholar mischievously.

"Yes—but on another strand." The Fiddler sighed: "It was on the nature of matter, you see, so this provided food for investigation!"

The Shepherd smiled his largest smile as someone muttered: "You can't draw water from bottomless wells."

"A friend of mine," said the Model of Reticence, "has sent me an account of a distinctly curious experience. He writes:

"I was born in 1853. My mother committed suicide in 1856 by voluntary drowning herself in a well owing to family quarrels. She attempted to throw me in the well along with herself, but at the last moment, she changed her mind and left me in a Brāhmaṇa's house adjoining the well in which she was drowned. For some years afterwards my people were in constant touch with the deceased in dreams. When I grew older, I also saw her in my dreams. She talked to me for a quarter of an hour every time I dreamt, and used to kiss me and say kind words just as a mother does to her child. When I questioned her as to who she was to seat me in her lap and love me so fondly, she replied that she was my mother and out of her motherly affection was very anxious to see me now and then. Finally about twenty years ago (in my dream) she stood at my front gate and called me from inside the house. I immediately obeyed her call as I recognised her as my mother by our many previous meetings. She took me in her arms, a few yards beyond my house and there seated herself. With flowing tears she kissed me very touchingly for ten minutes and said: "Child, you won't see me hereafter; I am going to a distant place. This is my last visit to you. I hope you will get on well in the world and earn a good name. I know you are in the good grace of whomsoever you meet. You will be wanting nothing. God bless you with good

attachment to all. I am most unfortunate to be deprived of the pleasure of enjoining your company as a son." So saying and seeing me shed tears when I heard of her permanent separation, she embraced me very closely, kissed me and went away. Never have I seen her in my dreams for these twenty years.

"In April last, two sisters each with a child aged six or seven years came from Rajahmundry to Nellore on their way to go to southern India, their native place. Three were drowned in the river Pennar at the bathing ghat. The eldest of the lot was saved by some one who threw a cloth to reach her when she was hovering between life and death.

"Of course two children and one of the mothers were lost in the deep water. These three dead bodies were taken out and an inquest held by the Police. At that time I casually went to see who they were and what had happened. To my astonishment, I found the living woman an acquaintance and as soon as she saw me, she fell on my feet and cried bitterly to save her. I took pity on her in that condition and resolved to help her as far as it lay in my power. I interceded with the inquest affair and took the whole responsibility of disposing of the dead bodies, to preserve their property and hand it over to the proper claimant. The woman told the inquest officer that I was her father and the whole affair must be left to me. Of course I arranged for the proper cremation of the deceased. I never saw such a grand funeral procession anywhere. Thousands followed the procession from the surrounding villages and the Nellore town itself, and the whole river was covered with people, with flowers, saffron (red powder) and betel-nuts. The funeral pyre was heaped with bunches of flowers, etc., by the female visitors who crowded by thousands. I could not find space to place fire on the bodies. Such was the fortune of that deceased woman and children. I was astonished to see how these bodies commanded so much reverence in a strange unknown place and how they received fire from my hand with no connexion or blood relationship between us. I performed the ceremony as a dutiful son does to his mother.

"On that very night, I had a dream in which a sādhu with long beard, but with no mark on the forehead came to condole me

and said: "You have done a most charitable deed. The deceased was your mother who took a final leave from you about twenty years ago and took this birth and received funeral fire from your hand instead of being disposed of by the hands of a *chandāla* as circumstances would have compelled if you had not gone there. You have done your duty well." So saying, he disappeared. The living woman and the property were handed over to her husband, who came from Rajahmundry Training College."

Said a member: "An F. T. S. sends the following from Sweden: During the visit of the Czar to Stockholm last June a Swedish General by the name of Beckman was shot down in one of the city parks when returning home in the evening of the 26th. A fellow-officer of the victim, General Björlin, had been lying very ill for some weeks at Varberg, a small town on the west-coast of Sweden. The nurse who attended him relates the following incident which occurred on the night between the 26th and 27th of June. On the 26th the General was very uneasy all day, and uttered several times, that somebody intended to hurt General Beckman, and declared repeatedly that some outrageous act would be performed in Stockholm that day. Towards evening the patient became still more excited and could not stay in bed; he got up, put on his dressing gown and began restlessly pacing the floor. He talked as if he were in Stockholm himself and would hurry to General Beckman's assistance. By eleven o'clock his nervousness had reached its climax, and he exclaimed suddenly: 'Don't you hear the report of the gun? Don't you see the smoke after the shooting? I saw them shoot Beckman. Don't you see the blood trickling down on the ground?' The General was very nervous most of the night and did not fall asleep until about 6 o'clock in the morning. When he woke up he was restful and calm, but said to the nurse: 'When the newspaper comes, you will see that General Beckman has been shot.' At nine the daily paper arrived; the General asked to have it brought to him at once, and then found a detailed account of the accident he had so emphatically foretold."

"Are there any other stories?" asked the Shepherd after a pause. "We have still a few minutes left."

The Fakir volunteered:

"I remember a French lady telling me, years ago, how her little girl had been saved, brought back apparently from the very jaws of death, by . . . just letting her go.

"It was diphtheria—a hopeless case. Tracheotomy had been performed, but in vain. The deadly film had spread beyond, and the doctor had left her that night, giving no hope.

"The mother knelt beside the bed, struggling with Fate, fighting God for her child's life. Being a strong-willed woman, she wrought herself into a state of fearful tension. Meanwhile, the child was sinking fast, breathing spasmodically with an ominous gurgling sound, weaker and weaker.

"Suddenly, in the small hours, a wave of peace seemed to sweep over the mother's pain-racked heart, to still, as by an irresistible command, the tossing waves of her rebellious will. A sense that all was over and that all was well. From her dry, burning eyes the tears gushed forth, as they will do in such saving moments when a dangerous state of tension breaks. Burying her face in the bed clothes she surrendered unconditionally. 'Not mine O God, but *Thine* is she—*Thine* to take as *Thine* to give—*Thy* Will be done!'

"For a few seconds she knelt there in great peace, her burden gone, when a movement of the child started her. Looking up, she saw her darling looking at her intently, fully conscious, struggling to speak, reaching her hands up to her throat, as though asking to be helped to remove something there, something that choked. And then the mother *saw* (she did, sometimes)—a writhing shadow-like dark snake coiled, with which her child was struggling. With a sense of irresistible power to heal—the power to which nothing but self-surrender can open up a channel—she reached forth to remove and cast away the evil. A few strong passes, and the dark thing was gone. Then a violent fit of coughing seized the child—a throwing up and spitting out of mucus and deadly choking whitish film. After which she sank back exhausted, and *slept*. Next morning, the doctor 'was surprised,' as H. P. B.'s doctors were wont to be when their dying patient of the night before had changed her mind and was found getting royally outside her breakfast, without argument."

FRIENDSHIP.

I walked with drooping head along Life's road,
My garments grey with dust
My shoulders bowed,
And rounded by the burden of the load
Fate gives to some who toil along Life's road.

And as my feet dragged wearily along
A figure smiling bright—
With helpful hands—
Took half my burden on his shoulder strong
Supporting it, as slow I dragged along.

The miles passed by unheeded as we talked
He showed his heart to me !
We shared our dreams !
Laughing in sympathy we quickly walked :
Heedless of Time, so earnestly we talked !

Then while the gloom of twilight round us drew
His merry glance and smile
Of warmth intense
Gleamed round us, and the shadows backwards flew,
Lessening the gloom as twilight round us drew.

When later—suddenly—along Life's road
Black night fell and the stars
Shone far and dim
On Friendship's arm I leant and felt my load
Take wings —as gay I strolled along Life's road.

G. L. K.

THEOSOPHICAL WORTHIES.

ARVID KNOS.

Sweden has given some good workers to Theosophy, and none among them has proved more worthy than its late General Secretary, Arvid Knos, who served from 1901 to 1908, when on receiving official promotion, he was obliged to refuse re-election. He writes (in 1909) : "I am living in the hope of being permitted in seven years, when I shall be pensioned off, to return to Theosophical work".

Mr. Knos was born in 1856 of a line of scholars and clergymen ; his father, grandfather and great-grandfather were all Deans, and his father was also a professor at the University of Upsala. With the exception of his parents, these ancestors were fervent Swedenborgians. He was the youngest of eight brothers and sisters, and as none of his brothers embraced the clerical profession, his mother naturally hoped that the family tradition would be maintained by the youngest-born. But the lad, in his early youth reflecting on life, was filled with the idea of reincarnation, and rejected the dogmas of everlasting heaven and hell as the result of a single experience of human life ; hence, when the time came, he could not swear allegiance to the teachings of the Church, and he chose the profession of a civil engineer, passing the requisite examination at the age of twenty-five. After employment in various engineering works, he was appointed engineer at the gas-works in Stockholm, and is now the chief.

A Theosophical pamphlet issued by the Swedish Branch of the Theosophical Society fell into Mr. Knos' hands in 1890, and at once drew his attention ; he became deeply interested, as many of the leading Theosophical ideas had already rooted themselves in his mind ; he began to attend the Stockholm meetings, but without joining the Society. However, a vigorous attack was made on Theosophy in Sweden, and during a series of lectures delivered against it in the spring of 1892, Mr. Knos awoke to the duty of entering the Theosophical Society, and became a member in April of that year. He stood firm during the secession of 1896, when a very large number of Swedish members followed Mr. Judge out of the Theosophical Society, and was elected President of the Stockholm Lodge ; this position he held until 1901, when he was elected



ARVID KNÖS.

General Secretary, a position that he resigned in 1908, in consequence, as said above, of his promotion to be chief of the engineering works in Stockholm. He represented Sweden at the International European Congress at Budapest in 1909, and remains an earnest and loyal member. As he wrote at the close of the year: "I am attached to Theosophy more than to anything else, and I feel myself so deeply indebted to it that I shall never be able to pay it what I owe".

Mr. Knos has unveiled the gracious romance of his life for the benefit of his brethren, and tells us that when he first met the one who was to be his helpmate in life, then a girl of thirteen, he received clairaudiently the intimation that she was to be his wife. Eight years later they became betrothed, and shortly after married; now they look back over twenty-one years of happy married life, in which Theosophy has not only been a bond of union in common work for high ideals, but has also given the assurance of union in lives gone by and union to stretch onward to lives beyond. Two sons and two daughters complete the circle of a perfect home.

May the peace of the Masters rest upon it.

A. B.

Individual life springs up like the flower. Each variety is gifted with a special existence and a special character, upon the common soil, and is nourished by the elements common to the life of all. The individual is an offshoot of Humanity, and alimments and renews its vital forces in the vital force of Humanity. This work of alimmentation and renovation is accomplished by Education, which transmits (directly or indirectly) to the individual, the results of the progress of the whole human race. Education therefore is not merely a necessity of your true *life*; it is also as a holy communion with your fellow-men, with the generations who lived (that is to say, thought and acted) before you, that you are bound to obtain for yourselves a moral and intellectual education which shall embrace and fecundate all the faculties which God has given you, wherewith you shall be able to constitute and maintain the link between your individual life and the life of collective Humanity.—MAZZINI.

ELEMENTARY THEOSOPHY.

REINCARNATION AND ITS NECESSITY.

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THERE are but three explanations of human inequalities, whether of faculties, of opportunities, of circumstances: I. Special creation by God, implying that man is helpless, his destiny being controlled by an arbitrary and incalculable will. II. Heredity, as suggested by science, implying an equal helplessness on man's part, he being the result of a past, over which he had no control. III. Reincarnation, implying that man can become master of his destiny, he being the result of his own individual past, being what he has made himself.

Special creation is rejected by all thoughtful people as an explanation of the conditions round us, save in the most important conditions of all, the character with which and the environment into which an infant is born. Evolution is taken for granted in everything except in the life of spiritual intelligence, called man; he has no individual past, although he has an individual endless future. The character he brings with him—on which more than on anything else his destiny on earth depends—is, on this hypothesis, specially created for him by God, and imposed on him without any choice of his own, but of the lucky bag of creation he may draw a prize or a blank, the blank being a doom of misery; such as it is, he must take it.

If he draw a good disposition, fine capacities, a noble nature, so much the better for him; he has done nothing to deserve them. If he draw congenital criminality, congenital idiocy, congenital disease, congenital drunkenness, so much the worse for him; he has done nothing to deserve them. If everlasting bliss be tacked on to the one and everlasting torment to the other the unfortunate one must accept his ill fate as he may. Hath not the potter power over the clay? Only it seems sad if the clay be sentient.

In another respect special creation is grotesque. A spirit is specially created for a small body which dies a few hours after birth. If life on earth has any educational or experimental value

that spirit will be the poorer forever by missing such a life, and the lost opportunity can never be made good. If, on the other hand, human life on earth is of no essential importance and carries with it the certainty of many ill doings and sufferings and the possibility of everlasting suffering at the end of it, the spirit that comes into a body that endures to old age is hardly dealt with, as it must endure innumerable ills escaped by the other without any equivalent advantage, and may be damned forever.

The list of injustices brought about by special creation might be extended indefinitely, for it includes all inequalities, it has made myriads of atheists, as incredible by the intelligence and revolting to the conscience. It places man in the position of the inexorable creditor of God, stridently demanding: "Why hast thou made me thus?"

The hypothesis of science is not as blasphemous as that of special creation, but heredity only explains bodies; it throws no light on the evolution of intelligence and conscience. The Darwinian theory tried to include these, but failed lamentably to explain how the social virtues could be evolved in the struggle for existence. Moreover, by the time the parents had acquired their ripest fruition of high qualities the period of reproductions was over; children are for the most part born in the heyday of physical vigor while the intellectual and moral qualities of their parents are immature. Later studies have, however, shown that acquired qualities are not transmissible, and that the higher the type the fewer the offspring.

"Genius is sterile," says science, and thus sounds the knell of human progress if heredity be its motive power. Intelligence and reproductive power vary inversely; the lower the parents the mere prolific are they. With the discovery that acquired qualities are not transmissible science has come up against a dead wall. It can offer no explanation of the facts of high intelligence and saintly life. The child of a saint may be a profligate; the child of a genius may be a dolt. Genius "comes out of the blue".

This glory of humanity, from the scientific standpoint, seems outside the law of causation. Science does not tell us how to build strong minds and pure hearts for the future. She does not threaten us with an arbitrary will, but she leaves us without

explanation of human inequalities. She tells us that the drunkard bequeaths to his children bodies prone to disease, but she does not explain why some unhappy children are the recipients of the hideous legacy.

Reincarnation restores justice to God and power to man. Every human spirit enters into human life a germ, without knowledge, without conscience, without discrimination. By experience pleasant and painful, man gathers materials, and as before explained, builds them into mental and moral faculties. Thus the character he is born with is self-made, and marks the stage he has reached in his long evolution. The good disposition, the fine capacities, the noble nature are the spoils of many a hard fought field, the wages of heavy and arduous toil. The reverse marks an early stage of growth, the small development of the spiritual germ.

The savage of to-day is the saint of the future; all tread a similar road; all are destined to ultimate human perfection. Pain follows on mistakes and is ever remedial; strength is developed by struggle; we reap, after every sowing, the inevitable result; happiness growing out of the right, sorrow out of the wrong. The babe dying shortly after birth pays in the death a debt owing from the past, and returns swiftly to earth, delayed but for brief space and free of his debt to gather the experience necessary for his growth. Social virtues, though placing a man at a disadvantage in the struggle for existence, perhaps even leading to the sacrifice of his physical life, build a noble character for his future lives and shapes him to become a servant of the nation.

Genius inheres in the individual as the result of many lives of effort, and the sterility of the body it wears does not rob the future of its services, as it returns greater on every rebirth. The body poisoned by a father's drunkenness is taken by a spirit learning by a lesson of suffering to guide its earthly life on lines better than those followed in the past.

And so in every case the individual past explains the individual present, and when the laws of growth are known and obeyed a man can build with a sure hand his future destiny, shaping his growth on lines of ever-increasing beauty until he reaches the stature of the Perfect Man.

ANNIE BESANT.

WHY OUR PAST LIVES ARE FORGOTTEN.

No question is more often heard when reincarnation is spoken of than: "If I were here before, why do I not remember it?" A little consideration of facts will answer the question.

First of all, let us note the fact that we forget more of our present lives than we remember. Many people cannot remember learning to read; yet the fact that they can read proves the learning. Incidents of childhood and youth have faded from our memory, yet they have left traces on our character. A fall in babyhood is forgotten, yet the victim is none the less a cripple. And this although we are using the same body in which the forgotten events were experienced.

These events, however, are not wholly lost by us; if a person be thrown into a mesmeric trance, they may be drawn from the depths of memory; they are submerged, not destroyed. Fever patients have been known to use in delirium a language known in childhood and forgotten in maturity. Much of our sub-consciousness consists of these submerged experiences, memories thrown into the background but recoverable.

If this be true of experiences encountered in the present body, how much more must it be true of experiences encountered in former bodies, which died and decayed many centuries ago. Our present body and brain have had no share in those far off happenings; how should memory assert itself through them? Our permanent body, which remains with us throughout the cycle of reincarnation, is the spiritual body; the lower garments fall away and return to their elements ere we can become reincarnated.

The new mental, astral, and physical matter in which we are re clothed for a new life on earth receives from the spiritual intelligence, garbed only in the spiritual body, not the experiences of the past but the qualities, tendencies, and capacities which have been made out of those experiences. Our conscience, our instinctive response to emotional and intellectual appeals, our recognition of the force of a logical argument, our assent to fundamental principles of right and wrong, these are the traces of past experience. A man of a low intellectual type cannot "see" a logical or mathematical proof; a man of low moral type cannot "feel" the compelling force of a high moral ideal.

When a philosophy or a science is quickly grasped and applied, when an art is mastered without study, memory is there in power though past facts of learning are forgotten; as Plato said, it is reminiscence. When we feel intimate with a stranger on first meeting, memory is there, the spirit's recognition of a friend of ages past; when we shrink back with strong repulsion from another stranger, memory is there, the spirit's recognition of an ancient foe.

These affinities, these warnings, come from the undying spiritual intelligence which is ourself; we remember, though working in the brain we cannot impress on it our memory. The mind-body, the brain, are new; the spirit furnishes the mind with the results of the past, not with the memory of its events. As a merchant, closing the year's ledger and opening a new one, does not enter in the new one all the items of the old, but only its balances, so does the spirit hand on to the new brain his judgments on the experiences of a life that is closed, the conclusions to which he has come, the decisions at which he has arrived. This is the stock handed on to the new life, the mental furniture for its new dwelling—a real memory.

Rich and varied are these in the highly evolved man; if these are compared with the possessions of the savage, the value of such a memory of a long past is patent. No brain could store the memory of the events of numerous lives; when they are concreted into mental and moral judgments they are available for use; hundreds of murders have led up to the decision "I must not kill"; the memory of each murder would be a useless burden, but the judgment based on their results, the instinct of the sanctity of human life, is the effective memory of them in the civilised man.

Memory of past events, however, is sometimes found; children have occasional fleeting glimpses of their past, recalled by some event of the present; an English boy who had been a sculptor recalled it when he first saw some statues; an Indian child recognised a stream in which he had been drowned as a little child in a preceding life, and the mother of that earlier body. Many cases are on record of such memory of past events.

Moreover, such memory can be gained. But the gaining is a matter of steady effort, of prolonged meditation, whereby the

restless mind, ever running outwards, may be controlled and rendered quiescent, so that it may be sensitive and responsive to the spirit, and receive from him the memory of the past. Only as we can hear the still small voice of the spirit may the story of the past be unrolled, for the spirit alone can remember, and cast down the rays of his memory to enlighten the darkness of the fleeting lower nature to which he is temporarily attached.

Under such conditions memory is possible, links of the past are seen, old friends are recognised, old scenes recalled, and a subtle inner strength and calm grows out of the practical experience of immortality. Present troubles grow light when seen in their true proportions as trivial and transient events in an unending life; present joys lose their brilliant colors when seen as repetitions of past delights; and both alike are equally accepted as useful experiences, enriching mind and heart and contributing to the growth of the unfolding life.

Not until pleasure and pain, however, have been seen in the light of eternity can the crowding memories of the past be safely confronted; when they have thus been seen, then those memories calm the emotions of the present, and that which would otherwise have crushed becomes a support and consolation. Goethe rejoiced that on his return to earth-life he would be washed clean of his memories, and lesser men may be content with the wisdom which starts each new life on its way, enriched with the results but unburdened with the recollections of its past.

ANNIE BESANT.

It is only the knowledge of the constant rebirths of one and the same Individuality throughout the Life-Cycle; the assurance that the same Monads have to pass through the "Circle of Necessity," rewarded or punished by such rebirth for the suffering endured or crimes committed in the former life; it is only this doctrine, we say, that can explain to us the mysterious problem of Good and Evil, and reconcile man to the terrible *apparent* injustice of life. Nothing but such certainty can quiet our revolted sense of justice. For, when one unacquainted with the noble doctrine looks around him, and observes the inequalities of birth and fortune, of intellect and capacities; when one sees honor paid to fools and profligates, on whom fortune has heaped her favors by mere privilege of birth, and their nearest neighbor, with all his intellect and noble virtues—far more deserving in every way—perishing of want and for lack of sympathy; when one sees all this and has to turn away, helpless to relieve the undeserved suffering, one's ears ringing and heart aching with the cries of pain around him—that blessed knowledge of Karma alone prevents him from cursing life and men, as well as their supposed Creator.—*Secret Doctrine*, vol. ii, p. 317.

NEW YEAR'S WISHES OF THE ADYAR LIBRARY.

THE Adyar Library, though doubtless a very fine and almost unique institution, is not yet by far as perfect as it could and would be, were there sufficient means at its disposal.

In the *Eastern Section* (reserved for Oriental Literature excluding translations into European languages) there is no lack of books and manuscripts, nor would it perhaps be advisable, at present, to appoint more Pandits, but certainly we should have some copyists and most of all a sufficient allowance for securing new manuscripts.

In very many cases a rare manuscript cannot be purchased, but copied only. Such copying work however, should not be given to the Pandits (as we are obliged to do) because this is a waste of energy. Copying can be done by people who know little Samskr̥t. Pandits are required only to compare the copy with the original and to correct it. The Government Library has always half a dozen or more copyists in its service, while we have but one who is, moreover, half a Pandit and for this and other reasons would be much better utilised, if he could be entrusted with the very necessary subject—catalogue of Samskr̥t and vernacular printed books and similar works of which we could not think as yet. One copyist can be had for Rs. 15 or 18 (=little more than one guinea) a month. It is desirable that we should have at least two of them: one for the work within the Library, the other for outside work. For many owners of manuscripts never allow them to be removed from their houses, and when they promise a copy, if sent at all, it is generally unreliable.

If on the other hand, we have a chance of *purchasing* a rare manuscript, we should always be in a position to do so. For here, the one serious fact that must be borne in mind is that Samskr̥t learning and consequently, the conserving and re-copying of manuscripts are declining with startling rapidity. On my last tour I was assured by an educated Zemindar, that this is the last generation in which a pure Samskr̥t education is still preferred by some to an English one. In thousands of families there are still bundles and boxes of manuscripts for which nobody cares any longer and which are kept for piety's sake, until worms and insects have ruined them, and then thrown into a river (to avoid pol-

lution). Many of these families are poor and could be induced by a half-way decent offer, to give their collection or a portion of it to the Adyar Library (which is looked upon as something like a temple by many a Hindū mind). The objection is sometimes heard that the Adyar Library has already all texts of some importance; that it has already more manuscripts than it can make use of. That is a grave mistake. The writer of these lines knows from repeated experience that there are still many manuscripts hidden in India (especially in the South) of which not even the name is known as yet, and as to the utilisation, it need hardly be said that we work for generations to come, not only for our own. But here again the question of copyists comes in. For in order to preserve our manuscripts well, we must be able to have those re-copied which in spite of oiling and dusting, begin to decay. For the acquisition of new manuscripts including travelling expenses, not less than a thousand Rupees should be at our disposal every year. Would not a generous friend create a fund, the interest of which would enable us to carry on energetically, on the scale expected from an institution like ours, the work of saving what can still be saved of a precious old literature from the imminent danger of being lost for ever?

The *Western Section*, on the other hand, is in need of both books and workers. I will not speak here of the latter, because I have reasons to hope that I shall secure sufficient voluntary help. As to books however, it must be said that there are still serious gaps which we cannot expect to fill up except with the aid of donations. Some branches are well represented, but others are almost entirely missing except for some antiquated works. Not only are we exceedingly poor in Greek and Roman literature as well as manuals referring to the Greco-Roman antiquity, but even in the case of the English classics (French, German, etc.) there is hardly a single up-to-date edition in our library. It is almost as deficient in the philosophic classics, history of philosophy, and science of religions, excepting those of India and also Christianity. History too is very scantily represented, and science is nearly absent altogether. Finally, I would call attention to the lack of good dictionaries and encyclopædias other than the *Encyclopædia Britannica*.

DR. F. OTTO SCHRÄDER.

Director of the Adyar Library.

THEOSOPHY AND DRAMA.

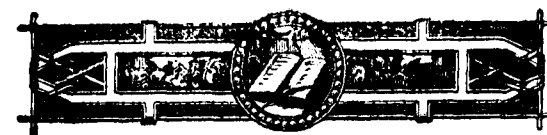
IT will be remembered that two years ago, a remarkable presentation of *Peer Gynt*, prepared and staged by Miss I. M. Pagan, was offered to the Edinburgh public under the auspices of our Edinburgh Lodge, assisted by some friendly non-Theosophists. Towards the close of last year another Theosophical interpretation of a great play was offered to the same public by the same lady, this time in the form of a lecture, illustrated by scenes drawn from *King Lear*. We have received the following account of the performance:

On Thursday November 5th, the eve of the meeting of the Northern Federation, Miss I. M. Pagan delivered a lecture in the S. Cathberts Hall, Edinburgh, which was well attended by the general public, as well as by the Edinburgh Lodge and by Federation members from the South and West. Her subject was the ancient Celtic myth underlying the story of King Lear, and she dealt first with the oldest extant version, found in the history of British Kings translated by Geoffrey of Monmouth about 1146 from what he describes as an old and rare book, written in Welsh and hard to come by. The worthy Bishop apologises for the fact that he has been obliged to omit a great deal and the lecturer suggested that it was easy to diagnose the nature of the omitted matter. The history deals with the pre-Christian period, but contains no reference to the ancient religion of the people. This old volume was probably one of the sacred books of our Celtic forefathers, and if so would naturally be condemned to the flames as soon as the 'harmless' portions had been translated. The story of Lear comes at the very beginning, and as Lyr or Lior was one of the chief Celtic deities, scholars are probably right in rejecting the tale as historical and classifying it as myth. It closely resembles many other popular allegories or parables found in mythology and folklore all over the world. In such stories there is always a kingdom to be governed and the question posed is: "Who is to govern?" or: "How is it to be divided?" There are always three possible candidates for the chief authority, brethren or sisters, of whom the youngest is the wisest and the fairest and the best, and is destined to reign over the other two; and there is invariably a period of storm and stress and persecution, followed by his or her triumph, after which everything goes well. The most obvious interpretation of this parable is that in which Lear's kingdom is taken as the Kingdom of Life and divided into the three sub-kingdoms of action, emotion and thought. On the bodily energy depends the *action*, the heart rules the *emotion*, the mind governs the *thought*; and mind—or reason—ought always to have the pre-eminence and rule the other two, although the Spirit of man—the Ego himself—must remain King. Whether Shakspeare perceived the parable or not, he certainly worked it out on these lines, and although he converted this beautiful old fairy tale into a terrible tragedy he never made one false step in the process. When Cordelia or Reason is banished Lear first loses his kingly dignity, and then goes mad; when she returns his reason returns also, and he is once more robed as a King. In these old stories the youngest born has always some helper

or faithful attendant of great ingenuity and resourcefulness who comes to the rescue in the time of trouble and this character is usually interpreted as representing intellect, and servant of mind. It is of the essence of the tragedy that Cordelia's faithful attendant is separated from her throughout the drama. Intellect, unsustained by reason is practically useless, and he therefore appears in the character of the Fool, who "pines away" in his young mistress' absence and finally dies. In Shakspeare's play, reason is recalled too late. Action and Emotion have had their way unrestrained, and in the end Emotion is slain by Action, who thereafter has nothing to live for and kills herself. The lecturer did not attempt to interpret all the characters and incidents symbolically, remarking that Shakspeare was essentially a stage-manager and a dramatist and had, as such, to consider the taste of his audience, and how to reach it; but she pointed out that the husbands and suitors of the three Princesses might be allegorically treated. Action is wed to Duty, and her husband's voice is consequently the voice of conscience; but she refuses to listen to it and prefers Ambition. Emotion ought to wed Purity, which gives concentration, and strength; but if strength is attained before emotion is purified, the result is cruelty instead of compassion. Thought may choose between Aspiration and Devotion, but will give all, and ask nothing. Miss Pagan then touched upon the deeply devout tone of the whole play, which contains far more prayer and invocation than any of Shakspeare's other dramas, and pointed out that the religious expression throughout was astrological. She also commented on Professor Bradley's suggestion that while Shakspeare was writing *Lear* he was brooding on humanity in the light of the doctrine of the transmigration of souls.

The lecture was illustrated by seven scenes from the play, simply but artistically staged, and excellently interpreted. The stage was draped with soft quiet green, and the characters were dressed with careful attention to symbolic coloring. Goneril, played by Miss Boog Scott was regal and resplendent in scarlet black and silver, gave throughout the impression of strong vitality. Mrs. Darlison as the emotional Regan, in a wicked shade of green, trimmed with black and gold, was very expressive both in tone and gesture. Mrs. Frank Bailly made an extremely interesting and lovable Cordelia, and was at her best in the scene by her old father's couch, delivering with particular effectiveness the touching speech in which she pictures his sufferings. The chief honors of the evening however were naturally carried off by Lear himself—Mr. John Darlison, the actor who gave such an excellent rendering of *Peer Gynt* two years ago. He was thoroughly artistic from beginning to end, and, in his final scenes, reached great heights, his pathos moving many of his audience to tears. Mr. Frederick worked well in the arduous part of Kent, and Mr. de Dreux King showed his versatility by giving a dignified rendering of the Duke of Albany's part. The Fool was delicately played by Mr. Matthew Smith and the fight between Edmund and Edgar (Messrs. Elder and Mc Lean) was carried through with surprising vigor considering the limited space at the disposal of the combatants.

We heartily congratulate the Edinburgh brethren on this successful piece of work.



REVIEWS.

CLAIMS MUCH BUT IMPARTS LITTLE.

Light of Life: Mystery Uncoiled by a Personal Visit of Christ.
By J. W. Evarts, Oklahoma City, Okla. Price \$ 2.

Mr. Evarts is a psychic; from his early days he has had experience of superphysical phenomena and in 1857 he had the first visit from the three entities who gave him the message incorporated in this book, Jesus of Nazareth, Saul of Tarsus and John the Baptist. We may well question whether they are the historical persons mentioned in the Bible, but there is no doubt Mr. Evarts is quite satisfied. The main point is the message, and as truth must be presented in many ways to suit different stages of development, there is doubtless room for many works teaching the rule of law, the brotherhood and divine origin of man; but when a message purports to come from such exalted sources, it seems a pity not to give it the best outward garb possible—the book is full of printer's errors and mistakes in spelling and grammar. While, I suppose, it does not much matter if Aristotle is spelt with three 'ts' instead of the usual two, and Cleopatria is written instead of Cleopatra, we may reasonably doubt the erudition of the entities who "personally guide my pen". It is probably due to the influence of his father that he vows his great admiration for Voltaire, to whom many chapters in this book are devoted, and he strives to vindicate the character of that much abused genius in this short notice. It is impossible to touch on all the points mentioned in this work; from the government of God down to a solution to make hair grow, and descriptions of girls and drapery bills offer such a vast range of subjects that we may well stand appalled, yet we should perhaps state that the author claims to have information from an Accadian entity "Saba", a Patriarch Zab, who has told him details corroborated by later excavations and he makes this teaching a strong feature of his work.

K. B.

INDIAN POLITICS.

The Indian National Congress: An Account of its Origin and Growth.
G. A. Natesan & Co., Esplanade, Madras. Price Rs. 3.

This collection of the presidential addresses, extracts from other noteworthy utterances and the important resolutions passed, in connexion with the annual sessions of the Indian National Congress, which has been published by the very enterprising firm of Messrs. G. A. Natesan & Co., Madras, is full of interest and replete with information concerning the political development of the country during the last quarter of a century. Although one is inclined, as a Theosophist, to the belief that the regeneration of a decadent country like India is only possible through a general spiritual upheaval, one thinks that the political aspect of the situation ought not to be entirely passed by as

of no consequence. The Indian National Congress which was founded in the eighties of the last century has steadily and systematically aimed at infusing the right patriotic spirit into the masses of the Indian population and the harmonising and unifying of the widely-divergent and antagonistic elements in the land; and it has already succeeded, in this, far beyond the modest expectations of its founders. The work it has done and is doing will, it is hoped, considerably hasten India's "spiritual awakening" towards which those truly interested in this country like Mrs. Besant have, for long, been putting forth their best and most indefatigable efforts. The volume before us gives a glimpse of what the people here are yearning for. Mr. V. S. Srinivāsa Śāstrī of the Servants of India Society, Poona, has written a splendid Introduction. Here and there in the addresses, one lights upon passages which most deeply move and inspire; and I cannot close this brief review without quoting a lustrous gem of eloquence from the peroration of A. M. Bose:

"Lord Salisbury spoke the other day of the living and the dying nations of the world. Shall India, Brother-delegates, be a living nation, shall the glories that were hers remain for ever a memory of the past, or shall they once again be realities in the time before us? On us, Brother-delegates, depends the answer, on our efforts, on the lives we live and the sacrifices we make, not in the political field alone, but in many another field; and let us not forget that never was progress won without sacrifice. And in that effort, depend upon it, we shall get, as indeed we claim, the loving help and the ardent sympathy of the great Nation, into whose hands Providence has entrusted the destinies of this land.

"The German host marched to its triumph to the cry of 'God and Fatherland'. Let ours be a still dearer cry, the cry of 'God and Motherland,' as our mission also is the holier and nobler enterprise of peace, of love, of loyal progress, of every duty to our beloved Sovereign faithfully discharged, of individual growth and national regeneration. Hear we, my friends, the trumpet-call of duty resounding to us amid the stirring scenes, the moving enthusiasm, the thrilling sights of this great gathering? Yes, the call sounds clear, but let our hearts gather the strength to respond to that call, and to be true to her, our Common Mother, the Land of our Birth; to be true and faithful to the light that is within us, and to every noble impulse that stirs within us. And may we, as we return, to our homes, to the spheres of our daily duty, carry a little more of the living love to our country than when we came, a little more of the earnest longing to be good and true and useful, before the day closeth and our life's work is done!"

S. V. S.

TWO OLD BOOKS REPRINTED.

With the Adepts. An Adventure among the Rosicrucians, by Franz Hartmann, M. D. William Rider & Son, Ltd., 164, Aldersgate Street, London, E. C. Price 2/6d.

This interesting narrative of a psychic experience by Dr. Hartmann is readable as is mostly everything from his pen. This second

edition is revised and is printed neatly. The book provides a pleasant reading and should find a ready sale even in non-Theosophical circles.

The Tarot of the Bohemians, by Papus, translated by A. P. Morton. William Rider & Son, Ltd., London, 164, Aldersgate Street, London, E. C. Price 6s.

This is said to be the "absolute key to occult science," "the most ancient book in the world, for the use of initiates" and is well illustrated and is garbed beautifully. A. E. Waite writes a preface to this revised edition. How far the high-sounding recommendations on the title page are true it is not for us to say. The book has its use and value we dare not deny.

B. P. W.

SMITHSONIAN INSTITUTION.

Tuberculosis Among Certain Indian Tribes of the United States, by Ales Hrdlicka. (Bureau of American Ethnology, Bulletin 42). Washington 1909.

The well known authority on medical matters connected with the North American Indians presents here a detailed account of the investigations made by him into the condition with regard to tuberculosis of five selected Indian tribes of the United States. The investigation took place in the summer of 1908. This report has already led to the practical result and certain improvements have been made by the U. S. A. Office of Indian Affairs looking to the betterment of the Indian. The five tribes referred to are the Menominee, the Oglala Sioux, the Quinaielt, the Hupa and the Mohave. The plates reproduce mainly Indian dwellings. It is curious to notice that the occurrence of the dreaded disease amongst the red Indians is, or at all events seems to be, of quite recent date and seems to be rapidly on the increase. The document is rather sad reading though of great interest to anyone studying the great tuberculosis problem. An excellent bibliography and index conclude the work.

Antiquities of the Mesa Verde National Park. Spruce-tree House, by Jesse Walter Fewkes. (Bureau of American Ethnology. Bulletin 42). Washington, 1909.

This interesting monograph, illustrated with 37 figures in the text besides the plates describes the Spruce-tree House, situated in the eastern side of Spruce-tree canyon, a Spruce of Navaho Canyon in Colorado. The ruin was first described by Nordenskiöld in his *The Cliff Dwellers of the Mesa Verde* in 1893. The house is a cliff dwelling and this ruin has a peculiar interest, besides being the largest ruin in Mesa Verde Park with the exception of the Cliff Palace, since it fulfills the requirements of a "type ruin" and because, owing to its situation, it is the cliff-dwelling from which most tourists obtain their first impression of structures of this character. Doctor Fewkes excavated and repaired the building rendering it now accessible for the first time, in all its features, to those who would view one of the great aboriginal monuments of the United States of America. The major antiquities found—such as palaces and courts, secular rooms, mortuary rooms, stairways, refuse-heaps and the like—as well as the minor antiquities—such as pottery, stone imple-

ments, basketry, wooden objects—are carefully described. They reveal a not highly developed degree of culture of the inhabitants whose language is unknown. The book has the usual excellent index.

J. v. M.

I want to draw the special attention of our readers to the "Sacred Books of the Hindūs" series, the work of our good Brother Sris Chandra Vasu and his faithful helpers. Mr. Vasu has for very many years consecrated all his leisure and his money to the issue of the monumental literary works of Hindūism, the huge Pāṇini Grammar being one of them. He is not only a scholar, but is steeped in the atmosphere of Hindū thought, and can convey the essence of that thought to the western mind—and to the westernised minds of his countrymen—as few can do. His present translation of Maḍhvā's commentaries has a special value, for while Śaṅkarāchārya's Advaita is well-known Maḍhvāchārya's Dvaita is little known. Both the Rāmānuja and Maḍhva schools approach the deep problems of life from a far more 'Christian' point of view than the sternly intellectual one of Śaṅkara, and would therefore be more attractive to Christian readers, while non-Christians should know the three schools, in order to appreciate the width and many-sidedness of Hindū philosophy. Our Brother Govindāchārya of Mysore has brought Rāmānujāchārya to the knowledge of the West, and now Brother Sris Chandra is doing the same for Maḍhavāchārya. The Theosophical Society may congratulate itself on the work of both.

A. B.

PAMPHLETS.

Theosophy and the Theosophical Society, by Claude Bragdon and *A Brief Life of Annie Besant, P. T. S.* by the same writer are two neatly printed pamphlets of value for propaganda work.

Theosophy, Its Meaning and Value, by Annie Besant is a lecture delivered at Cheltenham under the auspices of the Cheltenham Ethical Society under the presidency of Dr. C. Calloway, M. A., F. G. S., and is a very useful pamphlet to be as widely circulated as possible. Price 1 Anna.

The Heaven of the Hindus, by Ernest Wood has some well selected quotations. Price 1 Anna.

Hymn to the Dancing Shiva, by Ernest Wood and S. V. Subrahmanyam is a reprint from our own pages. Price 1 Anna.

The Tonsure of Hindu Widows, is an essay by M. Subrahmanyam, B. A., B. L., issued under the auspices of the Madras Hindū Association and published by G. A. Natesan and Co., Esplanade, Madras. Price 8 Annas. The same publishers have sent us five pamphlets, short sketches of Sir Syed Ahmed Khan, Lal Mohun Ghose, Pandit Maḍan Mohan Mālavīya, Lord Morley and Lord Ripon.

Tirukkural Vachanam by P. D. Raṭnam Pillai is a Tamil brochure treating of a portion of the famous Tamil work the Kural in prose in simple language. Price Rs. 1.

India and Tariff Reform, published by the Free Trade League, Manchester; price 1d.

OUR CONTEMPORARIES.

THE ANTI-VIVISECTION REVIEW—(November 1909).¹

"Vivisection: A Bar to Medical Progress," by J. Stenson Hooker M. D. is an able and a well-reasoned article. The writer points out how vivisection has been in the way of real advance in the science of Therapeutics and how "its exponents and votaries have been satisfied with limiting their researches and inquiries into the mysteries of disease to such miserably narrow and inadequate means as vivisection, whilst the more advanced ones in the profession, and others, maintain that we should tap any source whatever, and apply any source from which we may hope to curtail and prevent disease". Instead of striking at the very root of human disease, the vivisector aggravates it and renders it permanent by the administration of his favorite serums. "We are making numberless animals suffer for our wrong-doing; inflicting pain upon them in order that, perchance, we may discover something which will for the time being counteract the effects of our own gluttony, dissipation, or artificial method of living. Let us take a concrete example. We most of us eat too much, and that often of inferior food; our tissues and organs are thus overloaded, and we 'catch' a fever of some sort—and immediately are advised (by the pro-vivisector) to get inoculated with some serum or other. And so completely fascinated with the process is our pro-vivisector that he goes no further, and if the patient chances to get well in spite of the inoculation, he is left under precisely the same conditions as before with regard to his liability to being again attacked by the same or other complaint; the doctor has merely scratched the surface of things." He contends strongly against the antitoxin treatment of diphtheria which, he says, is utterly inefficacious and even positively dangerous. "It would be better for the progress of medicine and for suffering humanity, were a millstone hung round all these serums and they were cast into the depths of the sea". He vigorously advocates the adoption of natural cures for human ailments and diseases and shows clearly how pneumonia, typhoid fever, etc., can be successfully combated by the simple hydropathic treatment, and how plague which has been rampant for so long in this country and victimised a large per cent of the population can be averted by changing the sociological and insanitary conditions to which it might be traced. "The proper study of mankind is—Man. Not animals. To experiment on healthy tissue is no test for a diseased tissue". We must quote the closing words: "No! the 'Crystal-bar of Eden'—to use a phrase of Moore's—the bar of the Eden of Health, that is, will not move to such unscientific and eminently retrograde methods. Vivisection has had its trial, and has been found wanting; and surely a day is soon dawning when, ashamed of its own ineptitude, abashed by its own inanity, condemned by its own cruelty, weakened from within the profession itself, and harried from the people without, it will fall into what will be to most humane and reasoning individuals a welcome and well-deserved desuetude—its last days being hastened by that great moral force upon which we can always depend where any specific cruelty is concerned, namely the righteous indignation of an aroused people."

¹ S. Clements Press, Kingsway, London W. C.

Other Contents: "The Conduct of the Royal Commission on Vivisection"; "Vivisection for the Table"; "Values in Pain"; "More Failures of the Pasteurian Inoculations"; "Why I am an Anti-Vivisectionist"; "Internationalism and the Animal Congress"; "An Open Letter to Dr. A. D. Waller"; "Our Cause"; "Correspondence."

THE METAPHYSICAL MAGAZINE—(December, 1909).¹

"The Spiritual Aspect of Instinctive Mimicry" by Adolph Brodbeck, Ph. D., is an interesting article. Mimicry commonly means: imitation in the sense that an actor, a mimic or an artist, imitates certain characters in looks, gestures or speech. But Darwin employs the term in a much wider sense than this *viz.*, imitation not only of other animals but even of plants and inanimate nature, as to shape, color, and form of motion, largely for the purpose of hiding from or evading specific enemies. There may be some truth in this, in spite of the obvious exaggeration. Only in very few cases is the theory of conscious mimicry to be assumed; and in many cases there is no mimicry at all, but merely accidental coincidence. In the human race it is about the same. In some cases similarity as to color, shape, gestures, speech, with other beings is perfectly unconscious, in others sub-conscious, and is done wilfully, by actors, who bring it to perfection, by making it a profession and a speciality. Instinctive mimicry is more powerful in its effects on human character than conscious imitation. If a husband and wife live together peacefully and without going much into society, they will, after thirty or forty years, become very similar to each other in looks, sentiments, views, gestures and habits; but they will be unconscious of it themselves, though strangers may be struck with the similarity. It may be argued that similarity of environment and occupation is responsible in the case supposed but really the constant personal contact and mutual relation is the principal factor. The faculty of sight participates in the process of assimilation. We see another person and note how he looks and appears—the color of the face, the lustre of the eyes, the minimalities of facial expression, gesture, walk, style of resting, sleeping. The permanent features of face and body are symbols of character and evolution and are a kind of petrified spirit of monumental history. Instinctive imitation produces not merely an outward similarity but more, a metamorphosis of the soul. Even the outward similarity is the result of what might be called soul mimicry. Hearing is a medium for soul assimilation and voice for soul correspondence. The influence of statues and pictures of master-sculptors and master-painters, such as those for which ancient Greece was famed, in moulding the soul qualities of the mind cannot be overestimated, and this will be realised, if it is borne in mind that all great ideals, as they live in the soul of an artist, are revelations of God-head, expressed by the lenient toward the worship of statues and pictures, but believe that if kept within rational limits, they constitute a beautiful symbolism, and are of a good and perfect system of worship. Music and poetry alone cannot make this system perfect. All arts must help."

Other Contents: "The Egyptian Mysteries"; "Superconscious Mentality"; "The Nature of Substance"; "Greater Man and a Greater World"; "Good-Nature"; "The New Birth"; "The World of Thought," etc.

¹ The Metaphysical Publishing Co., 500 fifth Avenue New York.

THE HINDUSTAN REVIEW—(DECEMBER 1909).¹

Mr. Salah-ud-din Khuda Bakhsh writes very well in the current number on "The Islām of Muhammad". Al-Ghazzali interprets Islām to mean unquestioning obedience and abandonment of insubordination. Islām proclaims in most emphatic language the Unity of God. Gibbon says: "The creed of Muhammad is free from suspicion or ambiguity and the *Qur'ān* is a glorious testimony to the Unity of God". Belief in this central doctrine of Islām leads up, by a natural process, to the idea of man's responsibility to God for his actions and deeds. The Unity of God, belief in the Divine mission of the prophet, five daily prayers, fasting in the month of *Ramāzhan* and the pilgrimage to Mecca constitute the essentials of Islām. As Muhammad had to address himself to a people overpowered by the nomadic instinct, he had to make every effort to concentrate and centralise them and produce in them a feeling of solidarity and common brotherhood and to achieve this end, he organised a system of public prayers and the pilgrimage to Mecca. These two institutions brought the widely scattered tribes of "wild" Arabia together and "kept alive a sense of corporate unity".

The *Qur'ān* is not narrow and dogmatic, as is supposed. Its broad catholicity, its tolerance, its frank recognition of the good points in other religions, and the freedom it allows to its followers in the matter of religious observances will be obvious to those who read it with minds free from irrational prejudice and ignorant pre-conceptions. "Whether ye turn your faces towards the East or West, God's is the East and the West" is a pregnant saying of the Arabian prophet. His preaching "taught them firmness of resolve, contempt of death, singleness of purpose, unity and fraternity, and it gave them that intensity of religious fervor which became the most valued asset of their national life." From a sober and critical study of his religion and the chief Islāmic scripture, the writer has come to the very hopeful conclusion that "there is nothing in the teachings of Islām which conflicts with or militates against, modern civilisation, and the moment Muslims realise this truth, their future will be assured and their greatness only a question of time. Modern Islām, with its hierarchy of priesthood, gross fanaticism, appalling ignorance and superstitious practices, is, indeed, a disgrace to the Islām of the prophet Muhammad. Instead of unity, we have Islām torn into factions; instead of culture, we have indifference to learning; instead of liberal-minded toleration, we have gross bigotry. But this intellectual darkness must necessarily be followed by intellectual dawn, and we trust that is not now far distant or too long to come."

Other Contents: "Village Self-government in Baroda"; "French views on the Awakening in India"; "The Anniversary of Gladstone's Birth"; "Ibn-Rushd or Averroes"; "The National Movement and the Indian Christians"; "The Problem of Young India"; "Indian Medical Reforms", etc.

ACADEMICAL MAGAZINES.

Journal of the Royal Asiatic Society of Great Britain and Ireland, October, 1909.

In "Ancient Historical Edicts at Lhasa," L. A. Waddel gives an account of two inscriptions deciphered by him in 1904 in Lhasa where he came with the expedition of that year, one of them being "the treaty of 783 A. D. between the Chinese Emperor Tê Tsung of the Tang dynasty and the celebrated Tibetan King who is reputed to have instituted—Lamaism, Kri Sron-lde-btsan," while the other "was inscribed on a pillar of victory of the same epoch, the two forming the earliest authentic historical documents hitherto found in Tibet, and amongst the earliest examples of Tibetan writing and composition yet known to us". In the geographical portion of the treaty-edict there is a mention of what was evidently a Tibetan invasion of a portion of India in the latter end of the eighth century A. D.—one of the darkest periods in Indian History.

"The Magazine of Mysteries (Makhzann-ul-Asrâr) by Nizami of Ganja" is an article by H. Beveridge, calling attention once more to that attractive Persian poem with its twenty sections illustrated by as many stories, which was introduced into the western world by Sir William Jones. Mr. Beveridge gives a translation of two of the stories, namely, "A Legend of the Lord Jesus" (Jesus and the dog-corpse), and "The Old Brickmaker," and then proceeds to discuss the date of the work which, in his opinion, can be fixed as 569 after the Hijra.

In "The Last Words of Asoka" Dr. Fleet indicates the difficulties involved in Professor Hultzsch's theory concerning the Rûpnâth recension of the "Last Edict of Asoka" (see *J. R. A. S.* 1909, p. 728). He maintains, with good reasons, that the last edict presents the dying speech of Asoka, "delivered at Suvarṇagiri, Sonagiri, and reduced to writing and published just after his death, by the high officers of the province which included that hill," and that in it Asoka applied himself to expanding the last words of the Buddha: "Work out your salvation by diligence!"

No less than three little articles (by J. H. Marshall, J. F. Fleet, and L. D. Barnett) are engaged with the inscription lately discovered at Besnagar, a village in the Bhêlsâ District, not far from Bhopâl. The inscription is of unique interest being "the only lithic record that has yet been found in which reference is made to the Indo-Greek rulers of the Panjab." "It tells us that the pillar on which it was engraved was set up as a Garuḍa-dvaja of the God Vâsudeva," and that "by Heliodoros, the son of Dion, a Bhâgavata, who came from Taxila in the reign (or: as a vassal?) of the Mahârâja Antialcidas." The latter was already known to us from his coins, the initial dates proposed for him ranging from B. C. 175 to 135. Two more interesting points of the inscription are the mention of a Hindû King (unknown hitherto) with the title *trātā* (= Greek *sôtēr*), and the promise, at the end, by the author of the inscription, that he would henceforth observe the three *amṛta-padāni*, namely *dama* (self-restraint),

¹ There is an exact parallel (if not the original) to this story somewhere in the Jain Literature. *E. O. S.*

tyāgī (self-surrender, or liberality), and *apramāda* (diligence). This inscription is not only an important document of the Vasuḍevik cult, as Mr. Barnett rightly emphasises, but it also corroborates the hypothesis published by myself in 1905 (as against Garbe) that the Greco-Indian kings were indianised to a much greater degree than it is generally believed.

Even a second document has come forth this year which brings us into contact with the Greeks in India. It is the famous *stūpa* of Kanishka containing relics of the Buddha, about which a good deal has already become known through the newspapers. Mr. Marshall gives an account of the discovery on pages 1056 to 1060 of the journal. The *stūpa* was found on the very place where Mr. Foucher following Hiuen Tshang had located it. The relics, consisting of four fragments of bone packed tightly together, were found in a reliquary of plain rock-crystal which was itself in a beautiful metal casket on the top of which there stands an erect figure of the Emperor Kanishka with a winged celestial being. The Journal gives a photographic reproduction of the casket. A Kharoṣṭhī inscription on the latter says that it was the gift (or work?) of "Agishala, the overseer of works at Kanishka's Vihāra, in the Saṅghārāma of Mahasena". Agishala is, of course, the Greek name Agesilaos.

Mr. Marshall reports also on Mr. Rea's Buddhist discoveries near Vizianagaram and on several other interesting finds made within the year 1908-9, his article being accompanied by a number of fine plates.

The "Miscellaneous Communications" contain four articles against Professor Jacobi's theory concerning the Mitani Gods, *viz.*, 'On the Antiquity of Vedic Culture,' by Prof. Oldenberg; *Ibid*, by A. B. Keith; 'The Names of Vedic Deities on a Hittite Tablet,' by A. H. Sayce; and 'The Prehistoric Aryans and the Kings of Mitani,' by J. Kennedy. Jacobi's astronomical arguments are said to be untenable, and Meyer's view (that we have here ancient Iranian or Aryan gods) is given the preference, though most of the above want to change it a little. Jacobi's hypothesis becomes practically baseless by Sayce's declaration, *viz.*, that the names of the Mitannian kings are neither Indo-European nor Iranian, but good Mitannian! Mr. Kennedy makes an interesting suggestion: the solar rays (not sun), he says, worshipped by the well-known Egyptian king Akhenaten, "are the Mitras which his Aryan consort Nefertiti had worshipped in her Syrian home; she and her country-woman, the Queen-Mother Teie, were the chief promoters of the novel cult; and in the worship of the Aten I think we can discern, not only Babylonian and Syrian, but also Mithraic elements."

DR. F. OTTO SCHRÄDER.

THEOSOPHICAL MAGAZINES.

ASIATIC.

The Adyar Bulletin, Adyar, January, 1910. The 'Headquarters' Notes' speak of the Benares Convention and is followed by the Presidential Address which our readers will see in the Report to be shortly forwarded to them. 'On the Verandah,' by C. S. M. provides light reading: 'A Christmas Story' adopted from a story by Johanne Meyer has a lesson to teach. 'A Response' by Elisabeth Severs concludes a very good number.

Theosophy in India, Benares, December 1909, opens with the usual 'Monthly Message' followed by the 'Letter from the President'; 'Selections from *Dicān-i-Nagāz*' are continued. 'Present Work for Future Days' by B. P. Wadia is an instructive contribution. The qualities to be developed in the present for future labors are: thoughtful obedience to leaders, spirit of co-operation, adaptability, compassion, "a gentle and not passionate tender and not forceful love as of a fond mother"; efforts must be made "to exhaust all individual karma" and we are told: "a good heart rather than a great head is the requisite of the hour". 'Dream.' 'How can we Unify India?' by Seeker. 'Notes of Study in the Zoroastrian Yasna.' 'He of the Venus Hierarchy or Sukracharya' by Purnendu Nārāyan Sinha—an admirable contribution—'Longing and Yearning' with notes and news make up a good number.

Central Hindū College Magazine, Benares, December 1909. 'In the Crow's Nest' the Editor says: "Our C. H. C. Girls' School is very badly in want of money, now. Who will help us?" 'An Interview with Mrs. Besant' is reprinted from the *Christian Commonwealth*. 'The C. H. C. as seen by Our Contemporaries' is made up of articles by P. K. Telang and B. S. Rao. 'Indian Women and Their Work,' 'Practical Patriotism' with reference to India' with various notes and news close the number.

The Message of Theosophy, Rangoon, December 1909. 'Buddha in the Light of the *Secret Doctrine*' is continued. 'Small Worries' is reprinted from the *Adyar Bulletin*. 'Prayer' is a lecture delivered before the Rangoon Lodge.

Cherag (Chirāgi), Bombay, January 1910, is full of nice short articles and notes. We welcome the English supplement to the *Cherag*. It is a 24 paged number mostly made up of reprints from various magazines. Our old friend Mr. Bilimoria deserves recognition and if at his age he can start a new monthly our young members can do still more; enthusiasm and love for service vivify the aged with youthful vigor.

Theosophisch Maandblad voor Nederlandsch Indië (Dutch), Surabaya, November 1909. Translations of Mrs. Besant's *Shri Ramachandra*, and L. Edgar's *Studies in the Pedigree of Man*, are continued and Leadbeater's 'On the Preface of the *Voice of the Silence*' is concluded. Another translation is "Wonderful Cures" out of *Nature's Mysteries of Sinnet*.

The second part of this number contains a short story entitled 'Sunrays,' a small article about 'The Art of Story-telling,' and the

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usual Theosophical and Official notes. Interesting is the statement that the popular scientific magazine *de Natuur* (Holland), has announced the publication of *Occult Chemistry* of Mrs. Besant and Mr. Leadbeater.

EUROPEAN.

The Vahan, London, December 1909, opens with the 'Letter from the President'; 'An Hour with Mr. Leadbeater' is reprinted from the *Adyar Bulletin*. Notes, Correspondence, Questions-Answers and News take up the remaining space.

The Lotus Journal, London, December 1909. 'Maitreya' (Poem) by Marsyas is reprinted from our pages. Lancelot's address to the Round Table is concluded. 'Betty's Good Time' is a complete, good story. Mrs. Whyte concludes her study of Tennyson. 'Prince Holly and Princess Mistletoe' is a fine Christmas tale.

Teosofisk Tidskrift (Swedish and Norwegian), Stockholm, November 1909. Here also the 'Letter from the President' opens the number. 'A Theosophical Life' by A. Besant and 'Lost Souls' by C. W. Leadbeater are translated from our pages.

Tietäjä (Finnish), Helsingfors, December 1909. 'From the Editor' is followed by the 'Letter from the President'. 'Zanoni and S. Germain' by V. H. V., 'Purity' by Poinina, 'A Home' by—e and 'Is Theosophy a Humbug?' by the Editor are original contributions. Aate continues 'What Theosophy Teaches'. The translation of *H. P. B. and the Masters of the Wisdom* is concluded and 'An Hour with Mr. Leadbeater' is borrowed from the *Adyar Bulletin*.

Bollettino Della Sezione Italiana (Italian) Genoa, November 1909. The President's quarterly letter to the official organ of each National Society opens this number. Then comes a translation of Mr. C. W. Leadbeater's 'Protective Shells' from the *Adyar Bulletin*. Mr. G. G. Porro writes a very sensible article on 'Theosophy and Patriotism' and contributes also a short paper on the 'Astrology of the Future' in which he draws attention to some of the more recent hypotheses concerning the relation between sun-spots and magnetic disturbances and their possible connexion with man. He further alludes to a recent theory by which the whole of the 'Milky Way' is supposed to be endowed with a rotatory movement. All of which is interesting coming from the son of so eminent an astronomer as the present Director of the Observatory at La Pläta, one of the early supporters of Theosophy in Italy. Under the heading 'Signs of the Times' E. F. draws attention to the increasing study of Mazzini and his writings which are shortly to be published by the Italian Government in a complete edition. Notices and News from the Lodges conclude a good number.

Ultra (Italian), Rome, December 1909. This non-sectional review opens with Mr. G. R. S. Mead's address to the first meeting of the Quest Society. Decio Calvair writes an article entitled "On the Way" dealing with the past and the future of his review and alluding to the third Congress of Philosophy in Rome. A short notice, by Gino Sinigaglia, on Lombroso and his courage in affirming himself in his last days a convert to Spiritualism, is followed by a paper on 'Chaldaic

Occultism', by Augusto Agaliti, redundant with quotations and references. The translation of *On the Threshold* is continued as are also Benedetto Bonacelli's "Unity of Matter" and Ventura Rizzo's "Martinez de Pasqually" both begun in previous numbers. "Death does not Kill" by A. Agaliti, some spiritualistic notices and press cuttings together with an ample review of Theosophical, spiritualistic, and idealistic publications bring a full number to a close.

Revue Théosophique Française (French), Paris, November 1909, contains short notes by the editor of Mrs. Besant's three last lectures in Paris, besides translations of 'In the Twilight,' and C. W. Leadbeater's article on H. S. Olcott 'Faithful unto Death'. It concludes with the usual Theosophical echoes and review of magazines and a fragment of the *Secret Doctrine*.

Annales Théosophiques (French), Paris, December 1909. This number is entirely consecrated to Mrs. Besant's lectures in Paris: 'The End of a Cycle and the Beginning of a New Religious, Scientific and Social Era', 'The Future, which awaits us—the Role of the Theosophical Society in the Next Cycle', 'The Coming Christ' and Book-notes, conclude the number.

Bulletin Théosophique (French), Paris, December 1909, contains: Theosophical information and communications; the President's Letter; a report of her sojourn in France and an exposition of a realised plan. Some members in Paris started a Theosophical newspaper the *Theosophist*, with Mr. Gaston Revel as Director. It will deal with different matters, as the ordinary newspapers, treating them from a Theosophical standpoint, evitating Theosophical terms, as this paper has to serve Theosophical propaganda.

Revue Théosophique Belge (French), Brussels, December 1909. The Adept's Letters are continued. Then follow 'On the Reality of the Existence of the Adepts,' translation of Sinnet's *The Growth of the Soul*. 'Symbolical Choreography' by J. T. Græcus is concluded. Theosophical activities give an account of Mrs. Besant's visit to Brussels and Paris and news from other countries.

De Theosofische Beweging (Dutch), Amsterdam, December 1909, contains besides the usual official news and reports of different propaganda tours in Holland the 'Letter from the President'.

Neue Lotusblüten (German), Leipzig, November and December 1909. This number opens with a short contribution entitled 'To Learn and to Experience'. Next comes the continuation of 'Confidential Communications from the Tibetan Masters and their Pupils' and of *H. P. B. and the Masters of the Wisdom*. A translation from English by Clara Brehmer deals with the difference between the two ideals "to love" and "to be loved". Then comes 'Hermetic Story for Children'.

Sophia (Spanish), Madrid, December 1909. This little review announces the appearance in its January number of the stenographic report, due to Raimundo van Marle, of Mrs. Besant's three lectures at the end of October last in Paris. In the meantime it concludes Mrs. Besant's 'Ideals of East and West' lecture and begins another from the *Changing World* series. Francisco de B. Echeverría

gives a curious and interesting study on "The American Myth of Quetzalcoatl," and some quaint woodcuts are introduced in illustration. The "Eliphas Levi" papers are continued and these are followed by the presidential quarterly letter; some notices on the Order of Service, and some interesting reminiscences by Manuel Trevino Y. Villa of how the Theosophical Society was thought of in a Spanish Seminary in 1884 where under the sub-title *Samangala* it was made to figure as a Society designed to propagate Buddhism; the writer gives the key to the mystery by referring to the collusion of the Coulombs and the missionaries at that period. The "Theosophical Movement" and various Notices and Reviews finish this number adequately.

AMERICAN.

The Theosophic Messenger, Chicago, December 1909. Once again under a new garb, more attractive than before, this issue comes to hand under the label 'Christmas Number'. It opens with an admirable dramatic piece by W. V. H. entitled 'The Promise of the Christ's Return'. 'The Christ of S. John' by C. Jinarājāḍasa is to be continued; 'Present Work for Future Days' by B. P. Wadia. 'The Value of Meditation' by Wm. H. Kirby, 'What the Christ means to Me' by D. S. M. Unger, and other short articles are very readable. Dr. Van Hook's signature appears below seven contributions all of them of value and interest. Georgia Gagarin gives an excellent 'Glimpse of Adyar' while there is the usual 'Adyar Letter' by Magian. Doubtless the *Messenger* is becoming every month an object of greater and greater interest.

La Verdad (Spanish), Buenos Aires, November 1909. The readers are presented with a good portrait of our President in this number and an appreciative notice by Lob Nor is followed by a translation of her "The Value of Theosophy in the World of Thought". A translation by A. F. Gerling of Franz Hartmann's "Secret of Death" occupies the principal pages of this month, and this is followed by a short but interesting paper by Lob Nor, who basing himself on what H. P. B. says in the *Secret Doctrine*, and apparently on some other 'Occult' sources of communication discusses why no one will reach the North Pole in this Manvantara. An interview in London with our President, a paper on "Evolution" by J. E. A., and some "Psychic Experiences in England" with two interesting and curious spirit-photographs, are succeeded by the customary "Review of Reviews" which close a good number.

Virya (Spanish), Costa Rica, November 1909. This number begins with an appreciation by H. P. E. of Roso de Luna who has written so much for Spanish speaking Theosophists. "Occultism and the Occult Arts" of H. P. B. is begun in translation. G. E. Sutcliffe's "Probable Coming of an Avatar" is translated from the *Adyar Bulletin*. Then follow: "In the Gardens of Eleusis" by Robert Brenes Mesén; "Akāshic Records" by M. Roso de Luna; An old letter from H. P. B. to Col. Olcott also taken from the *Adyar Bulletin*; "A Sign of the Times" by F. T. Marinetti; some quotations from great thinkers; and the conclusion of "Yontà" by Apaikán together with the curious frontispiece of the book which will shortly come out under the title of *Qilai Y Yontà*.

AUSTRALIAN.

Theosophy in Australasia, Sydney, December 1909. The usual bright 'Outlook' is followed by a reprint of Mr. Leadboater's 'Protective Shells' from the *Adyar Bulletin*. 'Anti-Vivisection,' 'The Surrender of the Personality,' 'Ideal Brotherhood,' 'Imagination, the Builder,' 'New Light on Old Words,' 'In Spite of Vanity,' 'Question and Answers' with Notes and Reviews make up an excellent number.

Theosophy in New Zealand, Auckland, December 1909. Miss Christie concludes her narrative of 'The House-Boat on Adyar River, A Trip to the Seven Pagodas' which contain some 'long-drawn' pictures and will surprise the future Theosophical historian! Chitrā writes to her children and Gamma studies the 'Sun in Cancer'. 'An Open Letter' is signed C. W. S. Mrs. Judson continues her readable "Sketches in Kashmir".

AFRICAN.

The South African Bulletin, Pretoria, October and November 1909. 'Commercial Ideals' by B. P. Wadia is a short contribution, valuable to South Africa. Ernest Wood writes on 'Concentration.' There are other short readable articles. The November number contains besides other contributions an excellent article on 'Some Ideas of Truth' by Dr. Schultz.

CORRESPONDENCE.

With reference to the note on p. 667 of Vol. XXX, I beg to put in a few words.

यन्त्र certainly means a machine and not *simply* a wheel. "Machine" is more comprehensive. "Wheel" itself is a sort of machine.

The platform of the puppet-show of the Lord is the world or the Universe, the Samsāra. This platform is usually described as Samsāra chakra. The Samsāra is often compared to the wheel-like machine for drawing water from a well.

If the machine which the Lord uses for His puppet-show has the form of a wheel, where is the harm in rendering this particular यन्त्र as "wheel" meaning of course the wheel of Samsāra?

I think in view of the context, the specific "wheel" is more exact than the generic term "machine" and better conveys the sense of recurring reincarnations.

C. G. KAJI.

THEOSOPHY IN MANY LANDS.

ITALY.

After a considerable interval, due to illness, for which the writer pleads indulgence, the letters from Italy will now be resumed.

The most noteworthy feature of the last months of 1909 was the all too brief visit of our beloved President, Mrs. Annie Besant, to the towns of Genoa, Milan, and Turin. As her visit to Italy has been recorded both by herself in the *Theosophist* and elsewhere, it will be sufficient for me to say that letters received from Italian members of the above towns have made it very clear what an immense awakening impulse is given to Lodges and Sections that our President visits, even when the stay is short. Italy is perhaps one of the most difficult of Theosophical Sections—(we prefer this phrase which is more binding to Central Headquarters than the more independent and aloof 'National Society')—and this is due to many minor causes, chiefly perhaps to the history, character and present transitional state of the people; but if our President was not so in demand all the world over when she leaves Headquarters, it is felt by many Theosophists in Italy, that a longer and more exhaustive visit throughout Italy might well repay the time spent and sow seeds in a land that is rapidly becoming fertile and ready for these ideas as the Church of Rome gets more arid and less sustaining from a natural and spiritual standpoint.

To return: all members in Italy were struck by the general gist of our Presidents discourses: the message that she has been bearing to all in all countries; and they recognised in it the same message that John the Baptist brought, a message of warning and of glad tidings that all who had ears to hear might hear and prepare themselves accordingly.

Preparations are already being made for the Federated Congress of 1911. The General Secretary and the Executive Committee have named sub-committees to work up the various departments. They have further decided by way of propaganda in Turin itself that Mr. Sulli Rao should hold a course of public lectures this winter at the Università Papolase, and the local groups are said to be taking their responsibilities in all earnestness and there is every promise that the European Convention of 1911 in Turin will be worthy of the success that has attended previous similar gatherings in other towns.

The third Philosophical Congress recently held in Rome is well worthy of notice as a typical instance of how since the beginning of the century, ideas, in the outer world, have changed and are rapidly coming nearer to Theosophical teachings. I suppose it will be a very long time before the leaven of Theosophy in the world of thought is given its just due as the chief factor in the matter; yet so it is. The President, Senatore Barzellotti, in his inaugural address said: "Since some years there has taken place a very real renovation in all departments of culture. Science has risen from the depths of a badly understood positivism to the conception of the Divine and of the value of the Spirit. All sciences are tending as their natural goal towards a philosophic synthesis, and both Art and Religion are contributory factors to this self same-synthesis."

Still more explicit are the words of Professor Alessandro Chiappelli who, speaking on the "new conditions and the living currents of Philosophy," said that "the present-day return to idealism presents an entirely different character to that which was peculiar to the times of romanticism, to which, in other respects, it somewhat approaches;" and he goes on to draw attention to the fact that now generally "prevalence is given to the will, or volition aspect of psychic life both in the representation of the Universe, as in the general conditions of life."

Most excellent and very much applauded was the learned discourse of Professor Luigi Luzzatti who spoke on the "Martyrs in the History of Thought".

These pages have often registered the activities of Miss Lucy Bartlett on behalf of juvenile offenders in various countries. I hear that Miss Bartlett after establishing her "Probation System"—by which young criminals are specially dealt with apart from adult delinquents—successfully in Milan, Florence, and Rome, has recently visited Genoa and after a much appreciated lecture, in which she expounded the system and gathered much promise of help from a sympathetic audience, succeeded in establishing a Committee in which also some of our Theosophical members figure. Thus in this town too young offenders will be given a chance of extricating themselves from their first mistakes without getting straight away corrupted or handicapped for life by being entered in the black books as criminals.

Many, in and out of the Theosophical Society, have felt that whether sex questions have been ventilated prematurely for the prudery of the world or not, they are important questions in life and are bound to come up for calm consideration as certain sociological and physiological problems arise; in this connexion it is interesting to note that a serious and broad-minded Magazine, *Pagine Libere*, published in Lugano, has recently instituted a Referendum on the following two questions:

1. Do you think that in sexual relations in place of the spontaneity of instinct should be substituted a wise restriction of the individual?
2. (a) If no, please give motives.

(b) If yes, please state how far you would carry the individual restrictions, the reasons and possibly the methods of regulating the probable consequences, and the advice you would give to the young and to the laboring classes.

Answers are promised from many eminent people; and both scientific men and prominent papers and reviews are showing themselves much interested in the question. The first published replies are mostly in the affirmative, but though they discuss the dangers and drawbacks of preventative methods, so far no one has spoken of the moral restraint, the only real and efficacious check, probably fearing to ask too much, from men at the outset and at the present time. I understand some of our scientific members are going to discuss the question among themselves with a view to formulating a reply.

There certainly seems to be no reason why a very mistaken idea of reticence, which has nothing at all to do with purity, should prevent a suitable and dispassionate consideration of one of the most important factors in the proper and natural understanding of sexual questions in the lives of men, women, and children.

W. H. K.

RUSSIA.

The winter of 1909-10 begins in a very busy and interesting way. In all centres there seems to be a fresh impulse of life and activity; good news come from everywhere.

In Kief the Branch S. Sophia meets weekly and besides has public meetings for those who are interested in Theosophy. This year the insiders have organised a public cursus on Theosophy and the tickets (very cheap) have been taken so quickly, that they are exhausted and the room is overfilled. The cursus will take place during several weeks. The money received has been given as a donation, to help the publishing activities of S. Petersburg.

In Kaluga, the Branch Rudolf Steiner, meets weekly. This year it organises meetings with guests, where a lecture on Theosophy is followed by discussion and then the members play on the violin and sing (as they are very musical) under the guidance of Mme. Unkowsky, the author of the method of colored sounds; and the meeting finishes with a little concert. The President of the group, Mme. Helena Pissareff and her husband devote much of their time and force to help the T. S. publishing work. Mr. N. Pissareff gives the money needed and his wife translates. So several very useful books have been translated in beautiful Russian and given out in publication: Chatterji's *Esoteric Philosophy*; *Light on the Path and Karma*; *Voice of the Silence*; *The Unseen World*; *The Invisible Helpers*; *The Path of Discipleship*; *In the Outer Court and The Great Initiates* by Shuré. On the 22nd October was held the first public lecture in Kaluga and the audience listened very earnestly to A. Kamensky on "Main Teachings of Theosophy".

In Moscow the work has been going on for several years, but until now there was no definite Centre of our Society. This autumn the Moscow members who form an earnest body of students under the presidency of Mme. Julia Kirpichnikoff, have decided to join us as a centre, and so the Ethical Wednesday Centre of Moscow has become a branch of the R. T. S. There has also just been started a vegetarian restaurant by some friends of Theosophy, who stand very near to the Moscow Centre and will soon, we hope, join the R. T. S. The lady who is at the head of this undertaking is an enthusiastic vegetarian. She has made a donation of £100 to begin the work and it has begun splendidly. Mme. Neyioloff has offered a room of the vegetarian restaurant to the Moscow Theosophical Centre to have a bibliotheque and a reading room there and members attend by turn to give information to those who are interested. All this gives great hopes for the future.

In Varsaw too the T. S. meetings have begun in the group of Alba and our brothers of Poland are earnestly discussing how to spread the

work in the best way. In the spring, before the Congress in Budapest Russian members came to Warsaw for some days and two lectures were delivered in saloons by Mme. Unkowsky and Mme. Anna Kamensky. During this winter we hope to come together again. The Warsaw Centre will surely prove a very earnest one, as it has at its head people who endeavor to make Theosophy a living power in their lives.

In the south of Russia there is awakening a large interest in Theosophy. In Poltawa and Rostoff-on-the-Don Centres are beginning to be formed and in different towns there are members who study and are in correspondence with some group.

There has been a beginning of a Centre too in Siberia (Tekutsk).

In Petersburg all groups are working and a new one is just started on pedagogic lines; its aim is to work out new methods of work in education enlightened by Theosophy.

Two meetings have been devoted to the question of active service and several propositions have been made:

1. To organise collective lessons of languages to help the members and even non-members.

2. To help some existing sympathetic institutions, such as a day-school to give teaching and amusement to children without any education.

3. To start new lines of gentle assistance to the helpless; for instance in post-offices giving an hour or two to help those who cannot write, have to pay for the address and have to wait and are often distressed.

4. To start a league of mutual help, every member writing what he can propose, in which department he may be useful and saying what he would like to learn.

5. To start a central bureau of activities for all sorts of help not only for members but also for the outsiders. This bureau might organise the reception of the insiders for the Convention, study all good institutions in Petersburg and help the foreigners, especially young girls, who do not know Russian, to make them feel that they are not alone in a foreign country. The bureau thinks to create relations with the Theosophical Society in France, Germany, Italy, Holland, Switzerland, England and Sweden, to know when somebody might come and be helped.

6. To organise some lectures and help for prisoners, but this is very difficult to carry on in life, because of political conditions.

7. To organise a pedagogic group, which shall work out new methods of work in education.

After much discussion, there have been started three groups for study of languages (all free)—French, English and Polish.

The central bureau begins to work already.

The pedagogic group shall begin its work to-morrow, the 7th November.

All proposed forms of help will be centralised in the Bureau under the presidency of Mlle. Berthe Callart (member of the Anglo-French group Hypatia). There is a special place in the T. S. room for all sorts of donations, which are to be distributed by the Bureau too.

This year the R. T. S. has decided to have its own room and takes the little hall of the *Messenger of Theosophy* for a small rent. It is a reading-room and a little lecture-room, decorated by our Charter, by large photos of H. P. B. and our President and some beautiful pictures. Members can come to read and work, as the Theosophical bibliotheque is in a room close by. So we have now our headquarters, small and modest indeed, yet our own and very cosy and bright. This room has been used for seven years for the meetings, so it is pleasant now to have it as our own.

In a week we will have our first official Convention, the 17th November. It will be just one year that our R. T. S. has opened its activities. Some members will come from different centres and we will spend three days together, devoting our time to business, discussion and plans for the future.

Lately a donation¹ of £700 (7,000 roubles) has made it possible for us to undertake the translation and publication of the *Secret Doctrine*.

A. K.

GREAT BRITAIN.

These notes are written on the eve of Christmas and familiar carols are borne inwards from the street. Surely to the Theosophist the great Festival of the Nativity acquires a deeper and lovelier significance than to the devout Christian even, if that were possible, in view of the good news that another Advent is drawing near. There must be many in different parts of the world who will turn such deepened love and reverence to the Divine Teacher, thanks to the message proclaimed by Theosophy and now echoed in many places.

The work of the past quarter has shown some outstanding features, the most significant being the number of new members who have joined our National Society during recent months. The course of four public lectures in the Small Queen's Hall was a decided success as the average attendance was over 200 and a large proportion of these were enquirers. To follow it up, a course of lectures covering the chief Theosophical teachings will be given at Headquarters in the coming quarter. We wish we had a larger Lecture Hall at Headquarters, but possibly the need will bring the means to expand.

The steps taken to advertise the *Theosophist* have met with success. The English sales of the Magazine have more than doubled in the past year; of course this is in large measure due to the irresistible interest of its pages—but the expenditure of £30 on advertising has helped in some degree to bring about this result.

Another interesting feature of the past quarter's work, a work of enduring value, has been the widespread interest aroused in the volume containing the President's last London Lectures. Rumour has it that the T. P. S. has never handled a book which has sold so rapidly. It will not be waste of space I believe to quote passages from two reviews from well-known Christian papers.

¹ It has been made by a friend of the R. T. S., who has not yet entered our organisation, Mme. Kleopatra Christophoroff.

The *Christian World*, perhaps the most widely-read paper amongst liberal-minded Christians says:

The book is one that all thoughtful people ought to read, and those who dissent most firmly from its central teaching may be none the less grateful for the senso of mental enterprise and enlargement, of widening spirituality, that it everywhere conveys. In the present transitional stage of thought, stimulus should be held of more account than agreement, and the breathing of a larger air must make for health, even if, in the meantime it produces dizziness. Here, for ourselves at least, is the value of Mrs. Besant's lectures. Not a little of their speculative and more strictly Theosophical side leaves us unimpressed, but their fine outlook, their insistence on the lofty possibilities of human nature, their notable emphasis on so much that is essentially Christian—these are the things that most signify, and that make for the common mental and spiritual enrichment.

Again in the *Christian Commonwealth*, the most progressive Christian paper the Rev. K. C. Anderson in an article reviewing "Theosophical and Mystical Literature" says of Mrs. Besant's Lectures:

One need not be a Theosophist to enjoy them and to profit by them, for here are the great changes which are taking place in religion, science, art, social conditions, before our eyes, described by one who has been a deep and close student of them many years. Mrs. Besant deals with the "dead-lock" in these various departments, and shows how inevitable these are as signs of a closing age. The new theologian will find here his own diagnosis of the age confirmed, and fresh illustrations put into his hands. She then, with eloquence and power and remarkable clearness, sets before us the doors in these same departments of life that are opening as signs of the new age into which the world is moving. The prospect she holds out is entrancing, and full of hope and cheer. A new race is coming upon the earth. A new Christ is to be revealed.

Thanks to the initiation of Mr. Dunlop it has been arranged that a Theosophical Supplement, edited by himself, shall appear once a month in the *Christian Commonwealth*. The first issue contained some good short articles on Theosophy and this wide-spreading of Theosophical thought among these progressive thinkers cannot but do great good. Time and again we have seen how ready they are to consider and profit by our teachings, when our speakers have visited their League Branches.

The Lodge work in London has been conducted along the usual lines; the two large Lodges, the Blavatsky and the H. P. B. have each put forward good syllabuses of Lectures and brought their labors to a close by a joint discussion on "Signs of the Coming Civilisation"; new centres have been formed at Fulham and at Woolwich.

The Order of Service, of which Miss Severs is now organising Secretary, has made some headway; the League for Anti-Vivisection held a well-attended public meeting at which Dr. Cameron, of the Anti-Vivisection Hospital spoke on the Ethics of Serum-Therapy. The Banner of the Christ League, designed by Mr. Edgar Dances, has been reproduced and sold as a Christmas Card. The Round Table has started fortnightly meetings of young people at Headquarters.

An interesting experiment, largely due to the work and the enthusiasm of members of the Art Circle, was the performance of Euripides *Electra* at the Toynbee Hall. This production is to form the germ of a "People's Free Theatre for Poetic Drama" and the actors are willing to give their services at any place where poor people can attend without payment. It is a most praiseworthy venture.

The propaganda lectures in Lancashire have been successfully carried through, and, as usual, the necessary funds have been forthcoming. New ground has been broken and new interest in Theosophy aroused.

We welcome gratefully the first of the quarterly letters from the President to the National Societies, feeling that they will indeed, as she hopes, draw us all more closely together.

H. W.

INDIA.

The chief event of last quarter was the Benares Convention. It was of course a brilliant success but as our President has written about it, I need only make bare mention. Her influence was felt by all, and many of the delegates were touched by the Power behind her. Her last lecture on "The Work of the Theosophical Society in India" was a master-piece of eloquence and the close of it found many in tears. It is going to be published as No. 8 of the Adyar Popular Lectures and will be out in a week. The Benares Headquarters is in excellent condition, due to the care and attention of our good Brother Jehaugir Sorabji, the General Secretary. The Indian Section is flourishing under him. Mrs. Besant has kindly lent the services of Miss Kate Browning to India and she is sent to Lahore where she will live and labor for some months building up a healthy centre. The C. H. College Anniversary takes place on the 19th and 20th of this month, after which the President leaves Benares for a tour, reaching Adyar on the 29th.

The second edition of Mrs. Besant's *Religious Problem in India* containing four lectures on "Islām," "Jainism," "Sikhism" and "Theosophy" was out last month, and her excellent *Three Paths* is also being reprinted at the Vasantā Press. As superphysical powers are becoming more and more things of common inheritance, the duty of the Occultist is to safeguard humanity against its dangers and to point out the right path; our President's excellent pamphlet on *The Communication between Different Worlds* serves this purpose admirably and members would do well to spread it as widely as possible, especially in western lands where an unhealthy outburst of psychism is so natural at the present stage, and there especially people should be shown the proper method of developing superphysical powers.

It is gratifying to note that Mr. G. E. Sutcliffe's "Scientific Notes" in the January *Theosophist* are attracting the notice of leading Indian newspapers. The *Times of India* reprinted it verbatim and we hear that some vernacular papers have also commented upon them. It is perhaps the first sign of the changing world which made such an important move on January eleventh.

G. G.

LATEST FROM THE PRESIDENT.

European readers will, many of them, remember "J. C. Roy," and will be glad to know that he is doing very useful and scholarly work as Director of the Archaeological and Research Department, Kashmir and Jammu State. Mr. Chatterji, to give him his proper name in India—"Roy" was a corruption of Rai, a title not a name—took B. A. Research degree in Cambridge, by a brilliant treatise on Samskr̥t philosophy; he has just issued a very valuable historical note on *The Confluences of the Viṣṭa and the Sindhu*, dissenting from Dr. Stein's dictum on the subject, and giving good reason for his dissent. A valuable series, entitled "The Kashmir Series of Texts and Studies," has been projected by him, and the first of these is the *Shiva Sūtra Vimarshini*, a valuable and hitherto unpublished and unprinted work—save for the partial translation in these columns—containing the Sūtras and Kṣhema Rāja's commentary. The work of editing has been laborious, as a number of MSS. have been collated to produce a satisfactory text. The printing is admirably clear and beautiful, but I cannot, of course, pretend to estimate the value of the text from the scholar's point of view. Mr. Chatterji's training, both in India and Europe must, however, have equipped him exceptionally well for his task.

I had the pleasure of presiding on January 5th, at a hastily summoned meeting of the citizens of Benares to listen to the delegate from the Indians in South Africa, Mr. Polak. He is alone, for his two fellow-delegates were arrested as they were leaving Africa, under one of the iniquitous laws passed by these—unfortunately for the Empire—self-governing colonies. Mr. Polak is himself a member of a persecuted race, the Hebrew, and seeing the wrongs inflicted on the Indians in South Africa, and moved by the heroic fortitude and saintly character of Mr. Gandhi—who is being gradually done to death by the oppressors—he placed himself at his service. Mr. Polak's simple narrative of the iniquitous legislation in the Orange State, Natal and the Transvaal, with its terrible results, wrung all hearts, and the resolutions calling on the Imperial Government to protect its subjects, on the Government of India to stop all emigration to South Africa, and forming a Committee to collect subscriptions for the ruined Indians, were passed unanimously, and a good sum was collected on the spot. Mr. Polak is, I am happy to say, a member of the Theosophical Society, and he has promised an article for the *Theosophist* under the title: "Brotherhood, as understood and practised in South Africa".

THE THEOSOPHIST.

ON THE WATCH-TOWER.

THE 11th January, 1910, was passed quietly, with much thought and solemn meditation. The cycle of the future has opened with the great planetary conjunction on the arms of the Zodiacal cross, a conjunction that comes in its present form but once in ten thousand years. A great peace brooded over the earth, and a deep solemn joy pervaded Adyar and Benares. For all was well.

* *

On the 14th a pleasant ceremony was performed at Gayā; the local Lodge has bought a piece of land well-situated in the centre of the town, and the foundations of the proposed building are already dug. We gathered at 8 A. M. to lay the foundation-stone; the members chanted some Samskr̥t shlokas, and then the sonorous Arabic of *Al Qur'ān* rang out from the lips of Mr. Khājā Muḥammad Noor; the beautiful chapter on charity from I. *Corinthians* was read by Mrs. Leo, and a solemn chant in Samskr̥t by Bābū Saraprasanna Roy Chaudhūri ended the singing; then coins, the plan of the buildings, and the alphabets now in use in these provinces were placed in the cavity awaiting them, and the mortar was spread and the stone lowered; a few words from myself and the mystic taps consecrated the building to the service of God and Man, and the ceremony was over. We then all went into the large tent erected close by, and I spoke on "The Work of Theosophy". At one o'clock about forty little girls and a number of ladies came, and the children showed their work, and sang very nicely; the school is supported and guided by the munificence and supervision of Shri Maṭya Rāmā Koer Devī. A lecture on "The Opening Cycle" was given at 5 P. M. to a packed gathering; a

members' meeting with initiations, and an E. S. group closed a busy day.

There were great rejoicings at Benares on the occasion of the Eleventh Anniversary of the Central Hindū College, on January 18th, 19th and 20th. The Girls' School led the way, and there was a crowded meeting of Indian ladies, and a few English ladies were also present. The children looked charmingly pretty in the graceful Indian dress and with faces alight with joy. Miss Arundale and Miss Palmer, B. Sc., were justifiably proud of their delightful pupils. The prizes were many and consisted of things dear to the girlish heart, and at the end every little one was given a toy, and went off rejoicing. The school is doing extremely well, and the only anxiety in the hearts of its guardians is the perennial want of funds. The Boys' School and the College took up the 19th and 20th, and many visitors from outside Benares looked somewhat surprised at the size and extent of the buildings and the number of the students. The healthy and happy appearance of the latter drew much remark, and the smartness of the drilled corps—cadets, guards and scouts—was very much admired. The lads now march really well and have a very soldierly bearing. It is a great pity that Government does not foster the feeling of loyalty among Indians by giving the same recognition to Indian corps as they do to European and Eurasian ones; while they are treated differently they will feel differently, and not as integral parts of one great Empire. The Hon. Gaṅgā Prasād Varma, one of the most highly respected men in the United Provinces, took the chair on the first day, and the Rector, MM. Pt. Adityārām Bhattāchārya on the second. The Boarders' Union Anniversary on the 21st closed the celebration.

On the same day Miss Willson, Mrs. Oakley and myself left Benares, and while Mrs. Oakley went on to Calcutta, Miss Willson and I paid a visit to Bānkipur, where we had a crowded meeting on the morning of the 22nd, Mr. Syed Hasan Imām in the chair. Then we went on to Bhāgalpur, arriving at 7 P.M. seeing—we think—the comet on the way, low down in the western sky.¹ The

¹ It was not 'the' comet it seems, but one travelling incognito.

Bhāgalpur work began at 8 A.M., on the 23rd, by the opening of the building erected by the local Lodge at a cost of only Rs. 4,000 in cash, for local helpers had supplied materials at very low prices. The building consists of a good hall, with an E. S. room at one end, and a living-room at the other. I was interested to see the *Theosophist* pictures of our 'Worthies' framed and hanging on the walls. A large shamiāna had been erected, the verandah of the building serving as a platform, and the formal ceremony—consisting of music, the Secretary's report, and the unlocking and throwing open of the door by myself—was duly performed, the Hon. Dīp Narain Singh occupying the chair. I then delivered a lecture on "Theosophy, Its Meaning and Value". At 4 P.M. we gathered again for another lecture, on "The Necessity for Religious and Moral Education". In the evening we had a pleasant little talk with some Hindū and Musalmān students who wanted to join the Sons of India Order. Unfortunately they were all strangers to me, so I was not able to form a Lodge. Nine young men, five Musalmāns and four Hindūs, handed in their names next day. The 25th was a day of varied activities. We began at 8 A.M. with an E. S. meeting, and then came a conversation meeting, both in the new Hall. 12-30 found us at the Mārwaris' Pāthashālā, a school which has classes for girls as well as for boys; it is supported by Bābū Devi Prasād Mārwarī, a member of the Theosophical Society; a number of charming girls received prizes, and the educational movement in this very wealthy but not literate class augurs well for the future. From this school of the wealthy, we drove to a poor part of the town, where a Hindū widow, whose husband Bābū Makand Lāl, was a leading member of the local Branch T. S., had given a six-roomed building and an endowment of Rs. 5,000 for a free school for poor children; religious teaching is given as well as secular, and both Hindū and Musalmān boys attend. Girls are also admitted. The property has been given over to a registered Board of Trustees, so the institution is secure; Pandit Gayānanand Misra, who is said to be the life and soul of the work, "and to whose indefatigable energy the institution owes its existence," is also an F. T. S. The last work of the day was a Lodge meeting held in the new Hall, and I was happy to congratulate the members on the services they are rendering to the

town; in addition to the two educational institutions noted above, religious examinations are held annually for Hindū boys on the initiative of our members. At half past six we were at the station, and we were quickly on our way to Calcutta, carrying away the pleasantest memories of the Bhāgalpur Lodge.

* * *

The morning of the 25th found us in Calcutta, where we put up at the Garden House of the ever-hospitable Brother Hirendranāth Datta; two lectures were given to immense audiences and other work was done ere the train of the 27th received us and carried us away to Madras.

* * *

Now and again in the midst of the rising tide of tolerance an isolated act of bigotry stands out like the sharp peak of a rock. We had such an act lately in the behavior of the Bishop of Auckland towards two clerical members of the T. S. We have a very small and unimportant one in the refusal of the Library Committee of Chorley, in England, to accept for the Town Library a copy of *The Ancient Wisdom*. The majority of the Committee showed that they were ashamed of their proceeding by omitting any mention of the refusal in their minutes, and this double breach of propriety has been brought to public notice by one of the councillors. Some indignant letters of protest from the citizens have appeared in the *Chorley Weekly News*. It would be well if the official lecturer of the T. S. in England, or some other Theosophist, paid a visit to Chorley, and persuaded a local bookseller to supply Theosophical literature.

* * *

A very unfair attack is being made on the Ārya Samāj in connexion with the trial for sedition at Patāla, and an attempt is being made to represent it as a political and seditious body. I have, of course, no word to say as to the guilt or innocence of the accused parties, but the fact of their membership in the Ārya Samāj cannot justly be held to imply that the Ārya Samāj is a political movement. It has always been a party of religious and social reform and of educational effort, and its members have shown an activity and a readiness for sacrifice which more ortho-

dox bodies might well emulate. Its position in Hindūism is that of the Puritan party in Anglicanism; it is aggressive and iconoclastic in religious matters, but an Ārya Samājist might quite well be a strong conservative in politics. Its basis is religious not political, and it is peculiarly unfair to raise prejudice against it politically, for it is a small minority and is intensely disliked by the orthodox majority. It is unfortunate that the infamous Kṛṣṇavarma was one of its members, but the fact that many anarchists have been Christians would not justify non-Christians in alleging that Christianity was in favor of anarchism and assassination.

* * *

Here is an interesting fragment from H. P. B., during the last physical life:

Knowledge comes in visions, first in dreams and then in pictures presented to the inner eye during meditation. Thus have I been taught the whole system of evolution, the laws of being and all else that I know—the mysteries of life and death, the workings of karma. Not a word was spoken to me of all this in the ordinary way, except, perhaps, by way of confirmation of what was thus given me—nothing taught me in writing. And knowledge so obtained is so clear, so convincing, so indelible in the impression it makes upon the mind, that all other sources of information, all other methods of teaching with which we are familiar dwindle into insignificance in comparison with this. One of the reasons why I hesitate to answer offhand some questions put to me is the difficulty of expressing in sufficiently accurate language things given to me in pictures, and comprehended by me by the pure Reason, as Kant would call it.

Theirs is a synthetic method of teaching: the most general outlines are given first, then an insight into the method of working, next the broad principles and notions are brought into view, and lastly begins the revelation of the minuter points.

* * *

The Rev. J. L. Jones, in a sermon in All Souls' Church, Chicago, defined conscience in a quite Theosophical way. He said:

Conscience is the flower and not the root of the moral life; it grows by practice; it enlarges by exercise. It begins in a deference to the will of others and in courtesy to others' loyalty; it ends in a consecration to the highest. The demand for one's rights is the prattle of the individual; the rush to do one's duty is the inspiration of the social life.

* *

A French Brother, Gaston Revel, greatly daring, is issuing a bi-mensual newspaper, entitled *Le Théosophe*, which will treat all the questions of the day, but in the spirit of tolerance not of hatred; it wisely says that hatred can never bring forth peace, and that what men call peace is mostly only a truce during which the combatants prepare for fresh struggles. In a brief leading article in the first issue *Le Théosophe* remarks:

Every aspect of truth is enveloped in a corresponding error, the form in which it may be said this fragment of truth is made manifest. The non-recognition of this fact has led to the bitter controversies and to the intolerance which rend the world of thought. Every school considers that the fragments of truth visible from its own standpoint are the whole truth and nothing but truth; it condemns as false the other fragments of truth seen by schools occupying other standpoints, fragments invisible to the first. To bring to light again these diverse aspects of truth, to reunite these scattered fragments, to free them from the errors which veil them—such is the work of the thinker who is free, such will be that of *Le Théosophe*.

May it prosper and realise its ideals.

* *

A member of the Dutch Section, Mr. Reepmaker—who was at our last Convention—has won golden opinions in Rangoon, by his admirable courage in the burning of an oil-steamer, in which he had taken passage. A correspondent of a Calcutta journal writes that the flames burst out suddenly, surrounding the passengers; he stood with perfect calmness, an old Burman woman clinging to one hand, and a small Burman boy to the other, on a rough flat boat attached to the steamer, till the captain ordered it to be cut adrift. "Escape was impossible," he said afterwards; "I was not at all afraid. I felt all was life, no death possible". Mr. Reepmaker unfortunately lost not only all his travelling gear, but all his notes, photographs, etc., laboriously collected for a work on British India and Java. His quiet courage and his protection of an old woman and a child make him an honor to the Society.

* *

It is interesting to read in the *Bombay Gazette* a very able lecture delivered by a Musalmān lady, Mrs. Ali Akbar, to the Hindū Ladies Social and Literary Club in Bombay. I cannot forbear quoting the following:

Woman has been called "the mother, the maker of the nation". Gentle and mild as she is, it is in that very gentleness and mildness that she wields a power for good, which far surpasses all other powers and forces in the Universe. It is woman that builds and shapes the characters of the men and women, who are the actors on the world's stage, and exercises those beneficent influences on the plastic minds and hearts of her children, which make them good and useful members of society. It is her words of wisdom, her cosmopolitanism, her love of patriotism, that sink deep into the soul of her little ones, some day to blossom forth into vigorous manhood or angelic womanhood, and to advance the best interests of the motherland. This is our great and most responsible work and is the mission of our lives, and we may well pause and consider how best we might fit ourselves for it. In the first place, we must refine, train and elevate our own natures by true education. Study and knowledge, contact with the best and highest thought of the ancient and modern worlds, these should be important factors in our preparation for the great task that Dame Nature has confided to us, her daughters. But book-learning and practical training will avail little if we do not cultivate and refine our hearts, if love and sympathy, unstinted service and sacrifice are not made the life of our very lives, the soul of our very beings. These are our strongholds, these the sources of our usefulness, and, my dear sisters, we should let go no opportunity for developing and extending these noble traits and of showing them forth actively in our everyday lives. Sweet works, loving thoughts, sympathetic actions, these should ever be flowing out of us, unconsciously and constantly. A woman is ever to be a "ministering angel," and in our hearts is the source of this bliss-giving nature of ours. To love, to help, to serve, should be our watch-words.

* *

Sir S. Subrahmanya Iyer, on accepting the Presidentship of the Dharmarakṣha Sabhā, has issued a very interesting statement about the Association. The Sabhā was incorporated some little time ago in order to bring about various necessary reforms in the administration and management of Hindū Temples, and is doing very good work; the Board of Revenue, for instance, lately handed over to the Sabhā the administration of a charity, and just now the Sabhā, through the Advocate-General, is moving the High Court to sanction a scheme for the control of the great Rāmeshvaram Temple. Sir Subrahmanya—who is a very learned Brāhmaṇa as well as a most honored Judge—gives a most interesting exposition of the value of shrines and the use of mantras.

One of the leaders of the Musalmān community in India writes to me the following, after expressing the hope that a Theosophical Hall would soon be built in his town: "In Theosophy I see not only the moral regeneration but also the political salvation of India. For it is the one mode of thought that can bind all Indian communities with their several beliefs into a common brotherhood and make them into a united nation." May many of his co-religionists recognise this fact; then will the gulf between Hindūs and Musalmāns close.

* * *

A piece of good news comes from France; a member of the Chamber of Deputies, M. Milleroye, moved for a strict regulation of vivisection: "Science," he said, "must not be a screen behind which may be sheltered outrages on human conscience and the law"; the Minister, M. Barthou, promised to seek for a reform, and stated that "instructions should be issued to forbid in laboratories any vivisection which was not necessary and useful, and we shall seek to introduce legislation along the lines indicated by MM. Milleroye and de Pressensé". It is true that this is not much, but it is a step in the right direction, and those who know the hells of torture existing in Paris under the name of laboratories will feel that a gleam of light is piercing the awful darkness.

* * *

An extraordinary number of child 'prodigies' are being born. It almost seems as though advanced Egos were being sent into the world to take the lead in all lines of thought and art, so as to make the entourage of the coming Teacher. The news has lately arrived from New York that a lad of ten, William James Sidis, has been lecturing to the Harvard Mathematical Club on the Fourth Dimension, and held rivetted the attention of distinguished mathematical professors who came from all parts of New England to hear him. It is remarked that no one attempted to explain how so young a boy, self-taught save for a year at school, had mastered mathematics and astronomy, to say nothing of other subjects. Naturally. For what save reincarnation can explain such a problem?

MYSTERIOUS TRIBES.¹

THREE MONTHS IN THE BLUE MOUNTAINS NEAR MADRAS

BY

RĀPHĀ BĀI. (H. P. B.)

(Continued from p. 568.)

THE traditions of these three tribes, so closely linked together by fate, are of the greatest possible interest, as they read like a page out of the *Rāmāyaṇa*, the mystic epic of India.

It is quite incomprehensible to me why historians make so sweeping a difference between two epics of similar nature. True, one may retort, that the supernatural element has been struck out of the *Iliad* and the *Odyssey* as much as out of the *Rāmāyaṇa*; but why, I ask, do the philologues consider, by almost unanimous consent, figures like Achilles, Ulysses, Helen, Paris, Priam and Hecuba as historical, while they won't recognise as such Rāma, Lakṣmi, Siṭā, Rāvaṇa, Hanumān, nor even the King of Ayodhyā (Oudh)? Either we have to consider as mythical beings the heroes of both epics, or we must be prepared to accept and investigate the claims of the Indian as we have done those of the Greek. Schliemann found in Troas tangible proofs of the existence of Troy and of the people who once lived there. So also the old Laṅkā, as well as the other localities mentioned in the *Rāmāyaṇa*, would be found if only one would search for them. To begin with, the traditions and statements of the Brāhmaṇas and Paṇḍits should not be rejected with such undeserved contempt and self-concoited certainty.

Whoever has but once read the *Rāmāyaṇa* will admit that, after striking off the allegorical and symbolical parts, inevitable in an epic of a religious nature, there remains undeniably a firm historical basis.

The supernatural element of a story does not exclude the historical element. This also holds good for the *Rāmāyaṇa*. Because giants and demons as well as wisdom-speaking apes and birds are introduced in the poem, it does not follow that one should deny the existence of a single one of these heroes of remote

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

antiquity. Neither can the existence of the apes be denied. They formed the innumerable army of quadrumana which thronged from all parts of the globe. Who can tell whom the poet of the *Rāmāyaṇa* meant by the allegorical designation of "apes" and "giants" ?¹

In the fourth chapter of the Mosaic story of creation the "Sons of God" are mentioned who see the "daughters of men," and, taking them as mates, they engendered the giants. The pride of Nimrod, the tower of Babel, the confusion of tongues, have their parallels in the pride and the deeds of Rāvaṇa, in the mixture of the races during the Mahābhārata war, in the revolt of the giants against Brahmā, and so forth. But the main point on which all hinges are the giants.

The Old Testament has a few verses about the giants; the *Book of Enoch* gives full particulars as to them in the *Rāmāyaṇa* they fill an important rôle in the whole epic, vast as it is. In it we find, under other names and with more detail, all the fallen angels mentioned in the vision of Enoch. The Nāgas, Apsaras, Gandharvas, Rākṣhasas, teach mortals all that the fallen angels of Enoch taught the daughters of men. The King of the Nāgas, or divine snakes, finds his counterpart in Saṁyasa, the leader of the Celestial Sons, who gathered together his two hundred warriors on Mount Ardis, in order to make them confirm by oath their mutual alliance, after which he taught them the sinful secrets of witchcraft. Asasiel, who taught men to forge arms, and Amasaraka, who acquainted the sorcerers with the occult properties of different herbs and roots, act in a similar manner to the Apsaras and Asuras on Mount Rishabh, and the Gandharvas "Haha and Huhu" on Mount Gandhamaṇḍana. Is there any folklore in which Gods do not appear as the teachers of men, and the dispensers of the fruit of knowledge of good and evil? Are there any legends which do not speak of demons and giants? The national epic is but the prologue to the historical drama of every people, which drama takes its rightful place in the world's history. Considered in this light, the epic has to be regarded as the fostering soil out of which

¹ It is the more likely that for "ape" has to be read "man" in this case, when we remember that, in several passages of the Purāṇas, stories occur in which these same ape-kings play a part; their names as well as the names of their kingdoms are identical with those of the *Rāmāyaṇa*, only in the purāṇic stories they are considered as men.

grow all later events, and again, as a fingerpost to the history of the people. There is no difference in the seed of a tree which has been made to grow into an unnatural and deformed plant by means of artificial grafting, as is done in Chinese gardening, and the seed of another tree of the same kind which has grown up unconstrained. The learned botanist will know them both in each form. Likewise it is the duty of every conscientious historian to investigate thoroughly the allegories of so philosophical a story as the *Rāmāyaṇa* by Vālmiki. He must not allow himself to be repelled by the form, which will probably prove unpleasant to his western realism, but must go on digging deeper and deeper, to the very root.

Many Samskr̥t scholars, especially German, deserve the reproach of having neglected this duty. One would think that such an authority as Professor Weber would feel obliged to sift carefully his raw material and prepare it for historical valuation, and one is rather disgusted to see how he allows himself to be guided in his work by partiality and prejudice, striving incessantly to push forward to comparatively modern days the date of the Mahābhārata, the *Rāmāyaṇa* and the *Bhagavad-Gītā*.¹

The *Book of Enoch* speaks of giants twenty-five feet high, who having swallowed all the eatables on earth finished by swallowing man himself. The *Rāmāyaṇa* tells of 'Rākṣhasas,' obviously the same giants whom we know from the history of the Greeks and Scandinavians, and whom we even meet in South and North American legends. The Titanic sons of Bur, the giants Popol, Wuh and Ixtoidohitla are brothers, i.e., the primary races of mankind. If we are willing in one case to sift the chaff of imagination and poetry from the wheat of historical facts, we are morally obliged to do the same in the other case, despite any personal likes or dislikes. It is a common saying: *Vox populi vox dei*. A tradition met with in all parts of the globe must contain some kernel of truth. However much the Orientalists may disclaim the giants as mere fiction, we consider the necessity of their past existence to be founded in the laws of nature itself.

¹ This is not the place to give proofs of what is said above. It must suffice to draw the attention of the reader to the indignant protest issued against these modern dates by scholars like Telang, a man of European culture, and by Rajendra Lalla Mitra, a doctor of philosophy.

The problem resolves itself into the questions if such giants could have lived on earth, and if they actually once did so. We are inclined to answer them both in the affirmative, and our opinion is shared by some very learned men, as for instance François Lenormand. Anthropologists have not yet been able to lift a corner, however small, of the veil which shrouds the mystery of the origin of man: on one hand we find gigantic human skeletons as well as mail shirts and helmets of genuine giants, on the other, we are faced by the fact that the human race dwindles down in size before our very eyes.

It almost looks as if anthropologists did not sufficiently consider the laws of analogy, which is all the more astonishing as it is well known that nature ever works uniformly and that all her revelations clearly sound out that note. Natural science has obtained magnificent results by taking into account the laws of analogy; it is therefore not quite unreasonable to think that the lacuna in anthropology might be filled, if the men of science would allow themselves to be guided by this principle. Does not nature herself give us an object-lesson in her workings from the earliest geological periods down to the quaternary formations? The more we approach the latter, everything in the vegetable and animal kingdoms becomes degenerated: the huge fern-trees of the coal period transform themselves into the dwarfish shapes of the ferns of our woods, and the Plesiosaurians of the Jurassic formation into our present lizards. Basing ourselves on this perfectly logical principle of analogy working in nature, we cannot help thinking that mankind also has been affected thereby, and that we have gradually turned into the scrofulous dwarfs of to-day from the primordial giants we were once, and of whom the traditions of all races speak with but one voice. Take the tallest of all tall guards; would he be able to go to war arrayed in the helmet and the armor of a mediæval knight? And again, did any of the Crusaders measure ten feet in height, which is the average stature of human skeletons recently found in America?

The Toḍas, who are not given to much talking, declare, when questioned about the tombs on their mountains: "We do not know to whom they belong. We found them here when we came. They could easily hold a dozen people of our size and our fathers

were only twice as big as we are." In consequence of these statements, and for many other reasons too, we do not consider their traditions as mere fictions. Is it likely, I ask, that the Toḍas should have conceived anything of the kind, unless it had a historical basis, as they know nothing of the Brāhmanas and their religion, and are wholly ignorant of the Vedas and other Hindū Scriptures? Albeit they do not breathe a word of this legend to Europeans, the Baḍagas maintain that the Toḍas gave it to their forefathers in exactly the same way in which the Baḍaga ascetic now told it to us.

Obviously the legend is taken from the *Rāmāyaṇa*, and is the common property of the Baḍagas and Kurumbas as well as of the Toḍas.

For clearness sake we will add to the story of the old hermit of the Nilgiri a few extracts from the *Rāmāyaṇa*, as well as an explanation of all the names which the Toḍas have rendered in a corrupt, though easily recognisable, form. It is beyond doubt that the tradition deals with (1) Rāvaṇa, King of Laṅkā, Lord of the Rākṣhasas, a wicked and sinful people of giants, and (2) with Rāvaṇa's brother Vibhishana and his four ministers. Introducing himself in the *Rāmāyaṇa* to Rāma, son of the King of Ayodhya and Avatāra of Viṣṇu, Vibhishana is made to say of himself and his four ministers:

"I am the younger brother of ten-headed Rāvaṇa, who is offended with me because I gave him the good advice to return to you the lotus-eyed Sītā, your consort. . . . I have left Laṅkā and all my friends and treasures. Accompanied by four of my comrades, Anala, Hura, Sampatī and Praghāsha, all men of immeasurable power, I come to you, whose generosity rejects none. To you alone will I owe everything. O hero of unsurpassed wisdom! I offer myself to you as an ally. I will lead your brave armies and make them conquer Laṅkā and kill the wicked Rākṣhasas."

Now, we will compare this quotation with the tradition of the Toḍas, which runs as follows:

It was in the time when the King of the East, the God of the ape-men (obviously of the armies of Sugriva and Hanuman) had gone to war to kill the great but wicked demon Rāvaṇa who was King of Laṅkā. The people of Rāvaṇa consisted only of demons (Rākṣhasas), giants and powerful sorcerers. The Toḍas had lived at that period for twenty-three generations of Laṅkā.¹ Laṅkā is surrounded on all sides

¹ That makes 199 or 200 generations of Toḍas counted backwards, which amounts to about 7,000 years. Aristotle and other Greek sages declare that the Trojan war took place 5,000 years before their times. Since then 2,000 years have elapsed which brings us also to 7,000 years. True, history rejects this chronology, but what does this prove? Has the world's history before the birth of the Christ ever been based on anything else than on hypotheses and on probabilities and suppositions raised to axioms?

by water. The King Rāvaṇa was a Kurumba to the core (i.e., a wicked sorcerer). He had turned into demons the greater part of his subjects, the Rākṣhasas. Rāvaṇa had two brothers: Kumba, the mightiest of giants, who, after a sleep of many centuries, was killed by the King of the East, and Vibja, a 'good Rākṣhasa loved by everyone'.

It seems obvious that 'Kumba' and 'Vibja' of the Ṭoḍa tradition are none other than Kumbhakarna and Vibhishana of the *Rāmāyaṇa*. Kumbhakarna is the giant cursed by Brahṁā, in consequence of which curse he slept until the fall of Laṅkā when—after a hard struggle—Rāma killed him in single combat with the magic arrow of Brahṁā. This arrow is depicted as invincible and formidable to the Gods themselves, so much so that even Indra considers it as the sceptre of Death, says the Ṭoḍa tradition.

Vibja is a good Rākṣhasa who saw himself obliged to break with Rāvaṇa, because the latter had carried off the consort of Rāma, the King of the East. Accompanied by four faithful servants Vibja crossed the sea and helped the King of the East to regain his wife, for which service he was made King of Laṅkā by Rāma.

This is word for word the story of Vibhishana, the ally of Rāma, and his four Rākṣhasa ministers.

The Ṭoḍas further say that these servants had been four Terallis, anchorites and good demons. They refused to fight against their brothers, were they good or evil, and restricted themselves during the war to compelling, by their unremitting conjurations, the army of Vibja to win the day. After the fight was over they asked permission of their master to leave his service and retire into the quiet of private life. In the company of seven more hermits, and of a hundred lay Rākṣhasas with their wives and children, they then left Laṅkā for ever. To reward them the King of the East created on a barren plain the Blue Mountains, and made a present of them to the Rākṣhasas and their descendants, upon which the seven good hermits transformed themselves into buffaloes and consecrated their lives to the supporting of the Ṭoḍavaras, and to the neutralising of the bad demons' witchcraft. The legend proceeds to say that the four servants of Vibja kept their human forms and lived in the woods of the Nilgiri and in the secret chambers of the 'Tirjeri,' invisible to anyone but to the initiated Terallis. After having taken possession of the Nilgiri, the wizards in buffalo form, i.e., the demoniac anchorites together with the

¹The Baḍaga Brāhmanas distinctly call him Rāma. They maintain that Rāma is meant by the 'King of the East'.

Elders of the lay Ṭoḍavaras elaborated laws and fixed the number of the future Ṭoḍas, as well as of the sacred and profane buffaloes. This done, they sent one of the community to Laṅkā in order to fetch some more good demons with their families. The envoy saw their Lord, King Vibja, already seated on the throne of the slain Rāvaṇa.

So far the tradition of the Ṭoḍas. It is beyond dispute that the 'King of the East' is identical with Rāma, despite the Ṭoḍas not mentioning his name. As is well known, Rāma has a hundred names. In the *Rāmāyaṇa* he is indiscriminately called 'King of the four Seas;' 'King of the East;' 'West;' 'South;' 'North;' as well as 'Son of Raghu;' 'Dāsharatha;' 'Tiger of Kings;' and so forth. For the inhabitants of Laṅkā or Ceylon he would naturally be the King of the North. But if the Ṭoḍas came from the West, as we believe, their designation would be comprehensible.

Let us now return to our tradition, and see what it has to tell about the Mala-Kurumbas. The relation of these wizard dwarfs to the Ṭoḍas in bye-gone days, as well as the events which brought them to the Nilgiri under the strict supervision of the Ṭoḍas will be explained in the course of the story of the envoy sent to Laṅkā.

When he came to his conquered and subjugated home, he found things very much changed from what they had been before he left. The new King of Laṅkā was a loyal friend of the lotus-eyed Rāma, and earnestly strove to root out the evil sorcery current in the land, endeavoring to replace it by the beneficent science of white magic. But Brahṁavidyā is only attainable by personal efforts, by purity and all-embracing love for the whole creation. Until this stage is reached, and in order to reach it, man wants the help of those good magicians who, after having left the earth, dwell in the land beyond the clouds, in the land of the setting sun.¹ Vibja had moved the hearts of the old Rākṣhasas and they had made penance. But now a new horror arose. The greater part of the warriors of the King of the East (i.e., the ape-, boar- and tiger-men) expressed their frantic delight at the conquering of the 'Queen of the Sea'

¹The Ṭoḍas point westwards when speaking of the land where their dead are going. Metz calls the West the fantastical Paradise of the Ṭoḍas, in consequence of which many visitors to the Nilgiri have thought that the Ṭoḍas were fire-worshippers like the Parsis.

and her demoniac inhabitants by getting themselves drunk, and not having done the thing in a half-hearted manner it took them several years to become sober again. In this tipsy condition they mated with female Rākṣhasa demons, and the offspring of these ill-assorted matches were dwarfs—more silly and wicked than any creature on earth. These were the forefathers of the actual Mala-Kurumbas. They combined in themselves their mothers' knowledge of black magic and the cunning, callousness and cruelty of their fathers, the apes, tigers and boars. King Vibja had determined to exterminate them, and was on the verge of doing so, when the chief of the magicians put aside for a short time his buffalo form and pleaded for mercy to the dwarfs, promising to take them away with him to the distant Blue Mountains beyond the sea. He thus saved their lives, but made them give a solemn pledge that they and their descendants would ever recognise the Toḍas as their Lords, with power of life and death over each of them.

Having rid Laṅkā of this horror the wizard returned to his home in the Blue Mountains, taking with him a hundred good Rākṣhasas of a foreign tribe. He allowed King Vibja to exterminate the quite incorrigible and hopelessly wicked amongst the demoniac dwarfs, and only selected three hundred of the less wicked, whom he wrapped in the folds of his mantle and in this way carried to the Nīlgiri.

Arrived there the dwarfs chose their abodes in the most impenetrable parts of the jungle; they propagated and finally, became the tribe known at present as the Mala-Kurumbas. As long as they and the Toḍas with their buffaloes were the only inhabitants of the Blue Mountains, their knowledge of black magic could work no harm except to some animals which they charmed and then devoured. But lo! about fifteen generations ago the Baḍagas appeared on the scene, and between them and the Mala-Kurumbas a fierce enmity soon arose. The ancestors of the Baḍagas, *i.e.* the people of Malabar and the Karnatic, had served the 'good' giants of Laṅkā after the war was ended. Oppressed by Indian Brāhmaṇas they left their old homesteads in the Malabar and Karnatic districts and migrated to the Nīlgiri, where—according to the laws of honor and

the commands of their buffaloes—the Toḍas took them under their protection. Henceforth the Baḍagas served the Toḍas in the Blue Mountains as their forefathers had served them in Laṅkā.

Thus runs the tradition of these little tribes of the Nilgiri. We collected it with great difficulty and, so to speak, piece by piece. Anyone who has read the *Rāmāyaṇa* will not fail to recognise episodes out of it in this legend. Now the question arises: could the Baḍagas, or even the Toḍas, have invented the legend?—Could they?—The Baḍaga Brāhmaṇas are but the mere shadows of what they were in the past, and wholly unconnected with the Brāhmaṇas living in the plains. Being ignorant of Samskr̥t, it follows that they were never able to read the *Rāmāyaṇa*, and it is more than likely that many of them did not even know that epic by hearsay. Maybe one will object at this juncture that, granted the *Mahābhārata* and the *Rāmāyaṇa* were based on some dim remembrance of bye-gone happenings of hoary antiquity, yet the fantastical in both predominates so much over the historical element that the events described cannot be considered as trustworthy in either. It is the old story over again of the triumph of the iron pot over the earthenware one.¹ Thus argue those who declare that India knew of no written character before the days of Pāṇini, the greatest grammarian the world has ever known; and who maintain that Pāṇini himself did not know how to write, and had never heard anything about written letters. The same type of people further declare that the *Bhagavad-Gītā* and the *Rāmāyaṇa* were probably written after the birth of Christ.²

Will the day never dawn on which the Āryan and the sacred script of the Brāhmaṇas will assume their well deserved place in history? When will prejudice and injustice based on race-pride give way to impartiality? When will the Orientalists cease to represent the ancestors of modern Brāhmaṇas as superstitious ignoramuses and their descendants as liars and braggarts?

¹ In this simile the iron pot is the philology of the western Orientalist who deems himself infallible, and who despises the knowledge of the Brāhmaṇas, because it is based on tradition.

² These are the conclusions arrived at by Professors Weber and Max Muller. For all that, history tells us that the Phœnicians had a great commerce with India about the year 1000 or perhaps even 1500 B. C. and it is admitted by the above mentioned Orientalists that Pāṇini lived two centuries B. C.



HUTS OF TOḌAS.

Anyhow the Orientalists may believe whatever they please. We who study the Indian Scriptures with Brāhmaṇas do not stop at its dead letter meaning. We know that the *Rāmāyaṇa* is not the mere fiction, it is generally considered to be in the West, but that it has a twofold meaning, the one being purely religious, the other purely historical. We further know that only initiated Brāhmaṇas are able to interpret its entangled allegories. Those who read the holy scripts of the East with the help of a commentator explaining their secret symbology will come to the following conclusions :

The cosmogony of all the ancient great religions is one and the same. They only differ in their outer garb. All seemingly opposed doctrines are derived from one source: the universal truth, which has always been communicated to primordial man in the form of a revelation. In proportion as the thinking principle grew stronger at the expense of man's intuition his views changed. They changed, expanded, developed and budded out offshoots into all directions. All this happened in consequence of climatical, historical and other conditions. Just as the branches of a tree which are subjected to an ever-changing wind will assume irregular and distorted shapes, although they all grow out of the same mother-trunk, so also the different religions are all offshoots of one single truth. Truth is but one; infinite is its representation by the human mind. In the same way one ray of white light shining through a prism will glow in multifarious brilliancy and yet all its colors will merge again into the primordial white light whence they sprang. The gross materialism of our day sees naught in the universe but an aggregation of thousands of elements.

The history of all these religions is not based exclusively on geological, anthropological and ethnographical facts of prehistoric times; it is also faithfully transmitted in its allegorical form. All these 'fictions' are historical incidents, are facts. But it is impossible to decipher them without a key (the above-mentioned commentator) obtained through the Gupta-Vidyā, or secret doctrine, of the ancient Aryans, Chaldeans and Egyptians. Despite these obstacles some of us are of opinion that a time will come in the far or near future when all events described in the *Mahābhārata* will

be proved by scientific discoveries to be real, historical happenings. The mask of allegory will fall away and out of the mysterious darkness of remote antiquity actual men will step forth. The incidents of olden times will answer all riddles and solve all the puzzles of modern science.

There is no doubt that any Orientalist, and still more any pseudo-Orientalist, would shrug his shoulders and laugh ironically on reading the above passage—if our story should ever have the honor of being read by him. But this would not prove anything, least of all that truth was on his side. Our men of science have transferred the inductive method, which they exclusively follow, from the realm of natural sciences, where it has proved most useful, to all other branches of knowledge, even to those where it is inadequate, as for instance biology and psychology. By rejecting as unscientific the old method of Plato, which proceeds from universals to particulars, our Orientalists forget that in the domain of the only positive and infallible science, *i.e.*, in the science of mathematics, the deductive method of Plato is alone workable. Our Orientalists swear by the Baconian rules of Induction—which by the way are taken without quotation from Aristotle—and are naive enough to fancy that, when applied to historical and even to religious facts, the inductive method can yield as results anything but their common-place hypotheses, which rarely can stand an unbiassed criticism.

The fad of applying the inductive method to sciences obviously too abstract for being thus handled, and the rejection of Brāhmaṇical explanations of Brāhmaṇical Scriptures will ever prove fatal to the western Orientalist. He will blunder over and over again and commit still grosser mistakes than our Ethnologists have done with regard to the Todas. But both Ethnologists and Orientalists may do as they please. We maintain despite their laughing and superior shrugging of shoulders that out of these three Nilgiri tribes two at least are of a prehistoric race; a race, of which our world history has not as yet even dreamt.

(To be continued.)

TRANSITION.

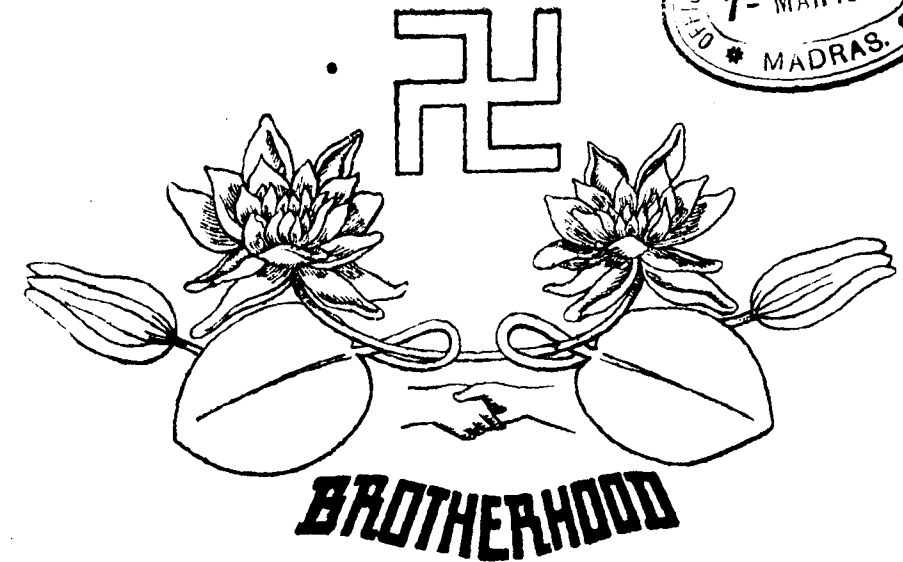
Sleep, Spirit, sleep.
Thy travail now is o'er
The voices call
Thee to the distant shore.
This earthly ball
Shall own thy form no more.
Angelic kin
Shall greet with clasp of yore.

Sleep, Spirit, sleep.
Entrust thyself to Him.
The night stars peep,
Illuminating dim,
The shadows creep,
The void is dark and grim,
The well springs deep,
With tears filled to the brim.

Thy bottled tears!
He caught them trickling down.
And saved those years:
And crystallising fair
Have formed a crown
Of jewels rich and rare
And with thy gown,
This symbol thou wilt wear.

O Spirit, hark!
Oh peer into the dark
So comes the barque,
List! Lo! approaching there!
The vessel halts,
And parting time is nigh.
To life; these vaults,
Bid now a long "Good-Bye".

G. TOHLEY HARRISON.



THE SUCCESSIVE LIFE-PERIODS OF THE MAN.¹

(Concluded from p. 576.)

LET us take up our savage when he has passed through many such life-periods as have been described, and has been reborn either as an average man in a slightly civilised nation, or as a rough and brutal type in a more civilised one. In the latter case his evolution will be more rapid than in the former, for there will be pressing upon him a recognised code of morality higher than he is able to obey, but the very pressure will exert upon him a certain compelling force in the direction of progress, while its lower precepts will be embodied in the ordinary law, the penalties of which will fall upon him if he breaks the law. The higher precepts will be embodied in the religion of the time, and will be enforced by rewards and punishments declared by that religion to exist in the worlds after death. In Christian Middle Age Europe—as in the same period in the East whether among Hindūs or Buddhists—heaven and hell were constantly appealed to as the sanctions of morality. They were described in language of the most graphic realism, and hell was painted with a vigor and a crudeness that made it terrible to the ignorant. Some of the Hindū and Buddhist Scriptures in their detailed descriptions of the tortures of hell, to say nothing of the pictures drawn by ima-

¹ This article is based on a lecture delivered in London in 1905.

ginative artists, cannot be outdone by anything in Europe, whether compared with the *Inferno* of Dante or with the modern booklets issued by the Roman Catholic Church for the terrifying of the ignorant and vicious. The advantage that the eastern religions possessed over that of the West lay in the teaching of reincarnation, so that heaven and hell were temporary conditions; when the West lost the idea of reincarnation, the agonies of hell ceased to be remedial and became purely revengeful and retaliatory, thus losing any possibility of moral utility; however brutal and horrible the statements about hell may have been in the East, the idea of hell had a moralising force: its sufferings were corrective; they were represented as being intended to ameliorate, to teach, to improve, to impress on the sufferer the existence of a changeless natural law, that suffering follows evil as surely as "the wheels of the cart follow the heels of the ox". Further, after the suffering, the man went on into the heaven-world to reap the result of his good deeds, and returned to earth with a bias against evil due to the experience of suffering, and in favor of good due to the experience of happiness. So that, life after life, the shrinking from evil grew and the tendency to righteousness increased by the experiences of the after-death life. It is true that the statements as to fire, red-hot irons, *et hoc genus omne*, were false; but they presented to the vicious a graphic symbolical picture which, in its essence, was true.

For let us consider the facts, without allowing our minds to be clouded by the horror engendered by the mediæval ideas of hell, by the nightmare of everlasting torment, remorseless, useless, without object, without result. The condemnation of a human being to everlasting misery and everlasting pollution as the outcome of a few brief years of mortal life, and the falling of this fate on a man flung into the world without his consent and with a character imprinted on him by the Judge who doomed him—this has so outraged the conscience of a civilised humanity that the reaction has gone too far, and men now forget the inexorable law of nature which links together misery and wrong. For such a law there is, and it is a cruel kindness which veils it from the eyes of men with platitudes about the 'mercy' and 'forgiveness' of God. It is far kinder to tell a man who wishes to leap from the roof of a

house that broken bones will be the result, than to tell him that his action is foolish, but that God is merciful and so no harm will come to him.

Our rough and brutal man is a drunkard and a profligate during his life on earth; by this he not only coarsens the physical layer of his sense-garment, but also draws into the layer belonging to the intermediate world matter of a corresponding kind; he vitalises this layer very strongly, feeling through it, enjoying through it, strengthening it by correspondingly coarse imaginations and sense-pictures; he lives in the low pleasures of drink and sex, and pours into the material layer by means of which he contacts them his life-forces, his life-energies; in the graphic language of the *Bhagavad-Gītā* "his self is passion". His physical body, the physical layer of the sense-garment, is struck away by death. *But he continues to wear the remainder of that sense-garment, the astral and mental layers.* It is all he has by which to feel, and it has strong and active automatic habit of response to sense-stimuli. During his earth-life, the craving has been repeatedly met by gratification. In the intermediate world the craving still arises and—the organs of contact with the objects of the senses have disappeared. What is the inevitable result? It was not described so inaccurately by the phrase: "The worm that dieth not, the fire that is not quenched". The tormenting thirst, the fever of ungratified desire, the frantic craving for an unreachable satisfaction, that is the hell of the drunkard and the profligate on the other side of death, and it is a very real hell. No man who goes out of this world with the passion for drink and sex-pleasure burning hot within him, but must pass through these torments on the other side. The drunkard in this world ruins his body, shatters his nerves, endures nameless horrors from which he seeks escape by drink; how—seeing that the sense-garment is the same, and that the Divine Law is God's nature in every world in which His thought is embodied—can peace and happiness be the harvest reaped from such sowing? That might be in a world of accident, but this is a world of law. So far as human investigation has gone, there exists no such topsy-turvy world as is imagined by the sentimentalists of to-day. There is suffering on the other side, and our ruffian learns there, perforce, what here he would not learn.

But there is no aimless useless suffering; Suffering is the first teacher; and these wild cravings, ever left unsatisfied, are gradually starved out and disappear; the fire of desires, left without fuel, must needs die down, however slowly, and then our rough and brutal man, purged and free, goes onwards to learn his other lessons from the second great teacher, Happiness. Never has such a man passed through the whole of his life on earth without some thrill of love—if only for the woman, in her hours of suffering, with whom in passion he mated—some touch of ruth for a helpless babe, some gleam of loyalty to a comrade, some passing wish for better living, some uprush of courage in defence of a friend. None is wholly bad, for nestled in the heart of each is the divine Life. These precious seeds of future righteousness, these passing emotions which shall crystallise into virtues—these cannot be wasted, nor “cast like rubbish on the void”. As to this also the human conscience has rebelled against the wickedness of a hell, wherein the sinner lost all traces of good, wherein he was wholly and irredeemably vile; to doom a man to everlasting wickedness is even more revolting than to doom him to everlasting torture. Justly is it felt that a God of righteousness could never trample out in man the faint reflexion of His own nature. In the night of ignorance enveloping the little evolved man a spark of the divine Light is shining, and there must be some place in the universe in which that spark can be fanned into a flame, in which that germ of divinity may grow and flower into beauty. The heaven-world is that place, and during the portion of the life-period which is passed there, these germs grow and develop, while the man is happy to the full measure of his capacity for happiness. Into his very nature are wrought the tendencies to love, the tendencies to right emotion; these are exercised in thought in the heaven-world, and the man lives in the midst of these inspiring and ennobling ideals, lives them out, in truth, with endless variety of detail and enjoyment of the exquisite experiences involved in their expression; after many years of such joyous life, when all has been assimilated that mind and right emotions could picture, and the used mental matter drops away, the desire for new experiences of earth-life arises in the man—as hunger arises here when food has been digested and assimilated—and this desire lures him

out of the heaven-world; for a moment, on the Spirit who is his innermost Self clothed in subtle matter, faintly conscious as the Ego, flashes the vision of the coming life on earth; then around the subtle permanent vehicle of the Ego the denser matter gathers; in the mental layer are sown as innate germinal mental tendencies the outcome of his heavenly experiences; in the astral layer the germs of passional tendencies; and in both the instincts to follow or avoid lines of action found to lead to happiness or unhappiness; the physical layer is built as an organ for gathering new experiences, for working out the results of the past belonging to the physical world, past relationships, past friendships, past enmities—the good and bad karma of such part of the past as is ripe for gathering. A new life-period opens on a higher level, with increased powers and new possibilities.

In this new life-period much will depend on the environment into which he is born, and this, in turn, depends on the amount of happiness or suffering caused to others in his previous life; into this self-created environment he comes, bringing with him his character. It will be noted that the word ‘tendencies’ is used above to express the results of the past. In the sense-garment of the child the virtues and vices of the future man exist as seeds, as germs; they are stimulated into active growth by the mental and moral atmosphere that surrounds the child, by the thought and desire-forms emitted by all around him. Hence the enormous importance of good environment and company and right education for the young child; germs of evil may be atrophied and germs of good stimulated to an extent that few people realise, and nothing in later life can make up for, or neutralise, the results of bad or good conditions during the early years of childhood.

Through many life-periods our typical man passes, and in each a little more is unfolded from the Self, a little more is worked into his sense-garment. More and more is the fruitage of each sowing; more and more is the outcome of each earthly life; until, when we pause again to consider a life-period at some distance onwards, we find an average good man in a community like our own.

The part of the life-period spent on the physical plane will now be a period of distinct progress; he will make many blunders, many errors, but also will generate many good thoughts and

high aspirations. When the death-hour comes, he will have made considerable progress during his life on earth, and will carry away with him a very large amount of good material to transmute into qualities and powers in the heavenly world. His experiences in the intermediate world will be very different from those which followed death in earlier lives. The coarser kinds of matter will have much diminished in quantity, and the little that remains of them will be poorly vitalised; he will consequently pass through the lower phases of the intermediate world without consciousness of their existence, and will awaken only amid the finer surroundings of the upper intermediate spheres. He will meet with some minor unpleasantnesses but with no keen suffering, and he will be able to scan his earth-life, observe the consequences of some of his mistakes, recognise the inevitable results that will accrue from them in a future life on earth, and will thus learn many a valuable lesson which he will lay up for use in the future. The 'instinctive consciousness' will thus be largely enriched for the profit of the succeeding life-periods. Then he will pass on into the heavenly world, with his precious stores, "bringing his sheaves with him". And there for centuries, perhaps for millennia, he will live on and assimilate that corn of earth. Now the character changes rapidly, improves rapidly, life after life, for each life on earth yields rich material to be built into character in the heavenly. Every love of the life, happy or miserable, every thought of compassion and of pity, every effort to do the right even though error marred the doing, every endeavor towards high achievement even though failure was writ across the end, every longing after purity even when the mire of impurity held the straining feet—every one of them is there when the Lord, the Ruler immortal, counts up the jewels he has won, of which none can ever be lost.

Let each look back over his own life and see how rich is the treasure which he is gathering, how full the harvest of the seed he is sowing; how many powers are germinating here which will blossom there; how many beginnings which will there have completion.

Thus do successive life-periods ensure the unfolding of the Self, the evolution of the man. And such life-periods succeed each other, until perfection, human perfection, is achieved. This

earth of ours has been devised by infinite Wisdom and infinite Love as the nursery wherein the child Egos may reach human maturity, may become men. Many other spheres there are in the boundless universe, but this little planet with its two attendant worlds is the field of evolution allotted to our humanity, and until we have learned all its lessons and have reached the perfection assigned to that Humanity, we may not leave it.

The children born amongst the most evolved races to-day are showing out the results of the many life-periods lying behind them, through which they have come to us. Many of them, an increasing number, are 'remarkable children,' and, as we go onwards, these prodigies of to-day will be equalled by the mediocrities of to-morrow, and they themselves will shine out yet further ahead. The savage climbs by successive life-periods into the perfect man; the perfect man in higher worlds climbs to heights of superhuman splendor. And yet Divinity towers immeasurably upwards: "You will enter the light but you will never touch the flame".

For this climbing we need time, immeasurable time, and worlds, innumerable worlds. And the time and the worlds we need are ours, and, knowing that thus it is, we can be patient, and work steadily, quietly, realising that the end is sure. The hurry of human life in the West has grown out of the preposterous idea that we, the Children of Eternity, have but one span of mortal life in which our destiny is to be fixed unchangeably. It is as though we stood on the deck of a sinking ship and there were not life-boats enough to save us all from the devouring sea; little wonder that there is panic and struggle. But in a ship that can never go down what need for panic or struggle? There is time to learn every lesson, time to build perfection of character. Here is the inspiration to make life noble at whatever stage in it we may be standing, for there is time enough even for the lowest and the slowest, and ever-repeated opportunities until at last we grasp them and succeed.

Such is the great ladder of lives up which humanity is climbing, the Jacob's ladder with one end on earth and the other hidden in the divine Light. On that ladder we all are standing; none is so low that his place was never ours; none is so lofty that his

place shall not at length be reached by us. Such is the vast plan by which God unfolds Himself in every child of man, and brings all His children to perfection. Those who know and see this truth are indeed happy, for they can, in its light, work more self-consciously and more surely. But those who know and see it not are also happy, in that their destiny is certain and their progress secure; for the time they have not the joy and the comfort of the knowledge, but, knowing or not knowing the Law, men shall at length attain Perfection.

ANNIE BESANT.

MAN'S PROPER ELEMENT

Man's proper element is men awake,
 Alive and giving life to thoughts and things,
 Enthusiastic, throwing—for the sake
 Of shaping true their deep imaginings—
 Their very souls into the tasks they undertake.
 Life's not the playtime of a thoughtless child:
 Its worth is measured by the insights gained;
 The wisdom of the larger grasp; the mild,
 Free power from some worthy end—attained;
 The inner wealth from minutes full and well beguiled.
 And, truly, he with vain, conceited pride
 And he who shuns with scorn the vital ways,
 Are fellow-travellers without a guide
 Upon a plain whose barren face betrays
 A lack no knowing eye could view unterrified.
 Till we can stand the Light—and not till then—
 The Light that sets us from our self-love free,
 We see but shadows as in Plato's den:
 A man's most perfect function is to be
 A source of inspiration to his fellow-men.

F. MILTON WILLIS.

•THE NEW-ART ERA.

THE dawn of the new era seems also to be giving a new impulse to the department of Art—hitherto so greatly neglected. Some amongst us are becoming aware of the important rôle which Art is destined to play in the world's future. This importance can hardly be overrated. For inasmuch as the true artist draws his material from the higher worlds, his works make tangible the realities of these regions, and reveal them to his less fortunate fellow-men. The artist makes real the ideals by the aid of which humanity may more easily climb back to its source, the higher worlds. Drawing his material from these higher worlds, the artist foreshadows the future. Every true artist is one through whom the Intuition functions. This capacity of being able to communicate with the Buddhi, and to express the experiences thereby gathered, must ever be the distinguishing characteristic of the true artist. Nor need he himself be conscious, in his lower self, of the source whence he draws his inspiration. "Can an artist," writes Wagner in a letter to Roeckel, "expect that what he has felt intuitively should be perfectly realised by others, seeing that he himself feels in the presence of his work, if it be true art, that he is confronted by a riddle about which he too might have illusions, just as another might?" But true art, that is, art which inspires, which can give ideals to the world, can spring thence alone. Speaking of his own faculty of touching the higher planes, Wagner says:

There must be some indescribable inner sense which is altogether clear and active only when the outward-facing senses are as if in dream. When I, strictly, neither see nor hear distinctly, this sense is at its keenest, and shows its function as Creative Calm. I can call it by no other name—merely I know that this Calm of mine works from within to without—with it I am at the World's Centre.

From within to without. How familiar is the idea to the student of Theosophy. Here is the basic principle never to be relinquished when we set our faces towards the rising sun of the New Art. It is this principle of working from within to without, which Theosophy is teaching us to apply in all departments of human activity. Is there not some danger that just in the department of Art we are losing sight of it? Are we not apt to pay too much attention to the new forms, outlines, colors and sounds that as yet seem to be the only tokens of the New Art? Do we not, in a

word, make too much of the formal side of Art, to the exclusion almost of the inner—the spiritual? True that an astral form may reflect the ONE more perfectly than does a form physical, but surely the merely formal will ever remain *mâyāvic*, and therefore cannot satisfy until we learn to look for the ONE in every form. I do not mean, of course, that we should reject new colors, sounds, and so on. On the contrary, let us welcome with open arms these lovely children of man's genius, these garments of the Spirit growing ever more and more transparent. But if Theosophy is to have a moulding influence on the New Art, it can only be by directing it steadily to the spiritual ideals which it is spreading through the world. Let the artist, using all the technical skill which a modern artist at the height of his profession possesses, use his powers to portray not a physical, astral or other world or form, but a spiritual idea—an ideal. That is the way Wagner wrought. An ideal, a lofty idea, took possession of him, filled him to the exclusion of all else until it was given birth in the world without.

In the blood-warmed night of my imperiously longing heart it strengthened and grew into a power capable of producing results in the without—in the world of the day. I cannot comprehend the essence of music otherwise than in love. Filled with its holy might, I perceived, as my human sight expanded and grew, not a formalism to be criticised, but, seeing through this formalism, I saw at the bottom of the appearance, by a sympathetic power of feeling, the need of love under the pressure of just this loveless formalism. Only he who feels the need of love recognises the same need in others.

Filled with a vast love for humanity and a yearning desire to lead it to salvation along a road which his daring artist-soul forced through the dense jungle of life in the world of forms, we see him also evolve, quite naturally, new forms in which to clothe his ideals suitably. How new and original his works were, from the standpoint of form, we can gather from the great outcry of his contemporaries who found all their rules outraged. Yet to-day, though alas, still almost entirely judged and appreciated from the side of form, his works are triumphant. But the form was, comparatively speaking, rather unimportant to the great musician. It was but the setting for his jewel—the ideal: "My art, which was not just a means to renown and wealth, but a medium for conveying my views of the world (*philosophy*) to responsive individuals."

Wagner perhaps expresses his ideals most clearly in an ending to the *Götterdämmerung*, for which another was substituted because its subject-matter was to receive a drama all to itself, and also because it rightly belonged to the perfection of Parsifal rather than to Brünnhilde. It formed the ending of the majestic drama, *The Ring of the Niebelung*, the beginning of which, so the music informs us, is the first creative impulse of a new manifestation. In musical form we behold the wondrous World-Tree growing into its full stature. The Golden Age passes before our vision, gnomes, nymphs and giants, and the Gods, Wotan at their head, the embodiment of the Intellect, who cuts a branch from the World-Ash, which he shapes into a spear with which he rules the world. But the Intellect, by itself, directing the Will finally learns its limitations and longs for its emancipation. Thus Wotan soars to the tragic height of willing his own destruction, so that a new and a better order of things shall ensue. "Youth is knocking at his door," and he himself has willed it. Siegfried, his offspring, shatters his spear, ends the rule of the Intellect, and ushers in the new era in which the Intellect is wedded to the Intuition. The World-Tree with which the reign of the Intellect arose, has withered, and Brünnhilde, the human outcome of the cycle of evolution traced, has come to her own. Taking from the slain Siegfried the ring around which has raged the whole drama, she addresses the bystanders for the last time before she mounts the pyre whose flames shall burn away all that is earthly, leaving the purified gold of the ring, garnered experience, enriched with which the soul now enters Nirvāṇa.

C. REINHEIMER.

I looked upon the world and saw that it was shadowed by sorrow, and scorched by the fierce fires of suffering. I looked for the cause, but could not find it until I looked within, and there found both the cause and the self-made nature of the cause. I looked again, deeper, and found the remedy. I found one Law, the Law of Love; one Life, the Life of adjustment to that Law; one Truth, the Truth of a conquered mind and a quiet and obedient heart.

JAMES ALLEN.

THE PLACE OF WAR IN HUMAN EVOLUTION.

Last week came one to our country town
 To preach our poor little army down
 And play the game of the despot Kings,
 Tho' the State has done it and thrice as well.
 This broad-brimmed Hawker of holy things,
 Whose ear is crammed with his cotton, and rings
 Even in dreams to the chink of his pence,
 This buckster put down war? Can he tell
 Whether war be a cause or a consequence?

WITH the first impulse which entered into the heart of man to desire control of something already in possession of his fellow-man a state of war existed in the world, and it is now difficult for us to conceive a condition of Society in which the lust for proprietorship was not dominant.

When the first owner of a dog buried his stone axe in the skull of the neighbor who essayed to divert the ownership to himself, he was crudely giving expression to a code of morals which has since become generally adopted under the comprehensive term of Law, and which may not be infringed without relegating one's self to that grade of humanity known as the Criminal Class, a class whose ideas of ownership are based on the broad and generous principle of a common right. The idea of a common interest in things naturally did not appeal to the primitive man who owned the dog, so he classed any attempt to deprive him of that animal as 'thieving,' which offence he decreed (so far at least as he himself was concerned) should be regarded as a capital one. The man who did not covet his possession, whether for domestic reasons or from a sense of the danger involved, he decided to define as 'Honest'. Consequently honesty in later days came to be regarded as a virtue and to be described in the copy-books as embodying the "best policy," though its origin may have been nothing more lofty than the instinct of self-preservation.

From the intimate and personal transaction of stealing a dog we can proceed by an easy intellectual effort to imagine a family, Father, Mother, Grandfather, Grandmother, Uncle, Aunt and eight children of varying ages, whose principle source of food and raiment was goat, either in the form of flesh, milk or skin. The goats died, strayed or ran dry, and the position of the family,

healthy one with unsophisticated digestions and imperious appetites became desperate. On the other side of the hill lived a second family of a somewhat similar make up, whose goat flock flourished and yielded abundantly; what more natural than that the hungry goatless family—fourteen in all—should steal out in the chill of the grey dawn and attempt to readjust the disorganised balance of possession at the expense of their better supplied neighbors? What also more natural than that the neighbors should turn out armed with clubs, to resist the proposed readjustment in a primitive spirit of protest and remonstrance. The newly formed moral code invented by the owner of the dog clearly applied in this case, but curiously enough did not appear to be imbued with the same active and convictive force as when brought to bear on the operation of the single individual. The action of the individual was a petty thieving, or at the best merely a burgling incident. The raid of the goat-lifters was *war*, and contained the elements of heroism, state-craft, patriotism, and even of magnanimity, for the attacking family, having killed all the elders among the 'vanquished,' adopted the children and allowed them to partake of a share of their own goat's milk.

The teachings of Theosophy explain the workings of evolution clearly and logically. Sin, misery, disease and physical death are but factors in a system of discipline and development, and as such are to be received as the manifestations of a beneficent not of a malignant creative force. Why the creative force elected to base its operations on a system which entails the inclusion in our vocabulary of such a long list of words expressing grievous conditions is a subject on which probably few of us are sufficiently advanced to be able to speak or think with conviction. So far however as we can trust the evidence of our finite powers of reasoning and observation, the great plan is founded upon an arrangement of contrasts, which decrees that there shall be no light without its accompanying shadow; that each quality which we are pleased to regard as a virtue shall be only recognisable by comparison with its complementary quality of evil. The missionary may command our admiration by his piety and devotedness, but we cannot blink the fact that he is utterly dependent for the breath and soul of his moral existence on the fact of a besotted and benighted heathen—no heathen, no missionary.

As I have suggested, the struggle of the individual for supremacy or possession is viewed by his fellows with a watchful severity. The exceeding of a fixed limit in his operations may be met by social ostracism, and of a narrower limit by loss of liberty or even by death; he must pick his steps cautiously among the commandments of the Mosaic Law. As one however of a body sufficiently numerous to take the form of a concerted movement, he may break many of these laws with apparent impunity. He may even have the words courage, wisdom or duty applied to his actions, though their immediate results may have been ruin and death with their accompanying conditions and emotions. Certain qualities of character being essential for the advancement of the human race, the act of war has clearly been chosen, in accordance with the general scheme of light and dark, to give effect to these qualities, and though its operation may involve the phenomena of death and disease, we must not forget that these are natural phenomena and that their manifestation is not by any means confined to war. It is easy to fall into a line of reasoning which will define war tritely as an unmitigated evil instead of as a school for the moulding of character; to dwell on the destruction, the apparent injustice, and many other contingent results involved, which are obviously undesirable. Books have been written strongly advocating its abolishment, and Peace Societies have denounced it as a colossal crime, retarding the progress of civilisation and degrading man from his proper rank in creation.

Before, however, allowing ourselves to be carried away by the flow of such reasoning, it might be well first to endeavor to imagine what would be the result to the world were the appeal to arms really abolished, and to consider as fairly as possible other opinions and aspects of the matter. Mrs. Besant in her *Hints on the Study of the Bhagavad-Gītā*, in treating of the *Mahābhārata*, says:

And if the heart of God can bear to see the suffering, we, who are so much more selfish, may be able also to bear and see it and be willing to co-operate with Him. And therefore if wisdom and love declare that fighting is necessary for the progress of the moment, then fighting is co-operation with Ishvara, and the word of command comes: "Therefore fight, O Arjuna".

This is ancient wisdom historically speaking, but a present day writer on territorial defence says:

No one who has read the literature of the Peace Association can fail to be struck by the lofty aims typified by the idea of universal

peace, nor can he help regretting the enormous expenditure on weapons of war among the nations of the world. The Hague Conference has, however, shown us clearly and beyond contradiction that even among highly civilised nations the necessity for expansion and the fiercer competition in a growing struggle for existence must postpone the realisation beyond the horizon of practical and common-sense statesmanship.

Wherever men congregate, war (even though there be no military activity) is going on; the war of the bitter tongues, and keen wits. The victor is everywhere shouting his unholy triumph, and the vanquished being trampled in the dust. In this arena the combat is no more likely to be fair and equal, judged from the superficial standpoint, than on the stricken field; for here the defenceless do battle with the strong, the weak and ill-equipped worker with the millionaire armed *cap à pie*, the child with the man. That fighting of this sort, with its bitterness, its trickery and its falsehood, is in any way less a menace to our humanity than the exchange of rifle or artillery fire at long range or the more personal crossing of sword or lance is to be questioned; for apart from the material effects of war, its earliest records show that it carried with it a certain spirit of moral exaltation which inspired peoples in whom the national temperament and ambition did not rise above the grossly physical things of life with new and ennobling impulses. In luxurious pleasure-devoted cities, unexpectedly begirt by an enemy, men dropped their wonted pursuits, and manning the walls, developed through the rigors and horrors of a siege, qualities of courage and self-sacrifice undreamt of in times of peace and security.

We can all readily appreciate and sympathise with the Peace Society movement, which is based upon a profound conviction of the uselessness and wickedness of war and of the immense material and social advantages of peace. The nations are one and all overburdened with armaments and a large proportion of the pick of their manhood rendered idle and unproductive (from the commercial point of view), besides which in some countries, especially, an arrogant and aggressive spirit of militarism is established. These conditions certainly seem to court disapproval; but would we as a people fare any better under an arrogant and aggressive spirit of commercialism, and is it not worth considering as a possibility that the manhood of a country might suffer physical degeneration

were it depleted of its leaven of trained and disciplined soldiers. A continental writer in the interest of peace relates how, in the Franco-German War of 1870, when the opposing cavalry met in a hideous mêlée in the streets of Le Bourget, a dapper young French Captain of Lancers, the pride of his family and the darling of the girls, was dragged from his saddle by a gigantic Prussian Sergeant of Uhlans, who beat his brains out on the stone steps of the Market Place and left him with his boyish face, graced with its budding moustache, battered and bloody beyond recognition. Such a narrative certainly does not make pleasant reading for peacefully inclined folk, whose lives are passed in a consistent endeavor to shield themselves and every one connected with them from the smallest infliction of physical discomfort, and who are used to regard death as the greatest of all evils; it may well have served its purpose in influencing parents, whose boys evinced an inclination to adopt the army as a profession. What mother could view with equanimity the prospect of her favorite son, no matter how entrancing he might look in a uniform, being dealt with in this fashion? Such advocates of peace, however, in their anxiety to deal finally with a difficult problem are perhaps somewhat apt to seek for the solution too close to the actual manifestation of the evil. It were idle to blame the Sergeant, or the Captain whom he met and slew with his hands; and what were their Governments but blind instruments in the hand of a higher force? The soldier acted in obedience to orders, and the statesman—though he may have cherished a belief that he was moulding history—was but the plastic clay in the hands of circumstance, a pawn in the great game of light and shadow. To quote Tennyson again:

We are puppets, man in his pride
And Beauty fair in her flower;
Do we move ourselves, or are moved
By an unseen hand at a game
Which pushes us off the board,
While others ever succeed.
Ah, yet we cannot be kind
To each other here for an hour;
We whisper and hint and chuckle
And grin at a brother's shame;
However we brave it out,
We men are a little breed.

That portentous and overshadowing figure, the First Napoleon, the fascination of whose movements and personality seems to increase by repeated chronicling, though not physically a great man nor in any way distinguished for nobility of character or greatness of soul, was especially equipped by the possession of qualities of head and the apparent utter absence of other qualities of heart for the career of a military leader. The prospect or the ultimate fact of a plain strewn with mangled human bodies did not influence him. If he felt a regret, it was the regret of the speculator not of the humanitarian; for had humanity, as we understand the term, had any place in his composition his fitness for his great mission would have been impaired; indeed that whiff of grape-shot which, in the streets of Paris, ended the French Revolution might never have been fired—a supposition leaving room for conjecture compared with which all the subsequent Napoleonic wars would appear but trivial matters. The Corsican, who was certainly the living embodiment of the spirit of war, has been variously described as a monster and a demi-god, and has been pictured both as a popular hero and as a vampire wading through innocent blood, but has not always been treated by his critics with the impartial consideration which his unique and complex personality demands. The condition of Europe during the reign of Louis XVI. was one of moral and social stagnation and degeneracy, out of which it was decreed that by a rapid kârmic process, entailing much shedding of blood and burning of villages, an era of progress and enlightenment was to grow. For the carrying out of this stupendous purpose the obscure artillery officer, whom we cannot regard as being the shaper of his own amazing destiny, was chosen through the instrumentality of men who thought only of the consummation of their own petty aims and interests, men moved by an unseen hand at a game which pushed them off the board quickly enough, their little move being played. Napoleon then came, like another great Leader of men, not to bring peace but a sword, and with his sword he swept Europe clear of the moral barnacles with which it was encrusted. To accomplish this he created an army of Frenchmen—itsself an object lesson in rapid national development, drawn as it was from a population which had barely emerged from a long and bitter period of internal tyranny and degradation. It is difficult

perhaps for some of us to view a career such as that of Napoleon in a perfectly impartial spirit, so stained is it with human blood, so evidently the outcome of the morbid vanity and ambition of a monomaniac; yet the memory of the armies with which he fought and conquered, or grimly gave ground before the inevitable, will survive as a record of all things best in devotion, gallantry and endurance, qualities which they communicated as by contagion to the nations against whom they fought, leaving each of them more alert, self-reliant and resourceful than they found them.

"Peace hath its victories no less renowned than war," and the occupation and development of Australia by the Anglo-Saxon people was such a victory. Here men combined to fight with Nature, the outlaw, to attack it in its most uncouth mood and to survey, plough and irrigate it into the fair semblance of civilisation, to found great cities where a few nomadic savages, little removed from the higher animals, had pitched their camps. A great and notable achievement carried out practically without resort to arms—but for how long? The parable of the hungry goatless family is capable of a twentieth century application. It is a larger family now-a-days, and, when impelled by circumstance, quite as aggressive and if anything more greedy and unscrupulous, and one of the most operative and cherished of its laws is the *law of the survival of the fittest*.

The idea of a universal peace appeals to us by its very magnificence; it is infinitely more magnificent than war, for to conceive it one must imagine a condition of Society from which human passions, meannesses and weaknesses have been eliminated, and which is based on an absolute trust and sympathy between man and man. That we have not as a race yet reached this Utopian stage must be admitted, mutual trust and forbearance certainly not ranking among our most prominent characteristics. A change from the time-honored custom of appeal to arms to that of litigation and arrangement, though it should obviate the physical shedding of blood, might not prove an altogether unqualified blessing; for by the mere abolition of the act of war it is not by any means certain that we shall succeed in finding that subtle and mystic essence—peace—which does not lie on the surface of things and which is of too complex and evasive a nature

to be easily grasped and applied even by a carefully thought-out and skilfully organised movement. The root of the matter lies deeper than can ever be reached by the effacement of the staunch infantryman or the gallant cavalry leader, and deeper down through much pain and self-searching must we go, ere it be found.

A. COLQUHOUN.

A POEM FOR TO-DAY.

A MORNING THOUGHT.

[Mrs. Wilcox, who was born in Wisconsin in 1855, and who now lives at Short Beach, Conn., is the writer of many volumes of poetry, particularly of the emotional type. In this short poem she has, however, struck a level that makes it really worth while, for she gives one a message worth brooding over every morning.]

Let me to-day do something that shall take
A little sadness from the world's vast store,
And may I be so favored as to make
Of joy's too scanty sum a little more.

Let me not hurt, by any selfish deed
Or thoughtless word, the heart of foe or friend;
Nor would I pass, unseeing, worthy need,
Or sin by silence when I should defend.

However meager be my worldly wealth,
Let me give something that shall aid my kind,
A word of courage, or a thought of health,
Dropped as I pass for troubled hearts to find.

Let me to-night look back across the span
'Twixt dawn and dark, and to my conscience say—
Because of some good act to beast or man—
"The world is better that I lived to-day."

ELLA W. WILCOX.

[From a correspondent, who did not send the name of the paper from which the above is reprinted.]

BACK-TO-COUNTRY COMMUNITIES.

He that abstains
To help the rolling wheels of this great world
lives a lost life.

AFTER age, with ingenuity and earnest zeal, man has striven to solve his social problems, but the time was not ripe. He may reach a certain point, but until he works in accordance with the great spiritual laws which govern the evolution of the period, again and again he fails. His reward however is this: each true attempt hastens the time when that particular problem *can be solved*; and its final solution is made possible by the extra intensity of combined effort following the individual laws of Being and the great sweep of evolution. We, therefore, who are taking up the problem that lies immediately at our own door, may have some hope of ultimate success.

We must, however, first understand the forces which underlie the unrest and expectancy of our generation.

Centralisation is the trend in all great undertakings. We are apparently in a transition stage through which the spiritual forces aim at unity; and the purblind physical consciousness, rushing madly after the faint reflexion it dimly perceives, has at present mistaken centralisation for unity. This error is aptly illustrated in the action of a diseased heart, collecting all the blood of the body into itself but powerless to distribute it. The centre in true unity permeates the whole with life invigorated by itself, and the result is perfect health. But the centre in mere centralisation sucks life from the whole into itself, and the result is absolute rottenness.

The great social problem, which we wish to solve exhibits an example of this latter state in its mad rush to the towns with its attendant evils—congestion at the centres, dullness, apathy and lack of vitality in the other parts.

Its solution is a mighty task, intimately connected with that of the other social problems of the day, and implying a total reconstruction of society. It is nothing less than a redistribution of the population throughout the land, a knitting of the parts together so closely that no compulsory isolation shall be possible; that the whole may vibrate through every particle with the life and interest that show true unity.

The aim must not appal us, for we do not work alone. We have mighty forces to aid us, and if we are working along the right lines, they will become more apparent as we persist in the attempt. Telephones, motor-cars, air-ships, etc., all point out the beginnings of the way towards the particular unity we seek. Our part is therefore to utilise and bring down into working order the forces which are ready for our disposal; and, since we cannot reach with one bound that unity which permeates with active life the whole body, we must take the first steps towards it.

The population must be decentralised, and recentralised into small centres dotted throughout the land, and closely bound together; and the first step is always with ourselves.

The first recentralised centre, then, is to be our particular community, and, as a pioneer colony, the greater our aims the harder will be our task. We have to work in accordance with spiritual laws, which we must seek to grasp by combined effort and continual study; knowing through every fibre of our being that unless we are working in accordance with the will of a Higher Power, we have failed before we have begun.

As a colony our work will be along two main lines: our work in the outer world and our own internal development. Our work in the outer world is of the utmost importance, because only as little by little we knit together the conflicting elements in the district (and by that I do *not* mean mould every one into one pattern) shall we prove that we are succeeding in our task. We are essentially not to be an isolated community, but must be bound up in the life and work of the neighborhood in ever widening circles of help and influence, not by sucking up its life and activity into ourselves but by permeating the district with our thought and activity.

The task of internal development is no less serious, for it is only by the right development of itself that our colony can gain strength to carry on its work in the outer world.

We must be fairly representative of the ordinary occupations of life—otherwise we shall have no great value as pioneers in this work-a-day world; but in our own particular ways of life we should be able to initiate some new method of 'township,' portraying the lines of unity towards which we work, and our

natural sphere of influence in art, science, and general beauty of surroundings will be immensely increased in proportion to the intensity of our effort for the general welfare.

Communities like the above cannot leap into being ready made—they must grow up naturally like everything else that works in accordance with higher laws, and there will be two sets of people who compose them. Those who are not yet tied down to their own particular work but who are earnestly desirous of finding it; and we who are tied down in the country, and who have it in our power, if we so desire it, to be forming the nucleus of such life by living out in ourselves such aims and ideals, and binding together the conflicting elements in our own immediate surroundings.

Little by little as we gather strength in ourselves and our outer work, we shall draw into our sphere the people who are to help us; but—*C'est le premier pas qui coûte*, and the difficulty of the first blindly striving 'we' is to find the first unconscious 'they'. As soon as two or three can begin the work, with earnest purpose and the conscious knowledge that "where two or three are gathered together in my name, there am I in the midst of them," they will have power to carry out ideals and aims which, as separated units, they would not see, or, seeing, would wisely shrink from viewing as present possibilities.

MABEL H. LAYNG.

AGAINST VIVISECTION.

The following prayer is suggested for use by people belonging to any religion, who desire to relieve modern civilisation from the blot of Vivisection.

O Thou, All-Merciful and Compassionate, whose Life maintains the universe and all that is, who sufferest in the suffering of both man and beast, be with us, strengthen and guide us in our efforts to reduce the pain and torture which man, in the ignorance and selfishness of his heart, too often inflicts on the animals who share Thy Life, Thy World, Thy Love, with us. Give us, O Lord, power, wisdom, love, 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 animal and man, shall rule on earth below as bless reigns now in Heaven above.

AMEN.



ON THE RELATION OF HERAKLEITOS THE DARK TO SOME CONTEMPORARIES AND PREDECESSORS.

HERAKLEITOS having been a constant problem to me for many years,¹ I may perhaps dare to contribute a few remarks towards the understanding of the 'dark' Sage of Ephesos. The method I choose is that of comparison, with special regard for Indian parallels, because this alone, in the case of Herakleitos, seems to me still to lead to some new results. I shall discuss the relation of Herakleitos to those of his predecessors and contemporaries who are mentioned in his sayings, or supposed to be alluded to, and I shall lastly add a few considerations about Herakleitos and the East.

HERAKLEITOS AND THE POETS.

In combating Hesiod and Homer, Herakleitos followed Xenophanes. In his opinion too the poets have grievously mistaken their mission as teachers of the nation by nourishing the theological

¹ I was a youth of seventeen when I made my first extracts from Mullach's *Fragments* (now antiquated).

anthropomorphism instead of detecting 'it (B. 119, D. 42; B. 111a, D. 104).¹ For, "does not the wisest man appear as an ape before God, both in wisdom and in beauty and in all other respects?" (B. 98, D. 83.) "And they [even] pray to these images of gods, just as if somebody was to converse with houses. That is because they do not know the gods and deities according to their real being" (D. 5, B. 130a).

But Herakleitos went still further than Xenophanes by directly attacking, *from his system*, the intelligence of these poets.

"Hesiod," he says, "is the teacher of most men; they suppose that his knowledge was very extensive, when in fact he did not know night and day, for they are one" (B. 35, D. 57). This refers, of course, to Herakleitos' theory of relativity and doctrine of the coexistence of contraries. Hesiod, he meant to say, had not attained at the insight that day and night presuppose and condition each other; he belonged to the countless who are under the delusion that brightness could exist without darkness and *vice versa*; that one would still speak of truth where nobody says a lie, etc.

And similarly with Homer who, in Herakleitos' opinion, had become unfit, by his phantasmagoria, to understand the simplest problems of life. This is what he alludes to by repeating the old story about the fisherboys who on being asked by Homer if they had caught something, answered (with regard to the hunt of lice they were just engaged in): "What we have seen and caught, that we leave behind; but what we have not seen nor caught, that we take with us," and—were not understood by the old poet "who was [yet supposed to be] wiser than all the Hellenes" (D. 56, B. 47 note). Another objection Herakleitos had against Homer is that the latter believed and wished (stanza xviii, 107 *Iliad*), that "strife might perish from among gods and men," not understanding (just as Hesiod) that without the contraries and the struggle for existence nothing at all would exist. "For there could be no harmony without sharps and flats, nor living beings without male and female, which are contraries" (B. 43, D. App. B. 22). "War is the father of all and King of all" (B. 44; D. 53).

¹ B=Bywater. D=Diels.

HERAKLEITOS AND PYTHAGORAS.

For philosophers as for poets Herakleitos had not much praise. He appears to have attacked all of them, with the exception of Bias (of whose doctrines we know nothing) and possibly Anaximander; and he showed little appreciation of, not to say contempt for,¹ the very man whom half Hellas revered almost like a god—Pythagoras.

Besides the fragment in which Pythagoras is mentioned, along with Hesiod, Xenophanes, and Hekataios,² as an example of those who, in spite of much learning, had not become wise (B. 16, D. 40), there is the following saying of Herakleitos about him: "Pythagoras, son of Mnesarchos, practised enquiry most of all men and selecting [what suited his mind] made a wisdom of his own—much learning, bad art" (B. 17, D. 129).

In this connexion it will be useful to remember that Herodotus, the Father of History, otherwise an admirer of Pythagoras, had no good opinion either as to his literary conscience. In *Lib. ii.* 123, he writes:

The Egyptians have first started that doctrine that man's soul is immortal and would always enter into some other creature, when the body perishes; and that after having gone the round of all created forms on land, and in water and in air, it would again, through birth, enter a human body; and that it would take it three thousand [divine] years to absolve the whole circle. This theory certain Greeks have made use of, some earlier, some later, *as if it were their own*. Their names, though I know them, I will leave unmentioned.

Pythagoras the plagiarist! Shall we ever know to what extent the accusation was true? I am afraid not. Nor can we say with any certainty with what particular doctrines of Pythagoras Herakleitos disagreed. For the only four tenets which are unanimously ascribed to Pythagoras by all authors, do *not* seem to be in conflict with Herakleitos' ideas. These tenets are, in the words of Porphyrios (*Life of Pythagoras*):

- (1) that the soul is immortal;
- (2) that it is transferred to other kinds of living beings;
- (3) that all living beings must be looked at as homogeneous;
- (4) that within the time of a certain number of periods that

¹ Bywater and Nestle are certainly right as against Diels in taking B. 17, D. 129 for a genuine fragment.

² On Xenophanes we shall speak later; Hekataios was a historian and ethnographer.

which happened in the past happens again, so that there is nothing altogether new.

To begin with the third: this thesis is of course included in Herakleitos' teaching that all things are transformations of Fire and that the Logos is common to all (empirical homogeneity and metaphysical identity), though, as to the ethical consequences derivable therefrom, it may be questioned whether the Ephesian attained at the height of Pythagorean thought.

The fourth recalls at once what Herakleitos is said (by Aristotle and others) to have taught concerning the periodical activity of Fire, *i.e.*, the eternal exchange of two cosmic periods closely akin to the Indian Manvantara and Pralaya, it being, though not beyond doubt, yet imaginable,¹ that to Herakleitos too every such double-period was, not only as a whole but also in all its details, a minute repetition of its predecessor ("recurrence of the beginning"). At least this was the view actually taught by one of his Pythagorean successors, Hippasos of Metapontos.

In our opinion the first two tenets also were recognised by Herakleitos. But since this is a disputed point, and one of great interest, we will look at it more closely.

WAS REINCARNATION TAUGHT BY HERAKLEITOS?

It appears that the problem has never been really discussed, but has rather been dismissed in a more or less vague manner by all who had to touch it. Quite recently, however, Wilhelm Nestle has, in his fine book on the pre-Socratic philosophers, expressed a definite opinion on it in the following words:²

The soul, individually different according to the amount of Fire contained in it, strictly joins with its destiny the general course of the world; after death it returns from the individual existence into the All-Fire. Personal immortality is out of the question, whereon the symbolical phraseology of Herakleitos imitating the language of the mysteries must not deceive us (fr. 93-104).

The following are the fragments on which this judgment is based and which constitute, indeed, nearly the whole material available for our enquiry:

¹ Compare what Gomperz says about the conditions of this doctrine, *Greek Thinkers*, vol. I, p. 145 ff. (English translation) with the statement of Aetios (I. 5, Fairbanks p. 61) that Herakleitos too believed in a limited All.

² Wilhelm Nestle, *Die Vorsokratiker* (Jena, 1906), p. 38.

Though we step into the same rivers [again and again], yet other and other waters are flowing on to us. Souls too are [like] vapor rising from the wet (D. 12, B. 41-42).

In the same rivers we step and we do not step; we are and we are not (B. 81, D.—).

For the souls it is death to become water, and for water it is death to become earth; from earth, again, comes water, and from water, soul (B. 68, D. 36).

For the souls it is refreshment or death to become wet: our life is their death, their life is our death (D. 77, B. 72).

The limits of the soul thou couldst not discover, though traversing every path: so deep a Logos it has got (D. 45, B. 71).

The dry soul is wisest and best (B. 74, D. 118).

Whenever a man gets drunk, he is led about by a beardless boy, stumbling, not knowing whither he goes, for his soul is wet (B. 72, D. 117).

They are born in order to live and to meet death, or rather [go] to rest, and they leave behind children to equally suffer death (B. 86, D. 20).

Whatever we see, when awake, is death: when asleep, is sleep [when dead, is life] (D. 21 note; B. 64).

When man is dead, extinguished, he kindles a light for himself in the night. Living he borders death, when in sleep his eyes are extinguished; awake he borders sleep (D. 26, B. 77).

There awaits men at death what they do not expect or think (B. 122, D. 27).

Corpses are more fit to be thrown away than dung (B. 85, D. 96).

Before examining these various sayings, it is better first to cast a glance on the only two contemporaries of Herakleitos who are, to a certain extent, congenial with him: Lao-tse and Buddha. What did *they* teach about the lot of the dead?

In a summary of Lao-tse's teaching Professor Deussen says:¹

And thus it becomes the highest goal, also to the Chinese thinker to get rid of one's coveting natural self, to completely merge into Tao and remain in its eternal rest; chapter 16: "Whosoever has reached the summit of self-abandonment, keeps imperturbable rest". This vanishing into Tao is the only immortality Lao-tse knows of: "He who knows the Eternal is comprehensive; comprehensive, therefore just; just, therefore King; King, therefore Heaven's; Heaven's, therefore Tao's; Tao's, therefore enduring: he loses the body without danger" (chapter 16).

¹ *Allgemeine Geschichte der Philosophie*, I. iii. p. 694.

This is no doubt correct, even if we adopt Parker's translation¹ (compare also chapters vii, x, xvi, lii), only it must be added that according to Lao-tse the 'Tao-less are not simply extinguished in death, but continue as manes (kuei) or eventually ghosts (shin) with an uncertain future.² This belief in ghosts and manes was adopted by Lao-tse from the ancient Chinese religion.

Mutatis mutandis this standpoint of Lao-tse is not much different from what Diels gives as an explanation of Herakleitos' saying: "Greater deaths gain greater portions" (B. 101, D. 25), namely: "

After death, only the strong pure soul continues living up to the cosmic conflagration. But he who has by bodily or mental badness (kakia) extinguished the Fire dies in death.

Turning hence to the Buddha, we find, as intimately connected with our problem, a most surprising similarity, not, of course, on the field of ethics, for Herakleitos had hardly any at all, but on that of natural philosophy.

As Herakleitos was the first Greek, so the Buddha was the first Indian who attained and courageously taught the knowledge now recognised by every scientist, but unheard of and quite revolutionary in those days—the knowledge that nowhere in nature there is a stand-still of even a moment's time. For Herakleitos' doctrine of the flux and the Buddha's doctrine of the Anattā or Not-Self are, in fact, nothing but the objective and the subjective aspect of one and the same idea.

The Buddha has in innumerable variations taught this idea. He laid so much stress on it because of its ethical importance, for, it being once thoroughly understood that there is no permanent 'I' nor a permanent 'mine,' people are naturally led to abandon egotism, that is, the attachment to an Ego supposed to remain the same; or, to put it like Aṣvaghosha, the great forerunner of Mahāyāna: "If there be a permanent Ego, how can you think of abandoning egotism?"

¹ "Heaven is Providence, and Providence endures, so that the disappearance of our persons does not imply any crisis to them" (Parker, the *Tao-Teh King*, p. 10). This must anyhow be referred back to man (the sage) with whom the chain was started.

² Dvorák, *Lao-tsi und seine Lehre*, pp. 67, 68.

³ Diels, *Herakleitos von Ephesos*, p. 8, note.

⁴ *Buddhacarita* XII, 74: सत्यात्मनि परित्यागो नाहङ्कारस्य विद्यते. The word *ātman* (*attā*) as a philosophical terminus has in Buddhism the meaning of a soul-substance or thing-in-itself untouched by causality, but existing in time, space, and number (plurality), which is, of course, a contradiction in itself, but appears, indeed, to have been the prevailing idea of the Self in the time when Buddhism arose.

The problem of substantiality (*i. e.*, the question if and in what sense a thing remains the same in spite of the changes it continually undergoes) was, at the time when Buddhism appeared, answered in three ways. There were (1) the Eternalists (*sassata-vādino*), as the Buddha calls them, who asserted that nothing in the world could ever perish; *e. g.*, the individuality of a man remains the same through all births and even after liberation. There were (2) the Annihilationists (*uccheda-vādino*), who maintained just the opposite thesis, *viz.*, that every destruction is a complete end, so that, in the case of a man his soul or individuality is 'cut off, destroyed,' 'completely annihilated,' 'on the dissolution of the body'. There were finally (3) the Semi-Eternalists (*Ekacca-sassata-vādino*), who confined unchangeableness to the Creator of the world, or to certain gods, or to the individual soul defined in various ways.

The Buddha rejected all of them. He replaced them by an idea which was designated not by himself, but by his early followers, by the fitting term *santati* or *santāna*. Both these words are derived from the root *tan*, which is also contained in German *dehnen*, *i. e.*, 'to lengthen, stretch,' and in *dünn*, English *thin*, *i. e.*, 'stretched,' and they denote 'stretching, extending, continuous line or flow, uninterrupted series'. Accordingly, the Buddha's theory of *santati* means that though nothing at all in the world ever remains the same for a single moment, yet there is a momentary renewal, an unbroken succession which, owing to its rapidity, is not perceived as such and so produces the idea of unchangeableness. To explain this theory the Buddha uses the simile of the *stream* and particularly that of the *flame*. So in *Anguttara-Nikāya* (ed. p. 137, Vol. iv) he likens life to a "mountain-stream" which "never stops for an hour or a minute or a second, but always goes on and proceeds and flows;" and in *Samyutta* and *Majjhima-Nikāya* (ed. Vol. ii, p. 87; Vol. v, p. 319; Vol. iii, p. 273) he speaks of the individuality, or rather the individualising power of *taṇhā*, *trṣṇā* (the "will for life") as of a flame which will go on in its momentary self-renewal as long as the oil and wick of worldliness on which it is burning do not come to an end. The latter has taken place with the liberated, who therefore cannot be born again. They are called "extin-

guished in the world of fire" and "saved from the burning house" (*Thera-Gāthā* 1060; 712). Rebirth, on the other hand, takes place by the flame of mind (*viññānam*, *mano*) becoming latent or a *gandharva*, as is the term, and then blazing up anew in the maternal womb to which it was attracted by its *karman*.

The question of identity or non-identity is asked over and over again in the *Tripitaka* as well as in the later literature and always answered to the effect that these are extremes between which the Tathāgata's doctrine keeps the middle. It is wrong to say that I am the same one I was yesterday, and it is just as wrong to say that I am not the same. I am responsible for what I did because I am the continuation of him who did it, because my *Ego* of yesterday and my *Ego* of to-day belong to one and the same *santati*, just as milk becoming curds and further butter and finally ghee, does not thereby derail from its *santāna*, so that a man who bought the milk, but calls for it too late, will have to take what it has turned into in the meantime (*Milindapañha* II, 2, 1 and 6).

If now we redirect our attention to Herakleitos, we cannot fail to notice that in the light of the *santāna*-theory the dark philosopher is losing a good deal of his darkness. The two fragments about the river looked at in this light, are at once explained, and so are the other sayings of this sort, such as: "The sun is new every day." The only doubt possible is to whether with Herakleitos too the *santāna* of individual existence extends over more than one life. For several reasons I believe that it does.

First of all, I cannot understand for what reason Herakleitos should have spoken as if he believed in individual immortality, pre- and post-existence—and this, as we have seen, is admitted even by Nestle—though in reality he did not. He who attacked without fear the "night-walkers, wizards, bacchanals, revellers, initiates" (B. 124, 125; D. 14; B. 127, D. 15), how could he have managed not only not to combat but even to apparently adopt, against his true opinion, a doctrine which was emphatically taught by both the Orphic societies (with which he was in contact) and the man he despised most—Pythagoras? Is there not rather enough to make us believe that Herakleitos actually shared the Orphic belief in more than one respect? It is remarkable at any rate, that neither his biographer, Diogenes Laertios, nor any other of the authors

who refer to Herakleitos' doctrines, tell us that he disbelieved in individual immortality. There is only the saying of Aetios: "Herakleitos says that souls set free from the body go into the soul of the all, inasmuch as it is akin to them in nature and essence;"¹ but this, if it is not one of the many misunderstandings caused by Herakleitos' enigmatic manner of expression, might refer to those who "escaped from the burdensome circle of lamentation," as an ancient Greek inscription puts it.² For, on the other hand, there are Plotinus and others who actually speak of Herakleitos as believing in reincarnation.

Secondly, there is the fact that the theory of cosmic periods, which must without doubt be ascribed to Herakleitos, appears to be always and necessarily connected with that of reincarnation. A vague idea of this is contained in the almost Buddhistical words with which Diels describes Herakleitos' flux:³

As the sun-fire kindles itself anew every day and goes to rest in the evening, so the fire of thought flashes up in the body at birth and extinguishes in man at death. But also within the time of life the soul-fire is renewing itself every day, every hour, every minute, by incessant exchange. . . . The turn of this pendulum swinging constantly to and fro, is different. The space of time within which fire changes itself extends from a moment to a myriad of years.

The main reason, however, indicating Herakleitos' belief in reincarnation is that this is the only hypothesis with which *all* the fragments referring to the soul (*psychē*) can be explained.

There is, e. g., the saying "Souls smell in Hades" (B. 38, D. 98). Now, whatever that may mean, it does certainly not corroborate Nestle's view that at death every soul returns into the all-fire.⁴

Take further, the two sayings quoted above about the soul becoming water or wet. They are very happily supplemented by two more fragments: "It is always one and the same that dwells in us; living and dead, the awake and the sleeping, and young and old. For the latter change and are the former, and the former change back to the latter" (D. 88, B. 78), and: "Gods [become] mortals, men immortals, each living in the others"

¹ Fairbanks, loc. cit. p. 63.

² Gomperz, loc. cit., p. 129.

³ Diels, *Herakleitos von Ephesos*, Introduction, p. vi.

⁴ The fragment is omitted by Nestle.

death and dying in the others' life" (B. 67, D. 62). It is, first of all, remarkable that Herakleitos speaks of 'souls' (plural) which, to our mind, cannot possibly mean the all-fire, as Nestle would have it. Again, it is evident that the saying of the souls being dead during our life can only refer to that well-known Greek idea of the body as the prison of the soul, which is occupied and abandoned by the latter birth after birth, it being thus alternately 'mortal' and 'immortal'. As to the word 'refreshment' or 'delight' (terpsis), this is explained, *e. g.*, by fragment B. 83, D. 84: "Changing it rests," as Plotinus, who quotes it, refers to the entrance of the soul into the body. Finally, we might still refer to the Buddhist simile used above of the milk turning to curds, etc.,¹ and to the first and rather materialistic description in India of the process of reincarnation, namely, *Chhândogya Upaniṣad* V, iii. 3—10, *i. e.*, the question: "Do you know how with the fifth oblation the waters become endowed with human voice?" and the answer answers to it.

And so the remaining fragments too, may be easily explained after the above.

The conclusion, then, to be drawn from all this, would be that Herakleitos was at one with Pythagoras as to the four items mentioned by Porphyrios. But in particulars he may have disagreed with them, and he may have further objected, and very likely did object, to other doctrines of Pythagoras (such as his theory of numbers) not included among the four, none of which—with the only possible exception of the fourth—appears to be especially Pythagorean.

DR. F. OTTO SCHRÄDER.

(To be continued)

¹ Notwithstanding his teaching that in birth the soul (*i. e.*, Fire individualised) becomes 'water' (see above), Herakleitos speaks of the 'dry' soul of the wise as opposed to the 'wet' (*i. e.*, materialistic) soul of the worldling.

THE LORD MAITREYA ACCORDING TO THE HINDŪ SCRIPTURES.

ADOPTING the Buddhist terminology, Mrs. Besant states in *The Changing World* that the word 'Boḍhisattva'—which means wisdom-truth, or He whose essence is wisdom—is the designation of the office held by the Teacher who, at different times in the history of the world, incarnated to teach wisdom and lead the world. The Lord Gautama Buddha, before He became a Buddha, held the office of Boḍhisattva, and incarnated in the world to lead the different sub-races: that which settled on the borders of the Mediterranean, the Iranian and Keltic in the different bodies of Hermes, Zarathushtra, and Orpheus; and when He was elevated to the office of the Buddha, another Great Being succeeded Him in that office—that Being who goes by the name of Maitreya Boḍhisattva in the Buddhist writings. According to Mrs. Besant, it was He who incarnated in the body of Jesus as the Christ, in order to found the Christian religion. Strengthening her statement with those of some early Christian writers, she makes a distinction between Jesus and Christ, and states that Jesus was a holy and pure disciple, and that the Lord Maitreya descended and took possession of his body at the time of the baptism, for the three years' ministry of the Christ.

Let us turn from the religions of the Buddha and the Christ to that of Hindūism, to discover any traces by which we can know who He is and what is His function. There are three books, as far as I can see, in which the name of the Lord Maitreya is introduced. It would be well if other students would ferret out other authorities, if any, on the subject. First comes the *Vishṇu Purāṇa*. The whole of this work was given out by Rṣhi Parāshara to one called Maitreya. They appear in the character of Guru and Shishya, the former as the Master and the latter as the disciple. Having been asked by Maitreya about the creation, etc. of the universe as well as other particulars, Rṣhi Parāshara relates the manner in which he got the knowledge. His father Shakti having been killed by the Rākṣhasas at the instance of Rṣh Vishvāmitra, the son performed a sacrifice in which many Rākṣhasas were burnt to death. Vasishtha, the father of Shakti, came to the place where the sacrifice was being performed and persuaded

his grandson to give it up with the words: "Anger is the passion of fools. It is karma that is responsible for the death of thy father." After the cessation of the sacrifice, R̥shi Pulastya, the progenitor of the Rākshasas, blessed R̥shi Parāshara thus: "Thou shalt be the author of the Purāṇa and Samhitā, and then shalt thou obtain a perfect knowledge of Devas. And through my grace, O child, thy intelligence shall be clear and unobstructed as concerns the present and the past." Then his grandsire, the reverend Vasishtha said: "What Pulastya hath uttered to thee must be so." In turn R̥shi Parāshara after narrating the *Viṣṇu Purāṇa* to his disciple Maitreya says thus to him: "By the blessing of Vasishtha I have been acquainted with it and have faithfully related it to you, O Maitreya. You will teach it at the end of the Kali age to Samika."

Who this Samika is, to whom Maitreya is going to disclose the *Purāṇa*, is not stated. But if we turn to the *Mahābhārata*, we come across a R̥shi by the name of Samika, on whose shoulders a dead snake was placed when he did not give replies to certain questions put to him by King Parikṣit; for this the King was doomed by his son Śrīngin to die of snake-bite—a doom which was afterwards fulfilled.

We next find that the future Bodhisattva has passed from the position of a disciple to that of a teacher. In the *Śhrīmad-Bhāgavata* Maitreya figures as teacher to Viḍura. After Viḍura was greatly insulted by Duryodhana in open assembly for counselling him to renounce his evil ways, he travelled all over India to the different holy places, and returned to the banks of Yamunā, where he heard from Uddhava of the slaughter of almost all his kinsmen. Being greatly agitated in mind, but yet controlling it through his wisdom, he asked Uddhava to initiate him into Ātmajñāna; to this the latter replied: "For instructions regarding Ātmajñāna, the ascetic Maitreya should be worshipped by you: for he was instructed thus in my presence by the Deity (Kṛṣṇa) Himself on the eve of His departure from this land of mortals." Thereupon Viḍura goes in search of Maitreya of "unclouded intellect," and finds him at Hariḍvāra, where the instructions as embodied in Skandhas iii and iv of *Śhrīmad-Bhāgavata* are imparted.

Here two things have to be noted. Maitreya is not only elevated to the position of a teacher to Viḍura, but is also given the appellation of a Muni. Uddhava, according to *Śhrīmad-Bhāgavata*, is one of the greatest of the devotees of Shri Kṛṣṇa, to whom all the teachings as recorded in Skandha xi were given by Shri Kṛṣṇa. He states to Viḍura that Maitreya was instructed by Shri Kṛṣṇa Himself in his presence. Perhaps this was the time when Shri Kṛṣṇa designated him for the office of Teacher in place of Lord Gautama Buddha, though R̥shi Parāshara had blessed him to be a Teacher of the *Purāṇas* at the end of Kali Yuga. Then, as a R̥shi, he figures in the *Mahābhārata*. The Vana Parva, Section x of Āraṇyaka Parva opens with the closing speech of Kṛṣṇa-Dvaipāyana Veda Vyāsa thus: "O King! after having seen the Pāṇḍava brothers, here cometh the holy R̥shi Maitreya with the desire of seeing us. That mighty R̥shi, O King, will admonish thy son for the welfare of this race. And, O Kauravya, whatever he adviseth must be followed undoubtedly, for if what he recommendeth is not done, the Sage will doom thy son in anger." After the departure of Vyāsa, R̥shi Maitreya arrives and describes his journey, and dissuades Duryodhana from his vicious course. But "Duryodhana began to slap his thigh, resembling the trunk of an elephant, and smilingly began to scratch the ground with his foot. And the wicked wretch spake not a word but hung down his head. And, O Monarch, beholding Duryodhana thus offer him a slight by scratching the earth silently, Maitreya became stern. Then Maitreya, the best of Munis, became the oracle of karma, and the channel of wrath, and set his mind upon sentencing Duryodhana. And then with eyes like lightning, Maitreya, touching water, doomed the evil-minded son of Dhṛtarāshtra saying: "Since, slighting me, thou declinest to act according to my words, thou shalt speedily reap the fruit of this thy insolence. In the great war which shall spring out of the wrongs perpetrated by thee, the mighty Bhīma shall break that thigh of thine with a stroke of his mace." So pronouncing sentence, Maitreya departed with the words that, if peace should be concluded, the doom would not have any effect.

Here the Lord figures not only as a R̥shi but also as an Ādhikāri, or spiritual official. Though Kṛṣṇa-Dvaipāyana Vyāsa was in the court of Dhṛtarāshtra before the arrival of

Maitreya, yet he leaves it to the latter to doom Duryōdhana, though he warned the latter and went away. Each official has to do his duty; though Vyāsa was higher in grade, he would not interfere with the work of Maitreya. These are the references concerning the Lord Maitreya in the Hindū scriptures.

In Theosophical writings, two words have been used from two religions to denote the two offices of King and Teacher. Manu is used to designate the office of Ruler, and is a Hindū word, while the word Bodhisattva, which is Buddhistic, is applied to the Teacher. Let us examine what the word is that is applied to the Teacher in the Hindū writings. In all the Purāṇas, whenever a Manvantara is mentioned, the officials that are spoken of therein are: (1) the Manu, (2) His sons, (3) The Devas, (4) The Deva-King, (5) The Seven Rṣhis. In describing their several functions, the *Viṣṇu Purāṇa* says in Part III, Sec. ii: "At the end of every four yugas, the Vedas disappear; and the seven Rṣhis, descending on the earth, again establish them. In every Kr̥ta age, the presiding Manu becomes the legislator, and during the Manvantara, the Devas of the various classes receive sacrifices. And those born in the race of Manus are lords over the earth for that period. In every Manvantara, the Manu, the seven Rṣhis, the King of Devas and the sons of the Manu rule over the earth." Again in Book VIII, Chapter xiv, *Śrīmad-Bhāgavata* says: "Assuming the form of a Siddha, Hari gives instructions in knowledge in every yuga, instructions in action in the shape of the Rṣhi, and in Yoga in the form of the Lord of Sacrifice (as Daṭṭātreyā and others)."

But this function of the Rṣhis as occurring in every Kr̥ta-yuga should not be confounded with that of the Vyāsas who appear in every Dvāpara-yuga. Finding that mankind decreases in prowess and energy at every Kali-yuga, the Vyāsas, or Compilers, incarnate for the benefit of mankind to divide the Veda into many branches. In this, the Vaivasvata Manvantara, there have elapsed 28 Mahāyugas, or Chaṭvuryugas, out of the seventy-one, and hence twenty-eight Vyāsas have passed off. The twenty-sixth Vyāsa was Parāshara, the father of the twenty-eighth or present Vyāsa, Kṛṣṇa Dvaipāyana. Going into these names, we find occurring therein not only the names of some of the Rṣhis of this and the next,

or Sāvarni, Manvantaras, but also those that do not belong to this category. Since the Vedas stand in Hindūism for the book of real knowledge, and the Rṣhis are stated to be the resuscitators of such knowledge, I think the term Rṣhi corresponds to Bodhisattva in Buddhism, though the name of Rṣhi is applied to all Jīvanmuktās. From the foregoing, it is clear that, from the standpoint of Rṣhis, all religions are one. They incarnate in this body or that, as it enables them to do work for humanity at any epoch. To us, lesser mortals, the outer bodies matter much, though we preach or think they are but garments. Hence it is that the Lord Maitreya is heard of in many religions, each religionist worshiping and claiming Him as his own.

Already rumors are being heard from all quarters of the second advent of the Lord in order to usher into the world the birth of the new sub-race, the sixth. The signs of the Heavens coming into a cruciform conjunction indicate the speedy birth, on this earth of ours, of a great and holy soul. It is not only the Theosophical Society that is proclaiming His advent at no distant time. Isolated Sannyāsīs go about India, announcing the fact here and there. For is it not the duty of the Lord to come into the world again in order to fulfil the promise He made as the pioneer of the Teutonic or fifth sub-race? May the sounds of His sacred feet be heard in as near a future as possible, in order that they may do away with the sufferings and misery of the world and the golden era may dawn again.

K. NĀRĀYAṆASVĀMI IYER.

As a matter of course, divine as well as human incarnations must remain a closed book to the theologian as much as to the physiologist, unless the esoteric teachings be accepted and become the religion of the world. This teaching may never be fully explained to an unprepared public.—*Secret Doctrine*, vol. iii, p. 362.

Before one becomes a Buddha he must be a Bodhisattva; before evolving into a Bodhisattva he must be a Dhyānī Buddha. A Bodhisattva is the Way and Path to his Father, and thence to the One Supreme Essence. (*Descent of Buddhas*, p. 17 from *Āryasaṅga*.) I am the Way, the Truth, and the Life: no man cometh unto the Father but by me. (*S. John*, xiv, 6., The students of Esoteric Philosophy see in the Nazarene Sage a Bodhisattva with the spirit of Buddha Himself in Him.—*Secret Doctrine*, vol. iii, p. 383.

TUKĀRĀM'S ABHĀNGAS.

SELECTIONS.

(Concluded from Vol. XXX, Part II, p. 698.)

254. Do what Thou wilt, O God, I will not call them Saints who seek to find a position to amass wealth. Mere pomp they love; applause they hunt. Lords of worlds they may be; I will cast them out. Loads of learning they may bear; and yet are grossly blind. Tukā says: I shall not hesitate to cover such with just reproaches.

260. I am nothing and come from no town. I am one Absolute—Me in Myself. I go nowhere and come from nowhere. All these are idle words. I have no relation, none 'my own,' none a 'stranger'. I am none else's, verily, I say. I know not 'birth,' nor 'death'; unbroken as of old I am. Tukā says: No name, no form have I, karma cannot touch me, nor akarma.

264. All actors we; play well our parts. With guises different, different we seem, and yet we are the same to the core, that changes not its true color. The play in sport begun needs various parts, but each one to his 'self' is ever alive. The crystal over a yellow surface looks yellow, and red over red. It does not change. Tukā says: From others different, we dance and sport and entertain no fear.

265. If I praise the greatness of any but Thyself, that moment, Hari, cut off my tongue. If on another I place my love, that moment split my head. If fondly the eyes on another dwell, let these accursed that moment get blind. If the ears drink not the nectar of Divine story, what purpose shall they then serve? Tukā says: A moment's forgetfulness of Thee will force the question: "Why should I live?"

266. If you have faith, even stones will bear you up; but good saints cannot help the vile. Try your utmost, you cannot straighten a dog's tail. Bitter plants manured with sugar yield no sweet fruit; to their kind they take. Tukā says: A vajra too may break; but the vile are harder still.

270. Sun's rays and light are one; you cannot part them. So we—God and I—are one Incorporate. Sugar and its sweetness you cannot take apart. Tukā says: The sound is lost in space.

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TUKĀRĀM'S ABHĀNGAS.

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271. Take a small but fresh dose of true spirituality—a viand that palls not to the taste, a capital that will not fail, a seed, the sire of future trees. My soul, bear witness to thyself. Let others pass. Thy interest is in thy weal, says Tukā.

273. There is no other joy than in being calm. All else but vexes the heart. If you are calm, you will cross the world's main with ease. When desire and anger foam, they open flood-gates to disease and pining anxiety. Be calm, and Tukā says: Your three-fold troubles of this life will themselves bid you good-bye.

293. The voice expounds Brahma, the heart holds dear the pride of wealth. If such ye serve, what good? This Kali age has seen appetite make many Saints. Rare among them is an honest one; to him Tukā proffers his obeisance.

326. The sea of joy is rolling high; love's billows sweep far and wide. Seize we the float that Vitthal offers, and cross we safe to the other shore. Brothers hear, fling you into the waves; the tide may not come again. How sweet and how abundant look the waters. Happy ye are, says Tukā, the holy stream has set towards you.

330. How shall I think of Thee? Behold Thee how? Oh, point me out the way to reach Thee sure. How shall I pray? How serve? What mind's affection has power to reveal Thy covert, say? How shall I pray Thee; or how fix my heart on Thee? How sit? Oh, tell me all, I pray. It is Thy gift I feel I am Thy slave. I crave the further gift to see it all, says Tukā.

334. What can dark caves and forests do to a mind that knows not content? Wild beasts in numbers these infest; have they their nature changed? The hares their barrows hold; say, are they saints? So why besmear with ashes gray, while purity dwells not in heart? you but infringe your caste rules, toil in vain. The guise is but a snare. Tukā says: Kill all desire, and then you will secure your weal, at once.

336. To say is easy; when you try to do, you find how hard it is. Vairāgya is not gained with ease. You doubt my words? You will find it is a poison-dose indeed to be repeated every hour. With him alone it can agree who has by habit nerved his frame. Blessed man, who says and does. "His feet I hold," he says, "close to my heart."

339. Thy Mokṣha's gift, so hard to gain, keep Thou with Thee. I seek it not. To me my Love is ever dear. All else I like not, O my God. Thy various gifts Thou well mayest spare, if in the end Thy face I see, says Tūkā.

340. To take God's name and draw a bead, each name a pearl in a necklace strung, a charm ever new the unknown Saguna gives to the Nirguna's cheerless void. What Bhakṭa seeks the Absolute? Lo here, we give and take. Why crave obliteration's blank? Thy hand lay on my head and say: "Fear not. Saved, saved, thou art," asks Tūkā.

341. This solemn main of life—why think ye much of it? We will walk it o'er; I lead or take the vessel. Vitthal leads. The waters shall not touch a limb. Fear not to embark. Many Saints of old have thus, know ye, been ferried o'er. Haste, haste, embark, we will follow them.

342. These honors high befit not me, they shed no lustre, but get dimmed. I am a particle of dust from off Thy feet; a sandal worn by Saints, desist. I know not Brahma. My faith—a juggling showman's trick. With contemplation's fixed eye I have not viewed the real soul apart from Māyā's moving worlds. No cunning Sāṅkhya's lore I know, what Ātmā is, and what Anātmā. Oh, I am nothing. I but stand and wait and kiss Thy feet, says Tūkā.

345. He seems to view with mental eye God's face, then to see Him face to face with naked eyes. This saves the single faith that rivets God and worshipper. The blinding light of God so shakes the nerves, you fall a lump of clay. 'Tis all the working of the mind, says Tūkā.

347. If in the mind He does not dwell, let Him at least dwell on the lips. Let "Vitthal" be the last word breathed. Welcome even hypocrisy that calls a Bhakṭa from the crowd. God's grace may haply throw in time its shield over Tūkā's graceless form.

348. If ye know not true worshipper's way serve him with anything you choose. If you shout "Vitthal's Slaves," no tyrant lays his hands on you. Upon His good will and His name, strange, you can sell off every ware and lord it too over all, I'm sure, says Tūkā.

354. The crucible receives and heats, and shakes, when lo, it forms one mass, one substance, color one, compact. The home once lost again resumed, a drop of water meets the sea. Who seeks will find it not. Know God. It is not New. It is the Old—says Tūkā.

360. Keshav likes heart's adoration, and tastes with relish spiritual food. He seeks heart's dark recesses clear; the present from the past evolved. The slightest twist shall not escape His microscopic eye, be sure, says Tūkā.

361. Whose heart is bathed by living faith, God's grace has blessed him. None to me, though versed in lore, so dear as he whose heart is fixed on Name and Form. His slave I own myself, His stamp I bear upon my person, who knows the nine-fold Bhakṭa's way, whose heart is pure, says Tūkā.

362. I leave the home, to woods repair, lest evil eye affect my love, lest my intellect lose its virtue. I will not listen with my ears to the Advaiti's long rattle. I will not let the "Aham Brahma" delude me from my path, says Tūkā.

367. Why say "unbound," when ties are not? With easy heart I dance and sing. Dark fears have ceased to affright my mind; I see no ruin of the soul. Why clutch in vain another's waist when God is helper as of old?

368. To learn his Onama the child is set to handle small pebbles. Fair progress made, they are laid aside; what fool would have them ever? A rope seems a serpent so long as ignorance bedims the eye. The ghosts that shake the child with fear, the man's clear vision sees them naught.

370. What's there Thou can'st not do? Save my credit. A heap of sins from top to toe I am. Oh save! Thy loving glance cast upon me. And deign, O God! my service to accept.

372. The service ready. The hearers come; they deserve respect. They too adore when thou wouldst sing and praise and preach. Know'st thou not, God attends wherever His name is sung? One in the flock. The sense of body lost, the soul tumultuous joy possesses, quite. All pride has fled. False shame and sense of honor false drop all. And strange sorrow, delusion, care—a crowd of ghosts affrighted slink away. The Bhakṭas dear to Vitthoba are Vitthal's Self to Tūkā's eye.

381. Voice forth, my tongue, sweet Vitthal's name. Blessed eyes, behold my Vitthal's face. Ye ears, drink deep my Vitthal's songs. My mind, Oh run and rest at Vitthal's feet. Oh cling, my soul, to Him!

386. I seek, O Hari! service at Thy feet. I seek not Riddhis, Siddhis, Muktis four, though Thou shouldst choose to offer them to me. I seek the constant company of Saints. I seek love's ever-flowing swelling tide. Give strength to sing Thy name, that's all I ask.

390. With dirty water how can soap show its virtue? On impure hearts wise words of Saints have no effect. The barren tree bears blossoms none; lay ye the fault on genial spring? The barren wife bears children none, what can the sorrowing husband do? But for the living waters none may hope to reap a bounteous crop. When life departs, the nerveless limbs cease to perform their usual functions.

392. Bury deep a grain and get an ear. Unless a hero lays his life in field, he reaps no high honors. Unless you lose, you do not gain this Truth; behold! all great and small.

401. They grow their hair on shaggy heads, and make out that they are possessed by spirits; they gather men and women fair, and announce good or bad omens; no Saints are these—no Ātmā-sign I see in them. All cheats they are, with them no Govind dwells. Be sure.

407. The due rites of caste and āshram, thou may'st perform and gain svarga. Thou may'st attain a Paṇḍit's lore, and gain triumphs in wordy strife. Thou may'st sing sweet, keep time, and show every emotion's varying play. Thou may'st duly perform all t̃antr̃ic rites, with aid of none, forsooth. Thou may'st sit tight in posture straight of Yoga and turn an upward gaze. Yet thou know'st not that which makes a Saint—a moving Brahm, though still on earth embodied, free from body's stain.

413. The sandal paint, the cap, the necklace beads, the woollen piece in which he wraps his Gods, these ugly things, he minds—he lives thereby. A sprout of T̃ulsi in his ear, a shoot of Kusha grass tied round the single tuft of hair on his head, he holds his nose's tip, as if he prays, reciting Gāyatrī; preaching he cries, prostrates himself and rolls, the eye untouched by love sheds

mocking tears. Such cheats deceitful ye may count by scores. Believe them not. God does not dwell with them.

436. Where'er the sovereign walks, need it be said his royal pomp keeps company with him? None not graced of God is honored here. All outward show wears off. What is within ere long discovers itself, just as it is. Ye wish to know if God dwells with one? Look for a sign, says Tukā, sure and true—an equal eye on creatures great or small.

438. A child of God, I am kith to all the world; one chain of love binds each and all to Him. This truth is ever new—it will not grow stale. The universal life sustains all lives. The soul responds to others' joys and woes. Upon this base rear your noble structure.

446. I take great delight in guiding the world to paths of morality and rebuking those who fail to do so. What objection is there if one tells one's message? What can the wrath of the whole world do? Here (in my case) there is no effort of false learning. My arrows are simply the names of God—Rāma and Kṛ̃ṣṇa. Tukā says: I offer for sale true wares. False ones I shall not handle, as dishonest sellers do.

447. The fat nose fights shy of a mirror and picks a quarrel with a straight nose. The right seems wrong to the perverse. To the blind what is a diamond but a simple pebble? Tukā says: The dog barks. It knows not what is the proper place.

464. Oh haste thee, Mother! Why lingerest in the way? Impatient, grieved, I miss Thy presence dear. Oh cool my burning soul! Lo! how it yearns to meet Thee! How I long to lay my head at Thy feet!

467. I long to see Thy face. I cannot bear for long to see this cold indifference. My soul, though body-weighted, seeks Thy feet. It thinks of naught. Dull languor chills its powers. My purpose failing, though alive I feel I'm dead.

471. Show gains a name, and bread and respect too, but there's no highest good of Self in it. As learning's pride draws nigh, God draws afar. Anxiety for gross body's health excites the wild raging passions—my foes within. Shall I give ear to foolish people's prate, and bring ruin upon my dear, dear soul? I wait in hope to see that festal hour—when with these naked eyes I shall behold Thy sacred feet.

478. It is all an outward show—a guise assumed. Within, renunciation has no hold. This truth comes home to me from day to day. It is a sad confession and yet true. The light of heaven seen in wakeful moments is soon forgot in dreams of busy life, whose confines bar the progress of the mind. Moving in the old narrow groove I do my daily task. Alas! how sad the lot to play a Bhakṭa's part to outside world, and all the while remain the same within.

479. They say I am God's Bhakṭa—nor say I nay. But mine no Bhakṭa's service true, I ween. I lead a double life, within, without. I sing and dance a show to outside world. Within no fervid love for Hari glows. The secret path unknown, hypocrisy o'erpowers and sucks me into her deep dark pools. My capital snatched in sight, my life at ebb, mis-spent, my purpose spoilt, behold the gains of nursing reputation long with care, now ended in derision!

495. Behold this coin so true and old. Fresh taken from the treasure-trove long buried by a mighty Prince! I have but delved and brought it up. I work for wage. The master—He! Of jars the potter thumps, a few alone are sent to sacred hearth. The fountain head is Nārāyaṇa who fills the living rills below. The Lord of day sends light and life with rays that do promptly his bidding.

531. Parrot-like I repeat what Sages say. A clown—what can I make of those wise words when I cannot spell correctly Vitthal's name? What claim can I to wisdom lay? Oh bear with me, ye Saints! An infant fondly lisping. Do ye forget my caste? Need I say more? I voice what Hari speaks within. He knows its hidden sense—not I.

532. When clouds of sandal frankincense rise high, who with his thumb and finger nips his nose? No eye but likes the sight of shining gold. Alike the children young and wise elders find sugar sweet. No difference here of tastes! Bethink thee, Heart! If thou wert gold all pure, would people scoff and raise scorn's finger high?

535. Whose counsel shall I take? On whom rely? Who will speak comfort to my drooping soul? I know no Scriptures, Purāṇas, classic lore, nor can I plead proud privilege of caste. If I Thy

praises sing, my God band and preach in these hard times, the persecutors' rod will strike me hard—an art they have well learnt. Now say, what shall I do? Resolve my doubt. Shall I my preaching continue or cease? In either case a danger lies before. If preach I must, I court a martyr's death. If I withdraw, I kill my soul outright.

558. An ornament, on surface gold, within base copper—will ye pass as all pure gold? A jeweller's touch detects the counterfeit and separates true gold from base alloy. Can milk mixed with water pass for such? One sip of connoisseur finds out the trick. The impostor by his fraud forfeits his name, as well as goods—a gainless double loss.

595. This evil all Thyself hast wrought. Wilt Thou evade its meshes? Say, can dodging here succeed? Why didst Thou make us wise with light divine? What force impelled Thee—Absolute—to take a Name and Form? Remember, at this hour it will not do to shake Thy burden off. Ill befits Thee to delegate Thy work to others.

V. M. MAHĀJANI.

Neither knowledge nor yoga powers, health nor wealth, nor children nor possessions, not even mukti is desirable in itself. What is desirable is to be always full of love for Him and His work, including all creation, men and animals. Shaikh Muḥammad being sent by his father to practise the butcher's trade, first cut his own finger with his knife to see how the animal would feel, and the pain he felt drove him to forswear his trade, and retire from the world in which such pain had to be inflicted for earning one's livelihood. Tukārām felt that there must be something wrong about him, when, on seeing him, the sparrows left the field he was sent to watch, though he did not intend to disturb them. This intense spirituality, and absolute surrender of self may sound somewhat unreal to men not brought up in the atmosphere these saints breathed. But there can be no doubt about the fact, and there can also be no doubt that the national ideal of spiritual excellence has been shaped by these models.—RANADE.

THE SECRET OF PEACE.

"I am This"—"I'm *not* This"—all is change, and for ever
Endlessly, changelessly, pulseth the beat;
The Self and the Not-Self now mingle, now sever,
All is becoming and nothing complete.

Forth comes the Light at each dawn of creation,
Forth from the East comes each dawning of day—
Be it ages or minutes, each manifestation
Waxeth and waneth and passeth away.

Light turns to darkness and birth into dying,
Heat into coldness and pleasure to pain—
Ever affirming, yet ever denying,
That which seemed something is nothing again.

All sounds and their silence the Oneness containeth—
The partless, unchanging ineffable One.
In what seemeth nothing in splendor He reigneth,
And out of His life is each universe spun.

But hush!—here's the secret—that *we* are as He is,
Above and beyond all the changes we dwell;
The seed, in its essence, must be as the Tree is,
The power of the whole is contained in the cell.

Within, in the silent, austere, hidden places,
While the 'Man of the Planes' treads his limited course,
His Spirit treads freely the limitless spaces,
And knows itself ever as One with its Source.

M. M. CLARKE.



THE BEGINNINGS OF THE SIXTH ROOT-RACE.

(Concluded from p. 634)

A PARK-LIKE CITY.

ALTHOUGH in this community so large a number of people are gathered together into one central city and other subordinate centres, there is no effect of crowding—in fact nothing now exists in the least like what used to be meant by the central part of a city in earlier centuries. The heart of the great central city is the cathedral, with its attendant block of museum, university and library buildings. This has perhaps a certain resemblance to the buildings of the Capitol and Congressional Library at Washington, though on a still larger scale. Just as in that case, a great park surrounds it, and in fact it may be said that the whole city and even the whole community exists in a park—a park abundantly interspersed with fountains, statues and flowers. The remarkable abundance of water everywhere is one of the striking features. In every direction one finds splendid fountains, shooting up like those at the Crystal Palace of old. In many cases one

recognises with pleasure exact copies of old and familiar beauties; for example, one fountain is exactly imitated from the Fontana di Teivi at Rome. The roads are not at all streets in the old sense of the word, but more like drives through the park, the houses always standing well back from them. It is not permitted to erect them at less than a certain minimum distance one from another.

There is practically no dust, and there are no street sweepers. The road is all in one piece, not made of blocks, for there are no horses now to slip. The surface is a beautiful polished stone with a face like marble and yet an appearance of grain somewhat like granite. The roads are very broad, and they have at their sides slight curb-stones; or rather it would be clearer to say that the road is sunk slightly below the level of the grass at each side, and that the curb-stones rise to the level of the grass. The whole is thus a kind of shallow channel of polished marble, which is flooded with water every morning, so that the roads are thus kept absolutely clean and spotless without the necessity of the ordinary army of cleaners. The stone is of various colors. Most of the great streets are a lovely pale rose-color, but some, I notice, are laid in pale green. Thus there is practically nothing but grass and highly polished stone for the people to walk upon, which explains the fact that they are always able to go bare-footed, not only without inconvenience but with the maximum of comfort. Even after a long walk the feet are scarcely soiled, but notwithstanding, at the door of every house or factory there is a depression in the stone—a sort of shallow trough, through which there is a constant rush of fresh water. The people, before entering the house, step into this and their feet are instantly cooled and cleansed. All the temples are surrounded by a ring of shallow flowing water, so that each person before entering must step into this. It is as though one of the steps leading up to the temple were a kind of shallow trough, so that no one carries into the temple even a speck of dust.

LOCOMOTION.

All this park-like arrangement and the space between the houses make the capital of our community emphatically a "city of magnificent distances". This however does not cause the slightest practical inconvenience, since every house possesses several light

running cars, of very graceful appearance. They are not in the least like any variety of motor-car—they rather resemble bath-chairs made of light metal filigree work, probably aluminium, with tyres of some exceedingly elastic substance, though apparently not pneumatic. They run with perfect smoothness and can attain a very high speed, but are so light that the largest size can be readily pushed with one finger. They are, of course, driven by the universal power; a person wishing to start on a journey charges from the power-tap a sort of flat shallow box which fits under the seat. This gives him sufficient to carry him clear across the community without recharging, and if he wishes for more than that he simply calls at the nearest house and asks to be allowed to attach his accumulator to their tap for a few moments. These little cars are perpetually used; they are in fact the ordinary means of locomotion, and the beautiful hollow polished roads are almost entirely for them, as pedestrians mostly walk along the little paths among the grass. There seems to be very little of what might be called heavy transport—no huge and clumsy vehicles. Any large amount of goods or material is carried in a number of small vehicles, and even large beams and girders are supported on a number of small trolleys which distribute the weight. Flying machines are observed to be commonly in use in the outer world, but are not fashionable in the community, as the members feel that they ought to be able to get about quite freely in their astral bodies, and therefore rather despise other means of aerial locomotion. They are taught at school to use astral consciousness, and they have a regular course of lessons in the projection of the astral body.

SANITATION AND IRRIGATION.

There is no trouble with regard to sanitation. The method of chemical conversion which I mentioned some time ago includes deodorisation, and the gases thrown off from it are not in any way injurious. They seem to be principally carbon and nitrogen, with some chlorine, but no carbon dioxide. The gases are passed through water, which contains some solution, as it has a sharp acid feeling. All the gases are perfectly harmless, and so is the grey powder, which is present only in very small amount. All bad smells of every kind are absolutely against the law now, even in

the outer world. There is not what we should call a special business-quarter in the town, though certain factories are built comparatively near one another, for convenience in interchanging various products. There is, however, so little difference between a factory and a private house that it is difficult to know them apart, and as the factory makes no noise or smell it is not in any way an objectionable neighbor.

One very great advantage which these people have is their climate. There is practically no winter, and in the season corresponding to it the whole land is still covered with flowers just at at other times. They evidently irrigate even where they do not cultivate; the system has been extended in a number of cases into fields and woods and the country in general, even where there is no direct cultivation. They have specialised the *eschscholtzia*, which was so common in California even centuries ago, and have developed many varieties of it, scarlet as well as brilliant orange, and they have sown them all about and allowed them to run wild. They have evidently in the beginning imported seeds of all sorts very extensively from all parts of the world; even now people sometimes grow in their gardens plants which require additional heat in winter, but this is not obtained by putting them in a greenhouse, but by surrounding them with little jets of the power in its heat form. They have not yet needed to build anywhere near the boundary line of the community, nor does it seem that there are any towns or villages very near on the other side of that boundary. The whole estate was a kind of huge farm before they bought it, and it is even now surrounded principally by smaller farms. The laws of the outside world do not in any way affect the community, and the government of the continent does not in any way interfere with it, as it receives a nominal yearly tribute from it. The people of the community seem well-informed as regards the outside world; I notice that school-children know the names and locations of all the principal towns in the world quite fully.

THE FEDERATION OF NATIONS.

The whole object of this investigation was to obtain such information as was possible about the beginnings of the Sixth Root-Race and the community founded by the Manu and the High-

Priest for that purpose. Naturally therefore no special attention was directed to any other part of the world than this. Notwithstanding, certain glimpses of other parts were obtained incidentally, and it will perhaps be interesting to note these, so I put them down without attempt at order or completeness, just as they were observed.

Practically the whole world has federated itself politically. Europe seems to be a confederation with a kind of Reichstag, to which all countries send representatives. This central body adjusts matters, and the Kings of the various countries are Presidents of the confederation in rotation. The rearrangement of political machinery by which this wonderful change was brought about was the work of Julius Cæsar, who reincarnated some time in the twentieth century in order to prepare the way for the coming of the Christ to reproclaim the WISDOM. Enormous improvements seem to have been made in all directions, and one cannot but be struck with the extraordinary abundance of wealth that must have been lavished upon these. It seems that Cæsar, when he succeeded in forming the federation and persuaded all the countries to give up war, arranged that each of them should set aside for a certain number of years half or a third of the money that it had been accustomed to spend upon armaments, and devote it to certain social improvements which he specified. According to his scheme the taxation of the entire world was gradually reduced, but notwithstanding, sufficient money was reserved to feed all the poor, to destroy all the slums and to introduce wonderful improvements into all the cities. He arranged that those countries in which compulsory military service had been the rule should for a time still preserve the habit, but should make their conscripts work for the State in the making of parks and roads and the pulling down of slums and the opening up of communications everywhere. He arranged that the old burdens should be gradually eased off, but yet contrived with what was left of them to regenerate the world. He is indeed a great man; a most marvellous genius.

There seems to have been some trouble at first and some preliminary quarrelling, but he got together an exceedingly capable band of people—a kind of cabinet of all the best organisers whom the world has produced—reincarnations of Napoleon, Scipio Africanus, Akbar and others—one of the finest bodies of men to do

practical work that has ever been seen. The thing was done on a gorgeous scale. When all the Kings and prime ministers were gathered together to decide upon the basis for the confederation, Cæsar built for the occasion a circular hall with a great number of doors so that all might enter at once, and no one potentate take precedence of another.

THE RELIGION OF THE CHRIST.

Cæsar arranged all the machinery of this wonderful revolution, but his work was very largely made possible by the arrival and preaching of the Christ Himself, so that we have here a new era in all senses, not merely in outward arrangement, but in inner feeling as well. Of course all this is long ago from the point of view of the time at which we are looking, and the Christ is now becoming somewhat mythical to the people, much as He was to us at the beginning of the twentieth century. The religion of the world now is that which He founded; that is *the* Religion, and practically there is not any other of any real importance, though there are still some survivals, of which the world at large is somewhat contemptuously tolerant, regarding them as fancy religions or curious superstitions. Of course, there are a few people who represent the older form of Christianity—who in the name of the Christ refused to receive Him when He came in a new form. The majority regard these people as hopelessly out-of-date. On the whole, however, the state of affairs all the world over is obviously much more satisfactory than in the earlier civilisations. Armies and navies have completely disappeared, or are only represented by a kind of small force used for police purposes. Poverty also has practically disappeared from civilised lands; all slums in the great cities have been pulled down, and their places taken not by other buildings but by parks and gardens.

THE NEW LANGUAGE.

This curious altered form of English, written in a kind of short-hand with many grammalogues, has been adopted as a universal commercial and literary language. Ordinarily educated people in every country know it in addition to their own, and indeed it is obvious that among the upper and commercial classes it is rapidly superseding the tongues of the different countries. Naturally the common people in every country still speak their

old tongue, but even they recognise that the first step towards getting on in the world is to learn the universal language. The great majority of books, for example, are printed only in that, unless they are intended especially to appeal to the uneducated. In this way it is now possible for a book to have a very much wider circulation than it could ever have had before. There are still university professors and learned men who know all the old languages, but they are a very small minority, and all the specially good books of all languages have long ago been translated into this universal tongue.

In every country there is a very large body of middle and upper class people who know no other language, or know only the few words of the language of the country which are necessary in order to communicate with servants and laborers. One thing which has greatly contributed to this change is this new and improved method of writing and printing, which was apparently first introduced in connexion with the English language and is therefore more adapted to it than to others. I notice that in our community all books are printed on pale green paper in dark blue ink, the theory being, as I understand it, that this is far less trying to the eyes than the old scheme of black on white. The same plan is being widely adopted in the rest of the world. Civilised rule or colonisation has spread over many parts of the world which formerly were savage and chaotic; indeed in such rapid glimpses as I had, I saw almost nothing at all of real savages.

THE OLD NATIONS.

It does not seem that people have by any means yet transcended national feelings. The countries no longer fight with one another, but each nation still thinks of itself with pride. The greatest advantage is that they are not now afraid of one another, and that there is no suspicion and therefore far greater fraternity. But on the whole, people have not changed very much; it is only that now the better side of them has more opportunity to display itself. There has not as yet been very much mingling of the nations; the vast bulk of the people still marry in their own neighborhood, for those who till the soil almost always tend to stay in the same place. Crime appears occasionally, but there is much less of it than of old, because the people on the whole know more than they did, and chiefly because they are much more content.

The new religion has spread widely and its influence is undoubtedly very strong. It is an entirely scientific religion, so that though religion and science may be said to be separate institutions, they are no longer in opposition as they used to be. Naturally people are still arguing, though the subjects are not those which we know so well. For example, they discuss the different kinds of spirit-communion, and quarrel as to whether it is safe to listen to any spooks except those who have been authorised and guaranteed by the orthodox authorities of the time. Schools exist everywhere, but are no longer under the control of the church, which educates no one except those who are to be its own preachers. Ordinary philanthropy is not needed, since there is practically no poverty. There are still hospitals and, as far as I see, they seem to be government institutions. It would appear that all necessities of life are controlled, so that there can be no serious fluctuations in their price. All sorts of luxuries and unnecessary things are still left in the hands of private trade—objects of art, and things of that kind. But even with these there seems to be not so much competition as division of business; if a certain man opens a shop for the sale of ornaments and such things, another one is not very likely to start in business close by, simply because there would not be enough trade for the two; but there is no curtailing of liberty with regard to that.

LAND AND MINES.

The conditions as to the ownership of private land and of mines and factories are much changed. A large amount at least of the land is held nominally from the King, on some sort of lease by which it reverts to him unconditionally at the end of a thousand years, but he has the right to resume it at any intervening period if he chooses, with certain compensations. In the meantime it may descend from father to son, or be sold or divided, but never without the consent of the authorities. There are also considerable restrictions as to many of these estates, referring to what kind of buildings may be erected on them. All factories for necessities appear to be State property, but still there is no restriction which prevents anyone from starting a similar factory if he likes. There is still some mining, but very much less than of old. The cavities and galleries of many of the old mines in the northern parts of

Europe are now used as sanatoriums for the rare cases of consumption or bronchial or other affections, because of their absolutely equal temperature in summer and winter. I see also arrangements for raising metal from great depths, which I cannot exactly call mines, for they are much more like wells. This may perhaps be a modern and improved type of mine. Very little of the work is done down below by human beings; rather machines excavate, cut out huge slices and lift them. All these seem to be State property in the ultimate, but in many cases private owners rent them from the State. Iron is burnt out of various earths in some way, and the material is obtained with less trouble than of old.

THE GOVERNMENT OF BRITAIN.

The Government of England has been considerably changed. All real power is in the hands of the King, though there are ministers in charge of separate departments. There is no parliament, but there seems to be a scheme the working of which is not easy fully to comprehend in the rapid glimpse which was all that I had. It is something more or less of the nature of the referendum. Everybody seems to have a right to make representations, and these pass through the hands of a body of officials whose business it is to receive complaints or petitions. If these representations show any injustice, it is rapidly set right without reference to the higher authorities. Every such petition is attended to if it can be shown to be reasonable, but it does not usually penetrate to the King himself unless there are many requests for the same thing. The monarchy is still hereditary, still ruling by the claim of descent from Cerdic. The British Empire appears to be much as in the twentieth century, but it was an earlier federation than the greater one, and it naturally acknowledges permanently one King, while the world-federation is constantly changing its President. Some of what used to be Colonial Governors seem to hold their offices by heredity, and to be as it were tributary monarchs.

LONDON.

London still exists, and is larger than ever, but very much changed, for now all over the world there are no fires, and consequently no smoke. Some of the old streets and squares are still recognisable in general outline, but there has been a vast amount

of pulling-down, and improvements upon on a very large scale. St. Paul's Cathedral is still there, preserved with great care as an ancient monument. The Tower seems to have been partly reconstructed. The introduction of one unlimited power has produced great effects here also, and most things that are wanted seem to be supplied on the principle of turning on a tap. Here also few people any longer cook in private houses, but they go out for meals much as they do in the community, although things are served here in a very different manner.

OTHER PLACES.

Taking a passing glance at Paris I notice that it looks very different. All the streets seem to be larger and the whole city is as it were looser. They have pulled down whole blocks, and thrown them into gardens. Everything is so hopelessly different. Glancing at Holland I find a country so thickly inhabited that it looks like almost a solid city. Amsterdam is, however, still clearly distinguishable, and they have elaborated some system by which they have increased the number of canals and contrived to change all the water in all of them every day. There does not appear to be any natural flow of water, but there is some curious scheme of central suction, a kind of enormous tube system with a very deep central excavation. The details are not clear to me, but they seem somehow to exhaust the area and draw into that all sewage and such matters, which is carried in a great channel under the sea to a considerable distance and is then spouted out with tremendous vigor. No ships pass anywhere near that spot, as the force is too tremendous. Here also, as in the community, they are distilling sea-water and extracting things from it—obtaining products from which many things are made—articles of food among others, and also dyes. I note as a curious point that in some of the streets they grow tropical trees in the open air by keeping round them a constant flow of the power in its heat aspect.

Centuries ago they began by roofing in the streets and keeping them warm, like a green-house; but when the unlimited power appeared they decided to dispense with the roofs, about which there were many inconveniences. We had one or two passing glimpses of other parts of the world, but hardly anything worth

chronicling. China appears to have had some vicissitudes. The race is still there and it does not seem to have diminished. There is a good deal of superficial change in some of the towns, but the vast body of the race is not really altered in its civilisation. The great majority of the country people still speak their own tongue, but all the leading people know the universal language.

India is another country where but little change is observable. The immemorial Indian village is an Indian village still, but there are apparently no famines now. The country groups itself into two or three big kingdoms, but is still part of the one great Empire. There is evidently far more mixture in the higher classes than there used to be, and much more intermarriage with white races, so that it is clear that among a large section of the educated people the caste system must to a great extent have been broken down. Tibet seems to have been a good deal opened up, since easy access is to be had to it by means of flying machines. Even these, however, meet with occasional difficulties, owing to the great height and the rarity of the air. Central Africa is radically changed and the neighborhood of the Victoria Nyanza has become a sort of Switzerland full of great hotels.

ADYAR.

I was naturally much interested to see what had happened by this time to our headquarters at Adyar, and I was very glad to find it still flourishing, and on a far grander scale than in older days. Unquestionably there is still a Theosophical Society, but as its first object has to a large extent been achieved, it seems to be devoting itself principally to the second and third. It appears to have developed into a great central University for the promotion of studies along both these lines, with subsidiary centres in various parts of the world affiliated to it.

The present headquarters building has been replaced by a kind of gorgeous palace with an enormous dome, the central part of which is certainly an imitation of the Taj Mahal at Agra, but on a much larger scale. In this great building they mark as memorials certain spots by pillars and inscriptions, such as: "Here was Madame Blavatsky's room;" "Here such and such a book was written;" "Here was the original shrine-room;" and so on. They even have statues of some of us, and they have made a copy in marble of the

statue of the Founders in the great hall. Even that marble copy is now considered as a relic of remote ages. The Society owns the Adyar River now, and also the ground on the other side of it, in order that nothing may be built over there that may spoil its prospect, and it has lined the river-bed with stone of some sort to keep it clean. They have covered the estate with buildings, and have acquired perhaps an additional square mile along the sea-shore. Away beyond Olcott Gardens they have a department for occult chemistry, and there they have all the original plates reproduced on a larger scale and also exceedingly beautiful models of all the different kinds of chemical atoms. They have a magnificent museum and library, and I actually see some of the things which were here at the beginning of the twentieth century, but very few. One fine old enamelled manuscript still exists, but I doubt whether there are any books going back as far as the twentieth century. They have of course copies of the *Secret Doctrine*, but I think they are all transcribed into the universal language.

THE THEOSOPHICAL SOCIETY.

The Society has taken a great place in the world. It is a distinct department in the world's science, and has a long line of specialities which no one else seems to teach. It is turning out a vast amount of literature, possibly what we should call texts, and is keeping alive an interest in the old religions and in forgotten things. It is issuing a great series somewhat resembling the old 'Sacred Books of the East,' but on a very magnificent scale. The volume just issued is number 2,159. There seem to be many pandits who are authorities on the past. Each man appears to specialise on a book. He knows it by heart and knows all about it, and will have read thoroughly all the commentaries upon it. The literary department is enormous, and is the centre of a world-wide organisation. I notice that though they still use English they speak it differently, but they keep the archaic motto of the Society written in its original form. The Society's dependencies in other parts of the world are practically autonomous—big establishments and universities in all the principal countries; but they all look up to Adyar as the centre and origin of the movement and make it a place of pilgrimage. Colonel Olcott, though working in the community in California as a lieutenant of the Manu, is still

the nominal President of the Society, and visits its headquarters at least once in every two years. He comes and leads the salutations before his own statue.

THREE METHODS OF REINCARNATION.

As in examining the Californian community I saw a great many people whom I clearly recognised as friends of the twentieth century, it occurred to me to make some investigation as to how they came to be there. Our original conception of the Theosophical teaching gave us an average of fifteen hundred years between incarnations for the first-class pitrs, therefore it seemed obvious that if our friends followed the ordinary course they could not possibly arrive upon the physical plane at the right time to be of use in the beginning of the community's work. On the other hand, to suppose that all who were seen there had been taking the specially arranged incarnations which precede adeptship seemed a somewhat improbable hypothesis, especially when one considers that they could hardly have had less than ten or a dozen of such incarnations in the intervening period.

The enquiry led me in very unexpected directions and gave more trouble than I had anticipated, but I succeeded in discovering at least three methods of occupying the intermediate time. First, some of the workers do take the heaven-life, but they very greatly shorten and intensify it. This process of shortening but intensifying has been found to be a characteristic of a certain type of first-class pitrs. This is a matter which will require very much further investigation and explanation, to be given at some other time than this; but it is already abundantly clear that the type to which I refer does not in any way generate less of unselfish spiritual force during life than the more ordinary type, but that yet by an intensification of the bliss it contrives to work through the same amount of result in about half the average time of the others. This produces considerable and fundamental differences in the causal body; its effects cannot in any way be described as better or worse, but they are quite certainly different. It is a type which is much more amenable to the influence of the devas than the other, and this is one of the ways in which modifications have been introduced. That shorter heaven-life is not shut in like ours in a little world of its own, but is to a great extent open

to this deva influence. The brains of the people who come along that line are different, because they have preserved lines of receptivity which in our case have been atrophied. They can be more easily influenced for good by invisible beings, but of course there is a corresponding liability to less desirable influences. The personality is less awake, but the man inside is more awake in proportion. We focus practically all of our consciousness in one place at once, but people of this other type do not. Their consciousness is more equally distributed on the different levels, and consequently they are usually less concentrated upon the physical plane and less able to achieve in connexion with it. It would seem that some of those who have to be brought back at the right time for the community work were transferred to this other line, or at least their heaven-life was arranged for them on its principles for this one occasion.

There are others to whom a different opportunity was offered, for they seem to have been asked whether they felt themselves able to endure a series of rapid incarnations of hard work devoted to the building of the Theosophical Society. Naturally, such an offer is made only to those who bring themselves definitely to a point where they are useful—those who work hard enough to give satisfactory promise for the future. To them is offered this opportunity of continuing their work, of taking incarnation after incarnation without interval, in different parts of the world, to carry the Theosophical Movement up to the point where it will provide this very large contingent for the community. The community at the time when it is observed is very much larger than the Theosophical Society of the twentieth century; but that Society appears to increase by geometrical progression during the intervening centuries—so much so that although practically all the hundred thousand members of the community have passed through its ranks (most of them many times), there is still a huge Society left to carry on the activities at Adyar and the other great centres all over the world.

We have seen already two methods by which persons who are in the Society in the twentieth century may form part of the community of the twenty-eighth century—by the intensification of the heaven-life, and by the taking of special and repeated incarnations.

Another method was observed which is far more remarkable than either of these—one which has probably been applied in only a limited number of instances. The case which drew attention to this was that of a man who had pledged himself to the Master for this work towards the conclusion of his twentieth century incarnation and unreservedly devoted himself to preparation for it. The preparation assigned was indeed most unusual. It seemed that he needed development of a certain kind in order to round off his character and make him really useful—development which could only be obtained under the conditions existing in another planet of the chain. Therefore he was transferred for some lives to that planet and then brought back again here—a special experiment made by permission of the Mahā-Chohan Himself. The same permission may perhaps have been obtained by other Masters for Their pupils, though such an extreme measure is rarely necessary.

Most, however, of the members of the community have been taking a certain number of special incarnations, and therefore have preserved through all those lives the same astral and mental bodies. Consequently they have retained the same memory and that means that they have known all about the community for several lives, and had the idea of it before them. Normally such a series of special and rapid incarnations is arranged only for those who have already taken the first of the great Initiations. For them it is understood that an average of seven such lives will bring them to the Arhat Initiation, and that after that is attained seven more will suffice to cast off the remaining five fetters and attain the perfect liberation of the Asekha level. This number of fourteen incarnations is given merely as an average, and it is possible greatly to shorten the time by especially earnest and devoted work, or on the other hand to lengthen it by any lukewarmness or carelessness. The preparation for the work of the community is, however, an exception to ordinary rules, and although all its members are very definitely aiming at the Path, we must not suppose that all of them have attained as yet to the greater heights.

It must not be forgotten that a certain small number of persons from the outside world, who are already imbued with the ideals of the community, sometimes come and desire to join it, and

that some at least of these are accepted. They are not allowed to intermarry with the community, because of the especial purity of race which is exacted, but they are allowed to come and live among the rest, and are treated exactly like all the others. When such members die they of course reincarnate in bodies belonging to the families of the community.

The Manu has advanced ideas as to the amount of progress which He expects the community as a whole to make in a given time. In the principal temple He keeps a kind of record of this, somewhat resembling a weather-chart, showing by lines what He has expected and how much more or less has been achieved. The whole plan of the community seems to have been arranged by the two Masters, and the light of Their watchful care is always hovering over it. All that has been written gives only a little gleam of that light—a partial foreshadowing of that which They are about to do.

HOW TO PREPARE OURSELVES.

It is certainly not without definite design that just at this time in the history of our Society permission has been given thus to publish this, the first definite and detailed forecast of the great work that has to be done. There can be little doubt that at least one of the objects of the Great Ones in allowing this is not only to encourage and stimulate our faithful members, but to show them along what lines they must specially develop themselves if they desire the inestimable privilege of being permitted to share in this glorious future, and also what (if anything) they can do to pave the way for the changes that are to come. One thing that can be done here and now to prepare for this glorious development is the earnest promotion of our first object of a better understanding between the different nations and castes and creeds.

In that every one of us can help, limited though our powers may be, for every one of us can try to understand and appreciate the qualities of nations other than our own; every one of us when he hears some foolish or prejudiced remark made against men of another nation can take the opportunity of putting forward the other side of the question—of recommending to notice their good qualities rather than their failings. Every one of us can take the opportunity of acting in an especially kindly manner towards any

foreigner with whom we happen to come into contact, and feeling the great truth that when a stranger visits our country all of us stand temporarily to him in the position of hosts. If it comes in our way to go abroad—and none to whom such an opportunity is possible should neglect it—we must remember that we are for the moment representatives of our country to those whom we happen to meet, and that we owe it to that country to endeavor to give the best possible impression of kindness and readiness to appreciate all the manifold beauties that will open before us, while at the same time we pass over or make the best of any points which strike us as deficiencies.

Yet another way in which we can help to prepare is by the endeavor to promote beauty in all its aspects, even in the commonest things around us. One of the most prominent characteristics of the community of the future is its intense devotion to beauty, so that even the commonest utensil shall be in its simple way an object of art. We should see to it that at least within the sphere of our influence all this is so with us, even at the present day; and this does not in the least mean that we should surround ourselves with costly treasures, but rather that in the selection of the simple necessities of every-day life we should consider always the question of harmony, suitability and grace. In that sense and to that extent we must all strive to become artistic; we must develop within ourselves that power of appreciation and comprehension which is the grandest feature of the artist's character.

Yet on the other hand, while thus making an effort to evolve its good side, we must carefully avoid the less desirable qualities which it sometimes brings with it. The artistic man may be elevated clear out of his ordinary every-day self by his devotion to his art. By the very intensity of that he is not only marvellously uplifted himself, but he also uplifts such others as are capable of responding to such a stimulus. But unless he is an abnormally well-balanced man this wonderful exaltation is almost invariably followed by its reaction, a correspondingly great depression. Not only does this stage usually last far longer than the first, but the vibrations which it pours forth affect almost everybody within a very considerable area, while only a very few in all probability have been able to respond to the elevating influence of the art. It is

indeed a question whether many men of artistic temperament are not on the whole thus doing far more harm than good; but the artist of the future will assuredly learn the necessity and the value of perfect equipoise, and so will produce the good without the harm; and it is at this that we must aim.

It is obvious that helpers are needed for the work of the Manu and the Chief Priest, and that in such work there is room for all conceivable diversities of talent and of disposition. None need despair of being useful because he thinks himself lacking in intellect or ecstatic emotion; there is assuredly room for all, and qualities which are lacking now may be speedily developed under the special conditions which the community will provide. Good-will and docility are needed, and perfect confidence in the wisdom and capability of the Manu, and above all the resolve to forget self utterly and to live only for the work that has to be done in the interests of humanity. Without this last, all other qualifications "water but the desert". Those who offer themselves to help must have in some sort the spirit of an army—a spirit of perfect self-sacrifice, of devotion to the Leader and of confidence in Him. They must above all things be loyal, obedient, painstaking, unselfish. They may have many other great qualities as well, and the more they have the better; but these at least they must have. There will be scope for the keenest intelligence, the greatest ingenuity and ability in every direction; but all these will be useless without the capacity of instant obedience and utter trust in the Masters. Self-conceit is an absolute barrier to usefulness. The man who can never obey an order because he always thinks that he knows better than the authorities, the man who cannot sink his personality entirely in the work which is given to him to do and co-operate harmoniously with his fellow-workers—such a man has no place in the army of the Manu, however transcendent his other qualifications may be. All this lies before us to be done, and it will be done, whether we take our share in it or not; but since the opportunity is offered to us surely we shall be criminally foolish if we neglect it. Even already the preparatory work is beginning; the harvest truly is plenteous, but as yet the laborers are all too few. The Lord of the Harvest calls for willing helpers; who is there among us who is ready to respond?

C. W. LEADBEATER.

THE IMPORTANCE OF THE REALISATION OF KNOWLEDGE.

DURING the last year or two, some occult investigations have been made concerning the past lives of certain Egos. One cannot but be impressed at first by what seem to be inexplicable incongruities respecting the various opportunities of progress given to these Egos, and the vast differences in development existing between many of them at the present time. After much research into the details of the Law of Karma, one fact has become more and more evident; namely, that upon the constant endeavor of an Ego to fulfil one or two simple conditions—simple yet difficult of accomplishment—hinges the possibility of uninterrupted progress, during the earlier evolutionary processes of occult development.

In looking back, we found that about 25,000 years ago in Atlantis there existed a Central Temple, to which were attached numerous other temples in different parts of the continent, and between these occult and other communications were possible. A great many of the present students of the Higher Wisdom were incarnated at that time and lived in or near those temples, and were given opportunities of receiving instruction concerning the fundamental truths of Nature. Teaching seems to have been freely given, and the qualifications necessary were a reasonably good life, lofty ideals, and an earnest desire to attain to the Higher Knowledge. Information relating to the occult forces of nature or of a purely esoteric character was not generally given, but the people were allowed to witness much ceremonial worship conducted by the priests, and they knew of the invisible presence of great Beings and Devas of high rank. Students were given to understand that, by observing certain general principles of right living, they could in time attain to the same knowledge, power, and rank as the priests, who were greatly revered and highly esteemed.

In one of these temples, in the southern part of America, 22,662 B. C., we found that He who is now our Master K. H. was instructing a number of students on the importance of purity of motives, on the necessity for control and accuracy of speech and on the beauty of an unselfish life; nor did He fail to disclose the dire consequences of neglecting the application of these teachings to the minutest details of daily living. One even greater than this

Teacher was preaching in Yucatan to a large gathering of pilgrims, expounding fully the doctrine of Love and Universal Brotherhood, and many of our T. S. members were also there.

Following along the future of these Egos in their various incarnations, and observing how they applied the teachings previously given, we find them often seemingly ignorant of and (to all appearances) ignoring and deliberately disobeying them. One wondered how such good, earnest and well-meaning students *could* fail so ignominiously in certain ways, while carefully and successfully obeying in other and often much less important truths. While investigating the reason for this in tracing event after event and going back to where the teaching was given, the cause finally revealed itself and it was confirmed by the words of one of our Masters.

Egos had been taught again and again that it was in the subtler bodies that one could, by practising virtues, lay up the seed that would enable those virtues to express themselves in future lives; and that one realising this could deliberately build in the qualifications in this way, and that the process was much quickened by meditation upon them. But at that stage (22,600 B. C.) as also at present, it seems to have been necessary for the person to prove, by experience, the truth of the Law, and the suffering endured helped him to realise that it could not be disobeyed—then only could he rely on his own strength life after life. But there were some of the Egos who *were* able to grasp the truth at once, and who applied its teachings, and naturally they have advanced more rapidly, receiving special help and opportunities: "To him that hath shall be given".

In the lives of the former class of students we see a person going ahead steadily for a time, and then suddenly dropping back to a considerable extent, seemingly without reason. But investigation proved that there had been a mistake somewhere in his conduct, and that the development had thus become lop-sided, so the retrogression was necessary, the Ego being forced to take incarnation among the circumstances required (and often among very inferior people) to learn the lesson which should have been learned long before; he was only thus able to acquire the quality which was lacking, and which was required to meet the tests and exigencies of some approaching incarnation.

Steadily, in these investigations, there grows upon one a fuller comprehension of the wonderful justice and sureness of the evolutionary Law of Progress, and the conviction is forced into the consciousness that these studies in past lives have been allowed (for permission has first to be given by the Ego and the Higher Ones, before a life can be looked up) in order that we might be helped in realising in ourselves the obstacles which have impeded our progress in the past, and might help ourselves and others in seeing how nature works with us when we obey, and *vice versa*. It would also seem that unless these studies in past lives be taken as guiding lights, one will be in danger of stumbling along in much the same blundering fashion through the lives that lie before us. This especially at the present time, as there seem many of us who are content to "make haste slowly," satisfying our Theosophical consciences with much-talked-of endeavors, ideals and lofty desires, accompanied with feeble, superficial efforts to progress.

Many questions are asked as to the practical way of making a beginning in the right direction, and there seems to be some amount of discouragement felt by some "because there is such a vast amount to learn and apply," they say; and students appear to be alarmed at the number of theories, qualifications, practices, etc., given by different teachers and in the Theosophical literature. But they have overlooked the fact, that it is necessary to have all these, that many methods are needed for the various temperaments and degrees of progress in the vast numbers of people in different countries. It is for each to pick out what answers to his need, and to try the various ways until he finds the right one, and then to go ahead with a definite plan.

Being filled with a keen desire to serve in some practical way, and to solve the problems and difficulties so constantly met with in myself and in others who had asked for help, I turned to the One to whom I have offered my feeble efforts at service. I laid the matter before Him and asked why the development seemed so one-sided in some, and how, in spite of present limitations, one could with a mighty effort root out the trouble and become a fit instrument. He said that in the process of converting oneself into a "Temple of Service" for humanity, there are at the beginning two paramount requisites in building its foundation:

Firstly, a pure and unselfish motive. c

Secondly, a pure and controlled mind.

He gave me to understand that if, with the mighty effort spoken of, one could raise oneself to where one could see clearly from the pinnacle of a pure and controlled mind, the obstacles to all the other necessary qualifications we are striving to acquire would disappear as simply as darkness is dispelled by the light. When I marvelled at the simplicity of the teaching, and said that we had had this iterated and reiterated for centuries, He said the trouble was that it was not often *realised* except by experience. Then, with an expression of ineffable sweetness (and it seemed to me, sadness), He said: "How *few* can realise it," and I thought of the words of the Christ: "Father forgive them, for they know not what they do," and they took on a new meaning for me. He advised me to study the rationale of the workings of the mental body, and asked an Initiate present to assist me in the investigations, the results of which were interesting and exceedingly helpful.

The uncontrolled mental body of the average person presents the appearance of a boiling mass, ovoid in shape, of different colored gases vibrating at a tremendous rate. It appears to have weaknesses and ailments, much as has the physical body—in fact these are the direct cause of many of the ailments of the physical. As we examined minutely, we found that there were floating whirling objects in and near the mental body (not a real part of it) that resembled hour-glasses of different sizes, colors and degrees of density; the ends of these were open, one pointing inwards to the centre of the aura, the other outwards. The tints of the body and its 'hour-glasses' indicated its health, the colors its virtues, and the hour-glasses its mental faults relating to prejudices, fixed ideas, etc.; there were also other points of interest but these related to other and higher planes.

We wished to watch the working of these hour-glasses while the person was awake, and as it was night here in India, we went over to the West. Fortune favored us, for we found a splendid example in the midst of a few acquaintances who had met to discuss recent T.S. troubles. One of them, a lady, being more sensitive than the rest, was chosen by us as a subject, as she had

been made quite ill by the attitude she had taken up, and by being in the midst of those disturbances in our Society.

On this occasion, though the matter of her mental body was much agitated, it presented in some parts of it a good deal of pink (rather inclining to the selfish tint) because she had some real affection for the person under discussion. A gentleman was speaking to her at that moment, and we saw oozing out of his aura in the region of the head, a very unpleasant looking thought-form. He had just given expression to a severe criticism of the person for whom the lady had the affection, but with whom she was not agreeing in policy; ordinarily the thought-form which resulted from the criticism would have been repulsed by the very strength of her affection; but unfortunately what had been said fitted into her own prejudiced ideas of the person, and confirmed the supposed fault that she herself had repeatedly criticised in her friend, so the thought-form of censure sent out by the gentleman floated near her by natural attraction, fastened itself upon one of the hour-glasses in her mental body, and was sucked into it, much in the same way as an object is drawn down into a whirlpool. What followed was very interesting. The immediate effect on the body was a darkening of the colors near the hour-glass with grey, brown, green and a horrid red, the latter flashing out in streaks with hooks on the ends of the flashes—these indicating the selfishness in the sentiments expressed by its creator. The matter of her astral and mental bodies began to "boil" more than ever, and the hour-glass that had sucked in the form, seemed to pulsate and whirl more rapidly than at first. Looked at from outside it resembled a dirty pyrotechnical Catherine-wheel, only the fire was murky red and the colors were dark and muddy. From the inside it looked like the top of a smoke-stack on an engine, and puffed and spouted out its pollution in much the same manner.

The effect on the lower mental body was an increased vibration which seemed to make it unstable and tense, with a deepening of the colors, as said before; but the dirty colors and the slimy waving hooked tentacles were in the astral.

Now what seemed to be a very strange phenomenon took place. Evidently the lady, quite suddenly, was struck with remorse over what had been said, and her better nature tried to assert itself, for

she thought to herself (commendably, even though selfishly): "I shall not continue this, for it lowers my dignity, and the emotion that I am enduring will make me ill; I shall refuse to have anything more to say;" which she did with so much force that the hour-glass shot out of her aura for about ten feet, and there arose from near her head a thought-form, similar in contour to the one of criticism made by the gentleman, and drawn in by her a few moments previously; it was somewhat strengthened and augmented, and floated off in the direction of the person about whom the criticism had been made. Fortunately, that person was above the possibility of any ill effect from such a form, but any ordinary person would have been harmed by it; in this case it soon returned and spent itself upon its creator. If the lady, when she heard the criticism, had felt herself able forcibly to deny the accusations, she would have practically destroyed the form (especially if she had been trained how to do it); then it could not have discharged its venom upon her mental body, making it tense and jarred, or produced the emotion that made deep and lasting gashes in her astral body, very much upsetting her nerves in the physical.

The heated conversation of the friends went on, and though the lady did not take any further part in the conversation, she listened and sympathised with much that was said. In consequence, the discarded hour-glass was little by little drawn back to its former resting-place in her aura and increased in dimensions as the comments went on. We tried to send her enough strength to help her resolve to leave the place, but our messenger of loving help would touch her mental body and spring off, much as a soap-bubble lightly touches and rebounds from an object, because the matter of her mental body was too tense and agitated to receive it. Then we sent a strong one of love and peace, and that, by reflexion from the buddhic plane, in a little time reached the astral body as she became more quiet; then and then only did our strengthening thought-form reach the mental body. She soon felt it, and left the house of the friend. It was then shown to me how, if there were sufficient will-power, one could shatter and completely disintegrate these hour-glasses. Even if the student were not strong enough to do this, he could keep them at a safe distance and gradually destroy them by will and meditation on the opposite thought to the one that had created them; this effort brings into

the mental body the purifying, strengthening vibrations of a virtue, which expand and fill the aura with brilliant scintillating light and color, the very force of which being directly opposed to the lower tense, constrictive nature of the hour-glasses, will disperse them. Otherwise they will live on in the permanent atoms through incarnation after incarnation as obstacles to progress, and only disappear by our suffering experimentally. It was also shown how one can help another in destroying these mental obstacles, especially if the sufferer were himself working to destroy them; our helpful thought-forms work from the outside while he works from the inside, and thus a double force is brought to bear upon them and they are soon disintegrated. The importance of keeping ourselves free from prejudices and mental faults was also demonstrated to me by showing how each thought of a person, relating to the fixed idea that had created the hour-glasses, had practically to pass through the narrow constricting centre of them, and could not help being distorted and colored by them; this being the case with either a thought-form from someone else, or one generated from within the mind of the person himself.

With the average person who is not so sensitive, diseased astral and mental bodies do not cause such intense suffering, but the lady above referred to had endured nervous exhaustion and had been ill from the distressed condition of her mind. She had been trying for years to live the life of an Occultist, and had used the higher meditations; in this way she had built into her aura much of the matter of a Sixth Root-Race body, with its delicate sensitiveness and high rate of vibration. So when she allowed herself to be drawn into the doubts, arguments, criticism and awful turmoil of the recent troubles, she was literally torn to shreds psychically and probably will not recover in this incarnation. It was because of the sudden growth of the dormant seeds of the faults mentioned, by thus entering into the contest, that there was the possibility of the upset and its serious consequences—she had tried to climb the ladder of progress with "soiled feet". If this had not been so, had she possessed a controlled and pure mind, she would have withstood the storm as a "Light which no wind can extinguish".

We continued our investigations among sectarians, scientists, intellectualists, laborers and children with some very interesting

results. One investigation concerned an Ego⁶ having in this present life a prejudice amounting to dread of ceremonial, even disliking it in churches and refusing to join secret societies where it was used, besides possessing a deep-seated horror of black magic. In a life 22,600 B. C., a nephew of his was stolen by a witch who performed most degrading ceremonies of black magic. In the same life his mother had a dreadful experience in trying to help his brother to free himself from an elemental that had been created by similar ceremonies. She suffered from the effect of it all her life and as the Ego in question saw it, the fear grew and grew until there was in his mind a rather well-developed fixed idea. In two later lives also, members of his families were victims of black magic. In another he himself was the victim, and we watched the growth of the fear into a real dread and prejudice. It would rest as a tiny dark seed in the mental body in the lives where it had no chance to grow, and it is thus that we saw it when he was a little child in this present life. When later, he attended church, the little seed began to expand as he saw the ceremonies and grew into a dislike for them, and we saw that his hour-glass was quite well defined being of a dark grey and bluish muddy purple. Later some friends spoke to him about Masonry; he read some of the books written upon its history and ceremonies and refused to have any further conversation concerning it—also because his hour-glass was somewhat expanded by seeing its abuse in political life. When recently I spoke to him about it, he at first seemed to resent my doing so, but finally asked me to help him to find the reason of the feelings already described. The above is the result of the investigation, and the person has taken a first step in the right direction towards destroying the hour-glass by becoming a Mason and resolving to see and study as much as possible the ceremonies in connexion with white magic and ritual. We thus traced several Egos known to us in the lives recently investigated, back to previous incarnations, noting the causes that had made the soil ready for the seed of the mental faults; then saw how the sowing time came with an oft-repeated action resulting from some idea, thus setting up the tendency for the habit of mind; this travailed and brought forth a veritable “dweller on the threshold” of progress—at the portals of the upper planes as well as of those below. This is a startling

fact when it is realised, for in the upper realms as well as in the physical are lofty Beings, the principal part of whose work is the pouring out of helpful strengthening forces for the uplifting of the world's humanity. We stand in the midst of these much needed forces with walls around ourselves, made by our impure mental, astral and physical bodies, and much of this special aid to progress is turned aside and passes us by, leaving us to grovel along as best we can, content to be blind, satisfied rulers, each in his little world “which seems”.

Our researches led us next to study how the physical body suffers by reflexion from uncontrolled and impure mental and astral bodies. It appeared that about one-half of our illnesses results from this cause, and since a healthy physical body is an important requisite to progress, we cannot wonder that the Master pointed out as a first necessity in the occult life, a pure and controlled mind.

At the beginning of that wonderful little book, the *Voice of the Silence*, we read:

“The mind is the slayer of the Real. Let the disciple slay the slayer. . . . Then, not till then, shall he forsake the region of Asat, the false, to come into the realm of Sat the true.”

HELIOS.

Strive with thy thoughts unclean, before they overpower thee. Use them as they will thee, for if thou sparest them and they take root and grow, know well these thoughts will overpower and kill thee. Beware, disciples, suffer not e'en though it be their shadow to approach. For it will grow, increase in size and power, and then this thing of darkness will absorb thy being before thou hast well realised the black foul monster's presence.

—*Voice of the Silence.*

"I will begin to-day," said the Vagrant. "When I was in America this last time, an officer in the United States Army told me an interesting experience he had had. He seemed very level-headed—not at all an excitable person—and from his own account of himself he does not seem to be psychic. The event took place during the Cuban War. He was a junior officer then and took part in the war. One day when he was sitting alone in a room, his father suddenly appeared to him; the young officer knew he could not be there in an ordinary way, but the apparition looked exactly as his father did in his physical body. The father proceeded to prophesy to him many events of his future life, some of which seemed to the young man most unlikely of fulfilment, and he gave the dates when they would occur. Immediately after his father's disappearance, the officer wrote down in detail all that had been told him, noting the prophecies and their dates. Shortly afterwards he learned—whether by letter or by telegram I forget—that his father had passed away at the very time when he had appeared to him. That was several years ago now; and some of the prophecies have already been fulfilled—all those that were to occur in the years intervening between that date and this. I therefore advised the officer to do all in his power to prepare himself for the events that were still to come, though they seem to him nearly impossible; so that if he indeed should rise to a position of great power and responsibility, he would have made good use of the prediction by fitting himself to occupy it well."

"But how was the father able to prophesy in this manner?" asked the Magian.

"One can only say in reply," answered the Shepherd, "that when the Ego is freed from the physical body his perceptions are much clearer, so that as soon as the father was dead he may easily have foreseen events of which during life he was quite ignorant. Evidently at the moment of death his thoughts turned to his son, and he may have come in the first place merely with the intention of announcing the death and so saving his son from a shock. But when, liberated from the burden of the flesh, he turned his more penetrating vision upon his son, he at once saw certain important events impending over him, and forgot his original purpose in the

urgent necessity of warning him to prepare himself for these. The natural perceptive power of the Ego was probably stimulated by his affection for the object of the prophecy."

"In some cases, too," remarked the Vagrant, "pictures of important events coming to any person may be seen in the aura of that person, even without any special stimulation. I remember the Shepherd meeting one day in the street a poorly-dressed little girl whom he had never seen before—"

"Whom I have never seen since," interjected the Shepherd.

"You tell the facts," said the Vagrant, and the Shepherd proceeded:

"In that momentary encounter I knew that, poor as she then appeared, she would marry a great commercial magnate, and become one of the richest inhabitants of her native city. On another occasion, while sitting waiting in a train at a terminus, I saw three young fellows pass the window of the carriage, and knew instantly that he who walked in the middle would presently go out to a certain colony, commit a murder and be executed or lynched for it. A piece of knowledge entirely useless, for I knew nothing whatever of the man, and could not even speak his language; nor do I know that his fate would have been evitable, even if I could have warned him, and he had chosen to listen to me. One often gets such apparently purposeless glimpses of the future of others, so it is evident that no special revelation need be assumed in the case described in the story which we have just heard. We may assume that the causes which must inevitably produce what is foreseen have already been set in motion, so that all that is seen is the logical outcome of what has been done in the past."

"Many years ago," said Ithuriel, "in one of the principal cities of America, there lived a young man, the pupil of a professor of music who was organist in the cathedral. It was the young man's duty to assist the professor in the service, train the choir boys, and to play the organ, if for any reason the professor should happen to be absent. It was his custom on the way to service to call at the home of his teacher, and they would go on to the church together. On the day of the occurrence of this story, the young man stopped for him a little later than usual, rang the bell, and the door was opened by the butler who said that his master had

already gone to the cathedral. But at that moment they both saw him on the stairs and they thought that he had returned for some reason. The young organist sprang up the steps to greet him, and as he did so the professor said to him, in a tone loud enough for them both to hear: 'I want you to play for me this morning.' The young man replied: 'Certainly,' and extended his arm to shake hands, when to his astonishment the figure of his friend faded into the wall. At first he was so astounded that he could not speak, but was soon able to question the butler, who of course corroborated what the young man had seen and heard. The latter rushed off to the cathedral to see if he could get some light on what had happened. On entering the choir-loft he found that the service had already begun and the *Te Deum* was just finishing. He saw his professor fall forward against the keys of the organ; some of those present carried the old man to an adjoining room, and the young organist slipped into his place at the organ and finished the service; then he learned that his teacher was dead from heart failure. The young organist told his story (which was corroborated by the butler) and the shock to him was so great that he was ill for a long time."

Ithuriel then asked the Shepherd if it were probable that the Ego of the old man deserted the body some time previous to the moment of death, and that the purely physical consciousness had carried on the body for a little time. He replied:

"That would hardly be possible. After all, the moment when the Ego leaves the body is the moment of death, and there is no reason to suppose any deviation from the ordinary rule in this case. It seems probable that the Ego foresaw the approaching death, and therefore arranged that his duty should be carried on. The entire phenomenon might easily have been produced by some friendly onlooker, but it is most likely that the Ego himself attended to the business."

"I will narrate a similar story of help from the other side," said the Fakir. "A good lady in K., a nervous patient, psychic as people of her class often are, was once relieved of considerable pain by an old gentleman of the next world whom she saw bending over her at night—saw so distinctly that she said she would recognise him anywhere. I showed her a picture of Mr. Sinnett

whose book on Mesmerism I had read, but she would have none of him. Then the matter dropped and was forgotten—as far as I was concerned. A few weeks later I happened to lend her a book of mine—*The Idyll of the White Lotus*. It had a dainty cloth wrapper forming a sort of pocket on the inside of each cover. Inside the flap thus formed, a loose picture without card-board of H. P. B. with the Colonel and the wonder-basket—you know it, I suppose—had strayed. I noticed it and took it out, when my good lady literally pounced upon it—a way these psychics have—exclaiming: 'There is my old gentleman.' This was in 1899."

"Well, as others have spoken about superphysical helpers," said the Fiddler, "I will speak of my own experience in which a superphysical entity needed help from one down here. It was in this wise: Some four years ago I was staying with a friend in Surrey, who was interested in Spiritualism. I joined her in a few experiments; I then tried a few by myself, more out of fun and curiosity than the desire for serious investigation. One day I was amusing myself alone in the drawing-room with a device for getting messages spelled out—a penny suspended on a piece of cotton inside an empty tumbler. The thing began to get violently agitated, and I asked: 'Who is there?' A name was rapped out. (I forget the name now.) I asked: 'What do you want?' There was no answer, but a great trembling of the string, as if of emotion. So I continued: 'Are you in trouble?' The answer came at once: 'Yes.' 'Are you a Theosophist?' 'Yes.' 'Do you know H. P. B.?' 'Yes.' 'Are you dead or alive?' No answer. I repeated this, but could get no further. 'Are you in trouble?' Then the thing rapped out: 'Go to sleep, and you will help me.' So I promptly went up to my room, and slept deeply for two or three hours. Remembering nothing when I awoke, I put the whole thing aside as a probable freak of my own sub-conscious self. Some weeks after, I happened to be at the T. S. Headquarters in London, and I bethought me of my friend of the tumbler, and asked the Secretary if there happened to be such a person on the members' list (mentioning his name). No, she thought not. However, she would consult the list of provincial members if I would wait. There she found his name, amongst those of the Hull Branch. It happened that I was due in Hull shortly afterwards, to fulfil an engagement with

the Hallé Band under Richter there. Amongst the orchestra were several T. S. members, and so the artists' room was turned into a Theosophical meeting-place. Chatting with the President of the Lodge, I asked him about the member whose name had come to me in such a queer way. On hearing the name he became all eagerness to know more: 'Poor fellow, one of our best and most devoted members—disappeared suddenly a year ago, and no one has been able to trace him since.' I gave him the few details I had gathered; but I never heard the end of the story."

"As we have come down to helping on the physical plane, I make myself bold to speak," said the Epistemologist. "One evening, after I had given a lecture, a young man and his wife came to me and asked if I could do anything for them in their difficult circumstances. They related how she was the subject of some invisible and 'psychic' interference. Being a little clairvoyant at times, she was able to see some 'evil spirits' who were constantly threatening her, and trying to impel her to do things against her will. She dared scarcely take up a knife, for when she did so these beings would try to make her cut her throat with it. She was near the time of child-birth, and it may have been that her mind was in a somewhat unstable condition—about that I do not know. But when she and her husband, who also was to a slight extent clairvoyant, faced these entities and asserted that the attempt to injure her could not be successful against their wills, the entities only laughed mockingly and, holding up before her the child that was to be born, threatened that if they could not cause her injury they would at least do it to the child—a threat which disturbed her very much. I promised to call at their house, or write, next evening; for it occurred to me to consult a certain medium whom I knew well. In any case I should have visited them to try a few arts of magnetisation which I had learned years before when studying mesmerism. The next day I went to see the medium, and the spirit-friend whom I well knew soon came. After my relating the case, the spirit-friend explained to me several things which I was to explain in turn to the young people, and also told me to magnetise certain things to be used in particular ways. I was told that another spirit-friend, whom I also knew—a man who had lived in one of

the earlier races, and was exceedingly powerful—would accompany me to the house. In the evening, I visited the gentleman and his wife, and explained to them that it was quite impossible for these evil beings to injure the child since birth and death are specially protected conditions. I then magnetised a cross which the lady was always to wear, a cloth which was to be laid upon her pillow at night, and lastly a chair in which she was to sit whenever she felt or saw the presence of the undesirable entities. These things were not to be touched by any one but herself. It must have been two months later when I saw them again, and then I was told that the day after my visit the entities came once more. The lady sat down in the chair, and the evil spirits came very near to her; but it seemed as though behind them there was another spirit, very powerful. He seemed to let them come near."

"They did come near then?" interjected the Shepherd.

"Oh, yes," replied the Epistemologist. "But it seemed as though there were some purpose in allowing them to come very close; perhaps they became a little materialised, for presently there seemed to be a scuffle, the influences vanished, and the lady was never in the least troubled by them afterwards."

"What was their reason for their coming?" asked the Shepherd.

"I don't know," answered the Epistemologist. "It appeared to me pure malice."

"I never came across a case of pure malice," said the Shepherd; "well, out of revenge perhaps—this is a very rare case—it arises probably from jealousy."

"It is curious in connexion with this case," continued the Epistemologist, "that, while I was conscious of my body being frequently used, on this occasion I felt no force coming through. It may be there was very little resistibility in my body, to this particular quality of force. But I have great faith in the spirit-friend I consulted, though that one failed me once or twice, as nearly always happens sooner or later. She told me, for example, that Madame Blavatsky was now reincarnated in a female body

in Germany—which was not correct—although she knew H.P.B. in the inner world, and even did some work under her.”

“That is not unusual,” said the Shepherd. “It is quite possible for people to work together on the astral plane without one knowing where his fellow-worker is incarnated. The statement that H.P.B. was thus reborn was widely circulated, and your spirit-friend evidently took it as correct and passed it on to you.”

“Yes,” assented the Epistemologist, “perhaps I expected too much. But I had better tell the incident. Some time ago I was much troubled as to what I should do in connexion with some of my work for the Theosophical movement, so I asked my friend to make an appointment for me to meet H.P.B. on a certain night, which was done. I expected to bring the memory through, but it happened that something occurred on that day to interrupt my sleep, and nothing came through. However, a day or two before, I think it was the morning after the arrangement, as I was sitting quiet, I obtained what I believed was the answer by H.P.B. to my question. It was a characteristic answer, not lacking in strength on account of its length. I was first called several names, which I value highly though they are usually considered unkind, and then asked why I wasted her time instead of deciding for myself. But my question was answered somehow, and I knew it quite as well as if it had been framed in words. It gave satisfaction to me and cleared away my doubts. I would not ask my spirit-friend anything about the interview, although informed of her presence, because I wished to lean only on myself. My friend afterwards took up some work under H.P.B., I was told, and sometimes I think, though that is little better than guessing, that the service to me led up to it.”



ALEXANDER FULLERTON.

THEOSOPHICAL WORTHIES.

ALEXANDER FULLERTON.

THE name of Mr. Alexander Fullerton is well known in our ranks, first as the loyal co-adjutor of W. Q. Judge, and then—putting principle before personal affection—as the heart and soul of the small and faithful band who stood firmly for the Theosophical Society when Mr. Judge seceded and drew with him almost the whole American Section. A dogged determination to do what he believes to be his duty has been the dominant note of Mr. Fullerton's life.

Mr. Alexander Fullerton was born in Philadelphia, Pa., U. S. A., on September 12th, 1841, and is therefore now in his sixty-ninth year. He graduated from Princeton College in 1864, and was subsequently ordained Deacon and Priest in the American Church. He remained for ten years in the Christian ministry, and then, in consequence of serious changes in his views on Christian doctrines, he requested the Bishop of Pennsylvania to relieve him from his duties. He next studied law, and was admitted to the Pennsylvania Bar in 1877, but he never practised.

During the next five years he spent much of his time in Europe, returning to the United States in 1882, in order to take part in the work of the Civil Service Reform Association, in which he labored for three years.¹

Shortly after this he encountered Theosophy, which was to become for the remainder of his life the sole object of his unwavering devotion and service. He joined the Theosophical Society and made a visit to India in order to stay for awhile at Adyar; but, as he humorously said in an account of his experiences, he found Adyar so terribly quiet as to be unendurable, and his stay was brief. None the less Adyar will not forget that he has been among the dwellers in the well-known 'river-bungalow'.

Early in 1888, Mr. Fullerton became Assistant General Secretary to the American Section, working with unwearied industry under Mr. Judge. Mr. Fullerton is one of the

¹ Mr. Fullerton has been good enough to furnish the Editor with these details of his life.

voluntary workers whose freely rendered services are as regular and as assiduous as those of any clerk whose bread depends upon his giving satisfaction to his employer. Such men have to satisfy *themselves*, and they are exacting task-masters over their lower vehicles. He was also a member of the Executive Committee, and later Treasurer, until the year 1895.

Then came the great Secession, and against this rending of the seamless coat of the Society, Mr. Fullerton stood firmly staunch. The President-Founder nominated him as General Secretary *pro tem*, and he successfully steered the almost wrecked ship into harbor. Gradually, gathering round him a few faithful workers, he restored the Section to its fair proportions, until, when he handed it over to his successor, Dr. Weller van Hook, it had again some seventy Lodges. Mr. Fullerton was re-elected year after year, from 1896 to 1907, and, during this long term of office, became universally respected and trusted.

In the controversy of 1906-1908, Mr. Fullerton warmly supported the party which opposed Mr. Leadbeater and myself, and in this, as in all his public actions, he followed what he believed to be right. None can do more.

Mr. Fullerton has written many Theosophical leaflets and pamphlets for propagandist work, besides making many contributions to Theosophical Magazines; his style is classical and lucid, and it is a matter for regret that his many duties have not left him time for more lasting literary work. He has also given many lectures, distinguished for logical and clear reasoning and for the effective way in which the arguments are presented.

Mr. Fullerton has engraved his name in the records of the Theosophical Society, and verily he will have his reward for all his work.

A. B.

ELEMENTARY THEOSOPHY.

THE RIDDLE OF LOVE AND HATE.

To the great majority of us life presents a series of tangles and puzzles—tangles we cannot unravel, puzzles we cannot solve. Why are people born differing so widely in mental and in moral capacity? Why has one infant a brain denoting great intellectual and moral power, while another has a brain which marks him out as one who will be an idiot or a criminal? Why has one child good and loving parents and favorable circumstances, while another has profligate parents who detest him and is reared amid the foulest surroundings? Why is one 'lucky' and another 'unlucky'? Why does one die old and another die young? Why is one person prevented by 'accidents' from catching a steamer or a train that is wrecked, while scores or hundreds of others perish unaided? Why do we like one person the moment we see him, while we as promptly dislike another? Questions like these are continually arising, and are as continually left unanswered, and yet answers are within reach; for all these seeming incongruities and injustices, these apparently fortuitous events, are merely the results of the working out of a few simple and fundamental natural laws. An understanding of these underlying laws makes life intelligible, thereby restoring our confidence in the divine order and endowing us with strength and courage to meet the vicissitudes of fortune. Troubles which strike us like 'bolts from the blue' are hard to bear, but troubles which arise from causes we can understand, and can therefore control, can be faced with patience and resignation.

The first principle that must be firmly grasped ere we can begin to apply it to the solving of life's problems is that of Reincarnation. Man is essentially a Spirit, a living and self-conscious individual, consisting of this self-conscious life in a body of very subtle matter; life cannot work without a body of some kind; that is, without a form of matter, however fine and subtle the matter may be, which gives it separate existence in this universe; bodies are often therefore spoken of as vehicles, that which carries the life, making it individual. This Spirit, when he comes into the physical world by the gateway of birth, puts on a physical body as a man puts on an overcoat and hat to go out into the world

beyond his own home; but the physical body is no more the man than the overcoat and hat are the body which wears them. As a man throws away worn-out garments and puts on new ones, so does the Spirit cast off a worn-out body and take to himself another (*Bhagavad-Gītā*). When the physical body is outworn the man passes through the gateway of death, dropping the physical vesture and entering the 'unseen' world. After a long period of rest and refreshment, during which the experiences of the past life on earth are assimilated, and thus increase the powers of the man, he returns again to the physical world through the gateway of birth and takes on a new physical body, adapted for the expression of his increased capacities. When Spirits which were to become human came into the world millennia ago, they were but embryos, like seeds, knowing neither good nor evil, with infinite possibilities of development—as being the offspring of God—but without any actual powers save that of thrilling feebly in response to external stimuli. All the powers latent within them had to be roused into active manifestation by experiences undergone in the physical world: by pleasure and pain, by joy and suffering, by success and failure, by fruition and disappointment, by successive choices well and badly made, the Spirit learns his lessons of laws that cannot be broken, and manifests slowly one by one his capacities for mental and moral life. After each brief plunge into the ocean of physical life—that period generally spoken of as 'a life'—he returns to the invisible world laden with the experiences he has gathered, as a diver rises from the sea with the pearls he has riven from the oyster-bed. In that invisible world he transmutes into moral and mental powers all the moral and mental materials he has gathered in the earth-life just closed, changing aspirations into capacity to achieve, changing the results of efforts that failed into forces for future success, changing the lessons of mistakes into prudence and foresight, changing past sufferings into endurance, changing errors into repulsions from wrong doings, and the sum of experience into wisdom. As Edward Carpenter well wrote: "All the pains that I suffered in one body became powers that I wielded in the next."

When all that was gathered has been assimilated—the length of the heavenly life depending on the amount of mental and moral

material that had been collected—the man returns to earth; he is guided, under conditions to be explained in a moment, to the race, the nation, the family, which is to provide him with his next physical body, and that body is moulded in accordance with his requirements, so as to serve as a fit instrument for his powers, as a limitation which expresses his deficiencies. In the new physical body, and in the life in the invisible world that follows its off-throwing at the death which destroys it, he re-treads on a higher level a similar cycle, and so again and again for hundreds of lives, until all his possibilities as a human being have become active powers, and he has learned every lesson that this human life can teach. Thus the Spirit unfolds from infancy to youth, from youth to maturity, becoming an individualised life of immortal strength and of boundless utility for divine service. The struggling and unfolding Spirits of one humanity become the guardians of the next humanity, the spiritual Intelligences that guide the evolution of worlds posterior to their own in time. We are protected, helped and taught by spiritual Intelligences who were men in worlds older than our own, as well as by the most highly evolved men of our own humanity; we shall repay the debt by protecting, helping and teaching human races in worlds that are now in the early stages of their growth, preparing to become, untold ages hence, the homes of future men. If we find around us many who are ignorant, stupid and even brutal, limited in both mental and moral powers, it is because they are younger men than we are, younger brothers, and hence their errors should be met with love and helpfulness instead of with bitterness and hatred. As they are, so were we in the past; as we are, so shall they be in the future; and both they and we shall go onward and onward through the everlasting ages.

This then is the first fundamental principle which renders life intelligible when applied to the conditions of the present; I can only work out from it in detail here the answer to one of the questions propounded above, namely, why we like one person and dislike another at sight; but all the other questions might be answered in similar fashion. For the complete answering, however, we need to grasp also the twin principle of Reincarnation—that of Karma, or the Law of Causation.

This may be stated in words familiar to all: "Whatsoever a man soweth, that shall he also reap." Amplifying this brief

axiom, we understand by it that a man forms his own character, becoming that which he thinks; that he makes the circumstances of his future life by the effects of his actions upon others. Thus: if I think nobly I shall gradually make for myself a noble character, but if I think basely, a base character will be formed. "Man is created by thought; that which he thinks upon in one life he becomes in another," as a Hindū Scripture has it. If the mind dwells continually on one train of thought, a groove is formed into which the thought-force runs automatically, and such a habit of thought survives death, and, since it belongs to the Ego, is carried over to the subsequent earth-life as a thought-tendency and capacity. Habitual study of abstract problems, to take a very high instance, will result, in another earth-life, in a well developed power for abstract thinking, while flippant, hasty thinking, flying from one subject to another, will bequeath a restless, ill-regulated mind to the following birth into this world. Selfish coveting of the possessions of others, though never carried out into active cheating in the present, makes the thief of a later earth-life, while hatred and revenge, secretly cherished, are the seeds from which the murderer springs. So again, unselfish loving yields as harvest the philanthropist and the saint, and every thought of compassion helps to build the tender and pitiful nature which belongs to one who is "a friend to all creatures". The knowledge of this law of changeless justice, of the exact response of nature to every demand, enables a man to build his character with all the certainty of science, and to look forward with courageous patience to the noble type he is gradually but surely evolving.

The effects of our actions upon others mould the external circumstances of a subsequent earth-life. If we have caused widespread happiness we are born into very favorable physical surroundings or come into them during life, while the causing of widespread misery results in an unhappy environment. We make relationships with others by coming into contact with them individually, and bonds are forged by benefits and injuries, golden links of love or iron chains of hate. This is Karma. With these complementary ideas clearly in the mind, we can answer our question very easily.

Links between Egos, between individualised Spirits, cannot antedate the first separation of those Spirits from the Logos, as

drops may be separated from the ocean. In the mineral and vegetable kingdoms the life that expresses itself in stones and plants has not yet evolved into continued individualised existence. The word 'Group-Soul' has been used to express the idea of this evolving life as it animates a number of similar physical organisms. Thus a whole order, say of plants, like grasses, umbelliferous or rosaceous plants, is animated by a single group-soul, which evolves by virtue of the simple experiences gathered through its countless physical embodiments. The experiences of each plant flow into the life that informs its whole order, and aid and hasten its evolution. As the physical embodiments become more complex, subdivisions are set up in the group-soul, and each subdivision slowly and gradually separates off, the number of embodiments belonging to each subdivisional group-soul thus formed diminishing as these subdivisions increase. In the animal kingdom this process of specialisation of the group-souls continues, and in the higher mammalia a comparatively small number of creatures is animated by a single group-soul, for Nature is working toward individualisation. The experiences gathered by each are preserved in the group-soul, and from it affect each newly born animal that it informs; these appear as what we call instincts, and are found in the newly born creature. Such is the instinct which makes a newly hatched chicken fly to seek protection from danger under the brooding wing of the hen, or that which impels the beaver to build its dam. The accumulated experiences of its race, preserved in the group-soul, inform every member of the group. When the animal kingdom reaches its highest expressions, the final subdivisions of the group-soul animate but a single creature, until finally the divine life pours out anew into this vehicle now ready for its reception, and the human Ego takes birth and the evolution of the self-conscious intelligence begins.

From the time that a separated life animates a single body, links may be set up with other separated lives, each likewise dwelling in a single tabernacle of flesh. Egos, dwelling in physical bodies, come into touch with each other; perhaps a mere physical attraction draws together two Egos dwelling respectively in male and female bodies. They live together, have common interests, and thus links are set up. If the phrase may be allowed,

they contract debts to each other, and there are no bankruptcy courts in Nature where such liabilities may be cancelled. Death strikes away one body, then the other, and the two have passed into the invisible world; but debts contracted on the physical plane must be discharged in the world to which they belong, and those two must meet each other again in earth-life and renew the intercourse that was broken off. The great spiritual Intelligences who administer the law of karma guide these two into rebirth at the same period of time, so that their earthly lifetimes may overlap, and in due course they meet. If the debt contracted be a debt of love and of mutual service, they will feel attracted to each other; the Egos recognise each other, as two friends recognise each other, though each be wearing a new dress, and they clasp hands not as strangers but as friends. If the debt be one of hatred and of injury, they shrink apart with a feeling of repulsion, each recognising an ancient enemy, eyeing each other across the gulf of wrongs given and received. Cases of these types must be known to every reader, although the underlying cause has not been known; and indeed these sudden likings and dislikings have often foolishly been spoken of as 'causeless,' as though, in a world of law, anything could be without a cause. It by no means follows that Egos thus linked together necessarily re-knit the exact relationship broken off down here by the hand of death. The husband and wife of one earth-life might be born into the same family as brother and sister, as father and son, as father and daughter, or in any other blood relationship. Or they might be born as strangers, and meet for the first time in youth or in maturity, to feel for each other an over-mastering attraction. In how brief a time we become closely intimate with one who was a stranger, while we live beside another for years and remain aliens in heart! Whence these strange affinities, if they are not the remembrances in the Egos of the loves of their past? "I feel as if I had known you all my life," we say to a friend of a few weeks, while others whom we have known all our lives are to us as sealed books. The Egos know each other, though the bodies be strangers, and the old friends clasp hands in perfect confidence and understand each other; and this, although the physical brains have not yet learned to receive those impressions of memory that

exist in the subtle bodies, but that are too fine to cause vibrations in the gross matter of the brain, and thus to awaken responsive thrills of consciousness in the physical body.

Sometimes, alas! the links, being of hatred and wrong-doing, draw together ancient enemies into one family, there to work out in misery the evil results of the common past. Ghastly family tragedies have their roots deep down in the past, and many of the awful facts recorded by such agencies as the Society for the Protection of Children, the torture of helpless children even by their own mothers, the malignant ferocity which inflicts pain in order to exult in the sight of agony—all this becomes intelligible when we know that the soul in that young body has in the past inflicted some horror on the one who now torments it, and is learning by terrible experience how hard are the ways of wrong.

The question may arise in the minds of some: "If this be true, ought we to rescue the children?" Most surely, yes. It is our duty to relieve suffering wherever we meet it, rejoicing that the Good Law uses us as its almoners of mercy.

Another question may come: "How can these links of evil be broken? Will not the torture inflicted forge a new bond, by which the cruel parent will hereafter be the victim and the tortured child become the oppressor?" Aye! "Hatred ceases not by hatred at any time," quoth the Lord Buddha, knowing the law. But He breathed the secret of release when He continued: "Hatred ceases by love". When the Ego who has paid his debt of the past by the suffering of inflicted wrong is wise enough, brave enough, great enough to say, amid the agony of body or of mind: "I forgive!" then he cancels the debt he might have wrung from his ancient foe, and the bond forged by hate melts away for ever in the fire of love.

The links of love grow strong in every successive earth-life in which the linked two clasp hands, and they have the added advantage of growing stronger during the life in heaven, whereinto the links of hate cannot be carried. Egos that have debts of hate between them do not touch each other in the heavenly land, but each works out such good as he may have in him without contact with his foe.

When the Ego succeeds in impressing on the brain of his physical body his own memory of his past, then these memories draw the Egos yet closer, and the tie gains a sense of security and strength such as no bond of a single life can give; very deep and strong is the happy confidence of such Egos, knowing by their own experiences that love does not die.

Such is the explanation of affinities and repulsions, seen in the light of Reincarnation and Karma.

ANNIE BESANT.

THE SUNFLOWER!

The tacit beauty of yon opening flower—
The pale gold lure of upward rays
Athwart the silent secret flying days
And fairy glammers of her joyous ways,
Strong Nature spinning Love's sweet radiant hour
Around that Mystic Power!

The passionate glory of yon opening flower—
The starpoint lure of upward rays
Athwart the silent secret flying days
And glorious message of her generous ways,
Fair Nature spinning Love's sweet radiant hour
Around that Mystic Power!

The subtle mystery of yon opening flower!—
The clear free lure of upward rays
Athwart the silent secret flying days
And brooding pleasure of her sacred ways,
Pure Nature weaving Love's sweet radiant hour
Around that Mystic Power!

GRETA.

• SCIENTIFIC NOTES.

It has been several times suggested in these notes that the electron or corpuscle of the physicist might turn out to be identical with one of the forty-nine astral atoms into which a physical atom may be transformed. This idea was based, in the first instance, on a numerical relationship, for since Hydrogen is composed of 18 physical atoms, and each of these will transform into 49 astral atoms, we have 18×49 or 882 astral atoms formed from the element Hydrogen. These 882 atoms would presumably have collectively the same mass as one atom of Hydrogen, or what amounts to the same thing, one astral atom would have $1/882$ times the mass of Hydrogen. Since an electron was said to have $1/1000$ th the mass of Hydrogen, its mass would be practically the same as an astral atom, and as a hypothesis, might be assumed identical with it. More careful measurements of the mass of an electron have, however, demonstrated that it is not $1/1000$ th but $1/1700$ th of the mass of Hydrogen, hence it would require 1700 electrons to counterbalance an atom of Hydrogen, instead of 882 as required by the hypothesis.

At first sight this would appear to make the above hypothesis untenable unless scientific measurements are very inaccurate, which in this case is unlikely. Before giving up the theory, however, it would be advisable, I think, to scrutinise carefully the above numbers with a view to finding out some reasonable explanation of the discrepancy. It will be noticed that the number 882 is just about half of 1700, and might possibly be exactly half the real number since the measurements are not accurate enough to distinguish between 1700 and 1764. Hence we may still retain our hypothesis if we assume that *only half the physical atoms are transformed into astral atoms*, whilst the other half vanishes on to some higher plane.

In this connexion it may be well to draw attention to what was said in the article "On Revelations" in the *Theosophist* of June, 1909, where we are warned that such observations as those recorded in *Occult Chemistry* are sometimes incomplete and require to be modified or supplemented by later investigations. In the earlier observations it was thought that the physical atom directly decomposed into astral atoms, whilst later on it was found that the constituents first ascended to the highest plane and afterwards redescended on to the astral. Are

we quite sure, therefore, that further observations will not disclose other peculiarities which may, perhaps, account for the disappearance of half the mass? In the meantime, while awaiting these extended observations, there are some facts in connexion with the known properties of the electron which may suffice for a provisional explanation.

A chemical atom of Hydrogen is normally in an electrically neutral state, but when broken up into 882 astral atoms, then these, if they are identical with electrons, have become charged with 882 natural units of negative electricity. This change of condition can be explained on the theory that in the physical state these negative charges were neutralised by 882 natural units of positive electricity. When the force is exerted which changes the physical into astral atoms (*Occult Chemistry*, Appendix p. iv) it may remove the positive charges, in which case this force must be the exact equivalent of 882 natural units of electricity shifted to a higher plane, and which apparently do not again descend to the astral level. Now it is said that the whole mass of an electron arises from its charge (*Electricity and Matter*, Thomson p. 48); hence the force which can neutralise or remove 882 units of electric charge, would at the same time cause to vanish the sum of the masses of 882 electrons, and thus the discrepancy between theory and observation is completely removed. For on this view the mass of a Hydrogen atom is the sum of the masses of 882 negative electrons plus the electronic masses of 882 positive equivalents, or 1764 in all, so that one such body will be 1/1764th the mass of Hydrogen, which is in close agreement with the most approved scientific measurements.

If the above explanation be correct, we are here face to face with one of the most occult processes in nature, nothing less in fact than the mysterious process by which physical and higher forms of matter are created and destroyed. The effort of will which presses back the physical atom over the threshold of the astral plane, is exactly the reverse process to the pouring forth of a life-wave by the Logos, which forms the atoms of successively denser planes ("On Revelations" pp. 356-7); and if it be true that the human effort of will destroys half the mass, as implied above, then the pouring forth of the Logos life-wave, or Divine effort of will, must create an additional mass equal to the pre-existing mass. If we continue this reasoning from plane to plane, according to

the occult rule "as above so below," we may conclude that as each denser plane is formed by the Divine life-wave the mass of matter is successively duplicated. . .

The manifestation of the Life of the Logos in a universe is frequently described as a self-limitation of the Divine Life; and as the Life-wave descends to lower planes, this limitation is further and further increased. We are also told in *A Study in Consciousness* (p. 37) that *matter is limitation*, which is in good agreement with, and tends rather strongly to confirm, the truth of the above explanation. The amount of matter in an electron is not determined by measuring its weight, but by measuring its inertia; hence the process above described as the creation of matter may be otherwise looked upon as the force which causes inertia. This will, perhaps, explain an important statement in *The Secret Doctrine* (vol. i, p. 557), where we read: "Inertia . . . is Force and for the student of Esoteric Sciences, THE GREATEST OF THE OCCULT FORCES." According to the views of most modern physicists inertia is not a force, and elsewhere I have been taken severely to task for treating it as such. In this respect modern scientific opinion is in opposition both to the views of Newton (*Principia*, Def. iii) and to Esoteric Teaching; and if the above process is the true cause of inertia, we see clearly not only that it is a force, but the most occult of forces, since it proceeds from the Ādi plane, and is, as it were, the direct Will-Force of the Logos of the System.

According to the alchemists every atom was a Soul (*S. D.* vol. i, p. 620), and the passage to the Ādi plane and redescend to a lower plane are curiously like what occurs to a human soul between one incarnation and the next. The only difference seems to be that the human Jiva takes a longer time to go through the process. This suggests the query: Are this ascent to higher levels and redescend to physical existence continually going on with atoms as with human beings? *The Secret Doctrine* seems to hint at this (*Ibid.* p. 620), and modern investigations show that not only Radium, but all other bodies give off electrons (astral atoms) in greater or less quantity. An electric current in a Crookes' tube pours forth these astral atoms (negative electrons) in enormous quantity, from which it would appear that an electric current performs the same operation on a large scale as the Occultist who

transforms a physical atom into 49 astral atoms. There is, I think, a law in Occultism which we may term the conservation of matter on all planes, so that when a physical atom is changed into astral atoms, there must be a reverse process simultaneously performed at another point where astral atoms are transformed into physical. When physical matter is changed to astral, negative electricity is produced, and we know that no negative charge can be given to a body without an equal positive charge appearing somewhere else; this would seem to be the exact counterpart of the law of the conservation of matter. On this line of reasoning we may perhaps define a negative charge of electricity as due to the passage of physical matter up to the Ādi level, and a re-descent to the astral; and a positive charge, as due to the passage of astral matter up to the Ādi level, and a re-descent to the physical.

G. E. SUTCLIFFE.

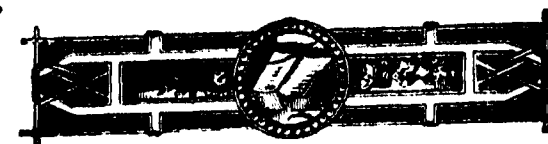
ASCENT.

And in the first stage we are not aware;
And as the Dead speak, ignorantly urge
This prison-world in which we deadfolk bide
Is all ourselves can see, feel, apprehend.

And in the second, semi-free we swing
Above the thick clay walls that hem us in,
Cognition overpassing intellect,
As intellect the instinct of the brute.

Man deals with 'many' on the lower planes,
And denling argues, reasons, and infers:
The woman-soul of us is partly 'One,'
And therefore of her nature largely knows.

M. CHARLES.



REVIEWS.

THEOSOPHY IN THE LIGHT OF ASTROLOGY.

Astrological Essays by Bessie Leo. *Modern Astrology* Office, 42, 43, and 50, Imperial Buildings, Ludgate Circus, London, E.C. Price 3/6.

Mr. Alan Leo's name as an astrologer, is well known, and his wife's work, that of spreading the many broad Theosophical teachings in the domain of Astrology has already borne fruits. These excellent essays form a complementary volume to Mrs. Leo's *Rays of Truth*, published in 1904. Like that book, this one also is made up of the various articles that appeared in the pages of *Modern Astrology*. The book affords very pleasant reading and more—an instructive one. The subjects treated of are varied in nature; thirty-one essays in all are put together. One on "Fate versus Individual Effort" is particularly interesting, as it gives an astrologer's view of this much discussed topic. "Fate," we are told, "is not a single force or energy with which we are born as something complete at birth, in itself a totality, but on the contrary is a constantly changing quantity;" and naturally therefore "predictions about the future sometimes fail, and yet they work out fairly accurately in the majority of cases. Why is this? Because most people drift along the stream of life, never taking themselves in hand at all—the mind or the emotions entirely ruling them, instead of their being able to some extent to dominate both mind and emotion." We do not quite know which essays in particular we should recommend, because all of them are interesting and each has its own lessons to impart. We therefore recommend a perusal of the book from cover to cover. The printing and get-up are excellent.

B. P. W.

TWO EXCELLENT REPRINTS.

The Religious Problem in India, by Annie Besant. The *Theosophist* Office, Adyar, Madras, or the Theosophical Publishing Society, London and Benares. Price 15 Annas boards and Re 1-4 cloth.

The Three Paths, by Annie Besant. The *Theosophist* Office, Adyar, Madras, or the Theosophical Publishing Society, London and Benares. Price 10 Annas board and 14 Annas cloth.

These Convention Lectures of 1901 and 1896 are well-known to Theosophists. They are reprinted at the Vasantā Press and equal the neat English editions of our President's various works. The first consist of four lectures on "Islām," "Jainism," "Sikhism," and "Theosophy," and is a companion volume to the *Four Great Religions*—the two giving a very admirable synopsis of the seven great faiths of the world. They will always stand as a monument of the service Theosophy renders to the religions of the world. It is a book that members would do well

to spread amongst all communities in India, as also in different nations of the world. The second—*The Three Paths*—is, on the other hand, a work that every member of the Society should carefully read and ponder over. It treats of the famous Karma, Jñāna and Bhakti Mārgas, and contains very valuable suggestions and important hints. The book will be found very helpful in trying to lead the Theosophic life.

G. G.

ROMAN CATHOLICISM IN THE LIGHT OF ANCIENT MYSTERIES AND MODERN SCIENCE.

Progressive Redemption, by Rev. Holden E. Sampson, Robman Ltd., 129, Shaftesbury Avenue, London, W. C. Price 12/6.

This volume of 616 pages is a sequel to *Progressive Creation* by the same author reviewed in our last October number. Sometimes we come across persons who have thought for many years on important problems of life and evolution and have taken the trouble to publish the same for the edification of people at large. Almost in all such cases there is a certain amount of truth coming out, often mixed up with all sorts of half-truths and no facts. The bulky volume under review has a few good truths to give out, but the bulk of the material, while providing interesting speculations and theories, seems to be made up of the personal deductions of the writer colored by personal conceptions. But apart from that, we are much pleased to see the broad spirit of tolerance and recognition of the value and importance of all the religions of the world in such a passage as this which speaks of their common origin:

In hidden corners of the earth, nevertheless; beneath the stately heights of the Himalayas; in the vales and deserts of China, Tibet, and the countries under the sway of the 'Crescent,' the 'Cross,' and of the 'Orient'; there are to be found scattered communities holding the Truth according to knowledge, and devoted to the Holy Quest. They worship the Christ under many names, and identify themselves with many creeds. Some acknowledge the name of Buddha, some of Krishna, some of Brahma, some of Tao, some of Confucius, and others of many another nomenclature. But all these names bear with them the unmistakable hall-mark of the Christ, as borne by the title peculiar to the Christian Church. All are our Brothers. No scholar, familiar with the sacred writings of the Oriental Mystics can fail to acknowledge the most obvious signs of a common origin of the knowledge they contain. The holy scriptures of Hebrews and the Apostles, the *Kabbalah*, *Talmud*, of the Jews, the Gnosis of the Alexandrian Neo-Platonists, the Vedas and Zend-Avesta, and the valuable writings preserved by Buddhists, Brāhmanas, Hindus and Parsis, and the *Koran* of Muhammad; not one of these differs from the other in the marks and tokens of a *Catholic Faith* identical in all ways with the Traditions and Records which we Christians hold as the 'Word of God'.

The writer seems familiar with our Theosophical books, firmly believes in Reincarnation—which forms one of the important plans in his theory of redemption—and has a more or less Theosophical basis for his thoughts, but he has understood and made use of our teachings in his own way. There is much that is interesting in this volume, but to enjoy it one must read it for himself.

B. P. W.

RĀMĀYANA IN TELUGU.

Shrimat Andhra Valmiki Rāmāyana, by V. Subba Rao. Price Rs. 4.

This is an excellent Telugu translation in verse of *Rāmāyana*. The previous translations of the same by Bhāskara, Raṅganātha and Gopinātha, which are largely read in Telugu Districts, are not considered to be true translations of the original Samskr̥t. The one under review has been certified by competent pundits to be the exact translation. Great credit is due to this erudite translator for bringing out in the translation the critical points as to Dharma and Mantra. The Gāyatri Mantra, the twenty-four letters of which form the first letters of each of the twenty-four thousand shlokas of *Rāmāyana*, has been as it were reproduced in the translation exactly as it is in Samskr̥t.

But no work done by a human hand can be said to be perfect. In attempting to bring out in the translation the different meanings of certain verses the translator does not seem to be quite successful. In the first shloka that fell from the lips of Vālmiki he said, cursing the person that killed one of the Caur̥cha couple: "May disrepute be to you for years everlasting;" but the words used in the translation mean: "May disrepute be to you for everlasting many years." The expressions everlasting and many contradict each other, and it might be said that the exact meaning of the Samskr̥t expression has not been brought out. However such mistakes do not much lessen the value of a work. In the preface, or foreword, the author says that the book was taken by some pundits one evening for examination and that it was returned next noon with their opinions. What sort of examination of such a big work could have been made in a few hours, it is not possible to judge. On the whole it is a tremendously large work in two volumes containing 12,800 verses. It is printed in big type bound in full calico with gilt letters. It is a very valuable contribution to Telugu literature. The price fixed is low and is within the reach of every educated man who takes any interest in Telugu literature. It is dedicated to Shri Kōṇḍarāmasvāmi at Vantimitta to whom the Telugu Bhāgavatam by Bommana Poṭurāzu was dedicated some centuries ago. The translator seems to have accomplished this great work more by his devotion to Shri Rāmachandra than by his erudition, and the work deserves every appreciation.

B. R.

THEOSOPHICAL STORIES.

The Ways of Love, by Elisabeth Severs. Theosophical Publishing Society, 161, New Bond Street, London, W.

This well-printed and neatly got-up book of 264 pages speaks of the ways of Love "how sore they are and steep". It is divided into three parts: Darkness, Struggle and the Dawn of Light. Some of the stories are exquisitely pathetic and readily catch the reader's attention. Others are weird and have therefore their own peculiar charm. We cannot but appreciate the touch in "Sister Agatha" that reveals a woman's heart, or in "A Twentieth Century Mercury" that speaks of a man's devouring desires. We do not however understand how an

earnest Theosophist like Miss Severs could write "Failure," which describes a disciple's fall. What kind of Brotherhood is this which is to be "released from the contagion of" a Brother of the Order because the latter has shed human blood? A very poor Brotherhood it must be whose Head says to an erring soul: "With your former brethren you have now no tie; your place in our ranks will know you no more; your name will be expunged from our records. . . . I release the Brotherhood from all obligation to you and you are free from all obligation to us." On the other hand "Two Lives" is a very good story, showing the working out of past karma, while "A Regained Memory" hints at the existence of a peculiar clairvoyance not very common. The volume will form a good introduction to Theosophy, as the most important doctrines are touched upon; and as in certain circles fictions are more cared for than facts, the book will no doubt serve a very useful purpose.

B. P. W.

ON REINCARNATION.

Reincarnation and Christianity, by a Clergyman of the Church of England. William Rider and Son, Limited, 164, Aldersgate Street, London, E. C. Price 1/.

The writer would have done credit to his name by affixing it to this excellent little book. It strikes a chord of universal interest in viewing reincarnation, which he prefers to call the theory of pre-existence, from many standpoints, as being the only rational and all-answering explanation of life's problems. He gives a clear concise summary of the popular evolution theory, how it led to materialism, and how the investigation of spiritualistic phenomena has guided the thinking mind to a new conception of Deity, restoring His unflinching and universal love and justice. The one form of salvation idea as held by Christianity in the past led to persecutions, that maturity of thought and growth of kindness would naturally abhor. Men reject the preposterous possibility that myriads of souls could be doomed to everlasting torture by failure to accept that which opportunity has denied them. Rather than believe God's plan a failure, religious difficulties are being solved by clearer interpretation of the Scriptures, where may be found the teaching of reincarnation—a doctrine also taught by the early Church Fathers. The writer thinks that spiritual as well as scientific knowledge is wisely withheld, and it is revealed to man in accordance with his capacity to receive it. In his opinion Theosophy expounds the details of the reincarnation doctrine to the detriment of the ignorant, who may take advantage of the "hope within the veil," and commit evil in the surety that all will come right in the end; he thinks that those who are not spiritually evolved should not have knowledge concerning their previous lives until a certain amount of trial and discipline has been acquired. He would omit in this way to provide for those, on the other hand, who are striving by patient and laborious discipline to reach the heights and receive the fulfilment of the promise: "Ye shall know the truth and the truth shall make you free." The danger seems to lie more in withholding from the worthy than in giving too freely to the uninstructed. The book is written in a logical, intelligent and convincing

way and its readers cannot fail to profit by its perusal. It is well printed and bound for the cheap price of 1/- and we hope more of the brothers of "a Clergyman of the Church of England" may follow his worthy example.

G. G.

MORAL TREATMENT OF DISORDERED NERVES.

Nervousness, by Alfred T. Schofield, M. D., M. R. C. S. William Rider and Son, Ltd., 164, Aldersgate Street, London, E. C. Price 1/.

This manual will be found useful by all those who have to deal with nervousness in themselves or others. That nerve diseases abound and that they are not imaginary is a well established fact, but they are not understood: "No physician who limits mind to consciousness can, in my opinion, rightly understand the true cause of many functional nerve diseases; and it is to this disastrous limiting of our mental processes to our knowledge of them that so much of the needless pain we have spoken of is really due." The next important point we must note is that the leading mental cause of nervousness is worry. Properly regulated brain-work is "one of the strongest safe-guards against neurasthenia". There are useful hints in chapters on "Classes Affected," "Symptoms of Neurasthenia," "Causes of Hysteria," etc. The mental qualities recognised as curative agents are augmented hope, faith, cheerfulness, mental activity, decreased anxiety, altruism imagination, religion, common sense, etc. The chapter on "Self-Treatment" is instructive. The writer recognises the "value of Christianity," and we believe therefore of all religions, in curing nerve diseases. It is an excellent manual.

B. P. W.

WAGNER THEOSOPHICALLY INTERPRETED.

Brünhilde—A Psychological Study, by H. L. W. C. Theosophical Publishing Society, 161, New Bond Street, London, W. Price 6d.

The complex character of Brünhilde is taken far away from the ordinary interpretation to that of the more fascinating and suggestive mystical one, where she represents the evolution of the soul, in its long journey into matter and back to the divine, with the added powers gained through experiences common and inevitable. After Wotan, the All-Father, casts her off as part of himself in order that she may attain a separate individuality, her independence and voluntary offer to sacrifice life for another mark the first step in evolution and responsibility. This differentiates her from her sister Valkyries, who have not yet learned the separated existence, and who endeavor to retain her with them. The other characters of the play represent symbolically the qualities necessary for her environment and struggle to the light, and play an important part in her evolution. The principal one is Siegfried, who in the original legend was the Sun-God awakening the life of nature, and when personified, becomes her twin-soul, through whom she learns the "Wisdom of Love" which gives all, asking no return. This

places her on the pinnacle from which she is able to view past events with the pure vision of calm content and knowledge. The first appearance of the law of karma was her awakening to the realisation that her sorrows and punishment were self-created. Human nature ever enjoys the broader views and deeper meanings of life as depicted in this essay on the inner significance of Brünhilde.

G. G.

ON JAINISM.

History and Literature of Jainism, by U. D. Barodia. The Jains' Graduates' Association, Bombay. Price Re. 1.

Jainism, with its dominant note of Ahimsa, is one of those eastern faiths little known and appreciated in western lands. There is much that is beautiful and instructive in this religion as in every other, and round its great Founder Mahāvira a substantial literature has grown up. This small book of 138 pages is divided into two parts: "History of Jainism" and "Literature of Jainism"; and it provides healthy and interesting reading. It is very gratifying that young Jain graduates take a keen interest in the splendid faith of their forefathers and have been publishing books like the one under review. Of course the book shows that it has been written by a Jain, but a follower of a religion can expound that religion better than a foreigner, however sympathetic, and the chief value of the booklet seems to us to lie in this. For its price it is cheap, but we may say that it could have been more neatly printed and got-up, and this would have enhanced its value.

B. P. W.

SAMSKRIT HYMNS.

Stotropadesha Saṅgraha. A collection of hymns and didactic extracts in Samskr̥t for the use of young men in schools and colleges, compiled and published by Mr. P. N. Patāṅkar, M. A., Professor of the Central Hindū College, Benares City.

This is a choice selection of hymns and poems of use on important subjects, such as "Loyalty to the King," "Truthfulness," "Evils of Anarchy," "Pious Conduct," "Way to Success," and the like. The compiler has taken great trouble in rummaging the *Mahābhārata*, *Shrīmat-bhāgavata*, and even some of the commentaries on the Upanishats ascribed to Shri Śhaṅkarāchārya for appropriate hymns and has carefully grouped them under various headings. It is a very useful compilation and deserves to be in the hands of every Indian and especially of school-boys. The hymns may be committed to memory by boys, but to achieve the object of the compilation in its entirety, it is necessary to have English translations appended—the Samskr̥t verses on the left and the English rendering on the right hand page. We hope the compiler will supply this real need in the next edition.

A. K. S.

PAMPHLETS.

The Work of the Theosophical Society in India, by Annie Besant, is the eighth of the Adyar Popular Lectures. It is the closing address of our President at the Benares Theosophical Convention of 1909. It is a formidable reply to the criticisms made on the Society and the C. H. College which, according to the critics, "stands identified with Theosophy". Enumerating the work of the Society in India the President points out that besides the general revival of religion in India and Ceylon the Society is responsible for the inauguration in the land of Industrial Exhibitions and the Indian National Congress, and the education of the depressed classes and the spirit of Svadeshism, while the Temperance Movement and the crusade against child-marriage and girls' education find their best champions amongst Theosophists. Price 1 Anna; 100 copies Rs. 5; 500 copies Rs. 21; 1000 copies Rs. 40.

Appeal on behalf of the Dharmarakṣha Sabha, by Sir S. Subramanya Iyer. This well-written pamphlet of our Vice-President is for free distribution and will serve a very useful purpose.

Freedom of Expression through Interior Understanding, by Alfred W. Berry, contains some excellent thoughts and should be perused in our world joprejudices.

Youth and Yoga, by R. Rāmakṛṣṇa Rao, is a pamphlet of forty-one pages at Annas six, and has some interesting matter.

B. P. W.

ACADEMICAL MAGAZINES.

Journal of the German Oriental Society, 1909, No. 3.

Rāma's *Manmathonmathana* is a drama of the class called *ḍima*, of which hardly anything more was known as yet than the definition given of it in the various works dealing with poetics. The *ḍima* must have four acts, sixteen heroes, etc., and treat mainly of magic, sorcery, eclipses, battles, eruptions of wrath, etc. The drama mentioned is being published, not for its merit, but as a specimen and for its rarity, from the only manuscript of it available in the West. The editor, Richard Schmidt (the well-known specialist in the field of Indian erotics), also adds an introduction and a detailed summary of the contents.

"Satkāyasamjñikṛtam" is a short article, by Professor Lefman (Heidelberg), on a passage of the *Lalita-Vistara* (Adhy. 15) which is quoted in order to prove that the Pāli term *sakkāyadīṭṭhi* must not be explained as Samskr̥t *sva-kāya-dṛṣṭi* but as *sat-kāya-dṛṣṭi* "the heresy of a real (substantial) individuality". Of course, this is nothing new. The specimen added by the professor of his metrical translation of the *Lalita-Vistara* is little likely to win him admirers.

"Egyptian parallels to the Old Testament" is a thankworthy paper, by Hermann Gunkel, consisting, not so much of ready facts, as of questions put by the author to the theologians, on the one hand, and to the Egyptologists, on the other. The following passage is worthy of being noticed: "The time when the theologians of the Old Testament could think of sketching out the history of Israel and her

religion merely from the Old Testament, is now definitely over. We have learnt that Israel has not lived, as it were, in some solitary oasis, but in the midst of the peoples, so that the history also of her mental life can be only understood, if it is placed with in the general history of the Orient."

Professor Geiger contributes a paper on "Dīpavamsa and Mahāvamsa" which is as unprejudiced and courteous as the article is passionate to which it is a reply ("Dīpavamsa and Mahāvamsa" by R. Otto Franke, in a former number of the same journal). The paper renews the arguments published before by Oldenberg and the author himself, for the possibility of an ancient Singhalese prose work (denied by Franke) on which both the Dīpavamsa and Mahāvamsa are based.

There is also an article, by the late Dr. Bloch, on that lately discovered Greco-Indian inscription which has rightly caused so much interest (see the *Theosophist* for February 1910, p. 666). Dr. Bloch thinks that the title *trātā* had very likely been given to the Indian King by his Greek superior, just as it still happens now-a-days that a Rājā or Nawāb is 'knighted' by the Anglo-Indian Government. He is even of opinion that the title 'King of Kings' (*rājātirāja*, *māharājā-dhīrāja*), which apparently did not exist in India before Alexander, is nothing but a translation from the Greek.

Other articles: "Concerning the Arabian Galen," by Dr. M. Simon; "Midian and Sinai," by Paul Haupt; "The Sutta-Nipāta Gāthās and their Parallels," by R. O. Franke (continued); further two papers on Arabian grammar, and some minor contributions.

Mind, Review of Psychology and Philosophy, October, 1909.

Of the main articles of this number two, viz., F. H. Bradley's "Coherence and Contradiction," and W. J. Robert's "The Problem of Induction and the Doctrine of Formal Cause," are important contributions to the science of logic, but hardly of much interest to the non-specialist, whereas the remaining two may be briefly described as follows:

"Edward Caird as a Philosophical Teacher" is a sort of obituary notice, by J. S. Mackenzie, of the widely appreciated Professor of Moral Philosophy who, as a teacher "was generally recognised as one of the most effective—if not the most effective—of his time". The purpose of the article is to give a general statement of Caird's philosophical position, with special reference to some recent criticisms, which task the author finds profitable because Caird himself, notwithstanding his undeniable excellence as an expositor, has never made an attempt to bring home the net outcome of his philosophical labors. The most remarkable feature of Caird's teaching was the harmonious blending it possessed of the spirit of philosophy with that of poetry, religion, and social reform. With absolute ease he passed from one of these realms to the others. "He drank in his convictions from the insight of the poets and prophets, and went on to prove them . . . he lived habitually among the mountain-peaks of human thought and feeling, and realised his kinships with them all." "For such a mind there could hardly be any question of direct discipleship." "Among the philosophers, however, Plato, Aristotle, Spinoza, Kant and Hegel were, I think, his special favorites; and among the poets the Greek tragedians, Dante, Shakespeare, Goethe and Wordsworth;" nor

can it be denied that the general trend of his metaphysics was Hegelian. His most congenial task was to bring out the religious aspects of his philosophical position. "His theory of reality had a real kinship with Christian theology, especially with the Christian conception of the Trinity," and similarly he was convinced that the central idea of Christianity, namely, that of self-realisation through sacrifice, "does truly sum up not only the deepest conception of morality but also the essential nature of spiritual being, and consequently the essential nature of the universe". "He looked forward, I think, to the time, and was seeking to prepare the way for it, when religion would rest upon a thoroughly rational basis, and would be seen to be the natural crown of human thought, feeling, and action—when it would be recognised that all the deepest philosophy is theological, all the highest morality religious, and all the finest art a kind of ritual." In one of his latest writings Caird also contends that the multiplicity of spirits taught by him must be connected with individual immortality, but he does not speculate on the nature of such immortality (pre-existence, etc.). It appears that he was not acquainted with Theosophy, which would probably have had a great effect on him.

"The Ethical Significance of the Idea Theory (I)" is the first instalment of a paper, by R. M. MacIver, calling attention to the widely spread error of approaching Plato's famous theory from the logical side only, instead of being aware that "Plato was, from the first to last, from the *Laches* to the *Laws*, primarily an ethical thinker". If we do Plato justice, "the idea theory reveals itself as the first really masterly attempt to solve the ultimate problem of philosophy". Plato began by transforming the logical ideal of Socrates into an ethical one. He started with ethical ideas only, but in the *Phædo* he added to them the mathematical Ideas. He then stood before the problem of the relation of these inferior Ideas to the archetypal Idea, which finally broke up the Ideal system.

Among the "Critical Notices" there is one of particular interest, namely A. E. Taylor's detailed criticism of Professor James' latest work: *A Pluralistic Universe*. "A criticism of James" by Taylor is already interesting by itself, but the present one is rendered the more so by the many curious features of James' philosophising it detects, and especially by the way in which it deals with the last and most surprising step taken by James, namely, his conversion to the doctrine of his brilliant younger colleague M. Bergson, with whose standpoint we hope soon to acquaint our readers by means of a review of a splendid little book written on him by one of his admirers.

The Indian Antiquary, October, November, and December 1909.

R. Shamasastri's translation of Chānakya's *Arthasāstra* is continued here from the *Mysore Review* (1906-1908), the present instalment being concerned with Book V. ("The Conduct of Government Officers") and part of Book VI. ("The Source of Sovereign States"). Also Mr. Rose's "Contributions to Panjabi Lexicography" are continued. There are further "Archæological Notes" by Dr. Stein, being extracts from a paper published in the *Geographical Journal* for July and September 1909, and "Legends from the Panjab" (No. IV), by Sir B. C. Temple and H. A. Rose.

DR. F. OTTO SCHRÄDER.

THEOSOPHICAL MAGAZINES.

ASIATIC.

The Adyar Bulletin, Adyar, February 1910. As usual 'The Headquarters' Notes' open the number, after which Mrs. Besant contributes her second 'Letter from the President'. It speaks of the Benares Convention and offers some interesting suggestions concerning the specific functions of the races and sub-races in the building up of humanity. B. P. W. writes on 'Svadesh and Svarāj' with originality, and says—referring to our true Ego as spiritual—that "real Svadesh is in heaven whence we come". 'An interesting Suggestion' by Elizabeth Severs poses the possibility of the identity (through gradual transformation) of Hypatia and St. Katherine of Fierbois. William H. Kirby contributes an article on 'Adyar from another Aspect'—that of the duty of the residents in Headquarters towards the Society and all it stands for. Ernest Wood has a short article on 'Swedenborg—Psychic and Mystic'. Another short article and 'Straws' on various topics conclude a good number.

Theosophy in India, Benares, January 1910. 'The Monthly Message' deals with a variety of topics. There are some interesting remarks on Democracy, for example: "There is but one Democracy in all the kingdoms of nature and it is the Democracy of Spirit;" and: "The French Revolution . . . wanted to inspire every man by . . . *Liberté, Égalité, Fraternité*. Things were topsy-turvy: heaven was to be below." Hedwig A. Albarus writes on 'The Grail Legend' and Gleaner on 'Faith'. Sohrāb H. Suntook gives seven explications of 'The Egg-Symbol' and C. Nārāyaṇasvāmī Aiyer contributes some notes on 'The Three States'. Dr. F. O. Schrāder answers Dr. Gaṅgānātha Jhā's criticism of his remarks concerning Vol. I. of *The Sacred Books of the Hindus*, ending: "I cannot help expressing my regret that the value of criticism is so little recognised in India. How can there be a progress of science without criticism? I, for one, would prefer not to write at all, if I knew that nobody would find it worth while to point out my mistakes. Criticism is a help and a sign of esteem and interest." W. A. English has some good words to say for Spiritualism under the title of 'Western Stepping-stones to Theosophy'. He says: "While bad people might sometimes be made worse, good people were generally made better." The 'Selections from the *Divān-i-Nagaz*, are continued. Mazharullā Haidari publishes 'The Story of Sāleh or Trinity,' a Mahamādan presentment. There are further notes and notices and also a report of the Seventeenth Annual Convention of the Indian Section, though curiously some of the matter pertaining to the Convention of the Society as a whole is also incorporated.

Central Hindū College Magazine, Benares, January 1910. This, the first number of Vol. X. of the new series opens as usual with 'In the Crow's Nest,' written by Mrs. Besant, in which she is mainly occupied with answering the criticisms levelled at her personally and at her much-loved Hindū College. But then "there is one good side to these [attacks]: they show that Indians are no longer afraid to criticise people and things with which they disagree; they no longer smile on what in their hearts they are cursing. And that is well. One could wish, perhaps, that in copying the English spirit of free criticism they

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had copied its more courteous exponents rather than its fighters of the lower classes, but doubtless that will come in time, when the first intoxication of free speech is over." A "Speech of the Governor of Bombay" (Sir George Clark) is reprinted. It is short but to the point. From Mrs. Besant we find also a speech on 'Anti-Vivisection and Animal Protection'. It was spoken by her in London at the Congress, in July last. Short contributions are: 'Hero-worship,' 'Romesh Chandra Dutt, C.I.E.,' 'How to Draw our Provinces Together,' 'Sarnath,' and 'Athletics'. Then follow the always interesting 'Science Jottings' by Miss Willson and the usual official and minor matter.

Cherāg (Gujrāti), Bombay, February 1910. The number seems excellent as usual, but for the non-expert the English supplement is the only part easily intelligible. It contains short paragraphs and notes about 'The Gāyatrī Mantra,' 'The Submission of the Animals to Gilshadeng,' a series of quotations on 'The Vivisection Question,' 'How to Make Children Kind,' 'Masonry in India,' and Mrs. Besant's above-mentioned article on 'Anti-Vivisection'.

Theosophisch Maandblad voor Nederlandsch Indië (Dutch), Surabaya, December 1909. Original contributions are a poem 'Memorabilia' by J. B. F. Mulder, a short article on 'Relics' by Ed. F. W. Croese and an 'Adyar Letter' by H. v. W. Several translations—from Mrs. Besant, Miss Edger, Mr. Leadbeater and Mr. Sinnett—are continued.

De Gulden Keten (Dutch), January 1910. 'The Palace of Crystals,' 'Two Souls' and 'Amelia and the Dwarfs' are the three pleasant stories which fill in a suitable way this Theosophical Journal for children.

EUROPEAN.

The Vahan, London, January 1910. Short reprints, notes, news, official matter, book reviews and other such-like matter fill the number. Under 'Correspondence' the question is mooted whether a Theosophical essay-competition could be started, "to make us exact men".

The Lotus Journal, London, January 1910. Mrs. Besant's London Lecture on 'Signs of the Closing Age' is reprinted. 'Experiences in Fairyland' is signed by the now well-known initials H. O. W. M. 'Tommy' is a little kindness-to-animals story. Some other brief stories, also for the younger children (one by K. Browning) make up a good number.

Revue Théosophique Française (French), Paris, December 1909. From A. Besant we find 'The Place of Phenomena in the T. S.,' from Mr. Leadbeater 'The Influence of our Surroundings' and from the *Theosophist* pages 'In the Twilight'. D. A. Courmes explains at length the aims and rules of a new branch of the T. S. Order of Service, 'The Universal League for the Diminution of Suffering'. The same writer contributes his usual 'Echoes from the Theosophical World'. From various French journals articles on Mrs. Besant or on Theosophy are reproduced. They reflect the interest evoked by our President's latest tour in France.

Bulletin Théosophique (French), Paris, January 1910. The number is filled entirely with notes and news, with the exception of two short translations from B. P. Wadia and Weller van Hook.

Le Théosophe (French), Paris, numbers for December 1909 and January 1910. This new Theosophical periodical to which we extend a most cordial welcome, is a novel proof of the zeal and enterprise of our French brethren. It is noticed elsewhere by our Editor. Mr. Gaston Revel, the able and energetic editor of *Les Annales Théosophiques*, is its founder and editor. We shall watch the development of this interesting paper with the greatest attention and interest. Several well-known French writers on Theosophy are amongst its contributors, and there is even a specially written *feuilleton* called 'Dharma' adding to the charm of its pages. This is now the fourth Theosophical periodical in the French Section.

Revue Théosophique Belge (French), Brussels, January 1910. The 'Adept's Letters' are continued. From H. S. Olcott's *Old Diary Leaves* a note on 'The Projection of the Double' is extracted. 'Christmas from the Theosophical Standpoint' is a short article, translated from the Dutch. Then follows C. W. Leadbeater's 'Faithful unto Death' and a reprint from Pierre Piobb on 'Modern Astrology'. News and notes fill two other pages.

Bollettino della Sezione Italiana (Italian), Genoa, December 1909. The number opens with a summary of Mrs. Besant's three Parisian lectures. Our active friend G. G. Porto contributes a note on 'The Religion of the Incas' and another on some recent electrical theories. M. R. writes an 'Adyar Letter'. 'A Friend' furnishes a biographical sketch of the late Dr. Alfredo Pioda and Major O. Boggiani pleads for the fixing of the exact pronunciation in Italian of Sanskrit and Tibetan terms in use in Theosophical literature. Aldo di Magny proposes the formation of a new branch of the Order of Service, vowing itself to a few minutes of silent thought every day for the opening of the mind of the co-citizens of the thinkers to spiritual thoughts and the essential Theosophical teachings. Mr. Mead's *Quest* is the subject of another short article, after which notes, book-reviews and an index to the volume complete the number.

Theosophia (Dutch), Amsterdam, January 1910. Olcott's *Old Diary Leaves* are continued as is C. W. Leadbeater's 'Beginnings of the Sixth Root-Race'. There is a short-hand report of Mrs. Besant's Haarlem lecture. Dr. Boissevain concludes his 'Theosophical Conception of History'. Another translation is from Dr. Steiner: 'The Lord's Prayer, an Esoteric Exposition'. A short meditation by H. E. is entitled 'St. Paul's in London'. Minor matter fills another eight pages.

De Theosofische Beweging (Dutch), Amsterdam, January 1910. The number is exclusively devoted to news, notes, notices and official matter. The item of greatest general interest is a full and extensive report of the discussions on 'Dogmatism and Freethought in the Theosophical Society,' which was the subject at the latest three-monthly meeting of the Dutch Section. The subject for the next meeting will be 'Theosophy and Art'.

Teosofisk Tidskrift (Swedish and Norwegian), Stockholm, December 1909. Arvid Knös contributes a biographical notice of the late Axel Zettersten, the General Secretary of the Scandinavian Section. Then there is a long article on 'Macrocosmos and Microcosmos' by Nino Runeberg (Alceste). Some minor matter follows.

AMERICAN.

La Verdad (Spanish), Buenos Aires, December 1909. The number opens with an article on 'the Comte de Saint-Germain'. It is a translation from Mrs. Cooper Oakley and is illustrated with a portrait. 'Conditions of Psychical Research' is a translation of that most valuable article by Mrs. Besant, contributed to the second volume of the European Congress Transactions. Ragon's 'The Mass and its Mysteries' is continued. The Editor contributes a short (illustrated) note on experiences of the medium David Duguid. 'The Fourteen Fundamental Points of Belief of Buddhism' is an old article by Arthur Arnould, translated from the French. It deals, of course, with the fourteen theses drawn up by Colonel Olcott for common acceptance by the various Buddhist sects. 'A New Eye' is a short contribution signed by the always welcome name of M. Roso de Luna. The 'Review of Reviews' is extensive; and as to the remark in it by our muy querido hermano y amigo: Yes, you are right, quite right. I confess my blunder. A little knowledge is a dangerous thing! Thanks anyhow for pointing it out. Lastly there are news and notes to complete the number.

Luz Astral (Spanish), Casablanca, Chili, numbers for November 1909. These numbers contain as usual an excellent selection of short articles and extracts on Theosophy.

AUSTRALIAN.

Theosophy in Australia, Sydney, January 1910. We find the usual smaller departments, as: 'The Outlook', 'Questions and Answers', 'What our Branches are doing', 'Reviews', 'At Home and Abroad'. From Mr. Leadbeater we find 'Protective Shells' and 'The Hidden Side of Lodge Meetings'. 'An Ancient Festival' by E. Hill deals with Christmas, and A. Colquhoun contributes the first instalment of a sprightly and original paper on 'Life and the Minor Poet'.

Theosophy in New Zealand, Auckland, January 1910. Besides the usual departments, reprinted matter and other known items, we find an article on 'The Question of the Day' by Jean Davidson. The question is whether in the T. S. the form side of Theosophical teachings is neglected for the life side. Marian Judson continues her 'Sketches in Kashmir', and is now taking us on 'A River Trip'. 'The Stranger's Page' records 'A Methodist Opinion on Reincarnation.' Studies in Astrology' are continued and Chitra writes many letters to her young friends. A fine portrait of Mr. S. Stuart, president of the Auckland Lodge, and an early worker in New Zealand, is given as a supplement.

AFRICAN.

The South African Bulletin, Pretoria, December 1909. The Editor, in his 'Editorial Notes', deals with various topics. H. J. S. Bell treats of 'Mesmerism' in the series of 'Theosophical Science for Beginners'. Mr. Wood contributes an essay on 'The Triple Karma'. 'Melancholy, its Cause and Cure,' by Agnes Beeforth, is to be continued. The President's periodical letter to the Sections is reproduced.

J. v. M.

THEOSOPHY IN MANY LANDS.

GREAT BRITAIN.

The turmoil of a General Election is not the most favorable season for the peaceful pursuit of Theosophical activities; the minds of many are filled to overflowing with the gravity of the political issues before the country, affecting as they are considered to do many world-questions. And yet some of us feel that the destiny of the nation must depend upon something more vital and deep-rooted than the swing of the political pendulum. We find ourselves in agreement in one respect—and in one respect only—with a writer who recently astonished his friends and his enemies by his alarmist articles in a widely-read daily journal; he said we were “waiting for a man;” but among the echoes of many foot-steps, who can distinguish his?

In the Theosophical world in London the New Year was heralded by a gathering of members at the Headquarters, by invitation of the Executive Committee. The rooms were crowded, visitors dropped in who came from surprisingly far-off places, the spirit of good fellowship brooded over the gathering and the General Secretary had a kind word for everyone. Mrs. Sharpe made an appropriate speech, and turned to good purpose a curious legend as to proceedings in the German Navy, which may or may not be true, but has been widely circulated; she bade us raise our right hands together “To the Day”; it has a singularly effective expression of the hopes of most of those present at the meeting that 1910 was a step nearer to the coming of the Teacher, and several afterwards spoke of the inspiration felt.

The evening was closed by the performance of a short Mystery Play, specially written for the occasion by Mrs. Bishop of the H. P. B. Lodge Art Circle, and rendered by the gifted authoress and three others—one of them a boy of about six, who acquitted himself well. Wonders had been done in fitting up a temporary stage and a ‘cave’ in the lecture-room, and the allegory, thoughtfully and poetically worked out, gave great pleasure.

The Co-Masonic Lodges have been the first to begin the New Year’s work in London; they have shared in the inflowing tide of new life.

A syllabus of Sunday evening lectures, giving an outline of Theosophy, has been arranged for Headquarters; we hope that some of the enquirers who attended the public lectures in the autumn will come to these and pursue their studies further. The customary Monday afternoon lectures have also been arranged; Friday and Saturday are the only days upon which the Headquarters’ lecture-hall is not engaged for a meeting.

The T. S. Order of Service is responsible for various activities at Headquarters; Mrs. Despard, one of the best-known workers in the Woman’s Movement, recently gave a lecture on “The New Womanhood,” and Mr. Wolfe-Murray also lectured on “The Astral Consciousness, its nature and workings.” The Round Table now holds Sunday afternoon meetings at Headquarters which promise well.

Two Theosophists (at least!) who went to see Maurice Maeterlinck’s new children’s play, *The Blue Bird*, were interested to find many familiar thoughts expressed by the characters of the great Belgian poet. The two children, who are the chief mortals in the play, are endowed by a fairy God-mother with the sight and hearing of the inner worlds; they

can hear the language of the animals and the voices of the familiar household articles. They visit the land of the dead and find in a charming way their grandmother and grandfather, who explain that they live in the thoughts of the living—they are conscious of the thoughts and, in fact, only regain clear consciousness as they are thought. In another scene the children visit those about to be born; pre-existence is evidently part of the poet’s philosophy, for he pictures the souls as actively planning the work which lies before them in the world.

Apropos of a statement in the Sixth-Race articles which are so eagerly awaited month by month, that vegetarianism is to become almost universal, I noticed a cutting in a leading daily which partially attributes dear boots in America to the spread of humane diet. “As to vegetarianism,” so it ran, “it was becoming so general that the number of cattle killed was decreasing, and this in turn naturally affected the number of hides in the market.”

H. W.

CEYLON.

During the latter part of November and early in December every year we have the great pleasure of meeting European, Australian (Colonial), and American delegates to the Annual Convention held either at Adyar or Benares, who of course do not fail to look in at the Museum School at Cinnamon Gardens, and meet there the members of the Hope Lodge, and take a cup of Ceylon tea with Mrs. Museum Higgins, whose hospitality is proverbial. So, last year, the several delegates who came from various parts of the world to the Convention at Benares and who touched at Colombo, gave us the pleasure of meeting them. Last month and this month we met some of them again on their return-journey—full of cheer, refreshed like giants, with the counsel of wisdom of our dear President, to push forward the Message of Theosophy in their native lands. We who have not had the privilege of being present at the Convention, get in advance from these good visitors shreds and scraps of the proceedings of our annual foregatherings, which we are glad to get, before the ‘report’ reaches us.

Colombo is neither cosmopolitan nor broad in its views. The element of narrowness has formed into a very thick crust in the Colombo mind, and it will take years before this ugly skin is chipped off and the strength of moral character brought out to breathe the fresh air and light. A very healthy sign of the “chipping off” business was recently noticed in finding a copy of the *Theosophist* put on the table of the Colombo Library. This Magazine, if read with care, will certainly let in a flood of light and much fresh air into those narrow minds of the Colombo Library.

Stories from the History of Ceylon is the title of a dainty little book written by Mrs. Museum Higgins and brought out by Messrs. Capper & Sons from the *Times of Ceylon* Steam Press. My reference to it in these pages is to point out to our readers the fact that the T. S. as a body, and its individual members in various parts of the world, are doing immense service to the advancement of the nations among whom they are located. Neither the love of money nor position nor any earthly or heavenly gain is the stimulus for their labors. It is only a sincere desire to help that prompts them to work. And to be able to help is indeed the greatest privilege. And it is

cheering to see the public acknowledgments made of the work of the T. S. especially in India and Ceylon, chiefly in connexion with the educational movement. To help its advancement is noble. And the true advancement of a nation depends on working on the lines of education suited to the nation and its country—I mean true Svadeshi. Sinhalese Buddhists should be educated as Sinhalese and Buddhists. Any other education will be out of place for them and will de-nationalise them. The T. S. has struck the right key-note to educate on true Svadeshi lines. And other bodies will sooner or later have to change their programme of work and take a leaf from the book of the Theosophical Society.

H.

ITALY.

Lourdes and the alleged 'miraculous' cures of sick, halt, and maimed who annually go there in woeful pilgrimage seem always to be subjects that draw large audiences and provoke endless and animated discussions. Father Gemelli, who is a priest of the Roman Catholic Church, but is also a scientist and doctor of medicine, has been recently giving a series of lectures based on carefully drawn up reports and sifted evidence bearing on the successful cures of pilgrim patients to Lourdes. The special audience of doctors and scientists who were convoked recently in Milan to hear and discuss Padre Gemelli's exposition of facts and instances, while agreeing, from a technical and scientific view-point, that many cases seemed inexplicable, differed very much in their opinions and suppositions, excluding of course supernatural intervention, and though the discussion continued until 2 A. M. in the morning, no very valuable conclusion was arrived at, except that they were glad to have been able to discuss the matter among scientists. The trouble is that it is an empiric science; and as long as doctors and physicians do not really *know* the wherefore of things, but are content to deal only with outer effects and proximate causes instead of carrying their investigations into the finer realms of nature and the subtler bodies and powers of man, they are bound to indulge in frequent, but quite, relatively, fruitless discussions. Theosophy holds the key to many of these problems; but until scientists condescend to take into consideration, even as hypotheses, some of the fundamental truths such as Reincarnation and Karma and man's place in the different worlds of matter, and apply these with the power of their special studies, they are likely to go on groping in the dark, and the trains to carry their freights of human misery to Lourdes and elsewhere.

The press in Italy, as all know, is not to any great extent centralised in its capital as is the case with some other countries, for instance in England and France. There are, it is true, two papers, the richest, that, having the best news, are read more or less all over the Peninsula. But regionalism prevails, and each region reads the paper of its principal town. The result of this is that while the contents as regards foreign news are obtained from some common source or telegraphic agency, and are scanty and deficient, the matters of national interest are fully represented, and the papers vie with each other in obtaining signed articles from eminent men. Questions of interest are thus very often ably dealt with by most competent writers, and the advance in this direction has been remarkable of late

years. The columns of more and more newspapers, as I have had occasion to point out, have been occupied with thoughtful essays on religious, philosophic, and scientific problems.

After a period of local pralaya there seem to be signs of a reawakening of the dormant energies in some of the Lodges of Southern Italy. That earnest Theosophical member Lieutenant Nera, once of Bologna, has taken hold of the Naples Lodge, of which he has been elected president, and has now aroused it from its slumbers, so that shortly it will no doubt give proof of its new existence and of its value to the Theosophical movement in Italy. There are also rumors of another lodge in process of formation in the same town.

Similarly Palermo is very much 'looking up'. Lieutenant Borzi, the actual president, and ex-president Avv. G. Sottile, a steady and faithful member, had already done much to revive the temporary languor of the Palermo Lodge; but the advent of R. G. Macbean, British Consul for Sicily, so well-known in Italian Theosophical circles, and especially in Genoa, for his steady good work and common sense, has helped the above-named very largely to set Theosophical teachings going once more in Palermo. New rooms have been taken, another Lodge called the 'Pythagoras' has been formed. Meetings are attended by members of both Lodges. The premises are decorated with diagrams and tables of 'planes' and 'the outpourings,' 'Involution and Evolution,' designs from *Man Visible and Invisible*, etc. Visitors seeing these ask questions and this gives material for much explanation and enlightenment. Attendances are increasing to quite respectable numbers, and considerable interest has been shown in translations of the Community articles. There seems to be some connexion between Theosophy and Botanical Gardens, or at least Botanical Professors, for as in Genoa all Theosophists are very welcome at Professor Penzig's house in the Botanical Gardens of which he is the University Professor, so too the present writer discovered the same welcome in Palermo, where Lieutenant Borzi's father is also the Directing Professor of those far-famed and beautiful Botanical Gardens.

News has reached me of the formation in Genoa of an important Philosophical Society, for the study and discussion of philosophical subjects and for the holding of public lectures on arguments of a philosophical nature. Dr. Spensley, the genial patriarch of our Theosophical flock in Genoa, and Professor Penzig, our much loved General Secretary, are largely responsible for having brought together along liberal and catholic lines of thought such eminent men in so many branches of science as Professors Baratonio, Benzoni, Ferrari, Morselli, Negri, Savelli and Vacca, who, together with the two above-mentioned, form the constituting nucleus of the new Society. All good wishes go with it at its inception, and it is confidently hoped that much valuable thought will be generated and given out into the world to enlighten and benefit the human race, that they may come to see and value the teachings of Theosophy.

A drawing was drawn in a recent number of the Theosophist of the free distribution of Theosophical literature as a means of propaganda. This has been done to a considerable extent in past years in Italy, and the figures show that despite the scant means and small numerical strength

a very liberal quantity of printed books and pamphlets has been given out to the general public. The Government libraries, of which there are twenty, have each received fourteen of our most important books translated into Italian, as well as many pamphlets which are frequently sent as they come out. 600 copies of *Spiritual Life for the Man of the World* and 300 copies of *The Necessity for a Religious Education* were distributed all over the country to professors, teachers, schoolmasters, and provincial libraries. Some 700 copies of various other pamphlets and lectures were systematically sent out to particular classes of people, and some 100 books in Italian or English editions were also given away to those specially interested. Private initiative can and should do much in this direction.

W. H. K.

FRANCE.

The General Secretary sends the following to the President :

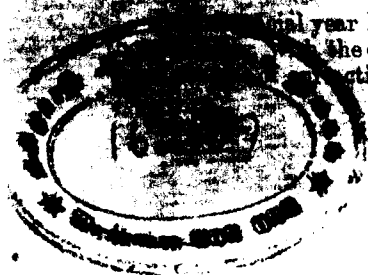
Our National Society is doing well; the impulse you imparted has not yet weakened, and I find great activity in nearly every centre, while outside the Theosophical Society there is much eagerness to know what Theosophy is and what the Theosophical Society is doing.

New admissions increase; from January 1, 1909 to December 31 we registered 196 new members, and from January 1, 1910 to January 12 we have already welcomed another 10. A new Lodge, 'Pro Veritate,' has been formed at Marseille. In Paris, our younger students are very active, studying and lecturing; they have also founded a newspaper, *Le Théosophe*, which is doing well and deserves encouragement. For the first time a spiritual movement differing from our own, La Société Magnétique, has asked for a lecturer to give an exposition of Theosophy; M. Chévrier accepted the invitation, and gave a fine lecture. The 'Alliance Spiritualiste,' comprising esotericists of various shades of thought, invited us to speak in the name of Theosophy at their inaugural meeting, and M. Maes and myself spoke and were listened to with much attention.

At Geneva the activity is great and the meetings are well attended. MMes. Stephanie, Brandt and Erismann do many men's work and preserve perfect harmony. I hear that Pastor Fulliquet has lectured on the "Immanence of God". At Lyon, the new Lodge L'Eveil, is very earnest. At Bordeaux, work is also devoted and the number of the group is increasing. At Nice, the three Lodges are working well. In Tunis, also, serious progress is being made. Rouen has opened a hall for Lodge meetings, and much promise is visible. There are only two centres which are making no progress: Angers, where the Lodge is small and feeble, and Marseille where the old members, with a few notable exceptions in M. André, M. Leblais, and Col. Fournier, seem to be asleep, while the new members are too few to animate them. There is a small band of Dr. Steiner's followers, narrowly connected with the school of thought, who stand quite apart from the Theosophical Society and will bear no part of the cost of the local headquarters.

The financial year has closed with a balance of fr. 3805 (fr. 3800), so the consent of the Executive Committee, to help the active propagandists.

C. B.



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