

Praçnopaniṣad, end : "For thou art our father who makest us cross over to the further shore beyond our ignorance."¹

Maitrāyaṇa-Upaniṣad vi., 28 : "Having, by means of the *Om*-syllable-boat (*Omkāra-plavēna*), crossed over to the further shore of the *ākāśa* inside the heart." With this *Nṛsiṃhapūrvatāpini-Upaniṣad* (v., 2) and similar texts may be compared where the syllable *Om* is called *tārakam* 'the float'.

In *Maitrāyaṇa-Upaniṣad* vii., 10, the Asuras are called *taryā-bhīghātinaḥ* "warding off the boat," i.e., "the knowledge of the Self which enables one to pass over the ocean of the Samsāra (*Rāmatīrtha*)."

Sannyāsa-Upaniṣad (Muktikā Collection), Ālokas 97-99 : "Having taken refuge in the ship of Non-Duality (*Advaitam nāvam āçritya*), one may reach the state of him who is liberated (already) during his life time. . . . Therefore the ascetics seeing the further shore (*pāra-darçināḥ*) avoid making Karman."²

Nārada-parivṛtṭi-Upaniṣad vii., end : "Thus, always mindful of the float saving out of the world (*samsāra-tārakam tārakam*), he who strives after emancipation may live as one (already) delivered at life-time."

Mahābhārata xii., 235 (236, 241), : "The wise man crosses the stream which cannot be braved (by the world), which is extremely difficult to be crossed, the dreadful one the waters of which are the five senses, the source of which is greed, the mud of which is wrath," and it adds (14-17) that creatures are carried along "by the great water of Time wherein there are, for aye, the whirlpools called years, the waves called months, the currents called seasons, the shrub and grass called fortnights, the swiftness called days and nights, the foam called shutting and opening the eyes, the terrible crocodile called love, the ship (raft)³ called scripture and sacrifice (*veda-yajñaplavēna*), the island called Dharma, the bustle called gain and pleasure, the bank called liberation of the truthful," etc.

Let us now turn to the beginnings of Mahāyāna.

More than half a millenium after the Buddha, and only a few decenniums before the rise of Mahāyāna proper, the great poet

¹ Cf. *Yessantarajātaka*.

² Cf. The wording of *Suttanipata* 771; *navam sitva va paragu*.

³ Or ships (rafts).

Açyaghosa¹ makes the old Asita (the Buddhist Simeon) utter the following prophecy concerning the future Buddha (*Buddhacarita* i, 75) :

"From the ocean of suffering on which is diffused the foam of sickness, old age being its wave, and death its fearful impetus, this (child) will save, through the great boat of knowledge (*jñānamahā-plavēna*), the poor world carried along helplessly."

"Him who, having perceived the world sunk into the great flood of Samsāra and not finding the further shore, has determined to help it out." (xiii., 64)

"If I consider what I believed formerly, I cannot help laughing. How could I think of crossing the river of existence by means of the doctrine of the heretics!"²

And now we come to Mahāyāna as a system which was started about 194 A. D. by the famous Nāgārjuna. Its most sacred book (ascribed to the founder himself) is the *Perfection of Wisdom* (*Prajñāpāramitā*). And of this highly sacred work the passage held most sacred is :

"Great Mantra of the perfection of wisdom, the Mantra of great knowledge, the incomparable Mantra, the peerless Mantra appeasing all pain which runs as follows: O wisdom gone, gone; gone to the further shore; arrived at the further shore! Svāhā! (*Gate gate pāra-gate pāra-samgate bodhi svāhā*)."³

Here I terminate quotations, because nothing more is known to me which might be referred with some certainty to the origin of our terms, but with the certainty that time will disclose more instances of this kind.

Let us, now, successively discuss the various possibilities with the help of the material before us.

There is one fact which from the beginning narrows the limits of our discussion, and it is this—that in both Chinese as well as Tibetan the term *yāna* (in the compounds we are concerned with) is not rendered by 'passage,' 'road,' 'method,' but in either case by a word the common and original meaning of which is 'conveyance' and the like.⁴ The question, then, is: which kind of conveyance? We have to decide between 'chariot' and 'ship'.

¹ Who is claimed by the Mahayanists as their first great Acarya.

² Page 11 of Huber's French translation (Paris, 1908) from the Chinese, (the Sanskrit original being still missing) of *Sutralankara* ascribed to Açyaghosa.

³ Buddhist Sanskrit does not quite agree with Panini.

⁴ See Eitel, *Handbook of Chinese Buddhism*, under *Mahayana* (p. 90), and Sarat Chandra Das, *Tibetan-English Dictionary*, under *theg-pa* I (p. 585).

The meaning 'chariot,' 'carriage,' or 'cart' is favored by several data. First, the word *yāna* evidently does not occur in the *Piṭakas* (nor in the *Upaniṣads*) in the sense of 'ship'. Secondly, it does occur in the sense of 'chariot,' and that exactly in the combination wanted, viz., *Dhamma-yāna*. Thirdly, in the *Saddharmapuṇḍarīka*, and that in one of those portions declared pre-Mahāyānist by Professor Kern, viz., the third chapter, the three *yānas* (see below) are compared with three carts yoked with deer, goats, and bullocks respectively.

But our two terms have originated among the Mahāyānists whose sacred language was Samskr̥t, not Pāli, and in Samskr̥t the usual words for 'ship,' the meaning being clear, are *yāna* and *pravahaṇa*.¹ I have not found any ancient instances of this use of *yāna*, yet *Ratnāvalī* (4th act, *yāna-bhaṅga*, *vāhana-bhaṅga*) and *Bhāgavata Purāṇa* (iii., 14, 17, *jala-yāna*) may be taken into account, the more so if we consider the small elbow-room of our word (owing to the mentioned restriction of use) and also that ships have ever since played but a small part in Indian literature. *Yāna* (like *vāhana*) means 'vehicle,' and being applied to all sorts of carriages (from the ordinary freight-waggon to the aerial chariot), to litters, and even to riding-beasts, we have no right to doubt that it was not also, just as *vāhana*, from an ancient time applied to water-vehicles where there was the opportunity. Again, *Saddharmapuṇḍarīka* seems to be of little consequence here, for two reasons. The fact that our chapter not only pre-supposes the doctrine of the three *yānas*, which is impossible except as a product of Mahāyāna, but goes even so far as to proclaim that the three *yānas* are in reality but one, because, after all, everybody has to become a Bodhisattva in course of time, apparently shows that this work belongs to a comparatively advanced stage of Mahāyānist thought. Secondly, *yāna* 'vehicle' is naturally applied here in the sense of 'cart,' because this was the meaning suggested by the simile of the burning house from which the father could, of course, save his three classes of children

¹ Apte, *English-Sanskrit Dictionary*, sub voce.

* Because it has no place for the historical Buddha who, according to Pāli Buddhism, is neither a Pratyekabuddha nor (any longer) a Bodhisattva or Sravaka, but belongs to a fourth category different from these, viz., the Samyaksambuddhas. The Triyāna is attributed, by Sarat Chandra Das, to the intrusion of the trinitarian tendency into Mahāyānism.

only by carts, not by ships. However, the similarity to our Pāli passage is remarkable, because the world is a burning house also in Pāli Buddhism.¹

On the other hand, the evidence for 'ship' is very strong, and there is nothing at all telling against it except perhaps the coincidence just dealt with. The simile of the chariot cannot have been generally known, but that of the ship certainly was, and it is noticeable that we have just on the threshold of Mahāyāna the two most striking examples of it. Does not Avaghaṣa's 'great ship of knowledge' look exactly like the prototype of the very term Mahāyāna? And does not 'the doctrine of the heretics' at once suggest the Hīnayāna, the followers of which are also called Tīrthikas (heretics) in many a Mahāyāna text, though here the word is applied to non-Buddhist and possibly at the same time to Buddhist sects different from that of our poet? And, last not least, are we not almost forced to believe that the holiest of Mantras, the Mantra of the Prajñāpāramitā, must have played some part in the introduction of our terms?

So, in all probability, 'ship' is the original meaning of *yāna* in Mahāyāna and Hīnayāna, but, since this is not quite certain, it will be safest to go on using the word 'vehicle,' which includes both ships and carriages. Maybe that this wide term was intentionally chosen because of its embracing all the various vehicles (raft, ship, chariot) which figured as metaphors of the Dharma.

As to later interpretations of *yāna*, they may be explained in various ways. For example, it would be easy to imagine that in mountainous countries like Nepāl (the home of *Saddharmapuṇḍarīka*) *yāna* came to lose its meaning 'ship' altogether. But at the bottom of these new interpretations there lies, I believe, the growing importance of the Bodhisattva idea and the optimism connected with it. The ancient idea of Nirvāṇa had practically ceased to exist.² In Mahāyāna the 'further shore' is no more the bosom of the Infinite, the indescribable highest goal, but a place of refuge for selfish Arhats; nor is the world any more an ocean of misery, but rather a nursery of Bodhisattvas.

¹ Cf., e.g., *Dhammapada*, 146.

² According to the Buddha's own prophecy (*Cullavagga* x, 1) that the true doctrine would last only for five hundred years.

Necessarily, therefore, the simile of the ship came to be abandoned more and more, so that it is now almost absent in Mahāyāna literature. And doubtless this result was arrived at by the help of the doctrine of the Triyāna. According to this theory there are three yānas: the yāna of the Ārāvakas or laymen, the yāna of the Pratyekabuddhas or private saints, and the yāna of the Bodhisattvas or world-saviors. Now, at least in the case of the Ārāvakas who do not think of reaching any 'further shore,' it is meaningless to speak of a ship. From here, then, the meanings 'career,' 'method,' etc., may have spread.

It finally remains for us to determine the meaning of the adjectives *mahā* and *hīna* forming the first member of our double-term.

In a note on page ix. of Vol. xlix. (Part ii.) of his *Sacred Books of the East*, Max Müller says as follows:

"It would almost seem as if this popular and easy doctrine had secured to itself the name of Mahāyāna as meaning the Broad Way, in opposition to the Narrow Way, the Hīnayāna."

And similarly Paul Carus says¹:

"Later Buddhists popularised Buddha's doctrines and made them accessible to the multitudes . . . They constructed, as they called it, a large vessel of salvation, the Mahāyāna, in which the multitudes would find room and could be safely carried over . . . Christianity is more than a Mahāyāna . . . it is a grand bridge, a Mahāsetu."

These interpretations are certainly wrong. For they rest on the presupposition that to those who introduced the terms, the Hīnayāna was the superior system, or at least equal in authority to the Mahāyāna. This, however, is by no means probable and is, indeed, contradicted by what we read in Tāranātha's *History of Buddhism in India*².

Another widely spread opinion is that the Mahāyāna was called so because of the enormous mass of its sacred literature, compared to which the Pāli canon was like a dwarf. This would agree with Tāranātha's report on the incredible literary activity of the early Mahāyānist teachers. But it is not certain.

By far the most plausible explanation is, to my opinion, the one given by Sarat Chandra Das on page 585 of his Dictionary:

¹ *Gospel of Buddha*, page ix. I am indebted to Mr. J. van Manen for this reference, as also for having called my attention to the interesting article on *they-pa* in Sarat Chandra Das's Dictionary.

² German translation (from the Tibetan) by Anton Schiefner, p. 61-64. When the Mahāyāna began to spread, the orthodox said that it was not the word of the Buddha.

"As the Bodhisattvas are beings who have voluntarily and indefinitely delayed their own absorption into Nirvāṇa for the sake of helping forwards others on the path of deliverance, so much the greater and more noble and beneficent is a system deemed which has included such principles as part of itself than that of the Hīnayāna or Lesser Vehicle, which is destitute of the idea. The Mahāyāna in all other respects, likewise, is a more elaborate and intricate method of advance and therefore is, Buddhistically¹, considered the higher and better; while the Hīnayāna is held to be as crude and unsophisticated as it is frankly selfish."

This is also in harmony with the meaning of *hīna* which is 'inferior,' not 'small,' though the latter interpretation seems to be possible (or necessary?) with the Chinese and Tibetan rendering. Perhaps *hīna*, by leaning upon *kṣudra* and *alpa* (both of which mean 'inferior,' 'insufficient,' as well as 'small,') was later on interpreted in the latter sense and thus became finally acceptable to the Hīnayānists themselves² who would otherwise, of course, have rejected the designation. For it appears from the reports of Chinese travellers that the name was recognised in India.

There is still another interesting problem connected with our subject, but I can only call attention to it, because it requires a special paper and more material than is at present available. I mean the question already alluded to whether Hīnayāna was at the beginning perhaps a collective term for all the religious systems and sects (Buddhist, Brāhmanic, Jaina, etc.) that did not teach the Bodhisattva ideal. As a mere hypothesis I offer the opinion that this was so³ and that it was only in course of time, with the growing heat of controversy and intolerance⁴, that non-Buddhistic thought was no longer held worthy of being called a *yāna* or vehicle of deliverance.

DR. F. OTTO SCHRÄDER.

¹ Should be: Mahāyanistically.

² As the smaller party. Here also the idea of the selected few may have come in.

³ In conformity with the great tolerance of ancient Buddhism.

⁴ Literature tells us of numberless dialectic battles between the great Acaryas of the various parties.

A
SERAT DEVARUTJI.

A POEM IN WHICH IS RELATED HOW VRKODARA WAS INSTRUCTED
ABOUT THE PURE LIFE.

I. INTRODUCTION.

WHEN I visited the island of Java some five years ago in the interests of theosophical work I was fortunate enough to secure a few native manuscripts—Javanese, Malay and Arabic—which on my return I deposited in the Dutch Sectional Library¹. Until now no opportunity has presented itself to determine the contents and value of these manuscripts, though I am inclined to think that they will not prove to contain anything of special worth or not yet known to orientalists. One of them however specially attracted my attention on account of some very picturesque colored illustrations which it contains and consequently I made enquiries as to its contents. It proved to be the *Sérat Devarutji*, and my Javanologue friends told me that its contents were not only curious and of great interest from the theosophical point of view, but as yet untranslated into any European language. At my request one of our Javanese members, a good scholar in his own language, Raden Mas Suryá Prānātá, translated the book into Dutch, after which the whole translation was revised by our friend Mr. D. van Hinloopen Labberton, he too being an expert in Javanese. This translation was then annotated by numerous glosses and explanations, both regarding its language and its contents, by both these gentlemen. I may add that we found that the book itself has been printed for the use of Javanese readers, though without any attempt at critical and scientific editing; and it is from this printed edition that the translation has been made. The original poem was written in Kawi, an old form of the Javanese language, but our copies were in modern Javanese, translated from the original, as the title indicated, by Mas Ngabehi Krāmāprawirā. It proved to be exceedingly difficult to understand and render in its second or didactic part, and the final translation arrived at cannot be considered in all places completely satisfactory in all details. However,

¹ A pleasing detail was that half of these were offered to me by my Magang, (half secretary, half servant) who presented me on my departure with his family's manuscripts, then in the keeping of one of his brothers.

even as it is, the outcome of the labor is highly interesting, and certainly deserves to be published as a preliminary to more scientific treatment later. I have not deemed it advisable under present circumstances to attempt any semi-scholarly work on the text, since I am far away from any seat of Javanese scholarship, I am myself ignorant of the language and I have not at hand the necessary materials or advisers for such work. I therefore propose to publish the net result of the translation, rendering it more or less freely into English, without however changing or omitting any of the ideas or phrases of the original, endeavoring to produce more a current interpretation than a slavishly verbal translation of the text as I have it. I also embody such of the notes as seem to me to be of general interest or to be typical instances of the Javanese way of dealing with the subject.

My object in doing so is twofold. First of all, even as it stands the translation is highly interesting and instructive. Secondly, by putting it before a public amongst whom many Samskr̥t scholars are to be found, some readers may be enabled to assist in shedding light on some of the problems connected with the poem. As most readers know, Java has been during an early period of its history greatly influenced by Indian civilisation, and as a result when the Āryan wave withdrew from Java's shores it left a rich deposit of ideas, beliefs, literature and other fertilising sediments behind. Amongst those is the great Javanese poem the *Brātā Julā*, containing a condensed version of part of the *Mahābhārata*, which is however of chiefly literary nature, having lost its philosophical and historical elements. Further it left behind it a whole pantheon, and also the names of many of the Indian historical and mythological heroes, though the latter are often found playing rôles quite different from those assigned to them in the original epics. This has given rise to numerous literary productions telling their deeds. Some of these productions are evidently mere versions, usually cramped and shortened, of original Indian models, but now and then we meet a half or wholly original work which, though strung on familiar and borrowed threads, offers new combinations and sometimes even independent matter. Our present poem is an admirable example of such a semi-original work. In a huge frame of Mahābhāratan make, in size about half

of the total work, we find what is perhaps a semi-original picture, though even of that picture we discern at once its *Mahābhārata* origin. Our chief interest in this case lies in the cunning and freedom with which the Javanese author, selecting his motives from the Indian epic, has woven these into a new and independent story, the exact prototype of which I have, thus far, not been able to trace in Samskr̥t literature. Though the derivation of the greater part of his story can be easily ascertained the problem remains in how far the unidentified verses and the new arrangement of the plot or story are original. Then the further problem remains as to who was the Javanese author, his date, place and personality and the original version of his production, which has come to us in the present redaction only through several intermediary stages. This problem is at the other end of the line, as it were, and it is for the Javanese scholars amongst our members to determine. Lastly remains the task to interpret the teachings given in the great vision described here and to compare them with modern theosophical data.

So it will be seen that this first incomplete presentation of our poem is only meant to draw attention to it and to serve as a starting point for further and final research.

Let us now turn to the story itself. As said before, it consists of two parts—the dramatic setting and the didactic part to which that setting leads up.

The story is derived from the *Mahābhārata* and more especially from the Vana Parva thereof, the third of its eighteen books. It should, however, be understood that the term 'derived' does not mean here the mere translation or condensing of an episode. What has been done in reality is more like the taking away of a very small portion of the tiny stones from some gigantic existing mosaic and arranging them in an entirely new and original pattern, though leaving every individual stone intact. It relates an episode in the life of Bhīma, who is mostly called Vṛkoḍara in the poem. Bhīma has been commanded by his teacher Drona to search for the "water of life," the "water that would purify his spirit". In fulfilling this behest he meets Devarutji, who teaches him final emancipation and the secret of union with the Supreme. The first part relates his leavetaking from his friends and the general *mise en scène* before starting on his quest

as well as his hardships and adventures on the way. The second part, of a mystical and didactic nature, relates the lessons of Devarutji to Bhīma, taught by the former in a great vision after Bhīma has entered the Deva's body through his left ear. This *motif* reminds us of Arjuna's great vision described in the eleventh chapter of the *Bhagavad Gītā*, and of similar ones in no few other places in Indian literature where a vision of the Deity revealing his "Universal Form" or "Vishva-rūpa" is related.

But who then is Devarutji? In the *Mahābhārata* we find no trace of this name, though we encounter Ruci, the wife of the mighty ascetic Devasharman. And curiously enough, though Ruci is a woman, not a man, a mortal, not a Devī or divine being, the story about her is also one of someone entering her body. Her husband Devasharman, having to perform certain austerities, leaves her in charge of his faithful disciple Vipula, mighty in Yoga and loyal to his master. In order to ward off the seductive attacks of Indra—who in his rôle as a heavenly Don Juan "was restrained by no scruples in the matter of seeking the companionship of other people's wives" (*Mahābhārata* XIII., 40, 18)—and in order to be safe against the manifold delusive disguises of the king of the immortals, Vipula takes up his abode within the body of Ruci, though he enters through the eyes.

"Directing his eyes then to hers and uniting the rays of light that emanated from the organs of vision with those that issued from his, Vipula (in his subtle form) entered the lady's body even as the element of wind enters that of ether or space." (Anuśā-sana Parva, 40, 55, Pratapa Chandra Roy's translation.) The process proves effective, Indra is driven away and returns home ashamed.

At first sight one might perhaps think that this incident had been the starting-point from which our Javanese author developed his story; but, as we will show later, this has not been the case. What we shall find is that our Devarutji is an altogether new personage combined and derived from perhaps three prototypes who are respectively the Monkey King Hanumān, the sage Nahuṣha (who had been changed into a serpent through a curse), and Nārāyaṇa (who is the Deity, who is Janārdana, who is Kṛṣṇa).

In our poem, however, Devarutji is not explained or represented as Kṛṣṇa, for Kṛṣṇa is separately mentioned in the introductory story as residing at Vāraṇāvata while Bhīma, away on his quest, met Devarutji. On the other hand we find Devarutji described as Devāsuksmānādimurti, which our Javanese friends interpret as "the Supreme World-soul," and "Suksmāsutji," which they explain as "the Holy God." It may be that the author had lost the conception of the unity of Kṛṣṇa in his supreme and in his limited manifestation, and now represents the two as separate beings, though in reality Devarutji ought to be understood as Kṛṣṇa himself.

Also there is a Javanese gloss that rutji=badjang=small. So Devarutji would nevertheless be a form of "Tom Thumb," who has been shown originally to have been no other than Ātmā—or in Javanese conceptions Hotipati. Hotipati is the Supreme God in the Wajang, the Javanese religio-mystico-mythological puppet or shadow-play, and is represented by a "badjang" doll, a "small" doll. In our notes to the separate verses of the translation we shall indicate in detail the relation of the verses of the Javanese poem to their prototypes in the *Mahābhārata*; so we need not deal with that subject any longer in this introduction. Readers may find it quite interesting to compare that translation with the original in the places I shall carefully point out in each case. Also they cannot but be amused to see how far the living and modern Javanese understanding of many allusions in the poem has gone astray from the original meaning, and at the same time to observe with what audacious liberty our author has handled his matter. He must have thought with Voltaire "*Je prends mon bien où je le trouve.*"

Though the whole groundwork of our poem, then, is Indian, we shall find that many of its verbal expressions and many names of objects have been Javanised. Flowers and buds bear Javanese names. For loin-cloth "slendang" and "sarong" are used. A salutation becomes the making of "sembah," villages are called "dessah's". This is of course a well-known phenomenon in comparative folklore, a striking example of which we find, for instance, when the Brāhmaṇa priests in the Shukasaptati become Muhammadan priests in its Persian and Turkish recensions, known as the *Tuti Nameh*.

A step further in this direction is taken where we get purely Javanese terms such as Hotipati, Kji, Ijang, etc.; and the acme of this Javanese influence is reached where we find the introduction of Muhammadan terms like "sifat"—quality and "datollah"—the being, be-ness or essence of God ("das Wesen Gottes"). These latter terms must have been introduced in later times when Muhammadanism had come to Java, and it is not unlikely that the translator from Kawi or old Javanese into modern Javanese inserted them when many of the old Indian religious or philosophical terms had become replaced by Muhammadan ones. All of this furnishes matter for further enquiry.

In the present translation I will give in their Sanskrit form those names and appellations which even on a first and superficial glance may safely be identified with Indian names and terms. The reader must however be very cautious in this matter, as Indian terms have often in their Javanese garb come to mean another thing than in their original form. So for instance Batara Guru—the Supreme Lord of the Javanese, means verbally Avatāra Guru, though having another meaning. The Javanese and unidentified words I leave in the current form of transliteration in use for Javanese, though I use the letter *u* for the corresponding Indian sound, which in the Dutch transliteration of Javanese is written *oe*. For the mute *e* which in the ordinary way of transliteration is written as an *e* with an upturned crescent above it I use *é*, and for the peculiar *a* sound that is pronounced as *a* in English *all* and which is usually transliterated by an *a* with a little circle above it (as in Swedish) I use *â*. This because the proper signs are not available at our printing press.

For those many readers who do not know by heart all the *dramatis personæ* of the *Mahābhārata* epic, as well as for purposes of comparison, I append a list of the principal names occurring in the poem. For an orientation in this matter Mrs. Besant's *The Story of the Great War* will prove handy, especially for the ordinary reader, while Hermann Jacobi's *Mahābhārata, Inhaltsangabe, Index, etc.* (Bonn, 1903) will prove the most useful book for those who want to go deeper into the matter, though unwilling to wade through the shoreless ocean of the whole of the *Mahābhārata*.

My translator has not everywhere marked off the various verses with equal accuracy, so, though desiring to keep to some numbering of these, I cannot be sure of being in conformity with the original text and give them only for preliminary reference.

JOHAN VAN MANEN.

THE CHIEF PERSONS MENTIONED IN THE POEM.

- I. The *Pāṇḍavas*, or descendants of *Pāṇḍu*.
 1. Yudhishtira = Dharmaputra.
 2. Bhīma = Bhīmasena = Vṛkoḍara = Vāyusuta.
 3. Arjuna = Dhanañjaya.
 4. Nakula.
 5. Sahādeva.
 6. Shri Kuntī is the mother of Nos. 1, 2 and 3.
 7. Mādrī is the mother of Nos. 4 and 5.
 8. Subhadrā is the wife of Arjuna.
 9. Draupadī is the common wife of Nos. 1, 2, 3, 4 and 5.
- II. The *Kauravas*, or descendants of Kuru.
 1. Duryodhana, eldest of the 100 sons of Dhṛtarāshtra.
 2. Duhshāsana, one of the 99 younger sons.
 3. Durnukha, one of the 99 younger sons.
 4. Sushena, perhaps one of the 99 younger sons, though there are also other persons of this name fighting with the Kauravas.
- III. Other persons.
 - (a) On the side of the *Pāṇḍavas*.
 1. Kṛṣṇa, cousin of the five Pāṇḍavas.
 - (b) On the side of the *Kauravas*.
 1. Bhīṣma, parent and guru to both Pāṇḍavas and Kauravas.
 2. Droṇa, guru to both Pāṇḍavas and Kauravas.
 3. Jayadratha = Sindhurāja, ally.
 4. Bhurishravas, ally.
 5. Shakuni, uncle of the Kauravas.
 6. Duryaya.
 7. Kubera.



THE VOICE OF THE SILENCE.

NOTES ON THE PREFACE.

EVEN from the superficial and wholly physical point of view, *The Voice of the Silence* is one of the most remarkable books in our theosophical literature, whether we consider its contents, its style, or the manner of its production; and when we look a little deeper and call to our aid the power of clairvoyant investigation, our admiration is by no means diminished. Not that we should make the mistake of regarding it as a sacred scripture, every word of which must be accepted without question. It is by no means that, for, as we shall presently see, various minor errors and misunderstandings have crept into it; but any one who on that account regards it as unreliable or carelessly put together will be making an even less excusable mistake in the opposite direction.

Madame Blavatsky was always very ready to admit, and even to emphasise, the fact that inaccuracies were to be found in all her works; and in the early days, when we came across some

especially improbable statement of hers we not unnaturally laid it reverently aside as perhaps one of those inaccuracies. It was surprising in what a number of such cases further study showed us that Madame Blavatsky was after all perfectly right, so that presently, taught by experience, we grew much more wary in this matter, and learnt to trust her extraordinarily wide and minute knowledge upon all sorts of out-of-the-way subjects. Still there is no reason to suspect hidden meaning in an obvious misprint, as some too credulous students have done; and we need not hesitate to admit that our great Founder's profound knowledge in occult matters did not prevent her from sometimes misspelling a Tibetan word, or even misusing an English one.

She gives us in her preface some information as to the origin of the book—information which at first seemed to involve some serious difficulties, but in the light of recent investigations becomes much more comprehensible. Much of what she wrote has been commonly understood in a wider sense than she intended it, and in that way it has been made to appear that she put forward extravagant claims; but when the facts of the case are stated it will be seen that there is no foundation for such a charge.

She says: "The following pages are derived from *The Book of the Golden Precepts*, one of the works put into the hands of mystic students in the East. The knowledge of them is obligatory in that school, the teachings of which are accepted by many Theosophists. Therefore, as I know many of these Precepts by heart, the work of translating has been relatively an easy task for me." And, further on: "The work from which I here translate forms part of the same series as that from which the 'Stanzas' of *The Book of Dzyan* were taken, on which *The Secret Doctrine* is based." She also says: "*The Book of the Golden Precepts*. . . contains about ninety distinct little treatises."

In early days we read into this more than she meant, and we supposed that this work was put into the hands of all mystic students in the East, and that "the school in which the knowledge of them is obligatory" meant the school of the Great White Brotherhood itself. Hence when we met with advanced occultists who had never heard of *The Book of the Golden Precepts* we were much surprised and a little inclined to look askance at

them and doubt gravely whether they could have come altogether along the right lines; but since then we have learnt many things, and among them somewhat more of perspective than we had at first.

In due course, too, we acquired further information about the *Stanzas of Dzyan*, and the more we learnt about them and their unique position the clearer it became to us that neither *The Voice of the Silence* nor any other book could possibly have in any real sense the same origin as they.

The original of the *Book of Dzyan* is in the hands of the august Head of the Occult Hierarchy at Shamballa, and has been seen by none. None knows how old it is, but it is rumored that the earlier part of it (consisting of the first six stanzas), has an origin altogether anterior to this world, and even that it is not a history, but a series of directions—rather a formula for creation than an account of it. A copy of it is kept in the museum of the Brotherhood, and it is that copy (itself probably the oldest book produced on this planet) which Madame Blavatsky and several of her pupils have seen—which she describes so graphically in *The Secret Doctrine*. The book has, however, several peculiarities which she does not there mention. It appears to be very highly magnetised, for as soon as a man takes a page into his hand he sees passing before his eyes a vision of the events which it is intended to portray, while at the same time he seems to hear a sort of rhythmic description of them in his own language, so far as that language will convey the ideas involved. Its pages contain no words whatever—nothing but symbols.

When we came to know this fully, it was somewhat startling to find another book claiming the same origin as the sacred Stanzas, and our first impulse was to suppose that some strange mistake must have arisen. Indeed, it was this extraordinary discrepancy that first led to our investigating the question of the real authorship of *The Book of the Golden Precepts*; and when this was done, the explanation proved to be exceedingly simple.

We read in the various biographies of Madame Blavatsky that she once spent a period of some three years in Tibet, and also that on another occasion she made an unsuccessful attempt to penetrate into that Forbidden Land. On one or other of these visits she seems

to have stayed for some considerable time at a certain monastery in the Himālayas, the head of which at that time was a pupil of the Master M. The place seems to me to be in Nepal rather than in Tibet, but it is difficult to be sure of this. There she studied with great assiduity, and also gained considerable psychic development; and it is at this period of her history that she learnt by heart the various treatises of which she makes mention in the preface. The learning of them is obligatory upon the students of that particular monastery, and the book from which they are taken is regarded there as of exceeding value and holiness.

This monastery is of great age. It was founded in the early centuries of the Christian era by the great preacher and reformer of Buddhism who is commonly known as Āryāsanga. I think a claim is made that the building had already existed for two or three centuries before his time; but, however that may be, its history as far as we are concerned begins with his temporary occupancy of it. He was a man of great power and learning, already far advanced along the Path of Holiness; he had in a previous birth as Dharmajyoti been one of the immediate followers of the Lord Buddha, and after that, under the name of Kleinias, one of the leading disciples of our Master K. H. in his birth as Pythagoras. After the death of Pythagoras, Kleinias founded a school for the study of his philosophy at Athens—an opportunity of which several of our present theosophical members took advantage. Centuries later he took birth at Peshawur, which was then called Purushapura, under the name of Vasubandhu Kaushika. When he was admitted to the order of Monks he took the name of Asanga, “the man without hindrance,” and later in his life his admiring followers lengthened this to Āryāsanga, by which he is chiefly known as author and preacher. He is said to have lived to a very great age—nearly a hundred and fifty years, if tradition speaks truly—and to have died at Rājagriha.

He was a voluminous writer: the principal work of his of which we hear is the *Yogāchārya Bhūmishāstra*. He was the founder of the Yogāchārya school of Buddhism, which seems to have begun with an attempt to fuse with Buddhism that great Yoga system of philosophy, or perhaps rather to adopt from the latter what could be used and interpreted Buddhistically. He travelled much and was

a mighty force in the reform of Buddhism; in fact, his fame reached so high a level that his name is joined with those of Nāgārjuna and Āryadeva, and these men have been called the three suns of Buddhism, because of their activity in pouring forth its light and glory upon the world. The date of Āryāsanga is given vaguely as a thousand years after the Lord Buddha; European scholars seem uncertain as to when he lived, but none assign him a later date than the seventh century after Christ. To us in the Theosophical Society he is known in this life as a specially kind, patient and helpful teacher, the Master D. K.—one who has for us an unique position, in that when some of us had the honor of knowing him a quarter of a century ago, he had not yet taken the step which is the goal of human evolution—the Asekha initiation. So that among our Masters he is the only one whom we knew in this present incarnation before he became a Master, when he was still the head pupil of the Master K. H. The fact that as Āryāsanga he carried Buddhism into Tibet may be the reason why in this life he has chosen to take a Tibetan body; there may have been karmic associations or links of which he wished to dispose before taking the final initiation as Adept.

In the course of one of his great missionary journeys in his life as Āryāsanga he came to this Himālayan monastery and took up his abode there. How long he stayed we know not, but he left upon the place an impression and a tradition which lasts until the present time. Among other relics of him is preserved a book, which is regarded with the greatest reverence; and this is the scripture to which Madame Blavatsky refers as *The Book of the Golden Precepts*. Āryāsanga seems to have commenced it as a sort of commonplace book, or book of extracts, in which he wrote down anything that he thought would be useful to his pupils, and he began with the *Stanzas of Dzyan*—not in symbol, as in the original, but in written words. Many other extracts he made—some from the works of Nāgārjuna, as Madame Blavatsky mentions. After his departure his pupils added to the book a number of reports (or perhaps rather abstracts) of his lectures or sermons to them, and these are the ‘little treatises’ to which H. P. B. refers.

It is in this sense, and in this sense only, that *The Voice of the Silence* claims the same origin as the *Stanzas of Dzyan*—that the

two are copied in the same book. We must not forget also that though we have undoubtedly much of Āryāsanga's teaching in these treatises, it cannot but be colored considerably by the prepossessions of those who report it; and it is probable that at least in some passages they misunderstood him and failed to convey his real meaning. As we examine the work in detail we shall find verses here and there which express sentiments that Āryāsanga could hardly have held, and show ignorance which for him would have been impossible.

It will be noticed that Madame Blavatsky speaks of "translating" the Precepts—a remark which raises some interesting questions, since we know that she was unacquainted with any Oriental tongue except Arabic. The book is written in a script with which I am unfamiliar, nor do I know what language is used. The latter may be Samskr̥t, Pāli, or some Prakrit dialect, or possibly Nepālese or Tibetan; but the script is not any of those now commonly employed to write those languages. It is at any rate reasonably certain that on the physical plane neither script nor language can have been known to Madame Blavatsky.

For one who can function freely in the mental body there are methods of getting at the meaning of a book, quite apart from the ordinary process of reading it. The simplest is to read from the mind of one who has studied it; but this is open to the objection that one gets not the real meaning of the work, but that student's conception of the meaning, which may be by no means the same thing. A second plan is to examine the aura of the book—a phrase which needs a little explanation for those not practically acquainted with the hidden side of things. An ancient manuscript stands in this respect in a somewhat different position from a modern book. If it is not the original work of the author himself, it has at any rate been copied word by word by some person of a certain education and understanding, who knew the subject of the book, and had his own opinions about it. It must be remembered that copying, done usually with a stylus, is almost as slow and emphatic as engraving; so that the writer inevitably impresses his thought strongly on his handiwork. Any manuscript, therefore, even a new one, has always some sort of thought-aura about it which conveys its general meaning, or rather, one man's idea of

its meaning and his estimate of its value. Every time the book is read by any one an addition is made to that thought-aura, and if it be carefully studied the addition is naturally large and valuable. A book which has passed through many hands has an aura which is usually better balanced, rounded off and completed by the divergent views brought to it by its many readers; consequently the psychometrisation of such a book generally yields a fairly full comprehension of its contents, though with a considerable fringe of opinions *not* expressed in the book, but held by its various readers.

With a printed book the case is much the same, except that there is no original copyist, so that at the beginning of its career it usually carries nothing but disjointed fragments of the thoughts of the binder and the bookseller. Also few readers at the present day seem to study so thoughtfully and thoroughly as did the men of old, and for that reason the thought-forms connected with a modern book are rarely so precise and clear-cut as those which surround the manuscripts of the past.

A third plan, requiring somewhat higher powers, is to go behind the book or manuscript altogether and get at the mind of the author. If the book is in some foreign language, its subject entirely unknown, and there is no aura round it to give any helpful suggestion, the only way is to follow back its history, to see from what it was copied (or set up in type, as the case may be) and so to trace out the line of its descent until one reaches its author. If the subject of the work is known, a less tedious method is to psychometrise that subject, get into the general current of thought about it, and so find the particular writer required, and see what he thinks. There is a sense in which all the ideas connected with a given subject may be said to be local—to be concentrated round a certain point in space, so that by mentally visiting that point one can come into touch with all the converging streams of thought about that subject, though of course these are linked by millions of lines with all sorts of other subjects.

Supposing her clairvoyant powers to have been at that time sufficient, Madame Blavatsky may have adopted any of these means of getting at the meaning of the treatises from *The Book of the Golden Precepts*, though it would be a little misleading to de-

scribe any of them as "translation" without qualifying the statement. The only other possibilities are somewhat remote. There is at present no one in that Himālayan monastery who speaks any European language, but since it is probably at least forty years since Madame Blavatsky was there, there must have been many changes. It is recorded that Indian students have occasionally, though very rarely, come to drink from that fount of archaic learning, and if we may assume that the visit of some such student coincided with hers, it might also be that he happened to know both English and the language of the manuscript, or at least the language of other inmates of the monastery who could read the manuscript for themselves, and so could translate for her.

Strangely enough, there is also just a possibility that she may have been taught in her own native tongue. In European Russia, on the banks of the Volga, there is a fairly large settlement of Buddhist tribes, probably Tatar in their origin; and it appears that these people, though so far removed on the physical plane from Tibet, still regard it as their holy land and occasionally undertake pilgrimages to it. Such pilgrims sometimes remain for years as pupils in Tibetan or Nepālese monasteries, and as one of them might very well know Russian as well as his own Mongolian dialect, it appears that we have here another possible method by which Madame Blavatsky may have communicated with her hosts.

In any case it is obvious that we must not expect an exact verbal reproduction of what Āryasanga originally said to his disciples. Even in the archaic book itself we have not his words, but his pupils' recollection of them, and of that recollection we have now before us either a translation of a translation, or the recording of a general mental impression of the meaning. It would of course be quite easy for one of our Masters or for the author himself to make a direct and accurate translation into English: but as Madame Blavatsky distinctly claims the work of translation as her own, this evidently was not the plan adopted.

At the same time, the account which we have from an eyewitness of the speed with which it was written down does certainly rather seem to suggest the idea that some assistance was given to her, even though it may have been unconsciously to her-

self. Our President writes on this subject: "She wrote it at Fontainebleau, and the greater part was done when I was with her, and I sat in the room while she was writing it. I know that she did not write it referring to any books, but she wrote it down steadily, hour after hour, exactly as though she were writing either from memory or from reading it where no book was. She produced in the evening that manuscript that I saw her write as I sat with her, and asked me and others to correct it for English, for she said that she had written it so quickly that it was sure to be bad. We did not alter in that more than a few words, and it remains as a specimen of marvellously beautiful literary work." Another possibility is that she may have done the translation into English beforehand while at the monastery, and that at Fontainebleau she may really have been reading it at a distance, just as our President says she appeared to be. I have often myself seen her do that very thing on other occasions.

The six schools of Indian philosophy to which she refers on the first page of the preface are: 1. Mīmāṃsā, 2. Vedānta, 3. Sāṃkhya, 4. Yoga, 5. Nyāya and 6. Vaiśeṣika. She states that every Indian teacher has his own system of training, which he usually keeps very secret. It is natural that he should keep it secret, for he does not desire the responsibility of the results that would follow if it were tried (as, if known, it certainly would be) by all sorts of unsuitable, ill-regulated people. No real teacher in India will take charge of a pupil unless he can have him under his eye, so that when he prescribes for him a certain exercise he can watch its effect and check the man instantly if he sees that anything is going wrong. That has been the immemorial custom in these occult matters, and unquestionably it is the only way in which real progress can be made with rapidity and safety.

Whatever may be the special kind of exercises or the special course of study prescribed, in all cases the principal effect upon the pupil is that produced not by either exercises or study, but by being constantly in the presence of the teacher. The various vehicles of the pupil are vibrating at their accustomed rates—probably each of them at many and various rates, due to the constant presence of passing emotions and wandering thoughts of all kinds. The first and most difficult task of the pupil is to

reduce all this chaos to order—to eliminate the host of minor interests, and control the wandering thoughts, and this must be achieved by a steady pressure of the will exercised upon all his vehicles through a long period of years.

While he still lives in the world the difficulty of this undertaking is multiplied a hundred-fold by the ceaseless pressure of disturbing waves of other men's thoughts and emotions, which give him no moment of rest, no opportunity to collect his forces in order to make a real effort. This is why in India the man who wishes to live the higher life retires to the jungle—why, in all countries and in all ages, there have been men willing to adopt the contemplative life of the hermit. The hermit at least has breathing-space, has rest from the endless conflict, so that he can find time to think coherently. He has little to hinder him in his struggle, and the calm influences of nature are even to a certain extent helpful.

But the man who lives perpetually in the presence of one already upon the Path has a still greater advantage. Such a teacher has by the hypothesis already calmed his vehicles and accustomed them to vibrate at a few carefully selected rates instead of in a hundred promiscuous frenzies. These few rates of vibration are very strong and steady, and day and night, whether he is sleeping or waking, they are playing unceasingly upon the vehicles of the pupil and gradually raising him to his teacher's key. Nothing but time and close association will produce this effect; and even then not with every one, but only with those capable of being attuned. Many teachers require to see a reasonable proportion of this result before they will impart their special methods of occult development; in other words, before teaching a pupil something which may easily do him much harm if wrongly used, they wish to be certain by ocular demonstration that he is a man of the type to which this instruction is appropriate, and is sufficiently amenable to their influence to be held in the right way by it when the strain comes. This is why they are secret as to their methods, and no one who understands the problem which they have to face will blame them for their reticence.

(To be continued.)

C. W. LEADBEATER.

THE CADUCEUS IN AMERICA.

A STUDY IN THE LESSER MYSTERIES.

(Continued from p. 486).

ALL the songs are very terse, and this was evidently thought to conceal the meaning from the uninitiated, the words perhaps serving as mnemonics to direct the thoughts of the participants along a particular line. As was said by the Kúrahus:

“The words are few, but the meaning of the song has been handed down. It is not intended that everyone should know all that these songs imply. None of the songs of this ceremony can be changed, they must be sung accurately, just as they have been handed down to us, for the words speak of the powers above and their gifts to us, and we must be careful of such words. . . . A Kúrahus must devote his life to learning these songs and their meaning and the ceremonies which accompany them. He must spend much of his time in thinking of these things, and in praying to the mighty powers above.”

In all the songs there is very strongly marked rhythm or vibration, produced by the pulsations of the voices with drums, and all begin with a long-drawn vowel sound, generally Ho-o-o, which may well be of a kindred nature, as to the occult power of its vibrations, with the om of the East. They also contain words that are stated not to be used in ordinary speech, or in any known language; they are archaic, possibly belonging to some ancient Atlantean tongue and perpetuated in this way, so that it forms a mystery language. One is reminded of the injunction:

“Never change Native names. There are certain names (says Psellus) among all nations, delivered to them by God, which have an unspeakable power in divine rites.” *Chaldean Oracles*.

The first ceremony is the ritual of preparation of the Hako objects, and opens with an invocation of the Powers. Magnetic conditions are observed, for after the Kúrahus has begun to sing, there must be no entering or leaving the lodge, and no one may move. Each verse of the song of invocation begins with the introductory vowel sound already mentioned, and continues with two words repeated several times, the first of which, “Ihare,” is explained as an “exclamation of recalling the mind to some subject, giving attention, and becoming absorbed by it. It indicates that the minds are dwelling on the subject.” The next word, “Heru,” is said to be an exclamation of reverence, “in recognition of a place where prayers can be sent, and whence help can come to

us." Then in turn each verse adds to these, when repeated, a word referring to one of the powers to be invoked. Thus, "Awahokshu," the place where the mighty power dwells. "Hotoru," the winds, the four cardinal points; "They guard the paths down which the lesser powers must travel when they descend to bring help to man," it was explained. Clearly the four Great Ones, the Deva-rājas, are indicated, honored in American Indian thought as in all other systems. Afterwards, in order, come the sun; the earth; all things that earth brings forth, therefore vegetation; the "supernatural power of the water," a phrase perhaps indicating that it is not the ordinary but the *true* water which is intended, as also perhaps the true earth in the former phrase; "a place set apart for sacred purposes and made holy, where one can think about the mighty power"; "the dwelling place Tirāwa has given to man"; "the lodge erected about the holy place in accordance with given rites"; the fireplace; the glow of the igniting wood; flames; the entrance way of the lodge.

Such is the circle of powers which is invoked, and one cannot but feel that if it were possible to enquire into the real meaning of the names and explanations given, some system or order might appear in this hierarchy of the powers. With regard to the invocation of flames, it is significant that during this verse the two ash sticks of which the calumet is being made are bored into tubes and held over the fire, so that there is perhaps some thought of the flame or fire which is to play up and down these two tubes, the fire of kundalini.

The ear of corn is then painted as aforesaid, the tip end blue, continued in four lines down the sides. It is said "the spirit of the corn and of the Kúrahus are supposed to be travelling together towards the sky, for the corn to receive authority from Tirāwa to lead in the ceremony." The corn receives great honor; it is called Atira, the mother, and is associated not only with the fertile power in the Earth, but also with the Heaven. We are reminded of the sacred character attributed to wheat by the Egyptian priests and of the tradition of its coming to Earth from other spheres. (*S. D.* ii. 390.) The mother receives authority and thereafter leads in the ceremony. Now if the statement is true, as it would certainly appear to be, that all the various

systems of mysteries, the American included, spring from a common Atlantean stock, there is nothing surprising in finding in this ritual similarities to any of them. Under this symbol of the Mother Corn may we see a type of the heavenly 'Grace' which was said to lead in the old Gnostic initiation ritual known as the "Hymn of Jesus"? "Grace leadeth the dance" was, according to Mr. Mead, a rubric at a particular stage of the ritual, and he says:

"The ceremony changes. Hitherto there had been the circle-dance, the 'going round in a ring,' which enclosed the Mystery-Drama, and the chanting of the sacred word. Contact is now mystically established with the Great Sphere, Charis or Sophia, the counter-part or Spouse or Syzygy of the Supernal Christ, or of the Christ above. She 'leads the dance'; that is to say, the actors begin to act according to the great cosmic movements."

Some such meaning may have been at the root of this mention of the 'mother'. If there was at this point action "according to the great cosmic movements," the inner spheres or principles must also have been acting in harmony, and a degree of exaltation of consciousness must have been attained by the participants for the purpose of the next act or ritual, namely, to find who is to be selected as 'Son.' This was clearly to be done by means of psychic faculty and inner effort. As explained by the Indian:

"We must fix our minds upon Mother Corn and upon the Son, who is the object of our search. It is a very difficult thing to do. All our spirits must become united as one spirit, and as one spirit we must approach the spirit of Mother Corn. This is a very hard thing to do Our spirits and the spirit of Mother Corn have come together. Now we are all to meditate. We sit with bowed head. We are all to think over, and consider who shall be the Son."

It was before suggested that the cob of corn had the same meaning as the pine-cone of the classical thyrsus, the pineal gland of the brain. Some will see much significance therefore in the act of the Fathers in thus concentrating and endeavoring to attain unity and clairvoyance by means of this article, and the idea may with interest be followed up.

The Kúrahus stated that when the attempt in this manner to find the Son failed, "it was always due to a lack of earnestness or sincerity of the persons so fixing their minds; it meant that there was something in their characters which prevented them from effectually exerting their will-power." The corn is supposed to have opened the way from the tribe of the Fathers to that of the Children. The 'spirits' enter the village of the Son, and select the man who is to be chosen as the Son. They approach him.

"The Son does not see us as we stand there; he is sleeping. We fix our minds upon Mother Corn and upon him. If we are in earnest he will respond. He will not waken, he will see in a dream that which her touch will bring, one of the birds of the Hako, for all the spirits of the birds (elements) are with Mother Corn and do her bidding. When he awakens he will remember the dream and know that he has been chosen to be a Son. By touching the son Mother Corn opened his mind, and prepared the way for the messengers."

The messengers are sent to the Son, who will remember his dream, and if he decides to accept the offer of the ceremony, he returns a message that he is ready.

The ceremonial objects are then 'vivified,' or consecrated according to a prescribed ritual. The Fathers afterwards pass out of their lodge and thus begin the journey to the dwelling-place of the Son. When starting the party make several perambulations outside the entrance of the lodge, and in doing so trace on the ground with their feet the form of a cross, or a man with arms outstretched in such form, the circular lodge which they have just vacated forming the head of the figure, so that the whole bears great similarity to the Egyptian *ankh* cross. This form of a man was explained, exoterically no doubt, as being an image from Tiráwa which 'goes with the feet of' the Hako party. The journey is undertaken. 'Mother Corn leads;' the party is under the guidance of the beneficent power by means of the opened inner sight of its members.

"Our minds are to be again fixed on her; must be as one mind; must walk with her over the devious path which leads to the land of the Son. Devious, not merely because we must go over hills, . . . to reach the land of the Son, but because we are thinking of the way by which through the Hako we can make a man who is not of our blood a Son, a way which has come down to us from our far-away ancestors like a winding path."

They enter the village of the Son. He has to choose and prepare a lodge where the ceremonies can be held. He sends a messenger to meet the Fathers, and chooses a *little child*, who is essential for certain of the rites. Generally this is actually a small child, a son or daughter of the Son or one of his party, but it may well be that in olden days (when the ceremonial initiations, of which this is a survival, were performed, the initiations where the true fire was used and played along its appointed channels under the hand of the competent occultist) there was also a true neophyte or candidate for Initiation, who

must have manifested the same harmlessness, simplicity, and purity as those which caused the neophyte in the classical Mysteries to be known as the 'little child,' and which was evidently referred to in the saying in *Matthew* xviii, 3: "Except ye turn (from the attitude of the outward path to that of the homeward) and become as little children, ye shall in no wise enter into the Kingdom of Heaven." In course of time, however, as the earlier teaching and reality were lost, the ceremony came to be performed, perhaps, more as a symbol and custom than as a matter of potent reality. The central figure of the secret ceremonies would then be represented literally by a small child in place of the former practice.

The ceremonies at the village of the Son are divided into public and secret. In the rituals of the former there are the usual perambulations or circuits made, a ritual of invocation of the male element, the Sun force; another of the element of the other half of the calumet, coupled with a sacred feast of corn. Visions are invoked by the song and dance of one ritual, and the birds, or (if our surmise is correct) the elemental forces or intelligences represented on the feathered stems, are thought to bring these to the 'children.' "The spirits of the birds upon the stems join our spirits in this call to the visions," was an explanation given. The last ritual, immediately before the secret ceremonies, is that of the invocation of the 'Ancients.'

Of the secret ceremonies which constitute the initiation rites proper, or their reflexion and reminiscence, the little child is the central figure.

There is first a ritual of the *flocking of the birds*. Sixteen circuits of the lodge are made, four times four, in "recognition of the four paths down which the lesser powers descend". Much use is made of the number four. As aforesaid, the four cardinal points are venerated, the *Devarājās* or the great Archangels, the Lords of Karma. In an invocation of the four cardinal points, the song to the East embodies the number four, being in so many phrases, while those to the West, South, and North contain each six phrases. Students of the symbolism of number will find this detail of interest. "The number six has been regarded in the Ancient Mysteries as an emblem of *physical* nature". (*S. D.* II. 625). The numbers four and six are associated in connexion

with these same Great Lords in the *Book of Revelation*, the four Living Creatures, each having six wings. The four-phrased song to the East above-mentioned was addressed to Tiráwa, the circle of the powers.

The Kúrahus or initiator chooses two men, a chief and a warrior, the first to represent the sacred brown eagle, the shielding spiritual force, the second indicating the white or war eagle. These two take up position on either side of the child, and touching him on either shoulder each "imparts of that (quality) which he has received from Tiráwa". Later, the Kúrahus holds the ear of corn towards the child, "that the powers from above and from below may come near it". This ear of corn, or *thyrsus*, is then moved towards the child with a motion as if it were flying, which gives it, it will be noticed, a serpentine path.

The little child is then touched on the centre of the forehead with this *thyrsus*. "The spirit of Mother Corn, with the power of Mother Earth, granted from above, has touched the child. The touch means the promise of fruitfulness to the child and its generation." The Kúrahus then traces a line down four sides of the child, thus "making the paths, and opening the way for the descent of the powers upon it. Every side of the child is now open to receive the powers, and as he goes through life, wherever he may be, on every side the powers can have access to him." Then, being touched here and there on all sides with the corn, signifying the descent of the powers and the spreading of their influence over the child, he is now encompassed by them and by the spirit of Mother Corn. The Kúrahus then takes the calumet and, wrapping the lower male, or white eagle stem, within the ten feathers of the higher, brown eagle stem, so that the two stems or tubes are parallel, he holds the bundle with both hands, stands before the little child and points the stems towards it. "This movement means that the breath of life is turned towards the child. The breath passes through the stem." Then precisely similar movements are made with the conjoined stems as in the case of the *thyrsus*, and with similar intent.

(To be concluded.)

S. ARNOLD BATES.

THEOSOPHICAL WORTHIES.

SIR SUBRAHMANYA IYER, K.C.I.E.



SIR S. SUBRAHMANYA IYER, K.C.I.E.

OUR present Vice-President is Sir S. Subrahmanya Iyer, K.C.I.E., one of the oldest and most trusted Fellows of the Society. He was born in 1842, entered an English school in 1856 and passed his first English examination three years later. Even as a boy he must have shown some signs of the exceptional ability which has led him to so distinguished a position, for it is recorded that when at the end of his educational career he accepted a small clerkship in the ordinary course of events, his English teacher told him that it was within his power to become a high officer of state. This seems to have determined him to make efforts along a new line, and he studied for the pleaders' examination, and at the end of three years passed at the head of the list for the Madras Presidency. Nevertheless, though he thus came out at the head of the list so far as qualifications were concerned, his application for admission as a pleader in the Madura District was rejected because the Judge in charge at that period, who seems to have been a gentleman of somewhat uncertain temper, did not consider his bearing sufficiently servile!

However, he had not long to wait. In 1864 the High Court of Madras came into existence, and under its rules any one who took the degree of Bachelor of Law at Madras University and studied for a year under a practitioner of the High Court could be admitted to plead before it. Mr. Subrahmanya Iyer at once made up his mind to qualify himself and, though working all day in his office, he devoted the early hours of the morning to study so successfully that he passed the Matriculation examination in 1865, the next in 1866, and obtained the necessary Bachelor's degree in 1868. He then studied with a barrister, became reporter to the High Court, and was formally admitted to the Bar in 1869.

He then went down to his native district to practise, and he seems to have been successful from the first. The next fourteen years of his life were very busy, for besides his regular work he took great interest in municipal affairs. During much of that time he was Vice-President of the Madura Municipality, and he co-operated with the Collector in carrying out many useful and valuable improvements. The Governor of Madras visited Madura

in 1884, and was so impressed with the work of Mr. Subrahmanya Iyer that he appointed him a member of the Legislative Council. In 1885 he came to Madras and took up practice in the High Court. In 1887 he was appointed Acting Government Pleader and Public Prosecutor—being the first Indian ever appointed to that office in Madras. At the close of his first term of office the Chief Justice wrote him a special letter of appreciation for his work, especially commenting upon the fairness which he had shown in always taking care to draw the attention of the Court to any circumstances which told in favor of the accused whom he was prosecuting when that accused was unrepresented.

In 1892 he was made Acting Judge; and in 1895 he became a permanent Judge of the High Court—a post which he held until his retirement in 1907. During this period he three times officiated as Chief Justice, and he was knighted on January 1st, 1907.

On all hands he met with the highest commendation, and it would be easy to multiply testimonials from exalted sources. He was referred to by the Privy Council as “a Hindu lawyer of great distinction,” and again as “a great and distinguished Judge”; and Lord Ampthill remarked in one of his speeches: “The ryot of Southern India will never know how much he owes to Justice Sir Subrahmanya Iyer for having declared that the common law of Madras gives every ryot an occupancy right irrespective of the period of his holding.”

The University of Madras was not behindhand in recognising the unusual merit of one of her most brilliant sons. He was appointed a member of its Senate in 1886, and held that position until 1907. He was elected a member of the Syndicate (the executive body of the University) several times, and served in that capacity for some eight or nine years. He was also a Vice-Chancellor of the University. The honorary degree of Doctor of Laws was conferred upon him in March 1908.

In theosophical matters he has had great influence, but has exerted it so silently and with such self-effacement that it is but little known to the Society at large. He became a Fellow in 1882, and took part in the formation of the Madura Lodge, of which he was President until his removal to Madras in 1885. On his arrival here he was at once made a member of

the inner committee of seven who really managed all the affairs of the Society, and I remember that the President-Founder was always careful to consult him upon all points requiring decision, and placed great reliance upon his judgment. He was also a member of the committee appointed to investigate the affair of the Coulombs, and it was largely owing to his advice that Madame Blavatsky was dissuaded from prosecuting them. He was a great friend of the late Mr. T. Subba Rao, and it was he who arranged the publication of the *Esoteric Writings* and *Gītā Lectures* of the latter. He has also been a generous contributor to the Central Hindū College, and founded there the Bhavāni Prize, to be given annually to the most helpful student. He was the Recording Secretary of the Society at the time when its registration took place, and in 1907 he was appointed Vice-President—an office which he still holds. Unfortunately of late years his sight has been failing, but in connexion with this he has just now at this time of writing undergone an operation, and his many friends will rejoice to hear that so far as is yet known there is every prospect that it will be successful.

C. W. L.

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.

—E. W. Wilcox.

IN THE TWILIGHT.

“WE have heard of many and varied experiences,” said the Scholar, “but it seems a long time since anything was said as to the work of the invisible helpers. I suppose it is going on just as usual?”

“Yes,” replied the Shepherd, “that band of workers takes no vacations; its activity is unceasing, but it does not always lend itself to picturesque description. Thinking over what has been done lately, I remember one story which may perhaps interest you, though it is certainly very unconventional; besides, strictly speaking it is not yet finished.”

“But its novelty will make it all the more interesting,” interjected the Youth; “and we can have the conclusion when it occurs.”

“Well, I will tell it to you,” said the Shepherd; “but I must first explain the heroine, for though she is one of my best workers I do not think that I have mentioned her to you before.

“Her name is Ivy. She was during life a member of one of our Lotus Circles, and her work now is a fine example of the good which such Circles may do. She was a bright and lively girl, musical, artistic and athletic—a clever elocutionist too; but above all a thoroughly good girl, kindly and affectionate, and willing to take any amount of trouble to help others; and a person who has that characteristic on the physical plane always makes a good helper on the astral. I feel sure that she would have led an exemplary and useful life on this plane if her karma had worked that way, but it is not conceivable that in that case she could have found the opportunity even during a long life to do anything at all approaching to the amount of good which she has even already done on the astral plane since her death eighteen months ago. I need not go into details of that; it is enough to say that when she was scarcely eighteen she was drowned in a yachting accident. She came straight to Cyril, who is her special guru, as soon as she recovered her consciousness, and as soon as she had comforted her relations and friends she demanded to be trained for regular work. It was one of her most pleasing characteristics that although she had great originality and ingenuity she was yet very humble about

her own qualifications, most willing to be taught exactly how to work, and eager to learn and understand.

“She is especially fond of children, and her field of usefulness has lain specially with girls of her own age and younger. She has been keenly interested in making thought-forms for people, and has acquired exceptional powers along that line. She takes up cases of children who are frightened at night, and of others who have besetting thoughts of pride, jealousy or sensuality. In most of these she finds out the child’s highest ideal or greatest hero or heroine, makes a strong thought-form of that ideal, and sets it to act as a guardian angel to the child. Then she makes it a regular business to go round at stated times revivifying all these thought-forms, so as to keep them always thoroughly up to their work. In this way she has been actually the salvation of many children. I know of one case in which she was able to check incipient insanity, and two others in which, but for her ministrations, early death would certainly have ensued, besides many others in which character has been improved beyond all recognition. Indeed, it is impossible to speak too highly of the good work which she has done in that way.

“Another of her lines of activity will appeal to you if you have not forgotten your own childhood. Perhaps you know how many children live constantly in a sort of rosy day-dream—‘telling themselves stories’ they sometimes call it. The little boy fancies himself the hero of all sorts of thrilling adventures—the central figure in scenes of glory, naval, military or athletic; the little girl fancies herself being adored by crowds of knights and courtiers, or thinks of herself as gorgeously attired and in positions of great wealth and influence, and so on. Now Ivy makes a speciality of taking these day-dreams and vivifying them, making them ten times more real to the delighted dreamers, but at the same time moulding and directing them. She gradually turns the dreams from selfishness to unselfishness, guides the children to image themselves as helpers and benefactors, and influences them to think not of what they can receive but of what good they can do, and so by degrees entirely changes their characters. ‘As a man thinketh in his heart, so is he,’ and this is true of children also; so that one who understands the enormous power of thought

will not be surprised to hear that quite incalculable good has been done in this way, by taking the young at the most impressible age.

"Nor has she neglected more ordinary lines of work. For example, a young girl in whom I am deeply interested had recently to undergo a long and wearisome convalescence after a serious illness, and I asked Ivy to take her in charge. I believe my young friend had not a dreary hour during all those weeks, for Ivy kept up a steady stream of thoughts of the most delightful and absorbing nature—stories of all sorts, scenes from different parts of the world with explanatory comments, visions of various creatures, astral as well as physical, music of superhuman sweetness—more ingenious devices than I can remember, to help to pass the time pleasantly and instructively.

"But all this general description of her work is only an introduction to the particular story which I am about to tell you—which, I think, you will understand all the better for having some acquaintance with the character of the principal actor in it. It is a case about which she is very eager—in fact, for the moment it is her principal interest, and she is very triumphant at having carried it to a successful issue so far.

"I will tell the tale briefly, and will try to put it into chronological order. It came to me all upside down, beginning with an acute crisis which is really in the middle of the story; and the earlier part (which accounts for all the rest) I learnt only three days ago. It seems that long ago Ivy had a birth in Rome—also as a girl—and on that occasion she had a school-friend whom we will call Rosa. The two little girls were very devoted to one another, and grew up as almost inseparable companions. Rosa was strikingly handsome, and was scarcely more than fifteen when the inevitable young man came into the story. Through trusting him too far she had to run away from home, fearing to face disclosures. Ivy, though much shocked and pained, loyally stood by her friend, hid her for some time and helped her to get clear away. It seems, however, that Rosa was not to escape the consequences of her misplaced confidence, for she fell into bad hands and died early under rather miserable conditions.

"Rosa and the young man who was involved seem to have had a birth together (without Ivy) somewhere in the Middle Ages, in

which they did practically exactly the same thing over again—just repeated the previous drama.

"In this present life Rosa was born rather later, I think, than Ivy, but in an entirely different part of the world. She was, unfortunately for herself, an illegitimate child, and her mother died soon after her birth. I do not know whether this was the karma of her own proceedings along similar lines in previous births, but it appears rather probable. The mother's story had been a sad one, and the aunt who brought up poor Rosa never forgave her for being, as she put it, the cause of the death of a dearly loved sister. In addition this aunt was a stern old puritan of the worst type, so you can imagine that Rosa had a miserable childhood.

"Into it about a year ago came that very same young man—a wandering artist or angler or something this time—and they diligently played out their play along the same old lines. The man seemed a nice enough young fellow, though weak—by no means the sort of designing ruffian that one might expect. I think this time he would have married her, though he could not in the least afford it; but, however that may have been, he had not the opportunity, for he got himself killed in an accident, and left her in the usual condition. She did not know what to do; of course she could not face such an aunt with such a story, and eventually she made up her mind to drown herself. She wandered out one day for that purpose, having left a letter for her aunt announcing her intention; and she sat down on the bank of the river, moodily looking at the water.

"Up to this point, you will understand, Ivy had known nothing whatever of all that I have told you, but at this crisis she arrived on the scene (astrally of course) apparently by the merest chance; but I do not believe that there is any such thing as chance in these matters. Of course she did not recognise Rosa as a friend of two thousand years ago, but she saw her terrible despair and felt strongly attracted towards her and full of pity for her. Now it happens that a few weeks ago in connexion with quite another business I had shown Ivy how to mesmerise, and explained to her under what circumstances the power could legitimately be employed. So she put the instructions into practice here, and made Rosa fall asleep upon the bank of the river.

"As soon as she got her out of her body she presented herself to her as a friend, showed the deepest affection and sympathy for her, and at last succeeded in arguing her out of her intention of suicide. Neither of them knew exactly what to do next, so Ivy, taking Rosa with her, rushed off to find Cyril. But as it was broad daylight he was quite on the physical plane and busily engaged, and so not available at the moment for astral communications. This being so, Ivy brought her capture over here to me, and hurriedly related the circumstances. I suggested that for the present at least Rosa must go home again, but nothing would induce her to do that, so great was her horror of her aunt's cold cruelty. The only other alternative was the very risky one of going out vaguely into the world—since I made her renew her vow not to go out of it by suicide. Since we would not permit that, she seemed willing to face the difficulties of beginning a new life, saying that it could not possibly be so miserable as the old one, even though it led her to starvation. Ivy approved and enthusiastically promised to help her, though it did not seem quite clear to me at the moment what she could do.

"It was eventually decided thus, because there seemed no alternative, so Rosa was sent back into her body on the river-bank, and fortunately when she woke she remembered enough of what she called her dream to recoil with horror from the water, and start off to walk to a neighboring town. Of course she had scarcely any money—people never have on these occasions—but she was able to get a cheap lodging for that night and a little food, and during her sleep Ivy cheered, encouraged and comforted her in the intervals of prosecuting a vigorous and determined search for somebody who could be influenced to help on the physical plane. By this time Cyril was asleep and she had secured his co-operation; and fortunately between them they were successful in discovering a delightfully benevolent old lady who lived alone with one servant in a pretty little villa in a village some miles away, and by unremitting effort they made the two people (Rosa and the old lady) *dream of one another*, so that there should be a strong mutual interest and attraction between them when they met on the physical plane.

"Next morning Ivy directed Rosa's steps towards the village where the old lady lived, and though it was a long year

walk for her it was at last achieved. But towards the end of it extreme physical fatigue laid her open to depressing influences, and she began to be vividly conscious that she had now only a few pence left, that she did not know in the least where to go or what to do, and that, after all, the hope and cheer that had buoyed her up during the long day was based only upon what seemed to her a dream. At last in sheer exhaustion she sat down upon a bank by the road-side looking the picture of misery, and it was there that the old lady found her, and at once knew her as the girl whom she had loved so deeply in her dream. Their mutual recognition was very strange, and they were both profoundly surprised and moved, yet in a certain way very happy about it. The old lady led the girl forthwith to her pretty little home, and soon drew from her the whole story of her trouble, which aroused in her the keenest sympathy. She at once offered shelter and help at least until after the birth of the expected child, and it is by no means improbable that she may decide to adopt Rosa. At least, Ivy is working in that direction, and has strong hopes of success; and when she makes up her mind about anything she generally carries it through.

"That is how the matter stands at the moment. Up to this time nothing whatever has been heard of the cruel aunt, and it would seem that she has made no enquiry whatever after Rosa. She must suppose that the suicide has taken place, but perhaps she is glad to be rid of what she regarded as a burden."

"A delightful story," said the Countess enthusiastically. "What a clever, capable girl Ivy must be!"

"She is," assented the Shepherd, "and she is developing every day."

"One thing strikes me as new and curious," remarked the Scholar, "and that is the persistent way in which Rosa and her young man repeat the same action in three successive lives. Are any other instances known in which anything like that has happened?"

"I do not remember an exactly parallel case, but there are many which evidently belong to the same category," answered the Shepherd. "You recollect how often in the lines of lives

which we have examined we find that those who have close kârmic relations with one another return together to work them out, and how each retains his characteristics, and sometimes even quite the details of their manifestation.

"In the first series of incarnations which were examined we found that the artistic tendency of the Ego showed itself in almost every life in some form or another; and we had another case in which a prominent member was a sea-captain in three successive lives, and twice out of those three times he took up the study of philosophy when he retired from the active work of that profession. Perhaps the nearest approach to Rosa's case is that of two people whom I know who were so strongly attracted to one another that they were born together twelve times out of thirteen successive lives, and though they are not physically in the same country in this present birth, which is the fourteenth, they are constantly meeting astrally. In six of these twelve cases the two were husband and wife, and on yet another occasion one of them was the rejected lover of the other. Of course they constantly change sexes, and so reverse their relationship, and in some of the intermediate lives they are father and daughter, or uncle and niece, or sometimes merely friends, but always together in some way or other.

"In Rosa's case the two people principally involved are by no means bad in reality, unconventional as their actions have been. Rosa herself has been too innocent and confiding, but so far as I can see nothing worse than that can be laid to her charge, for she was on every occasion actually ignorant of the impending danger. The young man was selfish and self-indulgent; he followed the bent of his passion without thought these three times, but I am inclined to think from what I have seen that this third lesson has been sufficient, and that he will not do it again. Twice he acted altogether without considering the girl at all; this last time there was this much of improvement, that he did consider her when it was too late, and meant to marry her. But what he did not consider was their future life, for he had no means to support her. Twice he had not even thought of marriage; this time when he did think of it, he was not permitted to carry out his design. Perhaps next

time, if they try the same experiment, he may be allowed to marry, and then he will find that true happiness is not based upon passion, but that a real spiritual affection is also needed. But perhaps by that time Rosa will have learnt many things, and she may be his salvation also, for she loved him truly enough as far as she knew how. At any rate, it is a curious glimpse of a little fragment of evolution, and may perhaps serve to help us to understand that much more of its working."

"That reminds me," said the Prince, "that I had the other night a very vivid recollection of being engaged in work much of the type 'of that done by the invisible helpers.'"

"Please tell us the story," cried several voices.

"It emerged from some other impressions of which I cannot make much sense," explained the Prince. "I found myself watching a party of people who were making preparations to go to some kind of entertainment. The party was very mixed, for it comprised several members of the Theosophical Society and many others, including a grand-uncle of mine who has been dead six years. I watched them with interest, but took no part myself in any of their preparations. Then a short time elapsed of which I have no very distinct memory, and I found myself floating about the town in which the entertainment was to be held. It seemed to be late evening, and men were sitting about at cafés in the usual way. Suddenly I saw long slender curls of black smoke issuing from a two-storey building, and when I turned my attention to it I seemed to see through the walls that there was a fire raging within, which was endangering an upper storey where a large number of soldiers lay in deep sleep.

"My first impulse was to try myself to extinguish the fire, but I did not know how to set about it; then I thought of giving the fire-alarm, but I was somehow impressed that this country had no such modern improvements as that. I then thought of finding the commanding officer and telling him about it, and I was somehow directed to a park where a military band was playing for the benefit of a gay holiday crowd of officers and civilians, some of whom were in a restaurant, some on the terraces, and some walking about engaged in conversation. I found the officer (I think he was a colonel) in the company of several ladies, a few

younger officers and some civilians. I tried hard to impress my thought on him, but in spite of all my efforts he would not move from the side of a certain lady in whom he was interested—the wife of one of the civilians, a prominent man in appearance. Another younger officer was indicated to me as he was entering the restaurant, and he responded almost immediately to my call, excusing himself to his surprised companions and starting off in haste.

“Though I was not visible to him I had no difficulty in guiding him to within a few yards of the house, when he stopped and reproached himself for a fool for coming out here near midnight without any obvious reason. I could not induce him to go another step, and in despair I made a very strong effort, which caused a sort of sensation of being pushed. Suddenly I saw myself, and he also saw me, and was evidently much astonished. I ran to the house and with my full weight burst open a door, through which poured a sea of fire. The officer quickly led me to another door which gave access to the room of the sleeping soldiers. He seemed to be in some confusion, and I caught his thought of helplessness, and so instantly determined to act myself. I saw a bugler approaching, and I at once ordered him to play the alarm. This quickly aroused all the soldiers, who sprang up, threw on their clothes and snatched their rifles, which I particularly noticed were short ones with bayonets turned downwards. The officer soon regained his equilibrium, and led the soldiers in full order out of the burning building. Just as the last man filed out the flames burst through the floor in several places, and the officer pointed them out to me as he hurried me out of danger. I woke with severe pain in my back and the back part of my head, which lasted nearly two days.”

“A most interesting experience,” commented the Shepherd. “Were you at all able to recognise either the place or the uniforms of the soldiers?”

“I am not quite sure,” said the Prince, “though there were certain general indications. The uniforms were dark, with yellow shoulder-straps. But I can tell you more about it when I have made some enquiries, and if I am able to discover anything I will gladly communicate it to you.”



ROUND THE VILLAGE TREE.

PERSEUS THE SAVIOR.

A LEGEND OF GREECE.

WROTH was King Acrisius for the words that the prophet had spoken: “Ho! King Acrisius, Ruler of Argos in Hellas! Thou hast slain thy own, and of thine own shall one slay thee! Behold, a virgin shall bear a son, even the virgin Danae thy daughter, and he shall grow up to rule this fair land in the strength of Zeus his father, and men shall rejoice in his righteous sway, and his just and merciful rule.”

Now Acrisius was an evil man and cruel, and was hated by all around him, and his hard heart grew harder at the prophet's words. And he bade them make a tower of brass, wherein there should be but one heavy door, and he put Danae therein, and of the door he himself kept the brazen key. And he laughed in his cruel heart as he thought how he had made impossible the fulfilment of the prophecy of the messenger of Zeus. But Zeus on high Olympus laughed louder than Acrisius, and changing himself into a shower of gold (for all Gods can change themselves into what shape they will) he fell down into Danae's lap, and the power of the Highest overshadowed her, and she bore a son.

Then Acrisius the cruel took her, with her fair man-child in her arms, and thrust her into a box, which he bade make just large enough to bear them on the water, and the box was pushed away from the shore, sail-less and rudder-less, and it floated to sea, away from the smiling vale of Argos and the sweet sunlit slopes of Hellas. But Zeus watched over the mother and son, and sent them favoring winds and fair weather, and to Danae he sent sweet sleep as she floated onwards over the smooth blue sea. And at last the box, drifting, went on shore on the isle called Seriphos, and when Danae woke she found strange faces around her, looking at her with wonder, at this fair white woman whom Neptune had brought

to their coasts. And they lifted her out of the box, and brought her to Dictys, the brother of Polydectes, King of Seriphos, and Dictys and his wife took her and her babe home to their hearts, and for fifteen years she dwelt with them, and all loved her for her sweet face and gentle ways.

Now they called the lad, so strangely saved from the sea, Perseus, and Dictys trained him in all knowledge and wisdom, and in all manly exercises, for the Greeks loved strength and swiftness and the bold heart, and trained their young men sternly and right well. And Perseus grew towards manhood, beautiful and strong and gentle, and obeyed Dictys in all things, and worshipped Danae his mother, as did all true sons of Hellas in those simple noble days.

Now Perseus was sent to Samos in a trading vessel, and while he waited there one fair summer day, he rambled on the white cliffs, and lying on the grass there he gazed across the sea which laughed below. And as he looked, behold a wonder ! For swiftly through the air, as though her feet trod the solid earth, glided without step a woman, tall and beautiful; on her head was a burnished helm and she carried a long sharp spear in her left hand, while her right hand bore a shield that shone in the sunlight as she came, and beside her floated the sacred birds. Then Perseus knew her for Pallas Athene, and he fell on his face and worshipped her.

Then Pallas spake, and her voice rang like a silver clarion across the sea: "Perseus, two paths lie before you; choose you which you will tread. On the one walk men base and low, careless of all save themselves. Like swine they live in plenty and in sloth; like swine they fatten, lying idly in the sun; like swine they die and go down to Hades, and their names are forgotten ere they have crossed the Styx. On the other walk the heroes, beloved of Gods and men; they fight all monsters and all evil things, and rid the land of all tyrants and oppressors; they are wounded, and they suffer heat and cold, hunger and thirst, weariness and pain; but at last, when the Fates cut their life-thread, they go open-eyed and fearless to their end, and their names shine as the stars for ever, to lighten the hearts of living men with the brilliance of noble deeds. Now choose you, Perseus of Argos, choose you which path you will tread."

Then Perseus sprang to his feet with joy, as do all brave young souls touched by the fire of aspiration, and he stretched out his arms to Pallas Athene, and cried aloud: "Let me tread the path of suffering and toil and glory, O Athene, wisest of the Immortals, for to live the life of the swine is not for men; but the hero who toils for man and wars against all evil things is noble in his life and honored in his death. Give me work, O Pallas Athene, and prove me now, whether I be hero or a swine at heart."

Then Pallas smiled gravely and gently on the youth, and again her words rang out: "Go home, Perseus, and learn a hero's work in doing the labor that is nearest to hand, and in your sorest need cry aloud to me, and I will aid you."

And as he bowed his head at her feet, she passed away, and when he looked up she had vanished, and only a gleam of sunshine over the broad blue sea seemed to mark the road whereover she had gone.

Then Perseus rose slowly, and went silently back to his ship, but his grey eyes were steady and his mouth was firm, and as the sailors saw that the boy had passed into the man, and beheld the grey eyes looking steadfastly out to sea, they whispered among themselves: "Surely the son of Zeus has seen of his kindred, and will prove not unworthy of his Sire."

And when he reached home, he found his mother weeping, for Polydectes, the King, had taken her by force from Dictys, and had made her his slave. Then straight to Polydectes he strode, leading his mother by the hand, and in his wrath he spake aloud and rebuked the King for the evil he had done. And when Polydectes drew his sword and would have killed him, he twisted it from his hand and raised it and for a moment thought to slay the evil King. But he remembered that Dictys had sheltered him, and he would not spill the blood of Dictys' brother; so he mastered his wrath, and broke the sword in twain across his knee and, throwing the pieces at Polydectes' feet, he spake no word, but turned, laughing, and went forth, leading his mother with him; and he took her to the temple of Pallas Athene, and bade her serve there till he could bring her home in honor and safety, and then returned to Dictys'

But a few weeks passed over ere the trial of Perseus came. For Polydectes, being an evil man, plotted against the bold youth who had defied him, and when one of his councillors whispered to him: "Send the boy away with charge to bring you back Medusa's head, and you will never see him more," Polydectes lent a ready ear, and rejoiced that he might thus rid him of his foe.

Then he called Perseus to him, and praised his strength and courage, and the skill of his cunning hand, till the young man's heart beat high at the words of praise. And presently Polydectes grew silent, and once or twice he sighed heavily, and then turned aside, saying: "No; to ask him would be sending him to his death." Then Perseus flushed and cried aloud: "O King, is there aught you would have done? Lo! I am here; send me!" But Polydectes answered craftily, as a man curbs back a willing horse while he spurs it secretly: "Nay, my brave boy, but I spake in thoughtlessness and in folly. No mortal man may dare the toil that lies heavy on my soul." Then Perseus fell at the King's feet, and said: "Now, by Zeus who sits on high Olympus, and by the sacred head of my mother saved from the water by your mother's son, tell me your will, O King, and I will do it or die in the attempt."

Then shot an evil glance forth from the eyes of Polydectes, and he said: "I accept your oath. Know that I yearn for the head of Medusa the Gorgon, once the fairest of all fair women, whose locks are now of hissing serpents, and whose eyes turn to stone all who dare to meet them. What say you, Perseus the gallant? Will you keep the oath you have sworn, or will you spit on your slave-mother's head?"

Now the cheek of Perseus had turned pale when he heard of the King's wild errand, but at the last words of jeer and scoff he sprang to his feet and spake, for the spirit of Pallas Athene was upon him, and his father Zeus gave him courage and a man's heart: "Yea, King, cruel and deceitful, I will keep my oath and the honor of my mother's sacred head. And when I return with the head of the Gorgon, we will see if Death has robbed the Medusa-eyes of their power."

And he turned and went out proudly, and, going to the temple of Pallas Athene, he kissed his mother lovingly, but told her

no word of his errand, and wended his way down to the sea, and there he took ship and sailed to Samos, and climbed to the high cliff whereto Pallas Athene had come, and he cried aloud across the sea:

"Pallas! Pallas Athene! hear me! In the hour of my sorest need I cry to thee for help!" And seven times he cried aloud, and seven times no answer came to him, save the seamew's shriek and the lapping of the waves below. Then Perseus cried aloud no more, but sat patiently waiting, his face covered with his hands. And presently a cool wind blew upon his face, and looking up he saw the mighty Goddess gazing at him with her keen grey eyes.

Then her voice came like music to his ears; "Lo! Perseus of Argos, I am come at your cry, and the hero's path lies open before you. Long is the way and many the dangers ere you reach the spot where Medusa lies in pain; and when you reach her you must meet the worse danger of her eyes, that turn all living things to stone. And now I must arm you for the conflict. Bind on these winged sandals of Hermes, which shall bear you swift as the heron and straight as the shaft of Diana. And gird on the sword that comes from Olympus, which Hephaistos has tempered in his smithy. And on your head place this cap of darkness, the wearer of which can be seen by none, so that you may approach the Gorgon or ever she knows you are there. And on your arm bind fast my brazen shield that reflects all things faithfully and cannot lie, and when Medusa is near, lift up your shield as a mirror and gaze therein, and strike at the image you shall see. Then wrap the accursed head in my sacred goat-skin and hie thee back to Seriphos, and place arms and head in my temple there, when Polydectes shall have taken his fill of gazing thereon."

And with these words she vanished, and Perseus, binding on sandals and sword and shield, sprang into the air and flew forwards as the sandals bore him swiftly above the sea.

So for many a day he journeyed, and bore hunger and thirst, and heat and bitter cold, until at length he reached the awful spot where Medusa lay in pain, and dropped softly through the air behind her that he might not see her eyes. Then he walked slowly round, gazing at his shield, till he saw her face reflected therein, and her locks of venomous snakes, and her awful eyes of anguish

and despair. And, shuddering, he struck full at her bare white neck, and the snake's heads fell down hissing, and the foul black blood poured forth, and he caught the head up and wrapped it in the goat-skin hurriedly, and sprang aloft, hard-breathing, into the air.

Now, how Perseus travelled homewards again, how he saved a fair maiden from a huge sea-dragon, how Polydectes and his evil counsellors gazed at Medusa's head and were turned to stone, how he took his mother home and kept her in high honor till her death, how he fought against tyrants, and slew all evil beasts, and gave peace and safety to the people, you may all read in the grand old Grecian tale. So he lived nobly and died calmly, and left his story to be loved by all who admire brave, daring, and generous deeds.

A. B.

STORIES FROM THE HISTORY OF CEYLON.

THE INTRODUCTION OF BUDDHISM INTO CEYLON.

THE MEETING OF KING TISSA WITH MAHINDA.

While Tissa was in this frame of mind, he went elk-hunting one day, as was his custom. He came near the Mihintalè (Missa) Mountain, where he saw an elk grazing quietly. It was really not an elk at all but a Deva, who had taken the shape of an elk for the purpose of showing to Tissa the Thera Mahinda, the son of King Asoka, who had just arrived on the Mihintalè Mountain from India, sent by his royal father to preach to Tissa the Dharma of the Buddha. Tissa, who was too just and generous to shoot the elk unawares, sounded his bowstring. The elk fled up the mountain and Tissa after him. It ran quickly to the place where Mahinda and his companions were standing, and there disappeared. Tissa, coming near, was very much astonished to see a yellow-robed Monk instead of an elk. But Mahinda addressed him thus:

"Come here, Tissa. We are the ministers and disciples of the Lord of the true Faith. In compassion towards thee, Mahārāja, we have repaired here from Jambudvīpa."

Mahinda then made himself known to Tissa, and Tissa put down his bow and arrow, and seated himself near Mahinda. When Tissa saw the other monks the companions of Mahinda, he asked him whether there were more of these yellow-robed monks in the Empire of great Asoka, and the great preacher answered him that Jambudvīpa itself glittered with yellow robes.

Then the King inquired how Mahinda had come and he answered:

"We come not by land nor yet by water," (indicating thus that they come through the air).

After a long talk with each other Mahinda was convinced that Tissa was ready for the new Faith, and Tissa was convinced that Mahinda was a very wise teacher. Meanwhile Tissa's retinue had come, and all were astonished to find the King, instead of elk-hunting, seated on the ground talking eagerly with a yellow-robed monk. All his hunting spirit seemed to have left him, for bow and arrow were resting on the ground near him. Now Mahinda preached his first sermon about "Conformity in Belief" to them, which left Tissa eager to hear more of the teachings. Till the afternoon he stayed on Mihintalè Mountain, then he returned to Anurādhapura, after offering to send his chariot to Mahinda and his companions the next morning. They intended to stay on the mountain for the night. Tissa had left Mihintalè a changed man; he had become a Buddhist. His bow and arrow were put aside, never to be taken up again, for he had learned the lesson: "Thou shalt not kill any living being."

At eventide, for the first time in Lankā, from this mountain sounded the call for prayer, which rang out so loudly that Tissa heard it in his capital and that it vibrated through the valleys and the people wondered what it could be. From this time this same call was heard every evening.

Next morning King Tissa sent his chariot for Mahinda and his companions, but these great Teachers preferred to come to the city by themselves, sending the chariot back empty. To the astonishment of the driver he found that the preachers had reached the city before him, although he left them on the mountain. He found them now standing at the spot where the first Dagoba, the Thuparāma was to be built. He reported this to King Tissa, who

met them reverently, and served them himself with rice-broth, cakes, and dressed rice.

In the meanwhile a preaching hall had been erected within the palace grounds, so that the women of the King's household might also have a chance to hear the great Preacher. Anula, the wife of Tissa's younger brother, and her five hundred women were the first women who listened to the Dharma. So eloquent was Mahinda's preaching, and so convincing the truth and the force of his words, that Anula and her women at once became disciples of Mahinda, and all the inhabitants of Anurādhapura wanted to hear his words. Hundreds of people came to the palace-gates and asked for permission to listen to him. So King Tissa had the stables of his state-elephants cleansed, decorated and made into a preaching hall. Even they were not large enough to hold the crowds of eager listeners. It is said that this third sermon was so marvellously convincing that one thousand people were at once converted to the Religion of the Buddha.

THE DEDICATION OF THE MAHĀMEGHA GARDENS.

As the elephant stables did not prove large enough for the crowd of listeners, King Tissa had pulpits erected in the royal Nandana Pleasure Gardens outside the southern gate of Anurādhapura, which was cool owing to the deep shade of the trees and where soft green turf invited the people to sit down and listen. Here very many women of high rank came to listen to Mahinda's sermon, and thousands of people became convinced of the truth of his teachings.

In the evening Mahinda and his Theras were leaving the Nandana Pleasure Gardens to return to the Mihintalé Mountain when Tissa asked them to stay there for the night. They refused this, as it was too near to the city with its bustle. Then Tissa proposed to them to go to the Mahamegha Pleasure Garden constructed by his father Mutasiwa, which was shady and beautiful and suitable for them. Mahinda found it convenient and King Tissa at once installed them there in a royal palace and furnished them with beds, stools and other conveniences. Early next morning, Tissa, with flowers as an offering, visited the Theras and asked them whether the Mahāmegha Gardens were

suitable for their residence and when they declared their satisfaction, he asked Mahinda whether this Garden would be an acceptable gift for their permanent residence. To his delight Mahinda answered that the Lord Buddha himself had accepted the Péluvana Pleasure Garden from King Bimbisāra as his residence, and so he could also accept this Garden from King Tissa. Tissa and his people were very happy and at once the King took up an exquisitely beautiful jug filled with pure water and poured "the water of donation" on the hands of Mahinda saying: "I dedicate this Mahāmegha Pleasure Garden to the Priesthood." From this time the Mahāmegha Garden became the centre from which Mahinda poured out the Light of the Dharma over the whole of Lankā.

Mahinda laid eight handfuls of flowers on eight sacred spots, to indicate the places where former Buddhas had been and where buildings to commemorate the last Buddha would be erected, and every time the earth trembled and Tissa and his people were delighted, seeing that even the earth acknowledged the truth of what Mahinda said. When the keeper of the royal gardens presented Tissa with a splendid mango-fruit, he wanted Mahinda to eat it. Mahinda, accepting it, handed the seed to Tissa for him to plant. The King did as he was asked. Mahinda, washing his hands, let the water drop on the freshly planted seed and lo! instantly the seed sprouted and it grew into a stately mango-tree before their eyes. Awed at what they saw, King Tissa and his people bowed down to the great Thera, and believed in his superphysical powers. Then Mahinda pointed out a spot which had been sanctified by the four former Buddhas, and said that on this spot a Dagoba as a shrine for some sacred relics from the last Buddha would be erected. Tissa naturally was at once willing to erect a Thupa there. But Mahinda said:

"Through you many other acts of merit are to be performed; execute them. One of your descendants, of the name of Gamini, will do that."

Tissa had this prophecy engraved in a stone monument in the very words of the Thera and erected it on the very spot.

Thus the great preacher Mahinda taught King Tissa and his people and preached to them many a glorious sermon. All listened

to him with delight, and within a short time there was not a single person in Laṅkā who had not heard of the Dharma of the Buddha. Old and young, rich and poor came even from the villages far away from Anurādhapura, and to all he preached, and all were brought to the feet of the Lord Buddha.

Princess Anula and her five hundred women had become such ardent pupils of Mahinda that they implored King Tissa to allow them to be ordained as nuns. But Mahinda could not ordain them, as they were women, and he proposed that King Tissa should send a message to his royal father Asoka, and ask him to send his younger sister Sanghamittā to Laṅkā, who was a profoundly learned priestess and who could ordain the princess Anula and her women. He wished also that Sanghamittā should ask King Asoka's permission to bring with her to Laṅkā the right branch of the holy Bodhi-Tree under which the Buddha attained enlightenment. This branch was to be planted in this Mahāmegha Garden.

King Tissa was delighted with this proposal, and a royal messenger, the nephew of King Tissa, Arriṭṭha, was despatched at once to India to King Asoka with these requests from his famous son, the great missionary and preacher Mahinda.

M. MUSKUS HIGGINS.

There is no Wealth but Life. Life, including all its powers of love, of joy, and of admiration. That country is the richest which nourishes the greatest number of noble and happy human beings; that man is richest who, having perfected the functions of his own life to the utmost, has also the widest helpful influence, both personal and by means of his possessions, over the lives of others. . . . A strange political economy; the only one, nevertheless, that ever was or can be: all political economy founded on self-interest being but the fulfilment of that which once brought schism into the Policy of Angels, and ruin into the Economy of Heaven.
—Ruskin.

It is what we think about and what we love that matters most, and that makes us what we really are in God's eyes, as opposed to what we seem in the eyes of others. It is the secret life of our heart which is our highest, noblest life.—George Tyrrell.

THE HOUSE OF STRANGE WORK.

II. AN ORDEAL.

AGAIN I dreamt of that house in a far-off country, the house remote from the haunts of men, set in a lovely garden full of flowers and fruits growing luxuriantly under the fostering heat of an eastern sun, a house girded around as if for protection by the snowy peaks of neighboring mountains, and I dreamt that a strange scene was taking place, a scene on which I looked.

In an upper chamber a man was standing erect, drawn upright to his full height, with his arms rigidly extended in the form of the cross. A man he was of middle stature, a European, clad in native fashion in a simple white robe, a man with a refined, noble and thoughtful face, set now in a stern expression of endurance and of suffering. For in the room a curious tension of feeling was prevailing, that of struggle. It seemed as if two forces were in opposition, each striving with all its strength for victory, and the strife seemed to centre round the motionless white-clad figure. From his attitude and expression this man was evidently opposing something, and the something lurked in the atmosphere of the room, not visible or audible but distinctly tangible; by a sense of oppression this force manifested itself, and in the unseen mystery of its mode of manifestation lay half the horror it excited. For the very air was burdened by its presence; the atmosphere of the room seemed heavy, exhausted, borne down by something evil. Outside the room, in the garden beyond, the sun shone and all was bright and peaceful; here reigned gloom and conflict between visible and invisible forces. The man extending his arms in sacrificial fashion stood for good; the unknown opposing force typified evil; and it was evident that despite the serenity of the stander and his statue-like demeanor he was exerting tremendous force. He was putting out all his strength to cope with the evil that filled the room with its presence as if it were a material substance; that he suffered in the doing was also evident. It was his own work that evil could penetrate this quiet retreat; he had laid himself open to its approach, had even summoned it thither, challenging it to conflict. He knew himself to be more able to encounter evil and battle with it than the majority of men, and he was willing and eager for their sake to feel its force, draw it into himself and transmute it in the process into an agency for good and send it out again, a power to make for progress.

The evil influence poured ever into the room in increasing intensity as the man stood erect and braced for conflict—poured into him and over him; and the silent struggle continued. The very air grew darker and darker as it progressed, and currents of blackness seemed to swirl round the silent motionless figure. In time the silence gave place to sound; the evil then became audible as well as tangible, and sounds most horrible were heard through the darkness, sounds as if all who suffered were congregated there together, and in that narrow space were pouring forth their woe. Groans and sighs, tears and sobs, yell of maniac, sickening sound of blows dealt on quivering flesh, cries of starving children, moans of animals—victims of scientific torture—the gnashing of teeth of souls in torment while on earth, lost in loneliness and despair, mingled together in one inferno of sound, a veritable babel of suffering. The man heard the sounds coming out of what was thick darkness to him, experienced their full significance, suffered with the sufferings of each and still stood firm.

The sounds gradually died away, becoming fainter and fainter, until in silence, forms and figures began to cross the room in ghastly procession and hover round its inmate. Women emaciated with suffering, suicides with cut and gaping throats and despair in their hearts, men with bleeding wounds, and with bodies mutilated by disease appeared in visible form. Children half-dead from ill-treatment, scarred by blows, their tender flesh marked and bruised and raw with sores, animals whose bodies were a mass of wounds inflicted for human ends were also seen—things that none could see without a shudder. There seemed no end to the various forms of pain and torture that the world contained, and the victims passed in a sad procession round the man, pressing on him, hovering over him, and it seemed as if they communicated their woe and suffering to him. His face grew blanched; pale and drawn with anguish he stood, but still firmly erect he endured the sight, willing to bear and mitigate, if possible, the victims' woe.

Presently, as the human and animal forms disappeared, stranger sounds and figures succeeded them, sounds and sights not human made themselves heard and seen, terrifying, monstrous, devilish even. Their presence filled the room, the atmosphere of evil thought and suggestion to evil action, threat and menace that

accompanied their appearance—harder even to endure than all that had gone before. At least they were powerless directly to injure, so long as they could detect no flaw in their opponents' armor of right thought, high aspiration and self-sacrifice; they could terrify and dismay alone. Their monstrous powers availed them nothing, while erect the white-clad figure stood, his mind fixed on thoughts of endurance and of service. While so intent he feared not his ghastly visitants; he bore their tempting and their threatening patiently. He realised too, even in the midst of the pain they caused him, that they were still performing in their own fashion the Will of the One Life that works in everything in this Universe, in testing and trying his strength as they were now doing. Fear was far from him as he pondered thus; as aversion and horror vanished, his suffering became less.

Suddenly the sunshine shone brightly into the room; the gloom, the misshapen figures, the feeling of intense, almost irresistible, evil that accompanied their presence vanished, and in their place came light and peace and fragrance, and the singing of birds overhead and the voices of men below in the garden. The man dropped his arms as the sunlight flooded the room; he looked about him as one suddenly awakened from sleep, half-conscious of his surroundings. He moved to the open window, and as his eyes fell on the familiar beautiful mountains towering high in their snowy vesture, and the warmth of the air touched his face, recollection came back to him. He became aware too of the feeling of utter exhaustion that pervaded his being, the result of the fierce strain and long-continued effort; he crossed the room to a couch in the corner, threw himself on it and was instantly asleep. His Spirit had conquered in the fight, his body would feel the strain of his victory for many a long day, but now he slept and he merited repose, for his self-imposed work had veritably been "well done".

And I awoke, conscious of having looked on at a mystery, glad as if, in the conquest over self and evil I had witnessed, my own victory over the world, the flesh and the devil were fore-shadowed.

ELISABETH SEVERS.

SCIENTIFIC NOTES.

THE present year will be known to astronomers as one which marked an epoch-making advance in the theory of cosmic evolution. An outline of this new development will be found in *Knowledge and Scientific News* for June 1909 and is entitled "A New Cosmogony." The article is by Dr. T. J. See, and is a preliminary sketch of the results of a voluminous investigation in mathematical astronomy which will shortly be published and may appear as the second volume of Dr. See's *Researches on the Evolution of the Stellar Systems*. This astronomer is in charge of the U. S. Naval Observatory, California, and well-known in scientific circles for his writings on the more abstruse problems of astronomy; he is also known to hold opinions as to the advanced knowledge of the ancients of a more liberal character than is usually held by men of science, and I have previously had occasion to mention his name in these notes as having shown that the atomic theory dates from before the siege of Troy.

In his *Nebular Hypothesis* Laplace endeavored to show that the planets were thrown off from the Sun's mass as it contracted in the form of rings, and this idea has held the field for a whole century as the only feasible theory. But Dr. See now shows "that these bodies could not have been detached from the central masses about which they all revolve. Accordingly, it follows that they were all captured." He further states: "From this unexpected conclusion there is absolutely no escape." He states that this error of Laplace was due to an oversight, and thus we learn how serious are the consequences when a mind of such magnitude makes an error, for, commenting on this, he says, "unfortunately not only was Laplace's reasoning vitiated, but an equally disastrous effect exerted on all other investigations in cosmical evolution for more than a century, on the false premise that the planets and satellites were detached from the central bodies which now govern their motions."

A further important result of this enquiry is that he concludes that there is certainly one, most likely two, and probably three unknown planets beyond Neptune. Other astronomers, such as Professor Forbes, have come to the same conclusion from independent data; we may hence safely affirm that the existence of ultra-Neptunian planets is a probability of the very highest order. This will interest those Theosophists who have studied Mr. Sinnett's writings on this subject, and in my opinion there are several hints in *The Secret Doctrine* about these more distant bodies, and their function in our scheme of things. I specially

direct the attention of those of us who are interested in astrology to the fact that these outer planets appear to be the physical vehicles of the Lipika, or Lords of Karma. In the *Stanzas of Dzyan* 3, 4, we are told "The Three fall into the Four. The Radiant Essence becomes Seven inside, *Seven outside*. The Luminous Egg, which is itself Three, curdles and spreads in milk-white Curds throughout the depths of Mother." In Stanza 4, 6, we further read: "Then the Second Seven, who are the *Lipika*, produced by the Three." From which we may infer that *Seven outside bodies are the Lipika*; for in commenting on this *The Secret Doctrine*, Vol. I, p. 130, says: "It is the Lipika who project into objectivity from the passive Universal Mind the ideal plan of the Universe, upon which the Builders reconstruct the Kosmos after every Pralaya, it is they who stand parallel to the Seven Angels of the Presence, whom the Christians recognise in the *Seven Planetary Spirits*." Perhaps some of our astrological brothers will be able to make use of the above suggestion and assign to these bodies their true astrological influence. That such influence is exerted is clearly asserted (p. 131.) where we read "Connected as the Lipika are with the Destiny of every man, and the birth of every child, they may also be said to exercise an influence on the Science of *Horoscopy*."

Another point of interest to us is that Dr. See's conclusions are confirmed by occult teaching as given in *The Secret Doctrine*, for it is there distinctly stated (Vol. I. p. 127.). "The Occult Doctrine rejects the hypothesis born of the Nebular Theory, that the (seven) great planets have evolved from the Sun's central mass, of this our visible Sun, at any rate. The first condensation of cosmic matter of course took place about a central nucleus, its parent Sun; but our Sun, it is taught, merely detached itself earlier than all others, as the rotating mass contracted, and is their elder, bigger 'brother' therefore, not their 'father'." This accords fairly well with Dr. See's conclusions, since he shows that the planets must first have condensed into separate bodies before they were captured by our system. They were therefore formed from separate nebulae, not belonging to our Sun, though they may have belonged to a higher order of Sun, as hinted above. These separate bodies were afterwards captured by our Sun, and we are told (p. 128.), "There is a whole poem on the Pangenetic battles fought by the growing planets before the final formation of Cosmos." Thus we see that as time goes on the teaching of modern Science is brought more and more into line with *The Secret Doctrine*, and that once more the Wisdom is justified of her children.

G. E. SUTCLIFFE.



REVIEWS.

THE MESSAGE OF LORD ZOROASTER.¹

The age of Zoroaster is surrounded by darkness, His very personality with doubt. Such at least is the case with the orientalist who have tried hard to understand the religion of ancient Persia. Without the light of Theosophy the extant fragmentary scriptures remain inexplicable, and on the basis of materialistic theories they cannot but be dubbed "a bundle of superstitions". Mr. N. F. Bilimoria of Bombay is one of the few Theosophists who have devoted themselves to the study of Zoroastrian lore and his name is familiar to all interested in the esoteric side of Zoroastrianism. At a patriarchal age and in a weak state of health he has given us another volume of nearly 300 pages which show the amount of thought and care he has bestowed on his favorite theme. It is hoped younger students of the subject will copy his laudable example.

The book contains many interesting points and the ingenious explanations tendered are worth considering. While we can safely accept some of them, we rather demur in case of others. For instance, we are not quite sure as to the correctness of Mr. Bilimoria's view as to the position of Master Zoroaster in the Occult World. Apart from Avestic books, a little is known about Him—His place in the Great Brotherhood and His work in the Adept Hierarchy. This leads us to accept Mr. Bilimoria's various statements about Zoroaster with certain reservations. Students of esotericism are aware that a Master's life could be interpreted in more than one way; mythical and mystical facts always come to be intertwined with actual happening in a Great One's life, and it is difficult for a distant generation to understand clearly the many curious scriptural statements regarding it. Our work is more difficult in this case as Zoroastrianism is one of the very early faiths, and we have but little hope of solving the problem of Zoroaster and Zoroasters by the help of the fragments of the religion extant. Gifted seers only can help us out of the difficulty, and we hope they some day will. Similarly also we cannot wholly agree with Mr. Bilimoria as to Homa being the Zoroastrian "Living Human Banyan." That Mighty Personage is but rarely referred to in our literature, and while certain descriptions of Avesta Homa prompt us to such a comparison, there are facts whispered about the "Banyan" that do not quite fit in with the life-functions of Homa. But into that great subject we must not pry.

But we cannot help saying that Mr. Bilimoria's book is worth a perusal. It is a pity that in Gujarāti it will not reach wider circles. But in this Mr. Bilimoria's old love for his community has come out; he has written in Gujarāti so that Pārsis, especially ladies, not acquainted with English may derive benefit from his careful study, and we strongly recommend every intelligent Pārsi to read the book. Based on accepted philological translations, Mr. Bilimoria's explanations and

¹ By N. F. Bilimoria, The Cherag Printing Press, Bombay.

interpretations are luminous, and they place Zoroastrianism in a very good light. The book is of course the result of theosophical study, without which it could never have been written. It is one more example of how Theosophy makes the ancient scriptures glow with beauty and wisdom. It is a book that at least every Pārsi ought to possess.

B. P. W.

THE MYSTERY OF EXISTENCE IN THE LIGHT OF AN OPTIMISTIC PHILOSOPHY¹.

Mr. Charles Wicksteed Armstrong has produced this very readable little volume, wherein he gives expression to many ideas that will find sympathy among our readers. He offers a popular exposition of a system of thought which "though some of its features be ancient" he yet believes "to accord very well with the latest scientific knowledge." Now that is a claim which fits a philosophy very near home, and familiar to all students of modern Theosophy, yet Mr. Armstrong, though a student of Myers and familiar with the researches of the Psychic Society, does not appear to have read the literature of our own movement. It is, therefore, the more interesting to find that in several points his "optimistic philosophy" is uncommonly like that of *The Secret Doctrine*. Mr. Armstrong starts with eight metaphysical propositions, of the truth of which he endeavors in clear and concise terms to convince his readers. When we find that the first of these propositions reads: "There is but one Spirit in the known Universe. We and all conscious things form a part of that Spirit," and that a later one affirms: "The World-Spirit strives after Bliss. As Love is the supreme idea of Bliss, individualisation becomes a necessity, etc." we are prepared for the optimism no less than for the familiar flavor which exhales from Mr. Armstrong's pages. The World-Spirit; the Subliminal Self; Free Will; Mind and Matter; Worship; and the Seven World-enigmas of Bois-Raymond are some of the subjects covered in the thirteen chapters of this little book, which is published by Messrs. Longmans, and will be found advertised in our columns.

E. W.

THE VOICE OF THE ORIENT².

This book, well printed with beautiful illustrations and nicely bound, has an artistic atmosphere about it. The author possesses an eye for beauty which is balanced by some historic knowledge, so that her pen pictures are readable. It is not often that Theosophists write books like this, for they are generally absorbed in Theosophy proper to an extent that makes it well-nigh impossible for them to find time on their travels to make the definite notes necessary for a volume like the one now before us. So that the volume is in a certain sense unique, and is an answer to criticism such as: "Theosophists live up in the air." The decidedly

¹ By C. W. Armstrong, Longmans, Green and Co., London.

² By Mrs. Walter Tibbits, Theosophical Publishing Society, London; Thacker & Co., Ltd., Bombay; Thacker Spink & Co., Calcutta and Simla.

optimistic tone of the book is also a forceful though indirect answer to the charge laid at the door of Theosophy—"Your philosophy is pessimistic." Mrs. Tibbits has rendered service to the Divine Wisdom in writing this book, and we feel it will reach a circle where theosophical literature but seldom penetrates, for though Theosophy is not its prominent feature yet it is permeated with the spirit, and so will produce a favorable result.

For Theosophists the book has an additional charm. It is evident that the author is not devoid of clairvoyant vision, the touch whereof the reader will come across more than once. The chapter on "Holy Kashi" is interesting, for in it Mrs. Tibbits speaks of her first meeting with her Guru—"mother of my body in other births, my spiritual mother in this life." "As we sat side by side eating from the same dishes, yet outwardly distant as East from West, a woman of the alien conquering race, a purdahnashin of the Ganges, how close together the subtle karmic ties drew us, how your bosom rose and fell beneath the violet and gold of your silken sari, how your dark radiant eyes drew mine, your warm brown hand rested on my white one, before you told me, mother, before I knew—" To this person evidently the book is dedicated: "To my Guru with silence, To Maji with love."

The warm sympathy of the writer for India and Indian ideals is apparent, and her love for the mystic East has a genuine tone about it. "Strange, do you say, that a woman reared beneath an English Cathedral spire should set forth on such a quest? But the Secret Doctrine teaches that we are each the product of the experiences not of one but of many lives And now farewell, dear reader, or, if you are so minded, *au revoir*. For at what more fitting place can I say good-bye to you who have accompanied me over so many thousand miles of my wanderings than at Shiva's feet?" And the fine touch referring to H. P. B. will be appreciated by all Theosophists:

"On the road to Leh. And the oriole's gilding is brighter and the kingfisher's flash more brilliant blue, and the white rose's perfumes are intenser than before, for all knowledge, all wisdom of our time, has passed along this foot-path which has led the Light of Asia to the outer world. For does it not lead in physical nearness to the ashramas of those two divine Mahātmās who sent her, that strange old Russian woman, that profoundest enigma of the nineteenth century, who came down this path single-handed to fight the materialism of the West! She must have travelled by this route."

And again:

"From afar, from beyond the hoary Himālaya, a messenger, the grand old woman of the last century, has brought to us fragments from the oldest book in the world, perhaps of other worlds, handed across the earth's mightiest walls, engraved on oblong discs preserved on the altars of temples far from the haunts of men, dim with the mists of prehistoric ages."

The perusal of this book affords a day's delight, taken as it is "straight from life". We hope one day to see in print "the most interesting portions that have remained unwritten". The book for 3/6 is exceedingly cheap.

R. P. W.

MONISM?¹

This is a valuable little book if treated from the point of view of the author, who throws out his thoughts in condensed words in order to set others thinking. For certainly he has treated of the greatest subjects in a short but suggestive way. His sub-title is "thoughts suggested by Prof. Haeckel's book *The Riddle of the Universe*," and he sums up against the great biologist. He cannot agree with the nebular theory, nor does he see any reason to believe in the life in inorganic substances. He postulates a "Life-ether" which manifests itself in the formation of organs, assimilation, growth, propagation and so forth. Sometimes he speaks of the life-ether as being the individual himself, as when he talks of Goethe rejoicing to become a mouse and then a tortoise. At other times he speaks of each life being the reward for former existences, and talks of the development of the soul. Once more he says "We may ourselves be those later generations". But he is evidently not clear as to the continuing individual life by which each wins his own experience and development. We have not space to touch on all the points he raises, but thoroughly concur with him in his condemnation of suicide and capital punishment, but not in his belief in vaccination. His aphorisms are often trite and suggestive, as when he says "In a world in which all is based upon order conformable to law, chance is the most impossible of all impossibilities;" and "Every creation, whether man or animal or plant, is its own aim in Nature; it exists for its own sake." This book confirms us in our opinion that no scheme of philosophy is adequate without the doctrines of reincarnation and karma, with all they involve.

K. B.

A CATALOGUE OF SAMSKRIT MANUSCRIPTS².

A Descriptive Catalogue of the Samskr̥t Manuscripts in the Government Oriental Manuscripts Library, Madras.

The so-called Law-Books of India are very different from what a layman would expect to find under this title. Many of them do not treat at all of law proper, only a few of the more modern ones being confined (or almost confined) to what we call the science of law. Law, in India, means prescript, religious and worldly, and thus it comes that we find in the 'Law-Books' rules for the study of the Vedas, for the life of Kings, Brahmins, ascetics, for the sacrifice and the funeral, and even long expositions of the philosophy and religious ideas on which these rules are based. The oldest works of this kind are the *Dharma-Sūtras* which are, of course, in prose. Then follow the so-called *Dharma-Sāstras* or *Smṛtis* nearly all of which are composed in Slokas, only a few, such as the *Budhasmṛti* and the *Saṅkasmṛti*, continuing partly the *Sūtra* style. Finally there are the commentaries, and, from about the eleventh century, the enormous mass of what is called *Nibandha* (compendium, digest). In the present volume the *Sūtras* are not included, they having been described in Vol. II under "Kalpa and the

¹ By S. Ph. Marcus, M. D., translated by R. W. Felkin, M. D. Rebman, Ltd., London, W.C.

² By M. Rangacarya, M. A., Rao Bahadur. Vol. V: *Dharma-Shastra*, Madras, 1909. Government Press.

allied Sūtras," as an appendix to Vedic literature. As a matter of fact, the *Dharma-Sūtras*, though not considered as Śruti, belong to the Vedic period. Yet, since they are the recognised beginning of the Dharma literature, their absence here is somewhat inconvenient. Very convenient, on the other hand, is the division of the digests into 'general' (Smṛti-sangraha, etc.) and 'special,' and of the latter into Āhnikā Ācāra, and Aṣṭauca, i.e., daily observances (such as the Sandhyavandana), special precepts (e.g., for marriage), and precepts for defilement. The book contains descriptions of 165 different works, some of which are very rare, and is a most welcome addition to our knowledge of Dharma literature.

F. O. S.

PHYSIOLOGY OF THE RED INDIANS.¹

As its Bulletin 34 the Bureau of American Ethnology (Smithsonian Institution) has issued "Physiological and medical observations among the Indians of South-western United States and Northern Mexico" by Ales Hrdlicka. The work is uniform with the other volumes in the same series of 'Bulletins,' is well illustrated and of the usual perfection in execution, both externally and internally. A great number of statistical tables accompany the texts and the book is exactly what the title indicates: an exhaustive cyclopædia of data on the subjects of environment, population, tribal subdivisions, clothing, dwelling, occupation, food, alcoholic drinks, habits of life, character, social conditions, physiology, social abnormalities, medical observations, conceptions and treatments of disease of the Red Indians in the areas indicated.

J. v. M.

THE AQUARIAN GOSPEL OF JESUS THE CHRIST.²

The Power-Book Co., of Wimbledon, sends us what purports to be a volume "transcribed from the Book of God's Remembrances, known as the Akāshic Records". Its title is *The Aquarian Gospel of Jesus the Christ*—which is further described as "The Philosophic and Practical Basis of the Religion of the Aquarian Age of the World and of The Church Universal". These are large claims, and Levi—the transcriber—is supported by his Publishers, in a Preface, and introduced by Hon. Henry A. Coffeen, a former U. S. Congressman from Wyoming. The publishers say that: "It matters not who Levi, the translator of these holy records, may be; his work stands unimpeachable," and the ex-Congressman from Wyoming writes: "Touching the personal character and ability of the compiler of these records, for whom I have great respect, I believe neither he nor any other living man could have produced this book without help from the higher planes of vision." After this it would be sheer impertinence for a humble reviewer, who never saw an Akāshic Record in his life, to express the opinion that, with the aid of the canonical and uncanonical Gospels and a little pious imagination, he could have done it himself. The price of the work, which runs to 260 large octavo pages, is 9/- net.

X. Y. Z.

¹ Washington; Government Printing Office, 1908.

² By Levi, The Power-Book Co., Wimbledon, S. W.

THEOSOPHY FOR BEGINNERS¹.

This is a well got up, nicely bound theosophical book which can very safely be placed in the hands of beginners. The style is very simple, and the arrangement of its forty-nine small chapters with apt quotations from poets and other writers as head lines to each, is such as will interest the beginner. The great subjects of the Ancient Wisdom are well handled and marked by signposts of orderly division, so that a bird's-eye view of Theosophy can very easily be obtained therefrom. The similes given are very easy and appropriate, and will readily be assimilated by persons of ordinary capacity. The chapters on Karma, Reincarnation, Alchemy, Magic, the Constitution of Man, and the Planes of Nature are well treated and give a clear idea of the main teachings of Theosophy. We may fairly call this book Theosophy in a nut-shell. The author treats of the goal of humanity, and exhorts her readers to put these theoretical teachings into practice, by beginning to work and live for others so as to earn the right to be born in the foremost ranks of humanity in the future.

We highly recommend this book to all enquirers. Our older members will do well to keep it always in mind when talking to new friends, while for the children it will form an admirable present.

J. R. A.

PAMPHLETS.

Gravitation v. Light, by J. G. O. Tepper, is an interesting pamphlet the sub-title of which is: The Compensation or "Fire Bucket" theory, explained by simple apparatus and figures. The author's thesis is that "gravitation and light are intimately connected and compensatory to each other—the two halves of one fundamental force." The pamphlet will be welcome to scientific speculators.

A *Fair Skin* with the sub-title "Civilisation's Heritage, or the use of color among races" by William Sharpe, M. D., is a reprint from *Mind*. The thesis upheld is that the genesis of a white race from a colored one and *vice versa* is not directly due to the influence of climate, but to the degree of civilisation of these races.

The Vade Mecum of Vedānta by A. Govindāchārya is a brochure—*The Jnānin Series* No. 1—of about a hundred pages "a compendium of Vedic philosophy" at Re. 1. which is not a cheap price.

Free will and Determinism, by Ernest Wood, is a lecture delivered to the Chapra Lodge and is at sale at the *Theosophist* Office for one anna.

TRANSLATIONS.

We have received translations of Dr. Steiner's *Christianity as a Mystic Fact* and Mrs. Besant's *Reincarnation—A Christian Doctrine and Spiritual Life for the man of the World* in Norwegian. Also a Russian translation of Mr. Leadbeater's *Invisible Helpers* and *the Unseen World* bound as one volume.

¹ By Miss C. W. Christie, Theosophical Publishing Society, 161, New Bond Street London, W.

OUR CONTEMPORARIES.

THE INDIAN REVIEW—(June)¹

Mr. George S. Arundale, Principal of the Benares Central Hindū College, contributes a very important "Plea for good Indian Books." The article, written in a simple but flowing and attractive style, is valuable and deserves special attention from all who are interested in Indian affairs. The writer complains that he has been looking in vain for some sign of the awakening of a desire to give to Indian children the literary advantages which are now open to the child of every European country, not excluding Russia. The excellent children's books which are produced in their thousands in Europe have done much good and Mr. Arundale even came across Russian story books and "it seemed to me a matter for shame that India cannot give her children that which even Russia has been able to give hers." In India we have practically nothing in this line. At present educational books are produced by English firms and they are written by English writers with little experience of the needs of Indian children. A greater difficulty is to be faced in India because of the scarcity of vernacular publications also. "The education of girls would progress much more rapidly than it does at present if Girls' Schools had plenty of attractive books to choose from." Mr. Arundale had a long conversation with the head of a well-known English firm of publishers who fully recognised that "practically all the thousands of books sent over annually from England by English publishers must from their very nature be ill-adapted to Indian requirements."

Mr. Arundale, therefore, suggests a plan: "Beginning with the vernacular side I should suggest that in the first place folk-tales, collections of which already exist, be rendered into very simple language and set up in all the principal vernaculars. Some well-known Indian artist or Schools of Art . . . might be employed to provide illustrations and the same illustrations would, of course, serve for all the vernaculars. . . . The whole series of folk-tales should be under the general editorship of some well-known person as a guarantee of the suitability of the books for the purpose for which they are produced. . . . Proceeding a little higher in the scale a graduated series in the vernacular of Indian golden deeds would have immense value. . . . Some of the golden deeds might be selected especially for girls. . . . Small histories in the vernacular, also with illustrations, are much wanted, and in this connexion may be mentioned the crying need for Indian historical wall-maps. . . . Turning to the English side the present tendency in England seems to be in the production of Readers of various types. . . . Why cannot Readers of this description be produced in India and contain passages and descriptions referring to Indian conditions? To take for example a series dealing with Indian industries, Reader No. 1 might contain simple descriptions, with illustrations, of Indian food-stuffs, detailing the mode of growth, etc., Reader No. 2 . . . would contain descriptions of, say, fruits and less well-known food-stuffs. In this way the series might proceed. . . . Similar series of Indian History Readers would be invaluable. A most attractive Reader under the title of 'The Indian Village: history-

¹ Esplanade, Madras.

cal and descriptive' could be written." Another item is prize books for Indian boys and girls and yet another is children's magazines like *The Boy's Own Paper* in different vernaculars. We commend Mr. Arundale's article to the attention of Indian publishers and those who want to engage themselves in some worthy Swadeshi enterprise.

Other Contents: "Mr. Vincent Smith's Early History of India" by Dr. Bhandarkar; "Education in Germany"; "The Lingua Franca of Future India" by Dr. F. Otto Schröder; "Swadeshi and Boycott"; "The Balkan States"; "Rice"; "The Seven Pagodas"; Current Events, etc.

THE CEYLON NATIONAL REVIEW—(June)¹.

Mr. F. L. Woodward writes on "The Nation and the Mother Tongue" appealing to the patriotic sense of the Sinhalese people. He regards the idea of the mergence of the small Sinhalese community into a vaster nation and not preserving its own individuality as a great mistake. As a nation's soul is its language and as the Dutch proverb 'no language, no nation' is true he fears that there is a real danger of the individuality of the Sinhalese fading away. The knowledge of English, in Ceylon, to the exclusion of that of the vernacular, has become a sort of fetish. Herein lies the danger. "Neglect your sacred tongue and corruptions creep in; treat it with contempt and your children will never learn it, and if the tongue is no longer used as a storehouse of the thought, the people will decay, for a people without a language of its own is only half a nation." Only a few have taken a lead in the matter. The writer does not advocate the abolition of English. "*Sinhalese (or Tamil) first and English second* is the text of my sermon. Let us have bilingual education by all means: if you can afford it, trilingual; if you have the faculty, multilingual: but vernacular for the masses; vernacular plus English for the middle classes; vernacular plus English plus other languages (and the more the better if not a smattering) for the few who have time and means for the study." As there is an individuality in the Sinhalese it may yet, by upholding its ancient ideals enshrined in the Sinhalese tongue, stand among the pioneering nations of the new cycle in the history of the world. The chance is offered, and note the penalty of refusing: "To be utterly wiped off the slate of the Great Arithmeticians who are working out the sum of our welfare, to be broken once more into shreds and trodden again in the claypit of the making of the nations, postponed to a future incalculably distant."

Other Contents: "Indian Thought and Western Science in the Nineteenth Century" a letter by Mrs. Boole to Prof. J. C. Bose "Medical Science among the Sinhalese"; "Buddhism and Hindūism"; "A Woman's Work in the West"; Notes, Reviews, etc.

THE REVIEW OF REVIEWS—(June)².

The "Character Sketch" of Sir Robert Stout, the ex-premier of New Zealand, is highly interesting and as Mr. Stead puts it, "it will be long before we have a mirror so uncompromising in its fidelity as this interview, in which to see the unloveliness of our future." Sir Robert Stout left England for New Zealand in 1863 and he returns to his native

¹ The Sihala Samaya, Colombo.

² Bank Buildings, Kingsway, London. W. C.

land after an absence of forty-six years; he went an unknown youth not out of his teens, he returns an experienced man of mature judgment, famous and popular. In his opinion "New Zealand is the only colony which teaches its grand-mother how to suck eggs, because it is so Scotch." He finds modern England illogical in many things. In educational controversy can anything be more illogical than the position of the Nonconformists? "In New Zealand we are at least logical, and in State schools there is nothing but secular education" which includes Moral Instruction. "We need Moral Instruction in every school, and a hand-book with lessons drawn impartially from the best books in all literature." Next Sir Robert Stout finds the English "slack all round"—"everywhere slackness, inefficiency, lack of drive, lack of snap, lack of intelligence..... It is the fault of your education." He instanced the British manufacturer: "In New Zealand the British axe was practically supplanted by the American axe, because the Americans made the tool the New Zealanders asked for, and the Britishers would not." Then, Sir Robert "would have no parley or truce with the sale of poison even if it be labelled alcohol.....It is all nonsense saying that you cannot have social intercourse without wine. When I became Prime Minister in New Zealand, I was told that I would have to entertain my guests with spirits. I replied that no consideration on earth would induce me to supply my guests with intoxicants... We had all manner of social festivities and never a drop of strong drink. People did not stay away and not even the most atrabilious critic ever complained they were dull." He expects British leaders "to set an example by banishing all wines and spirits from their houses.....The House of Lords has never been reformed.....Why do they not place themselves at the head of the greatest of all social reforms?" The whole interview round which the Character Sketch is woven provides very interesting reading. Sir Robert Stout has many theosophical ideals in his constitution.

Other Contents: "The Progress of the World"; "Current History in Caricature"; "Interviews on Topics of the Month"; "Leading Articles in the Reviews"; "The Reviews Reviewed"; "Books of the Month".

THE OCCULT REVIEW—(July) ¹.

Mr. H. Stanley Redgrove, B. Sc., writing on "On Matter and Spirit" remarks that a great change has taken place "in the attitude of physical science towards matter". Now "atoms are regarded no longer as the absolute units, indivisible and eternal gods of nature"; also "the ether is being found to constitute matter" and so dense that Platinum is not dense compared to it. It is generally believed that the existence of spirit is rather a matter of inference, whereas absolute and direct evidence for the existence of matter is available. To the writer the reverse seems nearer the truth. The evidence for the existence of matter amounts to this: we are aware of sensations and for certain reasons we conclude that they are due to an external world, putting forward the hypothesis of matter—"permanent possibility of sensation"—in explanation. We do not know matter in itself; what we do know and experience are changes in states of consciousness. "I infer the existence of my material body, but I know I exist. Introspection at once reveals the fact that I am not my body; then what am I? Clearly therefore, a general term for the Ego is required; such a term is 'spirit.'" As to the reality of

¹ 164, Aldersgate Street, London, E. C.

the Spirit, "we have absolute evidence in our own consciousness as regards ourselves as individual spirits."

Other Contents: "Notes of the Month"; "The Land of the Dead II"; "Witchcraft: Its Facts and Follies"; "The Sacred Triad"; "Some Notes on Dreams"; "Correspondence"; Reviews, etc.

B. P. W.

ACADEMICAL MAGAZINES.

Vienna Journal for the Knowledge of the Orient, Vol. XXIII, No. 1.

"The Dance of the Gods and the Origin of the World," by Leopold von Schroeder, is a valuable supplement to the author's recent work *Mystery and Mimus in the Rgveda* (See *Journal of the Royal Asiatic Society* 1909, p. 209). The idea pronounced there as a hypothesis, that in *Rgveda* X, 72, 6 we have an allusion to the well-known creative dance of the Gods, is taken up again in this article and raised to a very high degree of probability. The writer translates as follows the two verses in question (6, 7): "When there, Ye Gods, you were standing in the ocean, holding each other by the hand, then from you, as dancing ones, dense dust, indeed, was arising." "When, Ye Gods, like magicians, you made swell and wax the worlds, then you brought forth the sun which was hidden in the ocean." For the explanation of verse 6 we are referred to the second Viçvakarman hymn (*Rgveda* X, 82, 5 and 6) where the Gods are introduced as "finding themselves gathered" in the "waters" at the beginning of the creation. The waters (*āpah*) and the ocean (*salilam*) above are, of course, identical with the "undifferentiated ocean" (*āpraketam salilam*) of the Nāṣadāsiya hymn; they are not an element, but a kind of Chaos. We need, therefore, not wonder about the 'dust'. As to the magicians (Zauberer)—which is not a very fortunate rendering of *yatayah*—L. v. S. argues from their being associated with the Bhṛguṣ or 'fire priests' (compare the Greek Phlegyai)¹ that they must have been a certain class of ancient Shamans. So the word *yati* is here derived from the root *yat* and not from *yam* ('to govern'), as was done by Grassmann and others, and it is thus brought into direct connexion with the later meaning of the word, 'ascetic.' The root *yat* designating a strong, energetic effort is, indeed, marvellously apt for the formation of a name for "those Shamans bringing about their magic through mighty effort physical and psychical." So the Gods, like the Shamans of a primitive time, "perform their magical dance in the mist of a still unformed primordial matter, its effect being the swelling, waxing and becoming of the beings or worlds respectively. And by means of such effort also the Sun hidden till then rises out of the ocean."

All this will be of great interest to those who have seen the picture of 'Sivan as Nataraja' and Mr. J. v. M.'s note on it in our last number. I am, however, not quite sure whether the dancing Siva of that picture has anything to do with creation. Yet the 'master of the dancers' can only be a Tāntric continuation of Siva as Kirāṭa, who is an

¹ Not 'like', as in former translations, the dance being imagined as really taking place.

² This is, of course, a bold hypothesis.

embodiment of sensual pleasure. As to the "rhythmic movement," it is, indeed, quite unmistakable in our picture, but in the frenzied 'dance' of the Shamans and Dervishes, driving the foam to the lips of the dancer, as well as in the excitement of sensual generation, the most conspicuous feature is not rhythm, but convulsive palpitation (*spanda*). So the 'dust' in our poem points to the immense effort of a wild dance. In this connexion we may also think of *tapas*, the ordinary means of creation in the *Brāhmaṇas*, which in its ancient sense is always associated with heat and perspiration. It is also noteworthy that Siva as 'Mahāyogi' is the *tapasīn par excellence*.

"The *Mārasamyutta* in the *Mahāvastu*" is an addition, by Jarl Charpentier, to Windisch's well-known book *Māra and Buddha*. As the latter appeared before the third volume of the edition of the *Mahāvastu*,¹ W. could not know that the *M.* too contains fragments of the ancient *Mārasamyutta*. These are now given here side by side with *Samyutta-Nikaya*, the comparison showing that *M.* deserves more credit than it was given hitherto. It surely represents a much older stage of textual tradition than the *Lalitavistara*. Sénart's text is often rejected by Ch. in favor of the MSS. In concluding, Ch. makes use of L. v. Schroeder's recent theory by declaring the story of Buddha's temptation a drama of two acts!

This theory of L. v. Schroeder's is made the object of searching criticism by M. Winternitz in an article entitled "Dialogue, Ākhyāna, and Drama in the Indian Literature." For certain hymns of the *Rgveda* (application in the sacrifice), but they explain them by a story (itihāsa), in several cases they being not even sure as to whether the poem is a 'dialogue' (*Samveda*) or a 'story' or a hymn to some God. First Windisch (1878), then Oldenberg (1883, 1885) have declared these poems to be the fragments of a special kind of narrative poetry—a prose being added by the reciter according to his faculty and disposition. This kind of poetry, it was said, was as much in favor with the ancient Indians as it was with the Scandinavian Scalds and the old-Irish stepping-stone to the epic. In 1890 this theory was attacked by Sylvain Lévy; again by Hertel, in 1904; and now Leopold von Schroeder in his above-mentioned work (*Mysterium und Minus im Rgveda*) comes forth with the theory that these poems are the last remains of a prehistoric religious ('kultlich') drama which died out long before the beginnings of the classic drama. Such dramas closely connected with dance and music in which gods appear in the scene, we find with primitive peoples as well as with the Mexicans and even with the Greeks and Teutons. An early Vedic or pre-Vedic ritual becomes probable mainly by the following facts: That several Vedic Gods (even Indra) are designated as 'dancers'; that the ordinary Vedic metres (*Tristubh*, *Anuṣṭubh*, *Jagati*, *Gāyatrī*) are best explained as modes of dancing; that, according to the tradition, the *Gaṇḍharvas* and *Apsaras* which are respectively of a phallic and erotic character, were the first actors and actresses. Winternitz approves of this new theory and even

¹ The *Mahāvastu* is the scripture of an early Buddhist Sect, the *Sarvastivādīna*.

² Ancient Aryan.

strengthens it, but he shows that with some of the poems in question the Ākhyāna theory is still to be preferred. Of the seventeen poems treated as dramas by L. v. Schroeder, nine only are accepted as such by Winternitz, whereas five, in his opinion, are Ākhyānas, and the rest not explainable in a satisfactory way by either theory. W. then proceeds to the Ākhyāna theory in order to show, that it is a well-founded hypothesis which we cannot miss. The mixture of prose and verse has always been much appreciated in India. There can also be no doubt that in very many cases the narration of an Ākhyāna was accompanied by a dramatic or semi-dramatic action, so that these ancient Ākhyānas and Itihāsas would be at the same-time the cradle of the epic and of the drama. L. v. Schroeder's book is a telling proof of the great advantage afforded by the application of ethnology to the problems of philology.

"Critical Notes to Vedic Ritualistic Texts" by W. Caland contains a large number of excellent emendations and explanations of doubtful passages in the *Maitrayaṇī-Samhitā*, *Kāthaka*, *Kaṇṣṭhaki-Brahmaṇa*, *Āitareya-Brahmaṇa*, *Çaṭapatha-Brahmaṇa*, and *Baudhāyana-Çrautasūtra*.

Other Contents: "On Musil's Travels of Exploration" by R. Brünnow (concluded); "Contributions to the knowledge of old-Arabic Poets" by R. Geyer.

DR. F. OTTO SCHRÄDER.

THEOSOPHICAL MAGAZINES.

ASIATIC.

Adyar Bulletin, Adyar, July, 1909. 'The Headquarters' Notes' give various paragraphs of general interest and 'Theosophy the world over' brings the usual summary of news, though I cannot agree with the writer's calculation that there are only 118 days between November 1st and April 30th. C. W. Leadbeater writes about 'Asceticism'—not very appreciatingly. He also employs the word 'corpse-eating' for meat-diet. 'Daughters of Europe' are three rapid vivid pen-pictures full of movement and life, romantic snapshots that will be welcome to many readers, signed by Nina de Gernet. Chitra writes with feeling and insistently on 'Brown Babies' (as 'Adyar Sketch' II). It is an eloquent appeal for aid in the good work of the Olcott Pañchama Free Schools, and ought to be widely spread and read. Two typical illustrations go with it. 'On Metaphysical Study' by G. H. Rooke is an article the appreciation of which will be largely dependent on the temperament of the reader. 'Compensation' by Kate Browning, M. A., is a clever and simple little story. H. Knight-Eaton contributes a poem called 'Meditation,' in which there are some specially fine lines. Mr. Schwarz reports upon the Budapest Congress.

Theosophy in India, Benares, June, 1909. 'The Monthly Message' contains as usual a batch of epigrams, as: "In the West the activity of the human mind has reached its white heat; there, in the absence of the safety-valve of religion to lessen the ever-increasing mental pressure, things are going from bad to worse, and the chances are that this excessive energy may land her in a deep bog of despair." Also "India can no more be Christianised than Europe can be Hinduised." I. J. S.

contributes notes of Mrs. Besant's farewell lecture in Benares before leaving for Europe. The title is "On H. P. B. and the T. S." and the message it contains will by this time be widely known through Mrs. Besant's lectures. In this report, however, the Indian aspect of the question is dealt with in detail. Ekai Kawaguchi, the Japanese traveller in Tibet, has a small article on 'The Successive Stages of development according to Buddhism.' The thesis is that the five Yānas are three, and the three are one only. B. contributes an address on the occasion of White Lotus Day, and Muhammad Hafiz Syed an article on 'What should be the work of an F. T. S.?' His opinion is that Branches should before all concern themselves with giving education, and specially to girls. We find to our surprise the following statement: "The ideal of womanhood in the East is decidedly far lower than that of the progressive West." Hedwig S. Albarus opens a series of articles on 'The Ethics of Buddhism.' The remainder of the number is filled with miscellaneous matter and news. We single out from it a lengthy review by Sohrāb H. Suntook of a book on 'Kabir and the Kabir Panth' by the Rev. G. H. Westcott.

The Central Hindū College Magazine, Benares, June, 1909. The number opens with various jottings under the title of 'In the crow's nest'; then comes a Sanskrit poem in honor of Mrs. Besant by students in Molkalmura; a report of the activities in the C. H. College, by Mr. Arundale its Principal, the picture of and Dr. Coomāraswāmy's letterpress concerning the statue of the Dhyāni Buddha which we published in our June number. Mathava Prasad describes Janakpur in the 'Geographical series'; Tulsi Ram Misra continues his article on 'Kalidas as a dramatist'. A fragment from Plato is given concerning the death of Socrates and the disposal of his body. From Prakash Narayan Sapru a prize essay is published on 'A National Literature, its place in the regeneration of India'. Miss Willson contributes 'Science Jottings' as usual. B. begins a dialogue on 'Religion and Morality' attempting to solve the question whether they are interdependent. Mrs. Besant has a lengthy, but on the whole unfavorable, review of Babu Govinda Dāsa Sahab's *Hindūism and India*.

Sons of India, Benares, June, 1909. 'Sowing the Seed' is the name of the department containing the monthly notes. G. S. Arundale contributes 'The Study of History,' an interesting exposition; and Francesca Arundale begins an interesting article on 'Education.'

The Message of Theosophy, Rangoon, June, 1909. The number opens with the reprint of the first half of Johan van Manen's article 'On Esotericism in Buddhism' from our own pages, after which Nasarvanji M. Desai continues his 'Universal Brotherhood'. Then comes the 'Potthapaḍa Sutta' on 'the Soul Theory,' of which a first instalment is given. It is not stated whether this translation is a reprint, but its transliteration looks like, that of the *Sacred Books of the East*. Maung Lat concludes his paper on Madame Blavatsky, and P. Ramanathan has an article on 'Uranus,' both from the exoteric and the esoteric side.

Cherāg, (Gujarāti), Bombay, June 1909. The opening article on 'The Greatness of Zarathushtra' contends forcibly that Zoroaster was not an ordinary philosopher, or a thinker of the type of Huxley or Darwin, as some of the Avesta scholars imagine him to be, but that he possessed many marvellous superphysical powers, and was well-versed in many

of the secrets of nature, so much so that he held direct communion with Ahura Mazda himself by means of his higher clairvoyant faculties, and thus taught the Great Law of Ahura to his followers. The incidents related concerning his birth, and the miracles associated with his whole life, are quoted to prove that he belonged to a class of Adepts who were far above ordinary humanity. This article is followed by 'The Difficulties on the Spiritual Path,' wherein the writer gives the instance of holy Zarathushtra himself, who had to pass through many difficulties and troubles on his upward Path, and exhorts the Zoroastrians to face the difficulties boldly, and tread in the footsteps of their holy Prophet with patience, perseverance, and purity, which are the first steps on the Path proper. 'Mind and how to cultivate it' is written by a Pārsi lady; in it the early steps of mental development according to theosophical teachings are traced. Mr. Jussawala contributes an article on the 'Advantages of Devotion,' quoting some passages from the *S. D.* in support of his statements. The aspects of love in relation to superiors, equals, and inferiors, described by Shirin, are worth reading. This is followed by "All wishes dedicated to Ahura Mazda" from the pen of Manek. Then comes the first part of "What must be the nature of Spiritual Evolution?" from a Theosophist of Karachi. We find further "Quotations," "Current Topics," "Questions and Answers," "Reviews," and other miscellaneous matter.

Theosophisch Maandblad voor Nederlandsch Indië, (Dutch) Surabaya, June, 1909. The number is almost entirely one of translations. We find in it instalments and articles on 'Rama Chandra' by Mrs. Besant, on 'The Working out of Karma' by Ernest H. Hawthorne (from *Theosophy in Australasia*), on 'Occult Study' by Elisabeth Severs, on 'Nature Spirits' by C. W. Leadbeater and 'An Allegory' by A. K. Sitārāma Shāstri (from *The Adyar Bulletin*). Some notes and news are given. P. W. v. d. Broek writes in support of Esperanto. He says: "Brothers, throw off Tamas and take up at once the study of this truly beautiful universal language."

Pewartia Theosophie, (Javanese and Malay), Buitenzorg, June, 1909. The number is this time entirely written in Javanese. The first article is the beginning of a report of the Congress of Semarang. Then follows what we take to be a translation of the first verses of 'Light on the Path,' after this follows a big article on 'The Way to the Great Peace.' Two smaller contributions complete the number.

EUROPEAN.

The Vāhan, London, June, 1909. The number opens with a kind recommendation of *The Theosophist* of which we approve very much. A. S. Banks comments upon 'The Great Lincoln' with reference to recent article in one of the Magazines. A. H. Ward continues his 'Seven Rays of Development' and treats this time of 'The Path of Knowledge.' His summary is: "The virtues of this Ray I believe to be faith in the uniformity of nature, and open-mindedness to truth; the vices frigidity and pride." We find small notes on 'Theosophical Ideas in Browning' and on 'Impressions from Hongkong,' the remainder of the number is devoted to news, notices and the like.

The Lotus Journal, London, June, 1909. Mr. Leadbeater's article on 'One-Pointedness' is reprinted (from *Theosophy in India*); the Round

Table directions for the month are given: 'Friendship' is a contribution by Elizabeth Severs giving a well-arranged series of short quotations on the subject. Then follow 'The Parable of the Rose Tree' by E. M. Cadmon and another instalment of 'Some Great Poets' this time treating of H. W. Longfellow and signed H. D. Mary Shaw contributes a story 'Fay the Child-Fairy' and on our Younger Brother's page we find an article on 'John feeding the Kangaroos' illustrated with a nice photograph.

Revue Théosophique Française (French), Paris, May, 1909. Commandant Courmes writes, as only an old friend of thirty years standing could do, about Dr. Pascal, describing at length his useful and brilliant career. A very good photograph heads the article. Mr. Leadbeater's 'Nature-Spirits' is continued (in translation). From Mr. Sutcliffe we find a note on 'The Mystery of Gravitation'. The 'Theosophical Glossary' is continued—not at great speed or length. The rest of the number is as usual filled by Commandant Courmes who writes his monthly 'Echoes from the Theosophical World' with ever-young enthusiasm. The supplement brings instalments of *The Secret Doctrine* and of *The Bhagavad Gītā* in French.

Bulletin Théosophique (French), Paris, June, 1909. The number contains—apart from the ordinary matter—an extensive report of the celebration of White Lotus Day in France, and specially in Paris, as also in London. We see also a picture of the group of our Headquarters' buildings such as has been printed of late in several of our Magazines. The *Bulletin* is also kind enough to recommend the *Theosophist*, for which our thanks. Mr. Sutcliffe's 'Scientific Notes' on atoms and electrons are translated from our pages.

La Revue Théosophique Belge, (French), Brussels, June, 1909. We have, we are sorry to say, not received the May number. This June number, however, is again full of good matter. The 'Adept letters' from *The Occult World* are continued. Annie Besant's lecture on 'The Deadlock in Religion, Science and Art' is translated, J. D(ellville) writes on 'Occultism and Science'.

Theosophia, (Dutch), Amsterdam, June, 1909. Dr. Boissevain, the editor, opens the number with an obituary notice of Mr. S. van West who for a long time was the sub-editor of *Theosophia*. Colonel Olcott's *Old Diary Leaves* are continued. We are now in the seventh chapter of the second series. W. G. Leembrugge begins an article on 'Ancient Wisdom corroborated by Recent Science: Man and his Genesis on earth'. This original study promises to be of interest. Other continuations are Annie Besant's *Introduction to Yoga* and the *Hilopadesha* translation. Dr. Boissevain has also an article on 'Dangers of Theosophical Study' in which he gives some sound advice. 'The Lotus-flower' is a poetic fragment by C. van Hoek-Schouten, and 'Occult Sociology' a more or less polemical article by Dr. A. J. Resink dealing with the relation between Socialism and Theosophy. It is an answer to Mr. Thierens' article in the last number and is undoubtedly interesting. The author's standpoint is: "In contradistinction to the political utopianism of Mrs. Besant, who seeks an aristocratic socialism that is 'made,' he holds fast to the democratic tradition of socialism that 'grows spontaneously.'" 'Fraternity' is a short article by Ch. J. S(chuvers). Miscellaneous matter fills another

16 pages and we note the reproduction of the Adyar Headquarters' picture as it appeared in last month's *Lotus Journal*.

De Theosofische Beweging, (Dutch), Amsterdam, June, 1909. The number contains details concerning the 13th Annual Convention of the Society in Holland to be held in Amsterdam, a letter on 'Theosophical Education' by Mr. J. D. van Ketwich Verschuur, and further official matter.

Sophia, (Spanish), Madrid, May, 1909. The number opens with an article of H. P. B., 'Progress and Culture' of which the first half is given. It deals (not kindly) with the influence of Christianity on the status of woman. It is always queer, as in the case here, to read the necessary translation of 'we people, etc., as 'Nosotros, hombres del siglo,' etc., when the writer is a woman. The next article is 'In Praise of Tolerance' translated from the French of Edouard Rod. George O'Baurke (?) contributes (from Cuba) an article on 'Atlantis' in the form of a dream or vision following the reading of *The Story of Atlantis* and dealing with the production of what in various places is called the plantain, banana or pisang. From Edouard Schuré another instalment is translated out of his *Great Initiates*, the sub-title being 'A Festival in the Temple of Dionysios.' José Granés contributes a lengthy article on 'The Masters and those that are called and elected by Them.' The author says: "Poor of spirit and stupid is he, who tries to put himself before his own conscience as someone whom precisely his conscience knows that he is not." A paragraph about 'The Exploration of Tibet' deals with Sven Hedin's latest travels in the Forbidden Land. We also find an obituary notice of Mrs. Amalia Domingo y Soler, a valued spiritualistic worker in Spain.

Teosofisk Tidskrift (Swedish and Norwegian), Stockholm, May, 1909. Mr. Richard Eriksen continues 'The Evolution of Civilisation and Christianity' and another continuation is the translation of Mrs. Besant's *Spiritual and Temporal Authority*. The third and last article is 'The Golden Keys' by Dr. John McLean, translated from *The Theosophist*. A report of the fourteenth Annual Convention at Kristiania is also given.

Bollettino della Sezione Italiana, (Italian), Genoa, May, 1909. 'The Theosophic Life,' by Mrs. Besant, is translated from our pages. The interview with Mrs. Besant published in *The Daily Chronicle* on her recent arrival in England is also translated. From *The Vāhan* Miss Hardcastle's 'Joan of Arc' is taken. Edouardo Frosini has a short article on 'Healthy currents in modern Freemasonry.' He says that the contrast between Church (specially Catholicism) and Masonry is thus: "For you (the Church) everything is defined, limited, immediate and impregnated with I know not what immobility which reminds us of the characteristics of the materialistic conception: for us everything is life, movement, succession, continuity. Our dogma goes out in every direction towards the infinite. Your dogma makes God human, ours tends gradually and progressively to make man divine." Amongst the 'Bibliographical Notes' there is a lengthy and interesting review by T. F. of Charles Wagner's *L'ami. Dialogues Intérieurs*. She has much good to say of the book and translates several fragments of it. Amongst the remaining minor matter we find some questions with answers by C. W. Leadbeater.

Ultra (Italian), Rome, June, 1909. Luigi Merlini opens the number with a paper on 'Spinoza and Theosophical Thought' after which Augusto Agabiti begins an article on 'Chaldean Occultism.' Minisculus contributes an essay on 'The Etheric and Astral Bodies in Mediumistic Manifestations' and his conclusion is "From what we have said before follows the great importance of the distinction between the *vital force* or *plastic mediator* or *etheric body* and the *astral body* or *peripneuma*, and only by keeping to such a distinction can we have a sufficiently intelligible conception of the *'Stereos pneumatica.'*" We ourselves would, however, be inclined to distinguish again between *vital force* and *etheric matter*. Professor Giulio Buonamici concludes his very interesting 'Theosophy and Scholasticism' and Rina Ballatore concludes the paper on 'The Life and Psychic powers of Anna Kingsford.' Mr. Mead's 'Some Questions concerning Theosophy' are also brought to an end. V. R. contributes a short note on 'The Manual of the *Exorciser* by Father Candido Brognolo' and Decio Calvari writes in detail about 'The International Independent Section of the Theosophical Society and the 'Rome Lodge', quoting the various official documents concerning it and explaining the Rome Lodge's standpoint in the matter. A question and answer are given under the general title of 'Points of View' while the remainder of the number (some thirty pages) is filled with the usual excellent review of reviews, books, facts and thoughts pertaining to things spiritual.

Tiejetäji (Finnish), Helsingfors, May and June, 1909. The editor writes his usual 'Toimittajalta' after which we find translations from Mrs. Besant *H. P. B. and the Masters of the Wisdom* (continued) and from Mr. Leadbeater 'Animal Obsession'. Then we get some original contributions: 'What Theosophy teaches—V and VI' by Aate; 'The Ring of Promise' by—e; 'Thoughts on Marriage' by Poinia and 'What is Love' by—e. Whether these three latter articles have any causal relation we cannot, alas! make out. V. H. V. then contributes an article about 'Mr. A. V. Peters [the well-known medium] in Helsingfors' and Uraniel writes on 'Astrology for Agriculturists'. The translation of the *Dhammapada* is concluded. 'A Brotherly Greeting' by J. A. Lindén is a fragment, half prose and half poetry. Then we find the children's department' by V. H. V. and other minor matter.

Westnik Teosofii (Russian), S. Petersburg, May and June, 1909. This big number opens with 'Easter greetings to the Readers,' after which an obituary notice of Dr. Pascal is given. Then follow three translations from Mrs. Besant. First 'The Meaning of the Theosophical Society' (from a London lecture), secondly *The Laws of the Higher Life* and lastly an instalment from *The Ancient Wisdom*. From Dr. Steiner we find an instalment from his *The Superphysical World and Its Gnosis*. Then follow 'From Eastern Scriptures', by O. O. Radetzky, a Religious verse, by W. Gardner, 'Trial' translated from A. Blain; 'Port Royal', signed by the familiar initials N. G.; three contributions by Alba about 'Theosophy in Hungary,' 'The Theosophical Reviews' and 'Life's Chronicle'. These are followed by a 'Letter from Adyar,' by Chelā, which we should like to be able to read. The magazine concludes with 'Suffering,' translated from the Swedish, and book reviews, though a supplement is added giving the usual instalment of Schuré's *Great Initiates*. In homage to Dr. Pascal all the fill-ups in the number have been chosen from his writings.

The Theosophic Messenger, Chicago, May, 1909. A big number, an interesting number, a variegated number! First comes 'The Aum, III' by W. V.-H., then a poem 'To a Master' by Harriet T. Felix, both short. The next item is a lengthy, illustrated and very interesting paper by Claude Bragdon on 'The Art of Architecture from the standpoint of Theosophy.' This is followed by 'The first section of the T. S.' from the pen of C. Jinarājādāsa, in which the writer explains the recent change of name from 'Section' into 'National Society,' as signifying that the Theosophical Society has reverted to its original position in which the Masters form the First Section, the Esoteric School being the Second Section and the Outer Theosophical Society the Third Section. W. V.-H. contributes also an article on 'The Theosophical Interest in Life' giving well chosen examples of how human interest ought to grow and expand in the Theosophist. S. E. P. contributes a 'Benares letter' and from Mrs. Besant some 'Headquarters' Notes' are reprinted from the *Adyar Bulletin*. Helen J. Swain writes a letter from Holland, having visited Amsterdam (theosophically). C. J. has a note on 'The newly-discovered Sayings of Jesus,' 'Funeral Ostentation', 'The devotional Phase of the work of Branches', 'Theosophy and Music' and 'The Future of China' are all short notes of interest. C. J. writes about 'The Grand Lama of Tibet' in a way that makes us once more hope that some day the curious legends and traditions concerning that fascinating subject may be scientifically investigated by some qualified observer amongst us. All that can be said is that certain traditions current amongst Theosophists seem very improbable; and yet—*quién sabe?* Mr. Leadbeater answers his usual bag of questions. Reports from 'The Field' take up many a page, and prove great and widely spread activity. Mr. Leadbeater's 'Lost Souls' is reprinted from our own pages—at least the first half of it. 'Notes,' 'Current literature,' 'Book reviews' and the 'Children's Department' fill up in a useful and entertaining way the remaining seventeen pages.

The American Theosophist, Albany, N. Y., May, 1909. 'We learn the Law by Labor' by Francis M. Graham and 'The Mystic Value of Numbers' by Adelia H. Taffinder (first instalment) open the number. Then comes a series of 'Fragments' by F. Milton Willis. This is followed by 'The Evolution of Virtues, I, Introduction' (unsigned) and by the continuation of the list of 'Psychic Manifestations in Daily Affairs'. The editor, L. W. Rogers, contributes an editorial on 'Spreading the Light of Theosophy.' We also find 'Scientific Experiments with Meat,' a note on the Vivisection question, 'Among the Magazines' and minor matter.

Revista Teosófica, (Spanish), Havana, April, 1909. A view of our Headquarters at Adyar is reproduced together with some explanatory letterpress. G. P. G. writes on the 'Sons of Light' and Rhayra on 'Halley's Comet.' A. F. Gerling continues his 'Consciousness and Self-consciousness' and there is a third instalment on 'The Law of Cause and Effect.'

La Verdad, (Spanish), Buenos Aires, April, 1909. An excellent portrait and interesting biography of 'Sir S. Subrahmanya Iyer, K.C.I.E., Vice-President of the Theosophical Society' are given. M. Roso de Luna continues his learned and most interesting 'Commentaries on the *Pedigree of Man*,' giving a long instalment. Two smaller papers are

translations of Mrs. Besant's Watch-Tower notes of last year concerning her impressions of Australia and New Zealand, and of a note about 'The Mammoth Caves in Kentucky' derived from a German paper. The 'Review of Reviews' takes up the remaining twenty-two pages, being executed at great length and in minute detail as usual.

Alma (Portuguese), Porto Alegre, April, 1909. Vivaldo Coaracy gives a fourth instalment of his 'Elements of Esotericism'. An article on the 'The Medium Miller,' is translated from the French of Léon Denis. Curious to find this same subject treated this month in Finland and in Brazil. 'A touch of Miller makes all mankind akin'. F. Dias Falp contributes a very useful little article on 'First Notions of Theosophy' (translated from the Spanish). In a quotation Franz Hartmann explains Elementals as Nature-spirits, which is confusing; in another note he revives the well-buried term Elementaries. Leadbeater's 'Ancient Mysteries' is translated.

Dharmah (Portuguese), Rio Grande do Sul, March and April, 1909. From the pages of this useful little Magazine (which, we are sorry to say, does not arrive here with the regularity which we could wish) we quote the following titles of articles: 'Report of the Theosophical Dharma Lodge in Pelotas,' 'To Know and to Ask,' 'Yoga,' 'The Origin of the Carnival,' an obituary notice and portrait of José Sebastião de Oliveira Horta, 'The Cosmic or Astral Forces' and 'The Human Aura.'

Virya (Spanish), San José, May, 1909. This periodical too, comes alas, with some irregularity to us, which is the more to be regretted on account of its excellent contents. This neatly printed review, which is distributed gratis to members and friends [in Costa Rica] contains this time three articles. First 'Theosophical Letters' by A. F. Gerling, second a learned article by energetic M. Roso de Luna, entitled 'Vermes, Aster, Arbor' and lastly 'The Pyramids' with an illustration, by Tomás Povedano.

AUSTRALIAN.

Theosophy in Australasia, Sydney, June, 1909. 'The Outlook,' 'White Lotus Day in Melbourne,' 'Questions and Answers,' 'What our Branches are doing,' 'The Magazines,' etc., are the more general departments, filling half the number. 'The Signs of the Closing Age' is a report of a Benares lecture by Mrs. Besant, 'Telepathy, or the liberated astral?' by H. G. O. follows it, after which we meet again with Mr. Leadbeater's 'Animal Obsession.' 'The Brighter Outlook' is signed M. B. H., and 'That Friendly Word' by L. H. Cunningham.

Theosophy in New Zealand, Auckland, May, 1909. The 'Far and Near' department is slowly extending. 'A Vision' is very interesting, being a vision of ancient fire-worshipping ceremonies. 'The Strangers' page' deals with mental healing. Gamma continues her 'Studies in Astrology'. Marion Judson contributes the first of a series of 'Sketches in Kashmir,' this first instalment being called 'On the Road'. W. Melville-Newton begins a paper on 'Truth in practical Life' with the sub-title 'The claims of Faith, Reason and Authority: the Pragmatist Standpoint'. Chitra writes to her children and Kauru directs the Round Table.

HEAD OF A BODHISATTVA.

This month again we reproduce a sculpture from the Boro Budur. is a fragment, a head of remarkable beauty. At present it is in the Lyptothek at Copenhagen.

First a few words as to the meaning of the title Bodhisattva. Literally this means one whose being, character or essence (sattva) is enlightenment, knowledge, insight (bodhi) but the term has been variously translated 'Zukunftsbuddha' or 'Buddha-to-Be' (Pischel), Buddha-Elect (Rhys Davids), Candidate-Buddha (Graham Sandberg), Potential Buddha (Waddell) or Future Buddha (Warren). Now first of all a distinction must be made between two different classes of Bodhisattvas. First we have the 'human' class and secondly we have the 'heavenly' class (dhyānibodhisattvas). With the latter we are not concerned here. How then are we to define a 'human' Bodhisattva? It may be said that in the stricter sense a Bodhisattva is a being whose *sattva* is *bodhi* and who while doing a pious action in the presence of a Buddha expresses his desire to become a Buddha himself in a later incarnation and who is thereupon proclaimed as a future Buddha by the Buddha present.

The Southern or Hīnayāna school of Buddhism mentions only one Bodhisattva for our period; the Mahāyāna school acknowledges many such beings. The one on whom both Hīnayāna and Mahāyāna are agreed is Maitreya (Pāli: Metteyya) whose name means 'the loving one, the benevolent' and who is to be Gaṇṭama Buddha's successor in Buddhahood on earth. Here Theosophists distinguish between a class and a title, both of the same name. Among all Bodhisattvas only one is the Bodhisattva at any given period, namely the tenant of the high occult office that he holds from the moment that his predecessor, after having attained Buddhahood, enters Parānirvāṇa until the moment that he himself will do the same. So Gaṇṭama was a Bodhisattva before his Nirvāṇa, that is until his 34th year on earth; from that moment he was a Buddha. Besides, he was a Bodhisattva up till his becoming a Buddha during the long period of many lives since he made his vow to become a Buddha to the Buddha Dīpaṅkara; but he was the Bodhisattva only since his predecessor, the Buddha Kaśyapa handed over to him this mighty office when leaving this earth, long ago. As a title the term Bodhisattva is synonymous with the title 'Christ,' but not the man Gaṇṭama with the man Jesus.

In practical Buddhist terminology the word Bodhisattva is used in a somewhat wider sense. There it means often any being who has attained a certain degree of spiritual perfection which evidently is not always so elevated as that implied in the stricter sense used above. The fourth Council under Kanishka tried hard to define how one may become a Bodhisattva, and the difference of Bodhisattva-conception has much to do with the difference between the Mahāyāna and Hīnayāna schools. The former reproach the latter that their ideal is that of Pratyeka-Buddhahood, that is [according to the sectarian, non-occult point of view] liberation for oneself alone, whilst they claim that their own ideal of attaining Bodhisattva-ship in order to help the world is a higher one.

Later on Northern Buddhism introduced several Bodhisattvas into its pantheon which are mere personifications of natural phenomena or local deities.



Head of Bodhisattva: From Borobudur

But let us now return to our picture. Though of relatively late date [see my note on the Boro Budur on page 375] and far distant from the region of the early origins of Buddhist art and artistic traditions, our head nevertheless very faithfully expresses these.

The early Bodhisattva type originated under Hellenistic influence, which only later gave way to a more purely Indian type. The Bodhisattvas were represented as well-built, stately youths, richly clad and crowned, often decorated with rich ornaments. No doubt this was derived from the royal prototype, Gautama. Usually various attributes are given by which the images may be identified, though such identification is often exceedingly difficult, especially with representations of Bodhisattvas. The more so in our case where only the head remains and the body with all its indications is missing. There is, though, one attribute which is located on the head, and that is a small *stūpa*. This we seem to find here as far as our reproduction allows identification, for a sort of upstanding jewel also occurs often. It seems however that here we have really the *stūpa*, and in that case our picture would in all likelihood represent Maitreya. A most curious—and for us very significant—legend is probably connected with this small *stūpa*. It runs as follows:

The old Kashyapa, one of the principal disciples of Buddha, but [what is more probable] according to another version the Buddha Kashyapa, Gautama's predecessor, lies uncorrupted in the Mountain Kukkutapāda (or Gurupāda) near Gayā. When Maitreya, the future Buddha, leaves his home, he will proceed to the mountain, open it in a miraculous manner, and receive from Kashyapa the garment of Buddha. A wondrous fire will then consume Kashyapa's uncorrupted body in such a way that neither bones nor ashes will remain. On the spot there stands, on the top of the mountain, a *stūpa*.

And now a last word as to the beauty of the face. Its noble repose, its delicate and refined form are marvellous. See how the fineness of the outlines robs the stone of all its heaviness. And then that wonderful smile, indicated, suggested more than actually made manifest. It is like the mere breathing of a notion and no more. We read in that sad but quiet, that subtle but firm, that faintly melancholy yet dignified and aristocratic and strong smile—a mere flush, a mere shade, a well-nigh imperceptible *nuance*—we read in that smile, as from those wonderful lips, indeed the name Maitreya—the loving one.

J. V. M.

THEOSOPHY IN MANY LANDS.

CEYLON.

I must record the celebration of White Lotus Day by the Hope Lodge at the Musaeus School. The members met at 5-30 p.m. on that day, and sent loving thoughts to H. P. B., associating her name with gratitude to those of Colonel Olcott and the pioneers who worked for the Society, and who have now passed away. The oldest members of the Lodge, who had the privilege of knowing H. P. B., gave some interesting personal reminiscences. While in Colombo she spent several happy days in a bungalow within a stone's throw distance from the Musaeus School. Mr. C. W. Leadbeater was her Secretary at the time, and that was his first visit to Ceylon. There were also with her Mrs. Cooper-Oakley, Dr. Hartmann, and the Colonel. A very curious incident happened at the time. As everybody who knew her knows, H. P. B. was a most genial hostess, and she spared neither pains nor money in entertaining guests. What she had, she gave it all to others. Some officers of the steamer in which she had travelled called late in the evening after dinner. The servants had left for the day, excepting the butler, and it was found that the late visitors had had no dinner that day, having had a busy day on board. As the steamer was to sail soon, they came without their dinner, only to say "Good-bye" to H. P. B. She was determined to entertain them with a meal. The butler said that the only things to be had in the house at the time were some eggs, tea and bread (provisions were bought in the mornings for the day's consumption). There was neither sugar nor butter, so H. P. B. was—the writer thought—in a fix. She hastled about and ordered the butler to make an omelette, and called out "Olcott, you make tea." The Colonel was appealed to by the butler, who would not break an egg; (some Buddhists do not either break or eat eggs, and this butler was one of them). H. P. B. heard this, muttered something in an undertone, and said "Peter, come and help me to cook an omelette." In ten minutes a most savoury dish of omelettes was on the table. Peter made the fire and H. P. B. did the cooking. There was no occultism about it. The officers had plain tea, with *lime à la Russe*, bread and omelette, and they sailed away at 2 in the morning after a most interesting talk on Occultism. From the kitchen to metaphysical thought, that day was certainly an object-lesson to many!

To go back to White Lotus Day Celebration, passages from the *Light of Asia* and *Bhagavad Gītā* were read and the members dispersed with hearts full of joy, being conscious of the fact that they are what they are because they have been students of Theosophy and members of that great organisation—the Theosophical Society.

We rejoice to say that the Hope Lodge is growing steadily. New members have joined, and great interest is evinced by them in the subject. Our indefatigable Secretary Mr. Hill is an old member of the London Blavatsky Lodge. He is now resident in Ceylon. Once a month Mr. Woodward, who is called the "Sage of Galle," appears at the Lodge meetings—he of course is a member—and joins in its proceedings. The "sage" is well up in Buddhist lore, and like H. P. B.'s butler will neither break nor eat an egg! He is to give us a lecture on a text from the *Abidhamma Piṭaka* when he comes down to Colombo on the first Sunday in July.

H.

SOUTH AFRICA.

Mr. W. B. Fricke arrived in Durban by steamer direct from India, early in March. A formal conversazione was held on the 10th at the residence of Mr. G. Williams, to welcome Mr. Fricke and afford him an opportunity of meeting the members of the Durban Lodge. Six public lectures were delivered, and were fairly well-attended. The various study-classes held were appreciated by the members. He arrived in Pietermaritzburg by train on Easter Monday. On Tuesday, he lectured on "Shall we live on earth again?" to a very fair audience gathered in the Natal Creamery. Mr. W. E. Marsh occupied the chair and intimated that it was the intention to use Mr. Fricke's presence and influence to form a Lodge in the city during his stay, if at all possible. On Wednesday Mr. Fricke and Mr. Tranmer went to Greytown, a village some four hours' train journey distant. There he delivered the above lecture again to a very appreciative and sympathetic audience. On Thursday a return was made to the city, having enrolled one additional member as the immediate result of his visit. On Saturday, Mr. Fricke being "at home" to all members and friends at 97, Victoria Road, a most enjoyable evening was spent. Svāmi Shankarānanda requested his presence at a gathering of Indians, where a lecture was delivered on "The Proper use of Thought-power" to some 300 to 400, seated under an awning spread in Mr. C. Nulliah's garden. Monday night saw him again lecturing to Europeans in the Natal Creamery at 8 o'clock upon "Exertion or Destiny." On Tuesday evening he attended a Question Class, and lectured on Wednesday on "Reincarnation." The Svāmi took the chair for him on Monday night. The endeavor to form a Lodge had been successful, twelve members having signed the application. The first meeting of the Lodge was held and the Rules were passed, officers elected and a resolution passed calling upon the committee to take the necessary steps to obtain a charter for South Africa. Mr. Fricke then read a short lecture and dwelt upon the necessity for preserving harmony in a Lodge. He also opened a new Hall for the Veda Dharma Sāla, and was invited for the evening together with a few other friends to the Misses Hill's House. On Sunday an informal Lodge meeting was held at 97, Victoria Road, at which Mr. Fricke read a lecture delivered by Mrs. Besant to the delegates of the last Indian Convention entitled "The Opening Cycle." Needless to say it was very interesting and helpful. That same evening he left for Pretoria. Many friends gathered at the station to bid him farewell and thanked him for the help given during his brief stay. The real result of his visit will not be apparent for some time. Besides the activities recorded he had many visitors, to whom he brought the light of Theosophy. To many others he introduced it and they are considering it more or less sympathetically. We all look back upon this visit with thankfulness and look forward from it with hope.

W. E. M.

FROM OUR POLISH FRIENDS.

[Extract from a letter of the President of a Polish Branch.]

Who can describe my personal joy to have a letter from Adyar in our own dear mother-tongue? I read the letter over and over again and am carrying it with me always. Since the time of Towiansky, Mickiewicz and Slowacki general theosophical ideas have been alive, in

the Polish nation, and form a good foundation for a magnificent growth of the teaching as given in full by the Theosophical Society. Our seemingly slow growth is due to our desire not to discredit the teaching by giving it out too hastily to the general public. A tendency has lately crept into Polish society to judge too readily of subjects very little known, so we resolved to work slowly in our immediate circles, until we can have a number of reliable theosophical books translated from English, so as to be able to show in black and white exactly what our teachings are. The teaching given too prematurely to the public would result in social gossip which would attempt to represent us as a group of Spiritualists subject to ridicule by the press and by society, or as dangerous black magicians—or at best, as a Pagan sect trying to overthrow the Roman Catholic Church, and that would immediately raise the whole clergy against us, thereby endangering our ability to spread our thought. Our present members are literary workers, professors, teachers and artists. We cannot express in words our thanks and deep gratitude to the President for giving us the possibility to communicate with her in our own language. Please convey to her our loyalty and assurance of our deep, ardent and sincere desire to be useful and to serve the great mission of Theosophy.

GREAT BRITAIN.

The general effect upon our minds of the past few weeks is similar to that made by a bright fresh morning after a stormy night. We had nothing but our hopes and inward convictions to assure us that the day would dawn fairly and brightly, and the happiness and thankfulness and even wonder at the fulfilment of our hopes are still about us.

The President arrived on May 7th and was welcomed by the General Secretary and a group of members at Charing Cross. On the evening of White Lotus Day Mrs. Besant presided over a gathering which filled the Headquarters to overflowing; after the customary readings she spoke with her usual fire and eloquence of the work of the pioneers of the movement, especially of the "Brother whom you know as H. P. B., but we otherwise." The President explained how several of the ablest workers who had passed over were already on their way to take up work again amongst us and bade us lift our eyes towards the bright future when they should be in our midst, helping to prepare the way for the still Greater Ones who are to come. If we would know these workers when they come, then must we learn to distinguish and to appreciate true greatness; they do not live after the standards of the outer world, but after standards set up in the inner worlds, else were they not greater, but only men and women like ourselves. By intuition alone could we distinguish certainly the marks of the Spirit; the Christ, the Teacher of Gods and men, was rejected when last He came, but we should endeavor to prepare a little the way for His coming and to make it straight, by cultivating the habit of appreciation rather than that of criticism.

Thus began, with a note of triumphant certainty, the London work of 1909. Immediately after her arrival sympathetic paragraphs appeared in three of the leading London newspapers and this was followed by a column in the *Daily Chronicle*, reporting admirably and faithfully a conversation with Mrs. Besant regarding affairs in India and the

future work of the Theosophical Society. So much for the dire predictions of a newspaper campaign against Theosophy!

It remained to be seen whether any difficulties would arise in connexion with the public Lectures. The first symptoms were interesting. The friendliest co-operation had been shown by kindred societies in advertising the lectures, and *The Christian Commonwealth*, a popular weekly magazine (supported by some of the most progressive thinkers in England, men like the Rev. R. J. Campbell, Rev. Prof. T. K. Cheyne, Rev. Stopford A. Brooke, Prof. L. P. Jacks, Editor of *The Hibbert Journal*, Sir Oliver Lodge, Father Tyrrell and others) came forward with the offer to report verbatim the series of seven lectures. This in itself ensured Mrs. Besant an audience of about forty thousand weekly. As for the actual attendance at the lectures, although the St. James's Hall holds over one thousand persons, every seat has been occupied and dozens have been turned away on each evening when the President has spoken. Theosophical literature—books, pamphlets and magazines—has been freely sold and unbounded satisfaction with the lectures has been expressed on all sides.

St. James's Hall has become the meeting place of audiences larger than any which have gathered in previous years to listen to Mrs. Besant. It is felt on all sides that her message has caught the attention of many different sets of thinkers and workers, many of whom were looking for new doors and new possibilities, and have found fruitful suggestions in what she has had to say. Her remarks have not always been in conformity with the expectations of her audience; thus her remarks on the suffrage question, addressed to hearers amongst whom were some of the leading workers in the Women's Suffrage Movement, have provided new food for thought, and must have broadened the question in the minds of many. Mrs. Besant admitted the justice of the demand for equal enfranchisement of the sexes, but pointed out, with convincing logic, that no true Government of the state could ever be built upon the unstable foundation of a multitude of ignorant votes.

The voting on questions of Politics—in the wide sense of the term—should be in the hands of the educated and the experienced. Mrs. Besant pointed to the case of Australia, using most effectively the knowledge of other lands with which her wanderings over the face of the globe have endued her. There Universal Suffrage is in full working order, yet many of the burning questions affecting capital and labor are as far from solution as ever.

Her criticisms on the methods of modern medical science have found instant appreciation from an audience which included some of the foremost workers for anti-vivisection. She has declared that the elaborate system of trying to counteract the influence of one poison in the human system by the introduction of another, is fundamentally mistaken and dangerous, lowering the whole vitality of the Race; and has pleaded, with all the force of her eloquence, for a return to simpler and purer forms of living, and in cases of sickness a recognition of the finer healing powers present in Nature, and the possibility of response to them from the patient himself.

She spoke of the day when the Doctor shall diagnose clairvoyantly and therefore surely, and shall apply with confidence to his patient those healing currents which he is now tentatively touching under the names

of X Rays, Röntgen Rays, etc., and when he shall utterly cast aside the abominable practice of seeking to wrest from nature her secrets by the torture of helpless living creatures.

All this keen analysis of existing conditions did but pave the way, and open the minds of her hearers—who fill the Lecture Hall to overflowing week after week—for the prophecy of the splendid future to which our President did not fear to point their gaze. In masterly fashion she has told how Sub-Races and Races succeed one another, each having its critical point, at which the birthpangs of the succeeding Race are experienced; and she has said that we stand at such a critical point to-day.

On all sides there is felt the need for new openings in Religion, in Science and in Art, and there are to be seen signs that new doors are opening. In many quarters the news is stirring that the beginning of the New Age calls for a Great One to come amongst us to give a fresh inspiration to the world.

In the provinces Mrs. Besant has already spoken at Blackpool, (where a Lodge was formed quite recently) Manchester, Newcastle, Sunderland, Leeds and Derby, from each of which centres come reports of crowded and attentive audiences.

On May 25th Mrs. Besant lectured to the Christo-Theosophical Society at the invitation of Sir Richard Stapley, on the Nature of the Christ. A most luminous and inspiring explanation was given of the Great World-Teacher, the Christ, the Jagat-Guru, the Bodhisattva, by whichever name He may be called in the different World-Religions, and of His Work through the ages; Mrs. Besant pointed to Him as the great Unifier of Religions, for from Him they all derive their inspiration, through His chosen channels. This lecture also is reported in *The Christian Commonwealth*. We wonder what the forty thousand readers of this journal are making of their weekly instalment of Theosophy, frankly put, but the fact that the paper has found the lectures extremely good copy speaks for itself.

Beside all this far-reaching work lesser activities appear to retire into the background; nevertheless they have been going steadily on. The London League for the abolition of Vivisection. Vaccination and Inoculation, working under the Order of Service, is busy with its preparations to help in the Animal Protection Congresses to be held in London in July; and at one of these Mrs. Besant will speak. The Bureau of Theosophical Activities, recently reconstructed, is preparing itself to follow up the openings made by the President's activities all over England. Plans for raising more money are being discussed. We are looking forward to a profitable and harmonious Convention as the crown of the work now so favorably under way.

Speaking to the members the other day the President said that she had found in her journeyings to and fro that her lectures were more largely attended, and by a better class of audience than ever before, and that Ministers of Religion were more willing than formerly to preside at her meetings. From Edinburgh we learn that several clergymen attended her lecture, and one who went (very reluctantly, and only to please a friend) to hear her speak, afterwards wrote expressing his gratitude to that friend, and after touching upon different points in the lecture with which he more or less agreed, he finished in language of unstinted admiration, and said that as long as he lived he would hold Mrs. Besant in rever-

ence and gratitude. In Edinburgh, where the Medical Schools are so prominent, the President strongly denounced vivisection.

It is not possible to chronicle all the activities that fill our President's more than busy days; nor, whilst she is amongst us, does it seem worth while to write much of other events in theosophical circles here. London is of course her chief field of operations, and here, in addition to the course of seven Sunday evening lectures to the public, and four Wednesday evening lectures to members, she is holding private meetings, giving interviews, instructing Co-Masonic Lodges in every spare moment of her time. Besides her London work she has also spent nearly a week in Scotland; has presided at the South Western Federation, and has lectured amongst other places in Leeds, Manchester, Newcastle, Sunderland, Derby, Birmingham, Liverpool, Sheffield, and at Letchworth Garden City, where she inaugurated the new Lodge.

Difficulties must lie ahead of us by the score, but nothing can alter the fact that the morning of this new cycle of work which the President has inaugurated is full of hope and promise, and all must be well if we can summon up the strength to work on, and the pliability to adapt ourselves to the new conditions as they make themselves clearly felt.

Difficult is it even to follow the itinerary of her days, but what is evident, and is becoming daily more clear to those who have eyes to see, is that she has brought to us here in the West a wave of splendid strength and inspiration whose effects are showing themselves in every direction as she goes from place to place, taking with her the illumination that lights up the truth, and blots out the darkness and suspicion and stagnation of past months, and leaving behind her in her wake ever a fund of quiet strength and peace, and fresh impetus to be up and doing for the Great Cause and for the Masters Whose servant she is.

AMERICA.

H. W.

Word has just been received of the arrangements for Mrs. Besant's tour in this country during August, September, and October. The route involves a trip from New York to San Francisco through the northern states and a return by a southern railroad to Chicago for the convention in the last week of September, with a visit afterwards to New England. The most important cities will be allotted one or more days in all of the States where the Society is represented by many Branches, and most of our members can, therefore, hear the President without considerable expenditure of time and money. What is even more important is that the general public, at least in our great centres of population, will be able to take advantage of an opportunity which we cannot hope will be very soon repeated. The Section greatly appreciates the privilege of this visit, and regrets only that Mrs. Besant's stay cannot be very much longer.

From the Office of the General Secretary comes this week a new primer which has been compiled for the benefit of general readers and for beginners. Dr. Van Hook has secured much original material from various writers and has, in addition, made a most judicious selection from the literature familiar to the members of the Society. The resulting volume, despite its handy form, is much more valuable than the modest title suggests. The use of an excellent bond paper and of very clear and fine type has made possible the publication of very much important matter, so that the book is rather a compendium

than an outline or introduction. Ten thousand copies have been printed in the first edition, to be circulated at the price of fifteen cents each, postage included. Translations into German, French, and Italian have been already authorised and others will doubtless be soon arranged.

Mr. C. Jinarājadāsa has just completed a second series of lectures before large audiences in Chicago. He conducted during the same weeks several classes for members in the Chicago and the Englewood Branches. Mr. Thomas Prime lectured also in Chicago at the Auditorium Recital Hall on Sunday afternoons in January, February, and March. Mr. L. W. Rogers lectured in Kansas City during February and March and has since continued his work on the Pacific Coast. A number of other men have done no less effective propaganda work over a more limited area in the various parts of the country. New Branches have been established recently in Chicago, Pittsburg, Rochester, and Cleveland, and smaller groups, which will presently apply for charters, have been organised in some western cities. In California, Branches at Los Angeles, San Diego, and San Francisco have prosecuted many varied activities during this year, including Sunday classes, private meetings, and public lectures. Mr. Irving S. Cooper, the President of the San Francisco Branch, made an extensive lecture tour in the East in the early part of the winter, and has since then conducted many courses on the Pacific Coast.

The Alaska-Yukon Exposition opens to-morrow in Seattle, and will attract thousands of visitors to that city before its close on October 15th. The local Lodge is rising to its opportunity and has opened a reception room for members and visitors, where a large supply of literature sent out from Headquarters will be available.

J.

CORRESPONDENCE.

INDIAN ART.

In M. G. Ferdinando's interesting article on Art in *The Theosophist* for March, he lays stress on the different modes of eastern and western painting, the disciples of one school seeking their models interiorly on their mental plane, the students of the other copying from living men and women or from lay figures, objects of the outer world. I found an exception to this rule a couple of days ago in turning over the pages of Mrs. Bell's *Nineteenth Century Painters*.

Writing of 'Millet le rustique' she says: "The foundation of all his work was observation, but observation idealised by a fine imagination. It is remarkable that even now (during his best period when producing that series of pictures that have been called 'the poems of the earth,' the Cleaners, the Angelus, etc.) he did not attempt painting in the open air, or even from the living model in the studio. He worked in the fields about the house as a sower and a reaper, entering again as he had done in boyhood and early youth into the hopes and fears of the tillers of the soil, noting every characteristic detail of their lives; and then in the silence and solitude of his scantily-furnished work-room, he reproduced from memory what he had seen."

An unusual feature in European art, suggesting the influence of Eastern heredity in Millet's character. I speak of a "descent invisible." Perhaps other readers can remember like cases; but the average Westerner certainly draws from externals, as M. G. F. has written.

M. CHARLES.



PERSEPHONE.

She eats the fruit, she hears the call.
The influence that on each must fall
Bids her go forth and she obeys,
Forgets her home, her maiden days.

Ah! strange that voice, which when we hear
Straight forth we go devoid of fear;
Though rough the path and strange the way,
Onward we go nor can we stay.

Forgetting all that once was hers,
Forgetting even her mother's tears,
She hears him call and she must come,
Looks not behind nor thinks of home.

Her mother cries :—"Return to me,
Oh come, my love, Persephone;"
A stronger master holds her though
She cannot and she would not go.

The sorrowing earth may weep in vain,
May sigh for sun, for seeds, for rain.
Relentless is Demeter's wrath,
As she is, so shall be the earth.

One chord can strike the awful king,
Pity for others' suffering.
He sends his dearest joy away,
Again she sees the light of day.

But soon she must return, for all
Who eat the fruit and hear the call,
Are bound by an unbreaking chain,
Can never be their own again.

CAROLINE CUST.

: THE THEOSOPHIST.

ON THE WATCH-TOWER.

JULY 2nd saw the opening meeting of the nineteenth Annual Convention of the Theosophical Society in Great Britain and Ireland. As President of the Theosophical Society I delivered a lecture in the large Queen's Hall on "The Place of Theosophy in the Coming Civilisation," and the great audience showed itself to be extraordinarily responsive to the ideas presented to it. It is always a thrilling moment as one stands silently before the crowd in that big hall, and lifts one's eyes from area to balcony, from balcony to gallery, and beholds the sea of expectant faces, alert and eager. And then the faces change like the sea, as wave after wave of thought, of emotion, sweeps over them, and the power of the Holy Ones is made manifest, and the atmosphere changes, and life grows full and strong.

**

On the following day the Business Meeting and Conference was held in Essex Hall, and delegates from the Lodges in Great Britain crowded in, in full numbers. Representatives were also there from France, Belgium, Holland, Canada and Russia, and speeches were made on behalf of their countries by Mademoiselle Blech, Mrs. Windust, Professor Lazenby from Toronto and Madame Kamensky. The Annual Report and Balance Sheet were unanimously passed and some formal business done. Then Mr. Dunlop in an excellent speech moved:

'That the British Theosophical Society in Convention assembled hereby expresses its satisfaction with the declaration of principles embodied in the resolutions passed by the General Council of the Theosophical Society in December last, and desires, by fully endorsing them, to annul the resolution moved by Mr. Burrows and irregularly passed at the last Convention of the British Section of the Theosophical Society.

'The Convention takes this opportunity of expressing its fullest confidence in the President of the Theosophical Society, and desires to thank her, and through her the General Council, for the generous provision made for those who desire to be associated with the work of the Theosophical Society while differing in matters of detail and organisation.

'The Convention at the same time desires to express its good-will and fraternal greeting to all members of Theosophical and kindred societies, under whatever name they may be known, in the hope that (to use the words of our President) all "may labor together in the name of Theosophy for the peace of nations and the enlightenment of the world."

A brief and amicable discussion ensued, the delegates of three Lodges being against any revival of the past, but the general view was that it was imperative that the stain on the Section's honor should be wiped away before the past could be buried, and the first paragraph was passed by 43 votes to 2, and the other paragraphs unanimously. Other matters were discussed—the alteration of a rule, the work of the Art Circle, and methods of propaganda. The President proposed from the Chair a vote of sympathy with the widow and daughter of Dr. Pascal, which was passed in silence, the members all rising. The meeting was brought to an end by myself with a short speech.

* * *

A very pleasant gathering took place in the Rooms of the Royal Society of British Artists on the evening of the same day. There was some good music and much pleasant talk in various tongues. On Sunday, July 4th, the usual Convention E. S. meeting was held in the Masonic Temple, Blomfield Road; in the afternoon the pleasant rooms forming the British Headquarters were crowded with a perambulating tea-party, and the Convention closed in S. James's Hall with a lecture from myself on "The Theosophical Student." This, in an excellent summary, and the Queen's Hall lecture *verbatim*, appeared in the *Christian Commonwealth* of July 7th. The Convention was a very happy one, and bright faces were seen in every direction, and many were the joyful remarks on the new life so strongly felt in the Theosophical

Society, now purged from the elements of hatred and persecution which had clogged it for so long.

* * *

Many of the delegates and members went off on Monday to the Theosophical Summer School, meeting this year for the first time. Weybourne, in Norfolk, had been chosen for the gathering, and it appears to have been both pleasant and useful. These Summer Schools have become popular in England, and the New Theology people have been holding them for some years. Two important Co-Masonic meetings were held on July 5th and 6th, at which several brethren from the north and west were present. The Co-Masonic movement is spreading steadily, and some friends who came from South Africa will carry its seeds back with them to sow in the Transvaal.

* * *

A Congress of the Friends of Animals was held in London on July 6th—10th, and has attracted much attention. It opened with a reception at the Westminster Palace Hotel, at which various gentle-hearted ladies, Princesses, Duchesses and other high-born personages acted as hostesses to the guests. Sectional meetings were held during the 7th, 8th, and 9th July, and a Queen's Hall public meeting in the evening of July 8th, presided over by Sir George Kekewich, K. C. B., M. P. A graceful ceremony was the presentation by the Viscountess Churchill of the Congress Colors to the Delegates. The announced speakers were: Mrs. Annie Besant, W. T. Stead Esq., Mrs. Despard, J. G. Swift MacNeill Esq., M. P., T. Davies Esq., M. P. and M. Lucien Millevoye, Député, supported by a large number of Members of Parliament; our Society took a prominent part, as represented by Lady Churchill, Mrs. Despard and myself, and the banner of the Theosophical Society's Order of Service was one of the handsomest displayed in the Hall. Three delegates, from France, Germany and Spain, spoke very ably, and Miss Lind-af-Hageby had a great ovation, due to the uphill work so admirably done still more than to the charm of her presence and her effective speech. On Saturday the Procession took place, and a mile and a half of people, carriages, motor-cars, brakes and banners filed slowly from the Thames embankment to Hyde Park, where speeches were

delivered, and the Congress was closed. Such efforts quicken the dawning of the day when our "little brothers and sisters" shall be redeemed from torture.

* * *

The last of the London series of lectures was delivered on July 11th to a packed audience in S. James's Hall. The whole of these, together with the Queen's Hall lecture, and those under the auspices of the Blavatsky and H. P. B. Lodges, will be issued shortly in a single volume by the T. P. S. On Tuesday several of us started for Bath, where a pleasant Lodge meeting was held in the afternoon, and a lecture to a surprisingly large and appreciative audience in the Guildhall in the evening. On Wednesday some of us went by train, and others, including myself, by motor, to Cheltenham. Mr. and Mrs. Leo were kind enough to take us, and we had a delightful drive of over forty miles through lovely country. Cheltenham during the past year has had a theosophical reading-circle under the guidance of Dr. Wilkins, and we had a gathering of about forty students in his pleasant garden: a Lodge was organised, the eighth of the new series, and promises well. In the evening, there was a crowded meeting in the Town Hall, under the auspices of the Ethical Society, whose President, Dr. Callaway, took the chair. Thursday saw us flying across England to Bradford, and there a packed meeting in the Mechanics' Institute bore witness to the new interest in Theosophy which is everywhere to be seen. I am writing on Friday, the 16th, and we have a Masonic Lodge this afternoon, and then betake ourselves to faithful Harrogate, for a Theosophical Society Lodge Meeting this evening.

* * *

In connexion with a project formed by three students in a French Lycée to commit suicide, and the carrying out of the project by one of them, a boy of fourteen, who blew out his brains in class, comments have been made on the relation between such a determination and the teaching now given in French schools. The anti-clericals have it all their own way in France, and they have "biffé Dieu des programmes scolaires." Does this, it is asked, rob the child of the support in childish troubles which religion gave, leaving him with his extreme sensitiveness and weak will at the mercy of a momentary despair? It is obvious from all that is passing that anti-clericals are as tyrannous as clericals;

will they cause social ruin? There are many signs that France, under her present rulers, is drifting rapidly on to the rocks of national destruction.

* * *

The International Union of Ethical Societies, under the presidency of Dr. Felix Adler of Columbia University, proposes to hold a 'Universal Races Congress' in London, in October, 1910, in order "to discuss the larger racial issues in the light of modern knowledge and the modern conscience, with a view to encouraging a good understanding, friendly feelings and hearty co-operation among races and nations." The object is most praiseworthy, and the tendency among the best people of all nations is towards better understanding. All such efforts help in preparing the way for the coming of the great Teacher.

* * *

It is interesting to note the number of exceptional children that are coming into the world. The latest is Irene Enere Gorainoff, a Russian composer and pianist of eleven years of age; she began to compose before she had received any instruction, and the musicians who have examined her work find no 'grammatical mistakes' in it, and state that it shows remarkable intellectual maturity, a maturity equally noticeable in her playing. She is said to write "like a grown-up person of keen sensibility, who has suffered and thought much." A grown up Ego may be in a child's body, or a child Ego in that of a grown-up person, and according to the Ego is the work.

* * *

Lord Cromer, after such magnificent public service as he has done, is now unhappily staining his great career by presiding over the Research Defence Society—in plain English the Society for the Promotion of Cruelty to Animals. At a meeting over which he presided he said that he and his followers would not exaggerate, and Sir Conan Doyle said:

Which is better, that one should die, or that tens of thousands should find the means of life; that the one should perish painlessly under chloroform, or that the others should die in the agonies of a long-drawn-out disease?

Sir Lauder Brunton, who knows a good deal more about vivisection than does Sir Conan Doyle, in an account of his experiments relates the following:

Experiment V., 20th Dec.—A large dog—a kind of bloodhound, or a cross between that and a mastiff—was experimented on. It took about two ounces of chloroform, which was applied on a thick towel, before it was anaesthetised, though no doubt the greater part of this was lost in the application. . . . I cut down and cleaned about $1\frac{1}{2}$ or 2 inches of the jugular vein and tied it. . . . 2h. 59 min. 20sec. Dog faint. . . . 3.3. Dog whines loudly. . . . 3.16. The dog struggling and crying. . . . 3h. 18min. 30sec. Still crying louder than ever. 3.20. Continuous crying. . . . 3.26. Dog crying. Iris is sensitive, slightly contracted. 3.29. Howling loudly as if suffering much. . . . 3h. 32min. 40sec. Dog struggles, howls loudly, shakes his tail. . . . 3.43. Deep groans. 3h. 48min. 20sec. Loud moans. . . . 3h. 52min. 55sec. Pupil less contracted. Seems normal, sensitive. 3h. 54min. 10sec. Dog groans. Long, deep whines. . . . 4. 15. Dog whines. 4h. 53min. 20sec. Dog dead.

Experiment VIII., 9th March.—A middle-sized dog was put under chloroform, and the hæmodynamometer applied to the carotid. . . 3.26. Dog appears to be free from chloroform, and seems to feel pain, as he whines. . . . 4.16. Animal shivers every minute, or even more frequently. At 4.40 the dog was released from the table. It lay for a few minutes, and then began to try to get off the muzzle. When the muzzle was removed the dog rose and walked about. It seemed rather wild at first.

Experiment IX., 20th March.—The dog operated on on the 9th having recovered was put under chloroform and the carotid exposed. The dog was then allowed to come out from the chloroform, which it did at 2.15. . . . 3.2. Dog howling. . . . 3h. 27min. 5sec. A great struggle. 4h. 33min. 40sec. Dog struggling. . . . At 4.40 the experiment stopped, and the dog released from the table at 5 o'clock, the wound having been sewed up. It walked about, but was weak, stiff, and staggering, and almost immediately began to vomit, and did so several times. It died several days afterwards.

Comment is needless, when we put side by side Sir Conan Doyle's fiction, and Sir Leader Branton's facts. And what of the suffering between March 9th and 20th, and during the "several days afterwards"?

Mr. G. S. Arundale's unflagging enthusiasm has brought about a promising piece of work at Almore, in the Punjab, where a group of Theosophists were staying for the summer. At the whole control of education there was in the hands of the missionaries, and Christianity was forced on the people. Through Mr. Arundale's exertions, aided by those of Sri Ishai Nandan, a school has been opened under Hindu control, and two gentlemen—one of them a medallist of Allahabad University—have volunteered their services as honorary teachers.

house has been rented and a small monthly income guaranteed. A Local Branch of the Sons of India has also been started, and that should work in with the School. Mr. Arundale is also trying to arrange for a Theosophical Educational Conference at Benares at the time of the Anniversary and Indian Convention. It is a great thing for the Central Hindū College to have a Principal who finds no better holiday than the spreading of its ideals.

* *

Mr. Kanhanyalal of Lahore sends the following very interesting note on *Bhagavad Gītā*, xviii. 61.

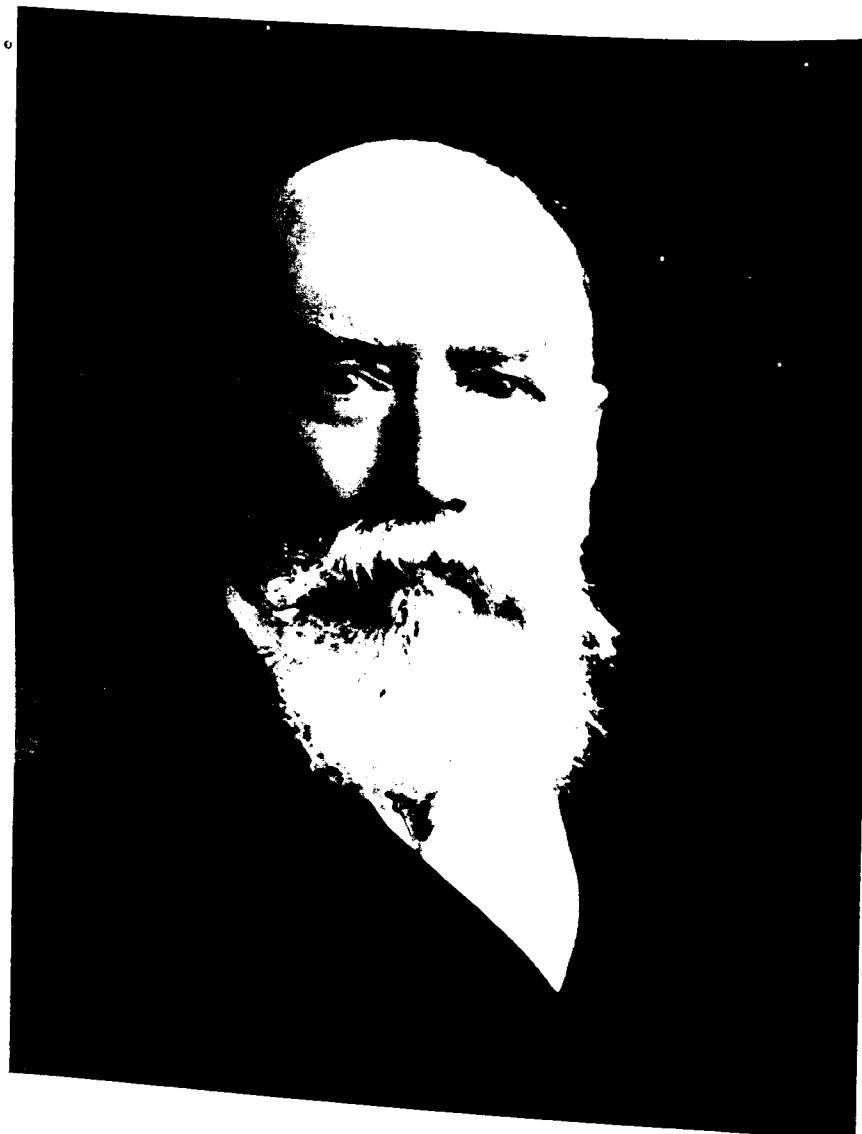
द्वय commonly means a "machine" and not a wheel, much less a potter's wheel." Shri Kṛṣṇa here seems to allude to a puppet-show contrivance generally exhibited on the occasion of fairs at the Hindū places of pilgrimage, and occasionally at other places also, by a certain class of devotees. The platform consists of a square flat hollow box of wood upon which small wooden painted and clothed figures, male and female, begin to follow their different avocations as soon as the showman turns the handle. Some of those figures comb the hair, some rinse the mouth, some draw water from a well, some weave, some cook, some pound, while others dance, jump and frolic. They are mounted on wheels or axles, or levers or pulleys fixed in the body of the box and all connected with the main wheel, by turning which the showman imparts their respective movements to the figures.

I remember to have seen in Vrindāvana a very beautiful machine of this kind on which the Kṛṣṇalīla was performed by the puppets dressed as many Kṛṣṇas and Gopis, etc. The machine seems to be so thoroughly indigenous to India that there is no difficulty in believing that it existed in the days of Shri Kṛṣṇa and was well-known to the young and the old alike.

A. B.

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As the Indian Art illustration from Dr. Coomaraswamy has not arrived this month up to the time of our going to press, we publish instead of it a very fine portrait of our late Vice-President, Mr. A. P. Sinnett. This was to have accompanied the notice of him in our July number, but as its arrival was unfortunately delayed we had to use an earlier and less satisfactory portrait. Our readers will be glad to possess this excellent likeness of the great Theosophist as he appears at the present day.



A. P. SINNETT.

MYSTERIOUS TRIBES.¹

THREE MONTHS IN THE BLUE MOUNTAINS NEAR MADRAS

BY

RĀPHĀ BĀI. (H. P. B.)

(Continued from p. 544.)

IN order to show that this subject is worth the most careful investigation we will now add to Mr. Sullivan's report a passage taken from a book which was published in 1853 by order of the East India Company. It bears the title of *The States in India*, and it says about the Todas:

This small tribe has aroused of late years the most vivid interest, not only of those who visited the Nilgiri, but even of London ethnologists. This interest is very noticeable. The Todas have gained in no ordinary degree the sympathy of the Madras authorities. They are described as a handsomely built, athletic race of giants, who were found quite unexpectedly in the Ghats. All their movements are full of grace and dignity; their features

Here follows the description given before. The chapter closes by stating a fact which is so important and helps so much in explaining occurrences I myself have witnessed, that I feel bound to emphasise it. At the same time I repeat once more that I know nothing of the history and origin of this curious tribe.

"The Todas use no arms, except a small bamboo wand which they always carry in their right hand. Although scholars have for many years endeavored to learn something about their past, their language and their religion, they have hitherto utterly failed in doing so. The Todas are the most mysterious of all the Indian tribes." (p. 692).

It soon became evident that Mr. Sullivan was quite captivated by these "Adonises of the Nilgiri"—this was the name given to the Todas by the first settlers and planters in the Blue Mountains. The case of Mr. Sullivan is the first and perhaps the only instance of an English official, a Bara-Sāhab, openly fraternising with his Indian subordinates, and entering into the most intimate and friendly relations with them. As a reward for the extension of their Territory, the East India Company conferred upon Mr. Sullivan the title of Chief Administrator of the Blue Mountains. There he lived for thirty years and there he died.

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

What had attracted Mr. Sullivan towards these people? What was there in common between a civilised European and these primeval natural men? Alas, this question, like many others, has never yet been answered satisfactorily by any. May not the reason for this be that the unknown and mysterious attracts us as the whirlwind attracts bodies and sweeps them round and carries them away? For the ordinary eye the Todas are nothing but savages, unacquainted with the rudiments of civilisation; and, as far as appearance goes, they are, despite their beauty, rather dirty. But we are not concerned here with the physique of this tribe, but with its inner and spiritual world. *Anything of the nature of a lie is absolutely unknown to the Todas.* Words like 'untruth' or 'falsehood' do not exist in their language. Theft or appropriation of foreign property is equally unheard of. Those interested in the subject are advised to read what Captain Harkness says about the Todas in his book. *A Singular Aboriginal Race* in order to convince themselves that such rare qualities are not exclusively a product of our civilisation. This well-known traveller says on page 37 of the above-mentioned book:

"After having spent twelve years in Ootacamund, I am in a position to assert that I never met amongst either civilised or savage people a more religious awe for 'mine' and 'thine' than amongst the Todas. From the tenderest age they inspire this feeling in their children. We English have never as yet come across a single thief amongst them! Deceit and falsehood are unknown to them and deemed impossible (pp. 18-36). A lie is considered the most vulgar and unpardonable of sins by the Todas. As a proof of this inherent feeling in them stands their only temple on the summit of Mount Toddabeta, which is consecrated to the abstract deity of truth (The Temple of Truth). Often is the symbol and even the deity itself forgotten down in the plains, but the Todas, on their hills, worship both, and show the reverence they feel alike in theory and practice," (p. 31).

Mr. Sullivan was not alone in his love for the Todas. Many missionaries were attracted like him by their purity and rare moral qualities. Such praise gains in value in the mouth of people who are not wont to say much in favor of those on whom they themselves make no impression.¹ It is a fact, that the advent of the English and of the missionaries has impressed the Todas as little as if these savages were not human beings but

¹ Until now, i.e., until the year 1883, the missionaries had not succeeded, despite all their efforts, in converting a single Toda to Christianity.

statues of stone. We have known of missionaries, and even of a bishop, who did not hesitate to put the moral perfection of the Todas as an example before his 'right honorable' flock, when preaching on Sundays in Church.

But the Todas possess still another quality which is even more attractive, not perhaps for the general public nor for the statistician, but rather for those who are interested in the study of the more abstract side of human nature: it is that mysterious, intrinsic quality of theirs which everyone feels who comes in contact with them, and that psychical power to which we have already alluded in the first chapter. Of both these manifestations we have still much to say.

After the Collector had spent nearly ten days in the Nilgiri, he returned to Coimbatūr, and proceeded from there to Madras, in order to report personally and in detail, to the officials of the chief office, the result of his expedition. This duty fulfilled, Sullivan went back without delay into the mountains, which had bewitched him, and to the Todas in whom he already felt a deep and vivid interest. He was the first to build himself a house in the Nilgiri, and the Todas provided him with all the stones he required for it.

"Where they got these big and well-hewn stones from is as yet a riddle," General Morgan used to say.

From the very first day, the Collector became the friend and protector of the Todas. For thirty years he heroically defended them and their interests against the greed and rapacity of the East India Company. In official documents he always called them "the legal Lords of the soil," and obliged the 'Worthy Fathers' to reckon with them. For many years they were paid rent for the woodlands and the fields they had ceded to the Company. As long as Mr. Sullivan lived no one dared to take liberties with the Todas, or wrong them or seize the plots of land which from the first they had told the English were their holy grazing-places, and which they had kept for themselves by contract.

The report of Mr. Sullivan created an enormous sensation in Madras. Everyone who had to complain of the climate, who suffered from his liver, from fever or any other ailment (and the name of such amongst the Europeans in the tropics is legion)

everyone, provided he possessed the necessary cash, now made a rush for Coimbatūr. Within a few years this place changed from a poor little hamlet into a country town. Regular communication was set up between Metapolam at the foot of the Nilgiri and Ootacamund¹, a garden-city founded in 1822, at an altitude of 7,500 feet. Ere long the whole of the official world of Madras moved there from March to November. Cottage after cottage, house after house, sprang up on the sloping hills like mushrooms after an autumnal shower.

After the death of Mr. Sullivan almost the whole land between Kotchagiri and Ooty was seized by planters. Taking advantage of the circumstance that "the legal Lords of the soil" had reserved for themselves, as grazing-places for their holy buffaloes, only the most elevated meadows of the Nilgiri district, the English appropriated now nine-tenths of it. The missionaries, in their turn, seized the opportunity of ridiculing the people on account of their superstitious belief in Devas and mountain-spirits. But it was all futile. The Badagas stuck firmly to their own peculiar ideas about the Todas, despite the fact that these latter had presently to content themselves with the barren summits of rocks, which they shared with the monkeys. Although the 'Fathers' of the Company, and later the state officials, continued to call the Todas on paper "the legal Lords of the soil" they in fact very soon declared themselves, according to their usual wont, the "Lords and Barons" of it.

No one took any notice of the Kurumbas at that time. It was as if the earth had swallowed them up. During the first years after the discovery of the Nilgiri, one neither saw nor heard of them. Later on they gradually cropped up, and began to settle in marshes and under dank rocky slopes, and commenced to show themselves in their true light. 'How' they did it, will be seen in the further course of our narrative; for the present we will deal with the Todas and the Badagas.

As the worthy ethnologists began to study the new acquisition, and to collect data for the statistics of the Nilgiri tribes, they met with difficulties they had not anticipated. The question of

¹ Abbreviated into Ooty. We too will call it thus henceforth.

the origin of the Toḍas was wrapped in impenetrable darkness, and after researches extending over twenty years our ethnologists had to confess that they knew nothing certain about them, and were at a loss to which other Indian tribe they were related. The missionary Metz states in this respect: "It is easier to reach the north pole than to penetrate into the soul of a Toḍa." Colonel Hennesey also endeavors to answer the query about the origin of the Toḍas. He says:

"The only information we could get after many years was this: the Toḍas declare that they had lived on these mountains, and had never descended from their summits, ever since the 'King of the East' had made them a present of the Nilgiri. Now the question naturally arises: to what period did this unknown 'King of the East' belong? Again, we are told that the Toḍas had lived for one hundred and ninety-seven generations in the Nilgiri. If we reckon three generations as one century (although the Toḍas are long-living people) this statement would go to prove that they settled about seven thousand years ago in these mountains. They persist in saying that their forefathers came from the East, from the land of the Rising Sun to the isle of Lankā and served the ancestors of Rāvaṇa. (These names as well as the following permit no doubt as to the correctness of this information.) King Rāvaṇa was a mythical King and demon who was conquered by Rāma, as mythical as himself, some five and twenty generations before the Toḍas settled in the Nilgiri. This last calculation yields one thousand years, which, if added to the previous seven thousand raises the genealogical table of the Toḍas to eight thousand years. We have either to accept this fable, or else to admit that save these data we possess no other clue to their mysterious past."¹

But what people are they? It is difficult to answer this question if one realises that ever since 1822 no one has been able to solve it. Up to this day the efforts made by philologists, ethnologists, anthropologists and other "ists" who came from time to time from London or Paris, have all been in vain. On the contrary it almost seems as if the more one looked for explanations the less satisfactory was their result. Whatever one heard, the outcome was always the same and amounted to this, that the Toḍas did not belong to the category of ordinary humanity. They apparently mysteriously come into existence and as mysteriously pass away. Their mission on earth is to protect their faithful servants, the Baḍagas, from the machinations of the Mala-Kurumbas.

As a matter of fact such data could not find any place in the *History of the Indian Nations*. In default of more precise informa-

¹ The Nilgiri Toḍas.

tion the scholars consoled themselves with hypotheses of their own making, some of which are given below.

The first theorist who enters the arena is the natural scientist Leshenault de la Tour, Botanist to the King of France. His letters with regard to this problem are very interesting on account of their originality. Owing to some combinations—possible to none but himself—this worthy savant saw in the Toḍas descendants of Crusaders from Brittany, who, once upon a time, had been shipwrecked on the Malabar coast. If one had discovered Crusaders in the Khevzurs and in the Tushins of the Caucasus why should there be none in the Malabar hills? At first this suggestion met with much approval.

Unfortunately a circumstance came presently to light which destroyed this poetical hypothesis. There exist neither in the language nor in the thought of the Toḍas words or ideas like: God, cross, prayer, religion, sin, or other similar expressions which could remind one of Monotheism, Deism or Christianity; they are even ignorant of the conceptions connected with these words. In fact, one cannot even call the Toḍas 'heathen,' as they worship nothing and no one but their buffaloes. They live only on milk and on berries and fruits from their own woods. They would rather die of hunger than touch any milk, cheese or butter from other buffalo-cows than their own holy food-givers. They never take meat. Neither do they sow or reap, as they consider any labor as dishonoring save the milking of their buffalo-cows and the looking after their herds.

Such a mode of life sufficiently proves that the Toḍas have very little in common with the mediæval Crusaders. Again, as has already been mentioned, they carry no arms and have a wholesome dread of all shedding of blood. The Caucasian mountain tribes to the north-east of Tiflis—the Pshaves, Khevzurs and Tushins, have retained many mediæval arms and implements; we also meet various Christian customs amongst them.¹ But amongst the Toḍas one finds no knives, either in the middle ages or in the present times. These circumstances, together with the above-

¹ These tribes further prove their German ancestry by brewing beer and making sausages. The militia, which they provide in case of war, was mail-clad and wore helmets; they even carried a sign of the cross on their right shoulder.

mentioned fact that the Todas have no conception of a deity, render untenable the hypothesis of Leshenault de la Tour.

Then the scholars flogged a dead horse by bringing forward the common-place but convenient Keltic-Scythian theory. It sometimes rescues them in difficult cases, but in this instance—as in many others—it failed utterly. *When a Toda dies, his body is cremated together with that of his favorite buffalo*, with various interesting ceremonies. In case the dead man was a priest, seven to seventeen buffaloes are sacrificed. Yet buffaloes are not horses; again, the features of the Todas are quite European and resemble those of the natives of South Italy and of Southern France. It would be difficult to trace a likeness between them and the Scythians, as far as we know this latter type. Leshenault de la Tour energetically defended his opinion against all opposition; he only gave it up when it met with ridicule. But the Scythian hypothesis lives unto this very day, despite its obvious absurdity.

Later still the theory of the ten “lost tribes of Israel” arose. Though refuted countless times, this theory ever reappears anew. The German missionary Metz, aided by some of his English colleagues, revelled in elaborating it and gave proof of a no less vivid imagination than his brethren of the Anglican Church. In order to refute this chimera, it suffices to repeat the above-mentioned fact that the Todas never possessed a God and possess none unto the present day; least of all the God of Israel.

For thirty weary years this good and God-fearing German missionary worked hard at the Todas. He shared their daily life, and wandered with them from place to place.¹ He washed himself only once a year, and took nothing but milk. Finally he became corpulent and fell ill with dropsy. He clung to them with every fibre of his loving nature and although he never baptised a Toda, he boasted of having apprised three generations of them of the religion of the Christ, and of having thoroughly learned their language. But alas! fresh information revealed different facts.

First of all it came to be known that, in reality, Metz had not been able to pick up a single word of their tongue, as the

¹ The Todas live in houses and are not nomads, but they have often to change their residence in order to find the best grazing-places for their buffaloes.

Todas had merely acquainted him with the Canarese dialect which they use in intercourse with the Badagas, and with the women of their own tribe. He knew nothing of that mysterious language which the Elders speak when gathered together in Council or when performing those unknown rites inside the Tirjeri,¹ which no outsider has ever yet witnessed. Even the Toda women are ignorant of this language, or maybe they are not allowed to use it. As to the dissemination of Christianity amongst the Todas, poor old Metz confessed candidly, when brought to Ooty in a dying condition, that during the thirty years he had stayed in their midst, he had not succeeded in baptising a single one of them. All the same he “hoped to have spread the seed of a future civilisation”.

But this also proved a disillusion. Some Jesuit Fathers who cherished the hope of finding in the Todas a colony of old Assyrian Christians, or at least of Manicheans,² came from the Malabar coast and settled amongst them. With their usual skill and cunning they put themselves into touch with these quiet and serious people and, though unable to gain their confidence, they succeeded in establishing friendly relations. When they inquired about the result of poor Metz's missionary work they heard to their malicious joy—for they hate Protestants still more than Pagans—that he might have lived for centuries amongst the Todas without making the slightest impression on them.

“The words of a white man are like the prattle of a Myna³ or the chatter of a monkey; we listen and smile,” the old Todas said to the Jesuit Fathers who, full of malign delight, did not notice the ambiguity of the compliment. “Why should we want your Devas, when we have our revered buffaloes?” they concluded, after having narrated how Metz had asked them to exchange their belief in the buffaloes for the belief of those who had taken away

¹ A Tirjeri is a Temple consecrated to a cult unknown to any but the Todas. It is a very sacred and secluded, sometimes a subterranean locality behind the buffalo-shed.

² For some time the Jesuits endeavored to prove that, like the Manicheans, the Todas worship the light of the sun and of the moon and even the light of a lantern. But even this would not make them Manicheans; besides, the assumption is incorrect. When speaking to Mrs. Morgan about this suggestion the Todas laughed; they dislike the moonlight.

³ Myna is the name of a speaking bird.

their grazing-places and who daily humiliated them.¹ Although the disciples of Loyala had no more success than Metz, they tried to turn the good-hearted German into ridicule, by spreading funny stories about him all over the South of India. We know of such Jesuits and could name them, who rather encourage a man to remain in his idolatry than consent to his becoming a Protestant.

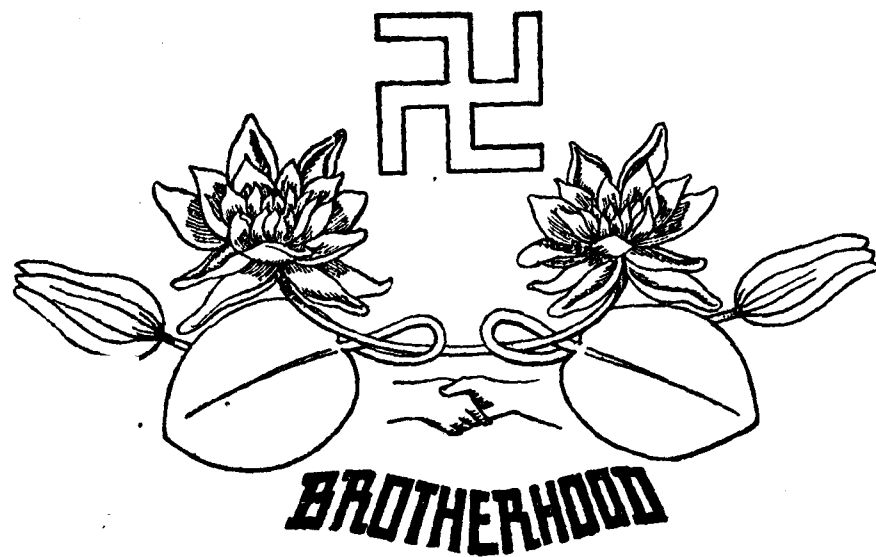
This happened about ten years ago. Since then the missionaries of both religions have learnt to leave the Todas alone. They have realised that the endeavor to convert them is mere waste of time. Although it is impossible to detect any trace of religious feeling in this tribe, all authors who have written on the subject, as well as all residents of Ooty, bear witness to the fact that there is in the whole of India no tribe more moral, kind and honest than the Todas. This little group of patriarchal savages, without kinship, history or any trace of belief in anything holy save in their dirty buffaloes, bewitches everyone by their childlike simplicity. Again, the Todas are not dull; witness their marvelous capacity for mastering many languages while concealing their own. On the contrary, they are highly intelligent. Mr. Sullivan mentions in his memoirs that he often conversed with them for hours and hours, and that he was greatly astonished to hear how correctly they judged the English: "How quickly they had grasped our national characteristics and recognised our faults."

Having acquainted the reader with the Todas in general and with all, or nearly all, that is told about them in India, I shall now proceed to narrate my own adventures, and the observations I made on this tribe, as yet so little known and so mysterious.

(To be continued.)

We regret last month we omitted to make mention of Messrs. Higginbotham & Co., Madras, from whose picture post cards our illustrations of Toda men and women were reproduced.

¹ *Œuvres et Travaux des missionnaires Pères Jésuites sur les côtes du Malabar.* (p. 233.)



A SCHOOL OF MUSIC IN MODERN RUSSIA.

We have made music and song into steps on which Souls may rise to the highest horizons.—*Baha-Ullah.*

IN 1879 a young girl, Alexandra Zaharyne, left the Conservatoire de Musique in S. Petersburg, with the gold medal for the violin (the class of the famous Professor Aver) and with the diploma of a B. A. She was a *fiancée* at that moment, and musical critics spoke frankly of their fears that so promising an artist would be lost to art in the shadow of home duties. But the young naval officer, her future husband, was himself a singer of no mean merit and, once married, the young couple of a sudden left their new home, the service, the capital, to disappear into the darkest corners of a province. They had felt that to them music was a sacred mission, a treasure to be brought to those who never had a chance of even sensing true art.

Monsieur and Madame Unkowsky gave concerts at first and attracted such flattering attention that they were asked to go abroad for a concert tour. But this also seemed too narrow an outlook for their minds; they were seeking a Path of Service, not yet clear to themselves. They tried opera in Kazan, a large town, in 1885, the husband as baritone, the wife as teacher of anything that was needed—choir, stage management, even as orchestral chief. But still that was only good musical work, not the 'sacred mission' of which they dreamed.

They left the opera-house, and bought a small steamer. On its deck they assembled a full opera-company with all the necessary implements for a 'travelling mission of music,' and forth they set—Madame Unkowsky-Zaharyne, this time, acting as captain to the crew! Long, difficult, but nevertheless poetical was the slow voyage down the dreamy Oka, the mighty Volga, the Sheksna, the rapid Vologda, then through the Sonhon to the Northern Dvina, to Archangel. Through dark, century-old forests the rivers ran; for days the little steamer saw no human habitation. Then the pale sky of the extreme north shone, the curious ancient churches of old Russia began to gleam, brown with age, through the pines and the large silver waves of the beautiful Dvina. At last, one evening at sundown, in a vastness of pale green and soft violet tints they saw the golden crosses of Archangel.

The young couple felt like Columbus at the cry of 'Land'! Why? It was there that the first ray shone in the soul of the young wife. Amidst heavy work (they gave about forty operas of the great masters Russian, Italian, French, German—and all in 'wild parts'), she found the time to visit the ancient convent of Solooki, out on the isles of the White Sea. And there, near the pole, in a refectory turned into a concert hall for sacred music, she sang to the dark, immobile ranks of the monks. All at once both singer and audience burst into tears. She had found everywhere in Russia a thirst for harmony, but here she realised that indeed Art is for all, like light and air, and that the vibrations of sound and color awaken the Inner Man by the living Force that breathes in all nature, a Force that is an Idea. "It can raise the human thought into the higher Worlds, by teaching man concentration and arousing him from apathy and laziness. It is urgent to create art-teaching free to all. Art is the right of all, and those who are better gifted must help the beginners."

And so the couple Unkowsky went to a quiet town, Kalonga, in the heart of Russia—not far from Moscow—in ancient woods. There they worked as teachers till the death of Monsieur Unkowsky in 1904. Since her loss, the wife works doubly, bravely, to realise their ideal, to force on public notice the necessity for the compulsory teaching of music—free, of course.

But her method is a new one (perhaps it is the old method of Egypt). Quite by herself—she read long afterwards of science

supporting her sense of unity between color and sound—she created a system of 'colored music'. This was nothing new, as in the eighteenth century a French priest had tried to make a clavecin of a particular system to give the color of each sound. Nor are the quadrangular notes she uses new—France knew them in the time of Charles d'Orleans. But the first result of training the pupils to catch the color of each note, by writing the music in colors and on colored strings, was that the teacher herself began more and more to sense all harmonies at once as sounds and as pictures. All nature became aglow with melodies and radiant vision—she tried to write it down—every warble of a bird, every effect of sunset, every shade of a lovely flower. Thus came charming bits of song, by and by came psychic pictures, glimpses of the astral, and so the beautiful romance 'Stars,' in which a visitor from Earth is pictured in his quest among spirits of Nature—gnomes in the caves (violet shades), elves, sylphs; then, through the darkness, man comes out to the free light of a moonlit sky; a wonderful peace comes from the gleaming Host above. This piece is played *à l'unisson* by twenty or thirty violins. It won the suffrage of some celebrated teachers of music, who had at first looked on the whole as futile.

Some musicians who admit the system of colored notes begin to use brown and black, which Madame Unkowsky resists, such colors being absent from the solar spectrum. She is very intent on developing the eye of her pupils at the same time and at the same rate as the ear. It means, she says, developing the inner sight and hearing and the power of abstract thinking. He who knows how to see, knows how to love. Art can preserve children from all evil, carrying their thoughts away from it.

In 1909 Madame Unkowsky 'met' Theosophy on her path. "It was a door opening," she saw, "a thing never seen by her; the recognition of the power of Word and Rhythm, of Sound as Builder." It gave her new energy, new hope to proclaim that 'God offends no one,' that all have talent—more or less—that those high up the Ladder of Harmony must help those below and so all work to receive the right impressions of God, and create, out of them, the Inner Divine Kingdom.

NINA DE GERNET.

THE WRITINGS OF JAMES G. COUSINS.

IT is with much pleasure that I say a few sympathetic and appreciative words on the writings of my friend Mr. James Cousins. I met him and his wife on a recent visit to Sandymount, a quiet little resort adjoining the city of Dublin, and there we exchanged confidences on much that we have in common. There also on some unforgotten evenings I listened to his poems read at my request by himself, for I am of opinion that one can feel the 'atmosphere' of the poem more intimately if the voice of him who conceived it speak its haunting music.

Afterwards it is no less a delight to read and recall the circumstances under which one first heard and admired. His earliest works I do not possess, those being for the present out of print, though I venture to hope they will some day be republished. For the present I quote from the books he has been good enough to send. Hard at work in the educational field during the day, Mr. Cousins yet finds time to sing to us who will listen, and to receive into his poet's heart any impression from the outside world which can be cradled and matured to the beauty the inner sense of such a singer instinctively perceives. Who shall say which is 'the best' as regards literary merit? I do not feel it my task to lay down any law on the point. I speak of what I care for most, and recommend those who are attracted to obtain the books and enjoy for themselves.

The songs (or for the matter of that the prose) of a writer who succeeds in crystalising in language the things he loves and dwells on, are to me bursts of real genius of whatever degree. It is the power of conveying the 'thing in itself' as much as that can ever be done in human language; and how far short of one's vision it falls only those who are visionaries, and at the same time can limit something in words, know. Listen then to his 'Slieve Cullen,' and hear the mountain in it:

The dusk fell grey on Cullen
When we climbed, my love and I.
Like a dream the dim world faded,
And the lonely stars drew nigh.

Here the 'motif' as one may call it, of the poem is developed gradually after an exquisite fashion, culminating in the triumph

song of the Irish patriot, who sees the promise for the future, but a future that is even now unfolding.

Oh! we sent three shouts to heaven,
And we snapped the chain of fears,
For the soul of Ireland rises
To possess the coming years,
Rises, triumphs, through the years!

Very fine too is the sonnet to Ireland, *God's Lure*:

God willed of old to lift thine ancient Name
That thou through suffering made most wise, most pure,
Shouldst bear before all men the Soul's white lure,
And lead them to and through the purging flame.

In fact, I think that it is in sonnet-building that Mr. Cousins' chief power lies, although without imparting any sense of constraint he appears able to give us his music in any poem, and to charm equally. *The going forth of Dana*—as we are on things Irish—has some of his most stately word-painting, albeit a longer and more ambitious effort than many. But it holds the spirit of ancient Erin, and one could fancy some long dead bard of these times had suddenly "flung his arm o'er vibrant space," and in so doing evoked the song that thrills the harp of this modern Cairbre.

My harp is strung with seven strings,
And seven are the songs it sings.
And one, more cunning than the rest,
Tells me what secret things are done
From rising until set of Sun.

A fragment of tender charming music is here enshrined. It lingers at the gateway of the heart, steals in through the cool roselit silences, hushes the fever of living for a moment, not to pass away, but remaining as a welcome guest. *Bard Anorann* again has its own subtle elusive message.

The melody of 'Shoheen Sholo,' a most perfect cradle-song, rest-compelling, and full of the Divine Motherhood of the worlds. In it one beholds some wondrous-eyed Devi, blue-mantled, that mantle's border sown with stars, the heart a circle of white fire beating, and sending forth its shafts of diamond light.

Not less beautiful is the touch on the Christian chord:

Beyond the bounds of death and birth,
I move unmindful, unafraid!
I am the God and I the Earth,

And life and death myself have made.
 Then seek me not among the clay,
 But on each step from this my prison
 Read there in blood from day to day:
 "He is not here, for He is risen."

To return to the writer. One may say of him that it is not often one finds in the poetic temperament the sense of balance which gives deep insight and at the same time the calm of a dispassionate judgment of events when required. Yet James Cousins possesses this blend. Once at a gathering where the Celtic Strain threatened to be slightly tempestuous, and the old note of enmity to England was sounded, I have known him step in, and throw a very real element of peace into the midst. The discord was harmonised, and the meeting proceeded, realising its original purpose. Surely the mission of the true poet is thus twofold—to stimulate by vivid glowing word-shapes or to soothe with his melody the harsher notes around him.

But it is not only in poetry that his gift of description embodies itself. I have not the articles by me, but I remember seeing some prose from his pen—a series of essays on Irish Lore, which he was good enough to lend me to read. These are the fruits of careful and deep study inspired by the love of the old myths—using the term in the sense of Mrs. Besant. The above appeared, if I mistake not, some time ago in the *Theosophical Review*.

The author perhaps does not realise his own importance, not being of that nature which noisily asserts itself and its force in the crowd, and yet such a gift as his invests him with a definite mission, assigns him a part in the regeneration of the land he loves. Among the writers on Ireland of various types—each with his special post to keep, his individual note to sound forth in the coming age—The Countess of Cromartie, W. B. Yeats, A. E., Ella Young, and others—we unhesitatingly hail such a spontaneous unspoilt master as James Cousins.

EVELINE LAUDER.

THE IMMANENCE OF GOD.

I sat, at the confluence of two rivers, upon a huge slab of basalt, worn smooth by the floods of centuries. A weeping ti-tree, its roots fast anchored in the crevices of the rock, spread its graceful foliage above my head. No human being was within many miles of me; for these rivers, unpolluted by man, drew their waters from vast granite mountains and flowed through a region uninhabited save by a few wandering families of dark-skinned nomadic hunters. Before me rose two tremendous gorges of granite and basalt, their sides clothed with tropical vegetation. Over and among the rocks laughed and danced—leaping, sparkling, foaming, gliding—the pure element of the torrents. The sound of many waters was in my ears, praising God, hurrying ever onward to do His work. And I read, from *The Song Celestial*:

Never the Spirit was born; the Spirit shall cease to be never;

Never was time it was not; End and Beginning are dreams!

Birthless and deathless and changeless remaineth the Spirit for ever;

Death hath not touched it at all, dead though the house of it seems.

Yes! these rocks, these majestic mountains, shall pass away, like the shadow of a dream; but I shall pass onward, ever onward to a fuller, nobler life, fulfilling the purpose of God.

In a sky of spotless blue the great Sun, Creator, Preserver and Destroyer of all forms, radiant manifestation of Him who created all things, poured down His ardent beams, flooding all things with light and heat and life.

Two swallows circled in the clear air, twittering their joy.

Hanging from a bough, the scarlet blossoms of a wind-swung orchid slowly described graceful curves against the azure background. The smoke of the camp-fire, where the elemental spirits gradually changed the dry wood into food for living vegetation, rose in beautiful undulations upward; an ant toiled away to his nest with a crumb of bread; a snake slipped from the grass on the margin, paused at my feet to gaze at me with quiet eyes, and slid noiselessly into the water.

Around me, everywhere, was Life, inconceivable, immeasurable. Every blade of grass, every leaf of tree, every drop of water, every atom of my own body, thrilled with life, each perfect in itself; each upheld, carried onward in its wonderful process by one

tremendous Power—God. In Him each lived and moved and had its being. One moment's inattention on His part, and all would lapse.

And I knew that He was immanent in all. That this world—spiritual, physical, everything—was He Himself. And the thought troubled me. For then all we consider unlovely, mean and vile would be He. Long I pondered how this could be. At length the Voice of the Silence spake:

A man, an architect, conceives the idea of a majestic cathedral. By his instruments, the workmen, he embodies his Thought—which was first created in his mind—in form, by the substance of iron, marble and timber. This Idea, manifested now to the physical sight of men, is himself, the higher man, not the physical. Yet he is not the less by the emanation of his Thought, but the more by the sublime conception. It is possible to destroy the form of the Idea, to pollute it, to deface it. But the Idea, the Mind and the Thinker are unapproachable, unassailable, sitting apart.

So with God and His worlds. From out the Primal Vast He draws the substance and shades it to all we are capable of perceiving. This is His Thought; He Himself

Of forms and modes
Master, yet neither form nor mode hath He;
He is within all beings—and without—

..... close
To all, to each; yet measurelessly far!

But He cannot be approached or touched, polluted or defaced. This Universal Life which you perceive around you works, passing onward, ever by change of form. The Life is indestructible. There are no mean or trivial things. God and His religion are woven into every act of every day. The weed rotting in slime, the decaying animal body, are beautiful and useful as the radiant Sun. God works ever by Law, eternal and immutable. That Law is benevolent. Work in accordance with that Law, and happiness to yourself and others is the result. Contravene it, and misery ensues. Avarice, sensualism, hatred, carry ever their own punishment. Love and self-abnegation ensure bliss.

God, by His scheme of Evolution, has so formed this planet that man, if he would, could make it a paradise for himself. There is

ample room on the globe, on the portions that are fertile and congenial to human life in its highest forms, to maintain the whole human race in comfort and happiness. But races of men, in their selfish greed, have appropriated these to the exclusion of others and thrust these into conditions of climate and position inimical to man. Government should not be parochial or provincial or national, but universal. Thus, when, owing to natural causes, scarcity of food obtained in any country, the resources of science should be used, not to raise prices, but to pour abundance into that country from others. Not one human life need ever be lost by famine.

So with the natural effects which man has termed catastrophes. He builds his towns on the slope of a volcano and when overwhelmed by the lava blames Providence, instead of his own stupidity. In a region affected by earth-tremors he piles up unstable buildings and is buried in their ruins. By excess, by greed, by filthy environment, by ignorance of the immutable natural laws—wilful ignorance—he brings on himself and others the inevitable results—disease and pain—and then accuses God and not his own folly.

In this Southern land there are vast areas where heavy rains and protracted periods of drought succeed each other. Nature has placed here a flora and fauna adapted to these conditions. Man, in his insatiable greed ousts the native fauna and replaces it by millions of helpless animals to subserve his purposes. When the inevitable drought comes and these poor creatures perish in myriads, he prays to God for rain and, his petition disregarded, accuses the Deity of cruelty. If his own ultimate purpose were the welfare of these animals there might be awarded to him only the blame due to imbecility. But what is his purpose? To torture and slay these beasts himself, often merely for the value of their hides! In effect he prays; "O God, alter Thy wise and immutable laws that I, in my lust for wealth, may torture myriads of thy helpless creatures!"

Two intellectual errors shut out from man the knowledge of the benevolent immanence of God. Firstly the idea that death is a calamity and not as beneficial a function as birth. Death is transition; the form changes but the Spirit goes onward for evermore and always in an ascending scale. Pain is not an evil but an educative process.

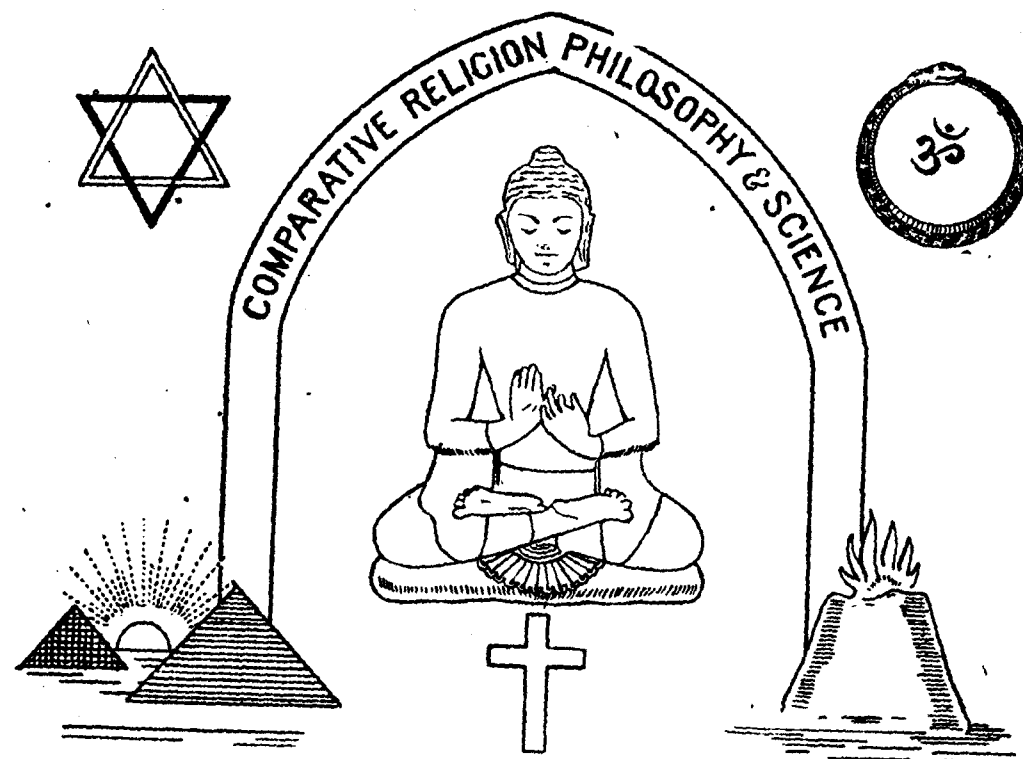
Secondly, the idea that God who has created the Universe is not capable of governing it wisely and well. In an universe of Law chance and accident are impossible. Whatever is, is necessary under existing circumstances for the tuition of humanity.

A man has a well-beloved child who has arrived at an age when obedience and disobedience are thoroughly understood, but who has not attained to the self-control to choose the wiser course. This child has been repeatedly warned not to play with fire, but he persists in disobedience. Now, the father, himself unseen, watches the child approach the fire with the certainty of being burned. There are two ways to avoid this result. The child may be removed from the fire or the fire from the child. But either of these courses is but a temporary expedient. The child and the fire will inevitably come together again. Therefore the father allows the wilful child to be burnt. Now, if the burn, the pain or its physical effect were to be everlasting, this course would be malignant cruelty worthy of a fiend. But the father knows that in a few hours or days at most, the pain will cease, that even the scar will be in course of time obliterated: but the lesson, the perfect knowledge, that fire will burn, that disobedience to wise counsel will result in personal suffering, is branded indelibly into the consciousness of that child, never to be forgotten.

So with crime and sin. Given free-will—and without it what were man?—these lessons *must* be mastered.

The Voice of the Silence ceased. The glorious Sun bathed the sparkling waters in radiance; the swallows twittered joyously; the foliage, rustled by the balmy breeze, danced with glee; the smouldering fire broke into exultant flame. And through Earth and Air, through Fire and Water alike gleamed forth the immanence of the Godhead; in all their voices alike rang out triumphantly the Sacred Word—the OM that lasts for aye.

O.



THE SCIENCE OF PEACE.¹

V. THE BODIES.

WHEN we study the thought of antiquity we are inevitably struck with the difference of the standpoint from which every thing is surveyed. The viewpoint of the ancient thinkers is at the opposite pole from that occupied by the modern. The scientific thinker of to-day examines objects, collects facts, groups them together, frames a hypothesis by careful study of his groupings, seeks new facts for its testing, and thus finally establishes a principle which underlies and synthesises the group. Thus he climbs upwards through biology and physiology to psychology, and studies consciousness as revealed through matter. He reaches unity through the study of diversity, and not unworthily to him may be applied Plato's saying that he who sees the One in the Many is as a God.

¹ These articles are an exposition of one of the most valuable books issued under the inspiration of Theosophy, *The Science of Peace*, by Bhagavan Das. Those who seek a lasting intellectual foundation for their thinking will find much help from this valuable and original book.

In antiquity, the thinker started from the other end, beginning with the One and tracing its multiplication outwards. He worked from generals to particulars, not from particulars to generals. He built his knowledge of nature downwards, from metaphysics to physics, by deduction not induction, and he saw in 'facts' only the manifestations of 'principles.'

We are going now to follow the ancient way.

Every atom is the Self united with the Not-Self, working in the Not-Self. This is true of every universe, and the 'must be' of any particular universe depends on the particular kind of time, space and motion imposed on that universe by its Logos.

What is an atom metaphysically? We have hitherto merely spoken of an appropriation of matter by the Self, of a 'film' of matter, of an 'envelope.' We speak sometimes of a fragment of consciousness enveloped in a film of matter. But consciousness is not a material thing, and how can the immaterial be enveloped in material? We are using a physical phrase in a region of metaphysical concepts, and it is therefore no wonder that our language is inaccurate. We must enquire what matter is from the standpoint of metaphysic.

Thus regarded, matter is extension and limitation, *per se* abstract extension and limitation. These concreted with an addition will appear as atoms. Matter *per se*, the Root of Matter, as it is called in the East, is first nothing more than these. The Universal Self thinks Space and Time as conditions for manifestation, and extension and limitation, the Root of Matter, come into being by that thought. Into that thought He enters, breathes into it is the ancient phrase, and that breath gives it motion. Extension, limitation, motion, these are the Root of Matter, the bases of all universes; when these are concreted, when the Root flowers, we have inertia, rhythm, mobility, the essentials of all concrete matter, the *guṇas*, qualities of matter, called by the Hindūs *tamas*, *saṭtva*, *rajas*. This concrete matter with which Solar Logoi work, is the bubbles caused by the breath, the life of the Logos, in the koilon of later theosophical investigation.

As, metaphysically, Root-Matter is extension, limitation and motion, so, when we come into the region of concrete manifestation, and study a solar system, we find a physical reflexion of the

metaphysical truths. Root-Matter is the Self-limitation of the Universal Self. Matter, as we know it, is the Self-limitation of the Oversoul of our system, of our Solar Logos. It has no separate, independent existence; His Self-limitations give it being, as He enters into it; when He withdraws Himself, by ceasing to think limitations, it will vanish; without Him it is naught.

When He begins the building of His system and shapes its higher atoms, we can see nothing of His working, though analogy and calculation suggest that the Ādi atoms are the bubbles in the space of our universe. Nor may we ken aught of the working on the next plane, the Anupāḍaka—these being, to us as yet, the unmanifested part of our system, the planes of the Logoi. When the building of the third—first manifested—plane begins, the first thing is not a film, an envelope, an atom; it is a *ṭanmātra*, a "measure of That," a thought-limit set by the Logos. Then His thought lays down the lines along which within this limit His force may play, the *ṭaṭṭva*; these are the 'airy nothings' which form the atom of the Ākāshic or Nirvāṇic world, and of each world downwards. Within this measure, along these lines, play the bubbles of His force—drawn from the Ādi through the Anupāḍaka worlds—and their ceaseless motion of inconceivable rapidity traces the apparent wall or surface of the Ākāshic and, in turn, of every lower atom—apparent, because it represents only the limits of the expansion as conditioned by the lines of His force. An atom, then, physically, however subtle or however gross—the concrete atoms of a system—is a fragment of the life of the Logos, limited by His thought, shaped by the play of His force along lines thought by Him. Otherwise put, it is a thought-form of the Logos.

How perfectly this idea of an atom—equally true of each of the five fundamental atoms found in our manifested system and of the two above these—fits and grows out of the basic truths already reached! (1) The *ṭanmātra* belongs to extension, it is a measured space, and it gives to the atom a *size*; the thought of the Logos in relation to Space gives size. (2) The thought of the Logos in relation to Time gives to the atom a *duration*, its essence or 'thatness' (*ṭaṭṭva*), the duration throughout the life of the system, during which its essence, or characteristic quality, remains unchanged. (3) The thought of the Logos in relation to motion gives to the

atom its *mobility*. Thus by deduction we find that the atom has the three necessary qualities of Size, Duration and Mobility, reflexions of Space, Time and Motion. We are in more familiar regions of thought when we translate Size into Resistance or Stability: the inertia of matter, the Samskr̥t Tamas. Mobility remains Mobility, the tendency to move, the Samskr̥t Rajas. Duration imposed on motion gives vibration, Rhythm, the Samskr̥t Sattva, the essence, as it may well be called, for according to the rhythm of an atom is its nature.

These are the fundamental attributes of the Not-Self, as of each of its atoms, the atoms each reflecting the triple characteristics of the Not-Self, as the Jivātmā reflects the triple characteristics of the Self. Nor can it be surprising to find, when we look at a system as a thought of a Logos, and therefore orderly in all its details, that the three qualities in the Jivātmā respond perfectly to the three qualities of the atom, each to each, even as the trinity of the Self is reflected in the Not-Self. For the cognition of the Jivātmā, the Spirit, finds its answer and instrument in the rhythm which makes the atom cognisable, giving to each its difference from others. The Activity of the Spirit finds its answer and its instrument in the mobility of the atom. The Will of the Spirit finds its answer and instrument in the inertia of the atom. From these correspondences we may deduce the practical lesson that combinations of atoms in which Sattva dominates will best serve Cognition; those in which Rajas dominates will best serve Activity; those in which Tamas dominates will best serve Will. We shall return to this in dealing with combinations.

We may find other English words to express these three qualities of matter, and thus approach the facts set forth by western science.

Inertia, related to size and connoting resistance, may be otherwise expressed as Mass. This implies form, limitation, and may serve as a useful equivalent tentatively.

Mobility implies Action, and every movement possible by a mass in space is its karma. Karma is not only the particular result of a particular action, but all actions, or movements, imposed on an atom by its fundamental attribute of mobility. Hence is karma eternal, including all possibilities of action everywhere.

Rhythm is equivalent to vibration, to regularised mobility, and to this is due, as just said, the qualities which distinguish one thing from another. And see, it is said: "All comes from vibration, is built up by vibration, is destroyed by vibration."

Science in investigating sense-organs and sensations finds that all are questions of vibrations. We see by the group of vibrations we call light, from red to violet, the vibrations below the red and above the violet leaving us in darkness. We hear by another group, and vibrations which are longer or shorter than those which form this group do not appear in consciousness as sound. Truly did ancient science declare that matter was cognisable through rhythm. That which modern science has discovered slowly and painfully by the observation of facts, ancient science deduced by the exercise of the Pure Reason on principles.

Again, Mobility is related to Being, to the consciousness of existence. Consciousness becomes Self-consciousness by changes, nay awakens to awareness of existence, to Am-ness, by changes. Consciousness of existence and mobility go hand in hand. Naturalists tell us that wild animals efface themselves by remaining motionless. If they wish to vanish from the consciousness of an enemy, to become to him non-existent, they remain utterly still. The first thing a young animal learns from its mother is not to move in the presence of danger. When an enemy appears they lie still. Even the trained observer finds that he does not see many things because they are motionless. By the absence of motion they disappear from the consciousness of the observer, lose their being for him. This exactness of detailed working out shows how life works by law, how form follows life, and tells us how luminous is metaphysic when used to explain the physical facts discovered by science.

In every individual atom are the possibilities of response to every change of consciousness in the Jivātmā. When the atom begins its course all its potentialities are latent; when it completes its course all its powers are patent.

Hence, in *The Secret Doctrine*, God and atom are used as equivalents, for all things active in the God are latent in the atom. Hence it is written in the *Bhagavad Gītā*: "Without sense-organs enjoying sense-objects," for the atom perfected responds to all

sensations, and sense-organs are only temporary means to an end. Evolution is the bringing out into actuality of all the possibilities of the divine atom, the Self-atom. It is the working out of all the involved potentialities, for as the atoms of every plane are formed from recombinations of the constituents of the atoms of the previous plane, and these have been through the experiences of all planes above, thus involving all qualities, so in the upward arc are all these qualities unfolded, and garments of the lower planes are cast aside when all their qualities have been assimilated by the higher.

We may now pass to combinations of atoms, for atoms will be attracted to each other, since the Self within one will seek to unite with the Self within another, attraction not being due to mass but to life. When two atoms unite, the twain will act as a unit, and such duads, again, uniting with others, will act as units, and thus will arise many combinations, more or less complicated, forming a world, or plane, each fundamental type of atom forming its own set of combinations, and hence its own world, or plane, five in all, from that of the ākāsha downwards to the earth-world. One type of atom never unites with another type, and hence the combinations remain apart, yet never unite. These combinations are geometrical and assume characteristic forms governed by number, as Pythagoras taught. The student who would assure himself that the principles of number and geometrical form govern combinations of atoms may study the diagrams and pictures of chemical atoms and their disassociations in *Occult Chemistry*, and learn therefrom how metaphysical truths manifest themselves as concrete facts.

How shall varieties of combinations arise from the unions of similar atoms, each of which possesses equally inertia, mobility and rhythm? By the neutralisation of any two qualities by the opposite qualities in adjacent atoms, and the consequent setting free of the third in both for outward manifestation. Thus if the inertia and mobility in one atom are, in the combination, opposed, neutralised, by the mobility and inertia in another atom, the rhythm in each is alone manifest, and the combination is called rhythmic or harmonious (sāttvic). The principle is familiar to

every scientific student in dealing with electricity and magnetism; i.e., a magnet shows positive and negative magnetism at the poles and is neutral in the middle. The isomeric compounds of organic chemistry, again, show how qualities depend on the arrangement of similar chemical atoms.

Thus all combinations of atoms may be classed under one or other of the three qualities of matter, as inert, mobile and rhythmic (tāmasic, rājasic, sāttvic). The application of this in daily life, like the application of all true principles, increases the power of the Self over the Not-Self, of intelligence over non-intelligence. Thus, in the East, food-stuffs have been classified, so that a man may use such food as will build up his body to the purposes for which he needs it.

1. The inert will make the body resistant, enduring, ponderous, difficult to move—in excess slothful.
2. The mobile, or stimulating, will make the body active, strong—in excess restless, irritable.
3. The rhythmic will make the body balanced, quiet, sensitive, regular, harmonious.

Combinations lead us naturally to the question of the successive bodies into which they enter; bodies are built up of atoms, each of which is pursuing its own evolution, and yet which subserve the unfolding of the Spirits of higher grades which utilise these bodies for their own purposes. These in their turn subserve yet loftier evolutions, and so on in a series that human imagination cannot sum.

Here, again, light is thrown on astrological science, and we see why certain planets should 'rule' certain organs of human bodies, since all form a series of correspondences, and the Heavenly Man and the earthly man cannot be disjoined. They err who consider that Astrology is visionary; it is one of the keys to Nature's secrets, however fragmentary it may be to-day. That the Planetary Logoi, themselves organs in the body of the Solar Logos, should in turn 'govern,' be related to, the corresponding organs in human bodies is not fantastic but inevitable.

These numerous bodies form parts of one another, and interpenetrate one another, held together in some way which is analogous to that in which our bodies are held together and in which

our blood, our life-fluid, is the habitat for countless living creatures. We are similarly in the life-fluid of the Sun, circulating in His body, the solar system.

As organs are differentiated for the purpose of definition, as we have seen, on the path of forthgoing, so also are they integrated on the path of return, the one becoming many here also, in the sinking into grosser matter, the many becoming one in the ascent into subtler. The five senses of the physical plane begin interchanging functions on the astral, and unify on the mental; even on the physical plane organs, under the pressure of need, interchange functions; thus are the powers of the Jivātmā unfolded, and matter becomes his more and more plastic instrument. We may speculate that on the seventh round of this fourth chain, our humanity's seventh race will no longer need a variety of separate organs, but will accomplish, with a simple physical sheathing, a millionfold more than we can accomplish with our complicated physical machinery. That complexity is a sign of our imperfection, not of our completeness. At the end, one atom will serve the unfolded Jivātmā, which once needed uncounted myriads for its incomplete expression.

ANNIE BESANT.

[VI will be entitled "The Answer."]

HIDDEN JOYS.

Pleasures lie thickest where no pleasures seem;
There's not a leaf that falls upon the ground
But holds some joy, of silence or of sound,
Some sprite begotten of a summer dream.
The very meanest things are made supreme
With innate ecstasy. No grain of sand
But moves a bright and million-peopled land,
And hath its Eden, and its Eves, I deem.
For Love, though blind himself, a curious eye
Hath lent me to behold the hearts of things,
And touched mine ear with power. Thus far or nigh
Minute or mighty, fixed, or free with wings,
Delight from many a nameless covert sly
Peeps sparkling, and in tones familiar sings.

LAMAN BLANCHARD.

TUKĀRĀM'S ABHĀNGAS.

SELECTIONS.

(Continued from p. 454.)

176. The reciters of the Vedas know not what they import; the rest are not allowed to read them. Viṭṭhoba's name is so easy to repeat: it enables all to cross the ocean of life together. Even the well-versed cannot completely practise Tantra worship: they blunder in Mantras or in time, while the rest are fools. Tukā says: The law of directions and prohibitions has ceased to operate. That path has become obliterated.

177. Enjoyment in obedience to Law is tantamount to renunciation of objects. The material point in religious practices is to make your heart a perpetual Temple for God to live in, now and for ever. Excess in observances is wrong. False logic only leads by bye-paths. Tukā says: Faith makes God show mercy.

178. Such earthly flowers suffice not for His true worship. Let us tread the paths of Vaikuntha—the store-house of all. Why should we delude the poor with perishing things from here? Tukā says: My dear Vaiṣṇavas, who flock to us.

180. Voice forth the Right with open eyes. Why mince matters? To eat the dust is to ask the people to spit at you. No compromise. Is there one stronger than you that can this Fire consume? Tukā says: The valiant takes the field, the coward mutters to himself.

181. Thank God, He made me a Kunbi, hypocrisy else had crushed me to death; thanks, well done, I seize God's feet. A little learning if I had, it would have marred me quite; Saint's service I should have missed, an out-and-out robbery of life for nothing. Pride would have swelled me and paved the way to Yama. Greatness and Pride, says Tukā, are but Hell's Procureesses.

183. Have mercy on me, O Lord, and show the Truth, "How merciful art Thou"—such fame rings through the world. Thy very look will make Death shrink from the sight at once. Tukā says: Take me under the folds of Thy garment.

184. Eternal Friendship wouldst thou forsake? Forsake it, and Thy honor will be forfeit; though I be damned, wouldst Thou covet my trust and betray him who in faith confided in Thee?

Tukā says: Does not this thought, O Generous One, weigh with Thee?

188. Wouldst thou be God? Keep company with Him. Wouldst thou fall? Follow the world. The two paths diverge—each has its goal. He who seeks it shall attain it. One can but point. One cannot force, each must follow the path he chooses. Choice needs strength, while advice, says Tukā, may prove a seed.

192. Some are marred by ignorance, some are with knowledge drunk. The mute's lips are sealed; the loquacious are fools. Both are in straits, a large well this side, a deep shaft on the other. Tukā says: Our sins cast darkness on Thy path.

193. I call myself Thy slave, and herein lies my hope. I know not the secret, the way to serve Thee. Do Thou Thy will. I only babble with my lips, a big empty vessel without faith. Tukā says: I know well how to make a show.

198. I was not on my guard; I missed my weal; God's name I forgot, while the world's affairs grew large. The flood unreal drifted me away, but, says Tukā, I found a craft, and it was Faith.

199. If the smell of food satisfied hunger, why should food be cooked at each home? If the sight of water satisfied thirst, why need you fill your reservoirs? A mere look at a shade affords no relief, you must go and sit underneath it. Mind you each his interest, think and repeat Rāma's name, sing yourself and listen, but more; arm yourself with Faith, says Tukā, Faith alone will save you. Of what avail are the tricks of learning?

204. Who calls the oppressed and the grieved his own, in him you find a Saint. God loves to dwell with him. A Sage's heart you find like a lump of butter, all soft through and through. He holds to his heart whom others spurn. He bears the same love to his slaves as the love he bears to his son. What more is there to say? Tukā says: Verily he is God on earth.

205. We do His service but to spread His glory. Of what else can we sing here? The test of loyalty is glory spread. Tukā says: The Bhakṭa proves on earth an ornament of God.

217. He is a true Vaiṣṇava whose love finds its centre in God. To him all other things are naught, health, wealth, and men are straw. Calamity may overtake him, yet finds him true in word, in deed, Tukā says, however low may be his caste.

219. If God befriends, the whole world befriends. All find it so, yet fondly vex themselves. Whom God protects, Fire cannot harm, Tukā says, even as Hari exerted His power to save Prahlāda.

222. Kṛṣṇa is my mother, Kṛṣṇa is my father, my sister, brother and uncle too; Kṛṣṇa is my Guru, Kṛṣṇa is my raft to take me across the sea of this world. Kṛṣṇa is my mind, Kṛṣṇa is my friend, my relation and patron too. Tukā says: Kṛṣṇa is my comfort, to part from Him will wring my soul.

224. I go to Kāshī, my cows, buffalo, ponies I bestow, I go for good, rest assured. Open not my stores; you may live on chaff and straw. If a beggar comes, pursue him with a staff. If you feast a Brāhmaṇa, you will be cutting my throat. Curd's milk you may use, but store for me butter and ghee. But no, I do not wish my children and the sluts should leave me naked stark. Tukā says: The wretch speaks out his heart for once.

225. I have tucked up the ends of the Dhoṭar and fought with Death a hard fight; I have laid a footpath over the world-main. Come all, ye small and great, of lowly caste and women too, and do not hesitate, stop not to think, come gay, busy, and idle, name-utterers and penance-givers, crowd all, breast-works have I thrown up for seekers and the saved; a seal for all I bear; on this world below I am come, says Tukā, a bearer of God's name.

226. From our Home of Vaikuntha, we came on purpose here to prove true in faith what the Ṛṣhis of yore foretold. We will sweep the paths of Saints; the world has taken to bye-paths. Of the feast those Saints enjoyed, we will gladly eat the crumbs. None understands the Purāṇas; word-lore has made a sad havoc. Greedy appetite has leapt over the rules laid down by discipline. Strike we Faith's sonorous drum, let Kali shake through all his limbs; God's victory let us proclaim, with exulting joy and love.

227. Slaves of the Almighty, how strong we have become; we have spurned the world, have subdued the six passions. Health, wealth and people we deem light as straw, Tukā says, and now we dwell on heights above Mukṭi.

235. What we seek thou hast not; why art thou afraid, Pāndurāṅg? Think well. Thou knowest it. Content we are to take thy name. Thy rich treasures, Riddhis and Siddhis, weigh light in our eyes. Our bhakti is heavier far, Tukā says: we shall walk on foot to Vaikuntha and taste eternal bliss secure.

236. I do not crave Thy Brahma-jñāna; Thy lovely Saguna form is enough. Why laggest Thou, O Savior of the fallen? Thou hast forgot Thy given word; I have burnt my Samsāra and sat in the open. Thou takest it lightly. Thou heedest it not. Tukā says: Be not angry; rise, give me a close embrace.

237. The lotus knows not its honey sweet, it is the bee that knows its taste; Thou knowest not the charm Thy name possesses, we Bhaktās feel it, full of love. The cow eats grass which gives the calf the milk it likes, but which the cow is destined never to taste. The pearl, says Tukā, borne by shell, once reft, the mother never sees.

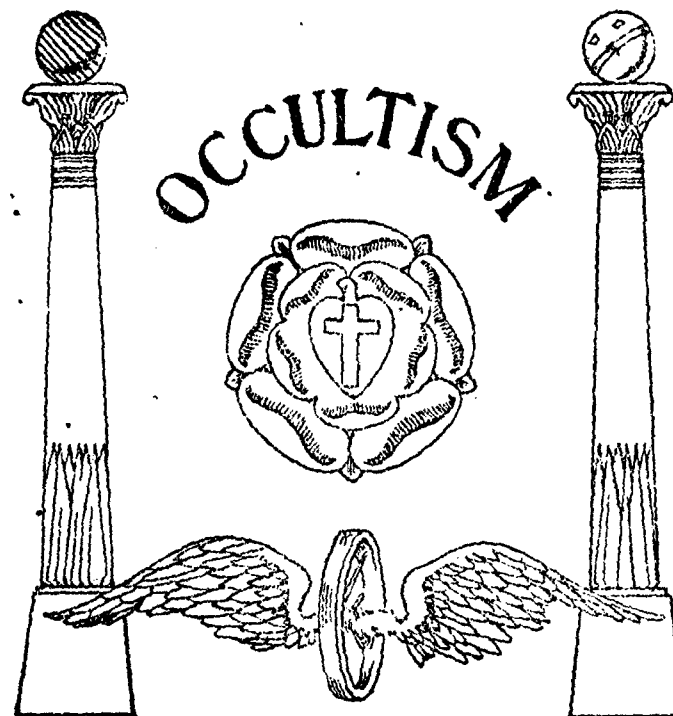
247. Why pitiest Thou not my state, O Thou who art so near at heart? O Nārāyaṇa, O cruel one, O Nārāyaṇa, my sorrow wild, my heart's laments, Thou deemest light. Why has my heart not found its rest? Why do my senses run so wild? Why art Thou wrathful? Tukā asks; my sins are not run out, I fear.

249. To sing Thy greatness I lack words, Thy Excellence in sooth cannot be described. This corporeal frame of old I have laid at Thy feet. What more can I wave round Thy head and offer Thee? My faith is weak—I cannot serve Thee well. My life too I cannot offer, for it is Thine. Nothing I see is mine that I can offer to Thee, Infinite. Tukā says: I see no way to repay Thy obligations.

250. It pleases me not. I seek not this honor. The people will not be let. What can I do? These ministrations set the body on fire. This savory food is poison indeed. I cannot bear when people praise my greatness. Deeply it vexes me. Tell me some art to reach Thee by. To flounder in this mirage long I do not wish. Says Tukā now: O snatch me from the burning flames

(To be continued.)

V. M. MAHAJANI.



THE VOICE OF THE SILENCE.

NOTES ON THE PREFACE.

(Concluded from p. 598.)

THE Great White Brotherhood is an organisation unlike any other in the world, and for that reason it has often been misunderstood. It has sometimes been described as the Himālayan or the Tibetan Brotherhood, and the idea has been conveyed of a body of Indian ascetics residing together in a monastery in some inaccessible mountain fastness. Perhaps this has arisen largely from the knowledge of the fact that the two Brothers principally concerned in the foundation and work of the Theosophical Society happen at the moment to be living in Tibet and to be wearing Indian bodies.

To comprehend the facts of the case it may be better to approach its consideration from another point of view. Most Theosophists are familiar with the thought of the Four Stages of the Path, and are aware that a man who has passed through them and attained to the level of the Asekha has achieved the task

set before humanity during this chain-period, and is consequently free from the necessity of reincarnation. Before him then open seven ways, among which he must choose. Most of them take him away from this earth into wider spheres of activity probably connected with the solar system as a whole, so that the great majority of those members of our humanity who have already reached the goal have passed entirely out of our ken. A limited number are still working directly for us as *Nirmānakāyas*; a still more limited number remain in even closer touch with us in order to fill certain offices and to do certain work necessary for our evolution, and it is to these latter that the names of 'The Great White Brotherhood' and 'The Occult Hierarchy' have sometimes been given.

They are, then, a very small number of highly advanced men, belonging not to any one nation but to the world as a whole. On the physical plane They do not live together, though They are of course in continual communication on higher planes. Since They are beyond the necessity of rebirth, when one body wears out They can choose another wherever it may be most convenient for the work that They wish to do, so that we need not attach any special importance to the nationality of the bodies which They happen to be wearing at any particular time. Just now several of those bodies are Indian, one is Tibetan, one is Chinese, two at least are English, one is Italian, one Hungarian and one Syrian, while one was born in the island of Cyprus. As I have said, the nationality of these bodies is not a matter of importance, but I mention these in order to show that it would be a mistake to think of the ruling Hierarchy as belonging exclusively to one race.

Reverence restrains us from speaking of the great Head of this Hierarchy, in Whose hands is the fate of the continents; but under Him are various Heads of Departments, the broad outlines of whose work are more within our comprehension than His would be. Though the details are far beyond us, we can form some slight idea of what must be the manifold responsibilities and activities of the Manu of a Root-race; and perhaps we can to some extent image to ourselves the duties of Him who is Minister of Religion in this world-kingdom—who sends forth religion after religion, suiting each to the needs of a particular type of people,

and to the period of the world's history in which it is launched—sometimes deputing one of His subordinates to found it, sometimes even incarnating Himself for that purpose, as He may see fit. The present holder of that high office is the Lord Maitreya, whom Western people call the Christ—who took the body of the disciple Jesus during the last three years of its life on the physical plane; and those who know tell us that it may not be very long before He descends among us once again to found another faith. Any one whose mind is broad enough to grasp the splendid reality will see instantly how worse than futile it is to set one religion up in one's mind as in opposition to another, to try to convert any person from one to another, or to compare depreciatingly the Founder of one with the Founder of another. In the latter case, indeed, it is especially ridiculous, because the two Founders are either two pupils of the same school or two incarnations of the same person, and so are entirely in accord as to principles, though they may for the time be putting forward different aspects of the truth to suit the needs of those to whom they speak. The teaching is fundamentally always the same, but its presentation may vary widely, and to a certain extent this is true in occultism as well as in outer religion.

Madame Blavatsky indeed tells us in this preface that if the systems of instruction differ on this side of the Himalayas in the esoteric schools, on the other side they are all the same. We must emphasise here the word esoteric, for we know that in the exoteric religion the corruptions and evil magical practices are rather worse on the other side of the mountains than on this. We may perhaps even understand the expression "beyond the Himalayas" rather in a symbolical than in a strictly geographical sense, and may suppose that it is in the schools owing allegiance to our Masters that "the teaching does not differ". This is very true in a certain sense—the most important of all senses; but capable of misleading the reader if not carefully explained. The sense in which all are the same is that all recognise the virtuous life as the only path leading to occult development, and the conquest of desire as the only way of getting rid of it. There are schools of occult knowledge which hold that the virtuous life imposes unnecessary limitations. They teach certain forms of psychic development, but

they care nothing for the use which their pupils may afterwards make of the information given to them. There are others who hold that desire of all sorts should be indulged to the utmost, in order that through satiety indifference may be attained. But no school holding either of these doctrines is under the direction of the Great White Brotherhood; in every establishment even remotely connected with it, purity of life and nobleness of aim are indispensable pre-requisites.

To attain psychic development is to enable the Ego to utilise to a greater or less extent some of his higher vehicles. There are a number of ways in which this result can be obtained, but they all fall under two heads: (a) the system of strengthening the Ego, so that he may operate upon the vehicles from above; (b) the system of working upon the vehicles from below. The latter plan is out of all proportion easier than the former, but its results are never so clear or so certain, and what is gained is won for this life only. A rough analogy may be drawn from the art of riding. If a man who cannot ride has a lively and unmanageable horse, it is conceivable that by the administration of some drug he might so weaken the animal and deaden its faculties, that with only a little practice he might learn to hold himself on its back; but of course that would not be good for the horse, nor would it enable the man to ride any other animal than this which he had drugged. To learn to ride properly would cost him very much more trouble, but when he had acquired the art it would be a permanent possession, and would enable him to ride any horse without injury to the animal.

In much the same way, by the use of drugs or by various forms of self-hypnotisation a man may so far inhibit the functions of the physical body that he may to some extent be able to utilise those of the astral, and in that way he may gain certain psychic powers. Such a plan however is distinctly bad for the vehicles, and it does not develop in the Ego the power to control the quite different set of vehicles which he will have in his next incarnation. What is obtained by this lower method, therefore, is not a permanent possession, but lasts for this life only. whereas if the man is willing to undertake the far more serious task of strengthening the Ego so that he may train the vehicles,

the power acquired will last through all the lives that are to come. The lower method makes the medium and what we commonly call the untrained psychic, though it carries people further along both these lines than any specimens that we are accustomed to see in the West; the higher method makes the carefully-trained clairvoyant, who knows exactly what he is doing and has his powers always available. The labor required to attain the permanent power is enormously greater and very much more prolonged, but it is the only method adopted in any school of training which is recognised by the White Lodge. Here then is another sense in which "the methods are all the same."

It must not, however, be supposed that differences of temperament are ignored, and that all pupils are forced into the same mould. Though all must in the end gain the same knowledge and the same powers, some move most readily along the line of knowledge, others along that of devotion, and yet others along that of action. Since there are seven great Planetary Logoi, and men come forth through each of Them, it is evident that there must be seven great primary types of men; and that each type must again be subdivided into seven, according to the preponderating secondary influences. (See the table in *The Secret Doctrine*, iii., 483.) For each of these types and sub-types the way of Occultism is different in certain important details, even though the general outline be the same, for those who work under the Great Brotherhood are far too wise to ignore fundamental differences. It has happened to me to enter into confidential relations with several of those who are happy enough to come under the direct training of the Masters, and to hear something of their inner life; and nothing has struck me more than the radical differences of method employed, even by the same Master, in dealing with the various types of pupils. None need fear that in the course of occult training he will lose his individuality. The Path cannot be without its difficulties, for it is an endeavor to compress into a few short lives the evolution which for the majority of mankind will occupy uncounted æons; but it will assuredly be made as easy for him as it can be. He himself must raise the weight, he himself must develop strength for the ascent, but at least he will be shown how to do it with the minimum of strain, he will be conducted by what is for him the

shortest path, so we must not misunderstand the saying that the methods do not differ.

The next paragraph in the preface happens to contain two of the trifling inaccuracies to which I referred last month. Our author mentions "the great mystic work called *Paramārtha*, supposed to have been delivered to Nāgārjuna by the Nāgas." Nāgārjuna's great book was not called *Paramārtha*, but *Prajña Paramitā*, (the Wisdom which brings to the Further Shore); but it is very true that the subject treated in that book is the *Paramārtha Saṭya*, that consciousness of the sage which vanquishes illusion. Nāgārjuna, as already mentioned, was one of the three great Buddhist teachers of the earlier centuries of the Christian era; he is supposed to have died 180 A. D. He is now known to Theosophists under the name of the Master K. H. Exoteric writers sometimes describe Āryasaṅga as his rival, but, knowing as we do their intimate relation in an earlier birth in Greece, and now again in this present life, we see at once that this cannot have been so. It is quite possible that, after their death, their pupils may have tried to set up the teaching of one against that of the other, as pupils in their indiscriminating zeal so often do; but that they themselves were in perfect accord is shown by the fact that Āryasaṅga treasured much of Nāgārjuna's work and copied it into his book of extracts for the use of his disciples.

It is not, however, certain that the *Prajña Paramitā* was the work of Nāgārjuna, for the legend seems to be to the effect that the book was delivered to him by the Nāgas or serpents. Madame Blavatsky interprets this as a name given to the ancient Initiates, and that may well be so, though there is another very interesting possibility. I have found that the name of Nāgas or serpents was given by the Āryans to one of the great tribes or clans of the Toltec sub-race of the Atlanteans, because they carried before them as a standard when going into battle a golden snake coiled round a staff. This may well have been some totem or tribal symbol, or perhaps merely the crest of a great family. This tribe or family must have taken a prominent part in the original Atlantean colonisation of India and the lands which then existed to the south-east of it. We find the Nāgas mentioned as among the original inhabitants of Ceylon found when Vijaya and his com-

panions landed there. So a possible interpretation of this legend might be that Nāgārjuna received this book from an earlier race—in other words, that it is an Atlantean scripture; and if, as has been suspected, certain of the Upaniṣads came from the same source, there would be little reason to wonder at the identity of teaching to which Madame Blavatsky refers on the same page.

The *Jñāneshwarī* (transliterated Dnyaneshwari in the first edition) is not a Samskr̥t work, but was written in Mahrāṭhī in the thirteenth century of our era.

On page vii we find a reference to the Yogāchārya (or more accurately Yogāchāra) school of the Mahāyāna. I have already mentioned the attempt made by Āryasaṅga, but a few words should perhaps be said as to the vexed question of the Yānas. The Buddhist Church presents itself to us to-day in two great divisions, the Northern and the Southern. The former includes China, Japan and Tibet; the latter reigns in Ceylon, Siam, Burma and Cambodia. It is usually stated that the Northern Church adopts the Mahāyāna and the Southern Church the Hīnayāna, but whether even this much may be safely said depends upon the shade of meaning which we attach to a much-disputed word. Yāna means vehicle, and it is agreed that it is to be applied to the Dhamma or Law as the vessel which conveys us across the sea of life to Nirvāṇa, but there are at least five theories as to the exact sense in which it is to be taken.

1. That it refers simply to the language in which the Law is written, the Greater Vehicle being by this hypothesis Samskr̥t, and the Lesser Vehicle Pāli—a theory which seems to me untenable.

2. Hīna may apparently be taken as signifying mean or easy, as well as small. One interpretation therefore considers the Hīnayāna as the meaner or easier road to liberation—the irreducible minimum of knowledge and conduct required to attain it, while the Mahāyāna is the fuller and more philosophical doctrine which includes much additional knowledge about higher realms of nature. Needless to say, this interpretation comes from a Māhayāna source!

3. That Buddhism, in its unfailing courtesy towards other religions, accepts them all as ways of liberation, though it regards the method taught by its Founder as offering the shortest and surest route. According to this view, Buddhism is the Mahāyāna,

and the Hinayāna includes Brāhmanism, Zoroastrianism, Jainism and any other religions which were existing at the time when the definition was formulated.

4. That the two doctrines are simply two stages of one doctrine—the Hīnayāna for the Shrāvakas or hearers, and the Mahāyāna for more advanced students.

5. That the word Yāna is to be understood not exactly in its primary sense of 'vehicle,' but rather in a secondary sense nearly equivalent to the English word 'career.' According to this interpretation the Mahāyāna puts before a man the 'grand career' of becoming a Bodhisattva and devoting himself to the welfare of the world, while the Hīnayāna shows him only the 'smaller career' of so living as to attain Nirvāṇa for himself. The reader should refer to a learned article on this subject by Dr. Schrāder which appeared in our issue for last month.

Madame Blavatsky devotes a couple of pages to the question of the various forms of writing adopted in the Himālayan monasteries. In Europe and America the Roman alphabet is so widely spread, so almost universally employed, that it is perhaps well, for the sake of our western readers, to explain that in the East a very different condition of affairs prevails. Each of the numerous Oriental languages—Tamil, Telugu, Sinhalese, Malayālam, Hindī, Gujarātī, Cānarese, Bengālī, Burmese, Nepālese, Tibetan, Siamese, and many others—has its own alphabet and method of writing, and a writer in one of them, when quoting a foreign language, expresses that language in his own characters, just as an English writer, if he had to quote a German or Russian sentence, would probably write it not in German or Russian type, but in Roman. So that in dealing with an oriental manuscript we have always two points to consider—the language and the script, and these two are by no means always the same. If I take up a palm-leaf book in Ceylon, it is almost certain to be written in the beautiful Sinhalese script, but it does not at all follow that it is in the Sinhalese language. It is quite as likely to be in Pāli, Samskr̥t or Eḷu. The same is true of any of the other scripts. So that when Madame Blavatsky says that the Precepts are sometimes written in Tibetan, she may very likely mean only in Tibetan characters, and not necessarily in the Tibetan language. I have

not seen any instances of the curious cryptographs which she describes, in which colors and animals are made to represent letters. She speaks in the same paragraph of the thirty simple letters of the Tibetan alphabet. These are universally recognised, but it is not clear what is meant by the reference a little later to thirty-three simple letters, since if she takes them without the four vowels there are but thirty, while if the vowels are included we should of course have not thirty-three but thirty-four. As to the compound letters, their number may be variously stated; a grammar which is before me gives over a hundred, but probably Madame Blavatsky refers only to those in general use.

I remember an interesting illustration of her statement as to one of the Chinese modes of writing. When I was in Ceylon there came one day to visit us two Buddhist monks from the interior of China—men who could speak no language with which any of us were acquainted. But fortunately we had some young Japanese students staying with us, in pursuance of Colonel Olcott's splendid scheme that each Church, the Northern and the Southern, should send some of its neophytes to learn the ways and the teaching of the other. These young men could not understand a word of what these Chinese monks said, but they were able to exchange ideas with them by means of writing. The written symbols meant the same to them, though they called them by quite different names, just as a Frenchman and an Englishman would each perfectly understand a line of figures, although one would call them 'un, deux, trois,' and the other 'one, two, three'. The same is true of notes of music. So I had a very curious and interesting interview with these monks, at which every question which I put was first translated into Sinhalese by one of our members, so that the Japanese student might understand it; then the latter wrote it down with a paint-brush in the form of writing common to Chinese and Japanese; the Chinese monk read it and wrote his reply in the same character, which the Japanese student then translated into Sinhalese, and our member into English. Under these circumstances conversation was slow and a little uncertain, but still it was a very interesting experience.

C. W. LEADBEATER.

THE CADUCEUS IN AMERICA.

A STUDY IN THE LESSER MYSTERIES.

(Concluded from p. 604).

THE child is afterwards ceremonially touched with water, 'cleansed and prepared for its future life thereby,' also with a bunch of grass; then he is anointed ceremonially, and painted with red paint, the color of the "vigor of life, the power of the touch of the Sun".

He is then marked on the forehead and face with the symbol of Tiráwa traced in blue paint. This is considered a very sacred act. The symbol or "caste-mark" consists of a semi-circle or crescent, with a centre line, making a form like the Greek "E," but with the lines proceeding downwards, thus "m". This hieroglyph may well be taken to mean exoterically the dome of the sky with the influence of the powers pouring downwards, and it was explained that the "middle line, from the middle of the forehead down the ridge of the nose, is the breath of Tiráwa. It descends from the zenith, passing down the nose to the heart, giving life to the child." But it is quite likely that there was a deeper or more philosophical meaning to this sign, which shows a similarity to the so-called "trident" of the Vaishnavas, one of the most usual "caste-marks" of India. The mark, with the downy white feather now fixed on the head of the little child, appears to be the badge or sign of initiation. An explanation by the Kúrahus is:

"There is a group of stars which forms a circle. (Corona Borealis). This is a circle of chiefs. Tiráwa placed them there and directed them to paint their faces with the same lines, and all who are to be leaders must be so painted. From this circle came a Society called 'Raristesharu'. The members of the Society are chiefs, and these men are permitted by the star chiefs to paint their faces with the blue lines, and to wear the downy feather on the head. The members do not dance and sing, they talk quietly and try to be like the stars."

The foregoing gives distinct hints of another connexion with Hindū traditions, which place the Saptarṣhis, the seven primitive Rṣhis or Hierarchies of Dhyan Chohans, as Regents of a northern constellation, Ursa Major. (See *S. D.* II. 332, 580 and 668; also an article in vol. xxvii of the *Theosophical Review*, on the "Wise Men" of the Chilkat tribe of Indians, and their mysterious

"Guides" in the North). It is interesting to notice that another constellation is regarded both by the American Indians and the Hindūs as having a guiding influence upon man, namely the Pleiades, which according to the *S. D.* i. 712, "have a very occult meaning in the Hindū Esoteric Philosophy, and are connected with *Sound* and other mystic principles in Nature".

It is stated that during the course of the Hako ceremony, "when the Pleiades appear, a special song is sung to remind the people that Tiráwa has appointed the stars to guide their steps. It is very old, and belongs to the time when this ceremony was being made." A story given with reference to this, runs as follows:

"A man set out on a journey. He travelled far and then he thought he would return to his own country, so he turned about. He travelled long, yet at night was always in the same place. He lay down and slept, and a vision came. A man spoke to him; he was leader of the seven stars. He said Tiráwa made these seven stars to remain together, and he fixed a path from East to West. . . . If the people will look at these stars they will be guided aright. When the man awoke he saw the Pleiades rising; he was glad; he watched the stars travel. Then he turned to the North and reached his own country."

There is much significance to be seen in this allegory—a version of the universal myth, universal because true, of the prodigal son, the "man who journeyed into a far country," the planes of manifestation, and who, under the "sweet influence of the Pleiades," returned to his own country in the North, the direction usually symbolical of the Unmanifest. In Hindū occult traditions the seven visible stars of the Pleiades are the wives of the Saptarṣhis, those Hierarchies of Dhyan Chohans, through the active, masculine aspect of which the streams of Monads emanate, and through the reverse, receptive feminine aspect of which they must repass on the return journey to the undifferentiated white Glory.

The ceremony concludes after a ritual of returning of thanks, the exchange of gifts, and blessing the little child, the meaning of the accompanying song of invocation being simply explained by the Kúrahus as—"All that I have been doing to you, little child, has been a prayer to call down the breath of Tiráwa to give you long life and strength, and to teach you that belong to Him, that you are His child and not mine".

The purport of the foregoing ceremony with its attendant sacred objects, and their importance to the student of comparative religion and mystery traditions, will now have been gathered.

The ceremony was exoterically explained as being a prayer or offering to the powers, for the increase of the numbers and welfare of a tribe. It may well bear this meaning to the untaught and uninitiated members of the tribe performing it, and in days when the self-preservation of the dwindling numbers of the tribe was a pressing need. But the ceremony shows unmistakable signs of a great antiquity, of descending from a time when its possessors were not simply a collection of decadent tribes maintaining the old traditional forms, but a great nation of the Atlantean civilisation, influenced by their guardians and Gurus, the primitive Nāgas and the Lords of the Dazzling Face.

Miss Fletcher remarks that "among the Pawnees there is evidence that it is not only old, but built upon still older foundations, and modified to changed conditions".

The ritual is well defined and elaborate, and there is steady progression throughout, no changes, however slight, being allowed; at the same time this was "constructed without the steadying force of the written record," which also argues for its antiquity and its inception by some powerful organising intellect.

The tradition appears to be wholly oral. Whatever philosophy or instruction may have attended the ceremony in its early days has either not descended to the few who now, or lately, maintained it, or has not been given out by them. The former appears the more likely. On this point it should be remembered, however, that of all the philosophy and the Gnosis of Ancient Egypt, that cousin of our Red Indian stock, little or none would have been known to us but for the tabulating genius and influence of Greek thought, manifested in the Trismegistic literature. The same service appears to have been done for the Chaldæan or Assyrian traditions, in the body of literature of which the teachings known as the "Chaldæan Oracles" survive. America has not had its Greeks.

It is stated that a name for the ceremonies attendant on the calumet signifies "to make a sacred kinship". "The one for

whom the dance of the calumet was performed, became thereby the adopted son of the performer." Thus has descended the tradition of the true relation formed between the central figures of the ceremony, the relation of Guru and Chelā. The new initiate was, as ever, the 'little child,' but above him were the two grades of Initiates, the Son and his party, and the Father with his equals. The Guruparampara chain must have been considered to extend from the 'little child' upward through the higher degrees to those Forces and Intelligences beyond the visible, who in reality gave the 'second birth,' possibly to those 'Ancients' who were invoked during the night immediately preceding the secret ceremonies.

The value of these remnants of old time will be apparent as some evidence of the unity of all systems of Mysteries in a common source and directing influence, though perhaps widely separated in time and locality.

Truly, as Mr. Mead says in *Orpheus*: "The Eleusinian, Orphic, Bacchic, Samothracian, Phrygian, Egyptian, Chaldæan and other Mysteries all came from a common source. . . The truth of the matter is that the Mystic Rites of both the Greeks and the Indians (Hindūs) came from the same archaic source."

To these we may add the Mystery traditions of the American Indians and especially the foregoing, a tradition which is at any rate a brother, probably an elder brother, of all the others; beginning perhaps earlier, continuing certainly centuries later than any other, though in degenerate form.

For, as stated in *The Secret Doctrine* (iii. 262. n.): "The Mysteries, says Ragon, were the gift of India. In this he is mistaken, for the Aryan race had brought the Mysteries of Initiation from Atlantis."

It is therefore often possible to interpret the symbolism of one line of Mystery tradition by means of another. Hence in this old, old survival upon Atlantean soil, we can see certain details illuminated by means of our knowledge (fragmentary though it be) of the Mysteries of India, Greece, Early Christianity, Mithra, The Rosicrucians, and others, by reason of all of these being inspired by the same wise source, the great body of Divine Teachers who gave the nations their various forms of the One Wisdom.

To give a further example of this, in addition to what is previously stated, a quotation may be taken from *A Mithriac Ritual* (pp. 22 and 52) showing a mystical symbol, cognate in meaning to the calumet, and of a certain similarity of form. Mr. Mead's comments thereon would apply with considerable appropriateness to the American Mysteries. "For thou shalt see as though it were a Pipe depending from His Disk; and toward the region Westward, as though it were an infinite East wind. But if the other wind, toward the regions of the East, should be in service, in the like fashion shalt thou see toward the regions of that (side) the converse of the sight". To this Mr. Mead comments; . . . "Mystically, the Pipe" (calumet) "is the Central tube of life, whether we regard the great body as a great atom in-breathing and out-breathing, or each small atom as of a similar nature, the whole system being polarised by the relation of these tubes or pipes to one another. It is through this Pipe that the true Cosmic currents of Fire, Air, Water and Earth can pass without killing the man. As they pass through this Pipe the man who is initiated becomes possessed of the power of whichever Cosmic Element" (bird of the Hako) "is playing through him. This Pipe is also a Pole or Axis or Pivot, and is connected with his Great Person, or Higher Self".

These Mysteries of the calumet have played their part, it is safe to assume, in the earlier ages in the great civilisation of Atlantis, and have existed as the treasured possession of a people who, as to their physical, racial existence, have fulfilled their mission in providing bodies and conditions of a particular type, and are rapidly passing away. From one point of view, not of course the true one, there is much pathos in this passing away of the remnants of the elder days, as there is in the words of the old Indian Kúrahús: "I have done what has never been done before. I have given you all the songs of this ceremony and explained them to you. I never thought that I, of all my people, should be the one to give this ancient ceremony to be preserved, and I wonder over it."

Some of its form has thus been preserved upon that land which has passed into the hands of a newly-forming sub-race of the Fifth Root-Race, and has been handed to a member of that race to be recorded.

ARNOLD S. BANKS.

AN ALLEGORY.

(Concluded from p. 350.)

BUT when I arose, and after I had prayed, I saw the clothes of the virgin lying on the floor by the side of my bed. She herself however was nowhere to be seen, and I began to tremble with fear. My hair stood erect upon my head and a cold sweat commenced to cover my skin; but I attempted to take courage. I recalled the dream in my memory, but my mind was not able to understand the meaning of what I had seen. I therefore did not take the trouble to examine the filthy clothes, neither did I dare to take them away, but I left them undisturbed and moved my bed into another room. Moreover the stench that arose from these clothes was so strong that during my sleep my eyes had become poisoned and inflamed¹ and I was therefore unable to see the time of grace, neither could my understanding realise the great wisdom of Solomon.

But after these clothes had been lying in my chamber for over five years, and as I did not think that they ever could be of any use to me, I at last resolved to burn them, so as to get rid of their presence, and to put them out of my way. I made up my mind to do this on the very next day; but in the following night the old woman again appeared to me, looked at me very scornfully and said: "Ungrateful wretch! did I not for the last five years entrust to you the clothes of my daughter, together with her most precious jewels, and you never attempted to clean them, neither did you expose them to the sun, so that the moths and worms might be removed? And what is still worse and still more to be regretted, you even think of throwing them into the fire! Is it not enough that you are the cause of my daughter's death, and that she has perished through you?"

When I heard these words I became very angry and answered: "I do not understand what you mean. Do you wish to insinuate that I am a murderer? I never saw your daughter again, nor have I heard of her for the past five years. How could I be the cause of her death?"

But the old woman would not listen to me and said: "My words are true. You have sinned against God and therefore you

¹ They had become almost blind to the truth, having been influenced by misconceptions and popular creeds.

could not obtain my daughter, neither could I give you the philosophical fluid¹ I promised to you, with which you could have cleaned her clothes. Solomon gave you my daughter voluntarily and willingly, but you detested her dress, and therefore the Planet Saturn,² who is her grandfather, became angry and changed her again into that which she was before she was born. It is you who have made Saturn angry by your disrespect, and you are therefore the cause of her death, putrefaction and final decomposition; for she is the one of whom the Senior says: "My body was invisible and small, while I had never become a mother, until I had been born a second time," and then I gave birth to the powers and virtues of all the roots and herbs, and I became victorious in my essence."

These and other heart-rending complaints fell from her lips, and they appeared to me very strange and unjust. I attempted to suppress my anger as much as possible, but I could not keep from protesting solemnly against her accusations. I told her that I knew absolutely nothing about her daughter, much less of her death and putrefaction. I said that although I had kept her clothes in my room for over five years, nevertheless I had never perceived that they could possibly be of any use, and that I was therefore perfectly innocent before God and Man.

My excuses seemed to please the old woman; she looked at me more kindly and said: "I see by the sincerity of your manner that you are really innocent of any wilful crime, and your innocence shall now be rewarded. I will therefore tell you honestly and in great secrecy, that in consideration of the extraordinary love and affection which my daughter felt for you, she left among her laid-off clothes a grey marble casket for your inheritance. This casket is surrounded with a covering of rough, dirty and black cloth. Clean it of all the filth and evil odor which still adheres to it on account of its contact with the clothes, and after it is well cleaned you will require no key, for it will easily open, and you will find in it the two following things: First a silver case full of splendid and polished diamonds that have been ground

¹ Enlightened Reason.

² The Life-principle.

³ Until I had become manifest in the soul.

with lead, and second, a golden jewel adorned with rubies. These are all the relics of my deceased daughter, and all this she made over to you by her last will and testament before she died, as your inheritance. Take that treasure, treat it according to the rules taught by the Hermetic Art, purify it secretly but silently and with great patience, and preserve it in a warm, moist, vaporous and transparent secret vault, where it will be protected against cold, wind, hail, lightning, thunder, and other injurious influences, until the time of the wheat-harvest arrives, when you will perceive its great and sublime splendor and rejoice in its possession."

While the old woman spoke she gave me a bottle containing the liquid lye. I then awoke and prayed to God earnestly and fervently that he might open my understanding, so that I might find the treasure-box which I had seen when it was pointed out to me in my dream. After I had finished my prayer I began to search in the pile of old clothes and found the casket, but the cloth that surrounded it was covered with a hard crust that had grown all round it, which I vainly attempted to remove, for it would neither be softened by the liquid lye nor could it be scratched away with iron or steel, and the cleaning fluid did not affect it at all. I finally lost my patience and left it alone, not knowing what else I could do. I suspected that it was bewitched, and I remembered the saying of the prophet: "If you were to clean it with lye and to use a great deal of soap, still your vices would be only all the more visible to me."¹

Again a year passed away in vain speculation. I frequently racked my brain in thinking how I might remove that crust from the casket, but I could find no answer. One day however I took a walk in my garden² for the purpose of driving away my gloomy thoughts, and I sat down upon a square stone, and fell asleep. My body slept, but my heart was awake³. Then the old woman appeared to me again and asked: "Did you obtain my daughter's

¹ It cannot be efficiently eradicated, unless they are replaced by virtues. As long as the inclinations exist, the results will be evil, but if the will is changed the desires and inclinations will change. Evil acts are only the outward expressions of evil desires, and the desire is more permanent than the act.

² In the interior mind.

³ My external senses and the perceptions of the astral body were asleep, but the inner spiritual perceptions were awake.

inheritance?" I felt very melancholy and said: "No, I have found the casket, but I cannot remove the crust, for the liquid which you gave me does not appear to soften it."

When the old woman heard me say such a foolish thing, she began to smile and said: "Do you expect to eat oysters and 'craw-fishes with the shell? Is it not always necessary to have them first prepared by Vulcan, the ancient and honored cook? I did not tell you to attempt to clean the external crust that surrounds the box, but to purify the casket itself with the cleaning fluid I gave to you, which originated in that casket. Burn the crust away in the philosophical fire, and you will succeed better in your work." She then gave me a few glowing coals tied up in white tinder, and taught me how to kindle an artificial philosophical fire, to burn away the crust from the casket. I followed her advice, and immediately there began to blow a wind from the North and a wind from the South, and they both blew at the same time through the garden.

I awoke, and after rubbing my eyes I found the glowing coals wrapped up in white tinder lying at my feet. I took them up in great haste and with great joy, and praying often, called upon the Lord. I studied and practised day and night and thought of the true and excellent motto of the philosopher who said: *Ignis et Azoth tibi sufficiunt*,¹ a truth which is also referred to by Esdras in his fourth book, where he says: "He gave me a goblet full of fire and his form was like fire; I grew and wisdom grew in me." And God gave me the fifth state of perception and my spirit entered the eternal memory. My mouth was opened and closed no more, and after the fortieth night was over, the two hundred and four books were finished; seventy of them were written for the most wise; they were worthy to be read and I wrote them upon a box-tree.

I worked silently and hopefully according to the instructions that had been revealed to me by the little old woman, until after a long time my intellect became of silver and my memory of gold, as it had been predicted to me by Solomon the King; and after I had very carefully and prudently locked up the treasure-box and

¹ The (spiritual) Fire and the Life-principle are sufficient material to work with.

secured it according to the directions received, I found the splendid and glorious lunar diamonds and solar rubies, all of which had originated from one casket and from one country, and I heard the voice of Solomon saying: "My friend is white and red and elected among many thousand. His locks are curled and black as the wings of a raven. His eyes are like the eyes of doves washed with milk by the side of the river. His cheeks are like gardens filled with sanative herbs. His lips are like roses, dripping with flowing myrrh, his hands are like turquoises; his body is pure as ebony, adorned with sapphires; his legs are like marble pillars based upon golden feet. His stature is like that of the cedars of Lebanon; his throat is sweet and delicious. Such is my friend, my friend! Hold fast to him, ye daughters of Jerusalem and do not loose him until you have taken him home into your mother's house and brought him into her chamber."

When Solomon finished speaking, I did not know what to answer him and therefore kept silent; but I thought of opening the locked-up treasure again, so that I might enjoy peace and remain without molestation. Just then however I heard another voice which said: "I conjure you, O daughters of Jerusalem, by the rose upon the field, not to awaken my lady-love until she herself chooses to awaken; because she is like a closed garden, a hidden spring, a sealed fountain. She is the vineyard of Baalhamon, the garden of Engeddi, the mountain of myrrh and incense, the bed, the arm-chair, the crown, the palm and apple-tree, the flower of Sharon, the sapphire, the turquoise, the wall, the parapet, the well of living water, the princess and the love of Solomon, she is the best beloved of her mother and has been selected by her. Her head is covered with dew and her locks with the rain that fell during the night."

When I heard this speech and revelation, I began to understand the purpose of the Sages, and I resolved to leave the hidden treasure untouched until by the mercy of God, by the action of Nature's nobility, and by the work of my hands everything should be happily finished.

Shortly after this day and on the day of the new moon a solar eclipse¹ took place, which produced a terrible effect on all who

¹ In the realm of the mind, caused by a wave of material thought; by an overshadowing of the sun of intuition by intellectual and superficial reasoning, false logic and sophistry.

beheld it. At first the sun appeared with dark green and somewhat mixed colors, but at last he turned black as coal and the heaven as well as the earth became dark. Then the people were very much alarmed, but I was glad in my heart and thought of the great mercy of God and of the new birth to which Christ's fable of the kernel of wheat refers, and how the seed is decomposed and absorbed by the germ that grows out of it, and that if this did not take place it could not grow and bear fruit. And an arm reached out through the clouds, and my body began to tremble, for that arm held a letter in its hand, to which were attached four hanging seals, and in that letter was written: "I am black, but I am lovely, O daughters of Jerusalem. I am like the houses of Kedar and like the curtains of Solomon. Do not despise me because I am black, for the sun has burned my face."

But as soon as that which was fixed began to act in the fluid, a rainbow appeared, and I thought of the covenant which the Supreme had made, and of the fidelity of my guide who had instructed me, and the result was that by the assistance of the planets and fixed stars the sun overcame the darkness and a bright day appeared over the mountains and valleys. Then all fear and terror was over, and all who had lived to see that day were glad and rejoiced. They praised the Lord and said: "The winter is gone, the rain has disappeared, the flowers have come forth all over the country; the spring has arrived and the cry of the turtle-dove is heard in the forest. The fig-tree and the grape-vine have sprouted and send out their fragrance. Therefore let us hasten and catch the foxes, the little foxes which are despoiling our vineyard, so that we may gather ripe grapes, and obtain milk and honey and feast and be filled."

And when the day was on the decline and the evening appeared, the entire sky became discolored and the constellation of the Seven Stars arose and emitted yellow rays. The night ran through its regular course, until in the morning it was dispersed by the red rays of the sun. Then the wise men of the country awoke from their sleep, looked toward the sky and said: "Who is she that comes forth like the glory of the morning, beautiful as the moon, excellent like the sun, and without a blemish? The glow of her cheeks is fiery and a flame of the Lord, and many waters cannot

extinguish her love, nor would the contents of all the rivers be sufficient to drown her. Therefore we will not desert her, for she is our sister, and although she has become little we will take her again into her mother's house, into the crystal-chamber in which she has dwelled before, so that she may be nourished by the breasts of her mother. Then will she grow and go forth like the tower of David with its parapets and battlements; on which are hanging a thousand shields and weapons for the strong."

And as she came out of her palace, the daughters praised her and the queens and concubines admired her and extolled her virtue, but I fell down upon my face, thanked God and praised His holy name.

Thus, O followers of the truth, the great mystery of the Sages and the revelation of the Spirit has now been accomplished in all its power and glory. Theophrastus Paracelsus, the great monarch in the kingdom of mind, in his *Apocalypsis Hermetis* says that this mysterious essence is contained in the beginning and the end of the world. In its power rest the elements and the Fifth Substance¹; it adapts the elements and the Spirit to each other, and truly overcomes the resistance of the former. It is the sole Noumen, a unity, a divine and wonderful activity. In this mystery alone is the truth, and it has therefore been called the Voice of the truth. It is the power out of which Adam and the old patriarchs, Abraham, Isaac and Jacob, have obtained the Elixir of Life and great riches. By the power of this Spirit the ancient philosophers have discovered the seven free arts and filled their treasuries with gold. By the power of this Spirit did Noah build his ark, Moses his tabernacle, Solomon his temple and mould the golden vessels that were used therein. This Spirit was universally used among the ancient prophets; it is an universal panacea for all diseases of body and mind, the last and the highest mystery of Nature. It is the spirit of Good, that fills the infinite universe and that moved upon the face of the waters in the beginning. The world cannot conceive of it without the mysterious and gracious inspiration of the Holy Ghost, or without the secret instruction of those to whom it is known; but the whole world needs it and desires it and cannot exist without it; its value cannot

¹ Mercury, the Universal mind-essence.

be overestimated by man, and the saints of all ages and of all nations ever since the beginning of the world have earnestly desired to obtain it. It gives to all things their light and transforms everything it touches into silver and gold. It is the mystery of all mysteries, the secret of all secrets, the strength and the life of everything. Its quality is inscrutable, its power infinite, its action invisible, its magnificence greater than all.

It is above all earthly and heavenly things, a spirit of spirits, a select essence, which gives health, happiness, joy, gladness, peace and love. It destroys poverty, ignorance and misery. It changes men into beings who can neither think nor speak evil, nor act wrongly, but who are all-powerful for good. It gives to every one that which *his heart* desires. To the good it gives honor and long life, but to the bad who misuse it, eternal punishment.

And now, in the name of the Holy Trinity, and in the following words, we will close that which we had to say about this great mystery, the secret of the Philosopher's Stone, and we now thereby most solemnly celebrate and conclude the highest feast of the Sages:

Praise, honor and thanks be given forever to the most high and all powerful Good, who has created this art, and whom it has pleased to reveal it to me through a sacred covenant. I pray to him with all the aspirations of my heart and in great humility of mind, that he may rule and guide my soul, my sense and my understanding by the power of his spirit of sanctity, so that I may not speak of this secret before the world, much less communicate it to the unworthy or reveal it to any creature, and thus break my oath, tear the seal of divinity and become a perjured brother of the Golden Cross; as by doing so I should heap the blackest of insults upon the majesty of the Supreme and should knowingly and infallibly commit the sin against the Holy Ghost¹, an evil from which may God as Father, Son and Spirit, the Adorable Trinity in Unity protect me forever and ever. Amen! Amen! Amen!

Lux.

CONCERNING THE "OCCULT CHEMISTRY" RESEARCHES.

FROM different sides the question has been raised what is the exact value of the Occult Chemistry researches with regard to pure science. The pre-requisites for an answer to such a question are threefold. First of all we need a full description of the results of the researches. These have been published in the book and subsequent article in *The Theosophist* (p. 455, July number 1909). Secondly we need a careful description of the general and special conditions of occult enquiry of a similar nature, including the pre-imposed restrictions which the researchers postulate for themselves. Thirdly we need a detailed description of the genesis of, and mode of procedure followed for, the special researches referred to.

Herewith I append a few notes concerning the second division of the subject as mentioned above.

PRE-IMPOSED RESTRICTIONS.

Our observers make two restrictions at the very outset.

In the first place they frankly tell us that they do not divorce their scientific researches from their ethics and their theology. They say that they are connected with a hierarchy of spiritual teachers who impose upon them certain restrictions. We need not say any more about this general point. But one specific restriction must be mentioned separately.

This second point is the restriction forbidding strictly anything in the nature of a 'test,' any material proof or phenomenal demonstration.¹

Whether this restriction is wise or not, desirable or undesirable, is no business of ours to determine; we may only note that this restriction is not new or confined to our latter-day investigators, but is already discussed in full in one of our earliest theosophical works, Mr. Sinnett's *The Occult World* (1st edition, 1881, p. 93, *et seq.*)

It is explained that Madame Blavatsky had petitioned for and obtained from her instructors a suspension of this rule with regard to herself—hence the many phenomena she produced.

¹ The Sin against the Holy Ghost is the wilful rejection of the Truth, *etc.* it has once been fully recognised and understood.

¹ C. W. Leadbeater. *Clairvoyance*, second edition p. 173.

PRACTICAL CONDITIONS.

Still a few other considerations must be taken into account.

The first is that we have at present only two¹ generally and publicly known 'revealers' as witnesses amongst us, those who have written *Occult Chemistry*.

We find that each of these has a personal and distinctly typical way of expression and a different mode of exposition.

Secondly, that both have scientific investigation as only a small part of a great and public work, including lecturing, inspiring, teaching, propaganda, correspondence, administrative duties and much travelling—in short great practical activity.

Thirdly, that they are often separated by great distances, so that there are considerable difficulties in the way of their co-operation.

Fourthly, that they very rarely have expert help on the spot when working out results of investigations or seeking advice concerning them.

Fifthly, that Mr. Leadbeater, anyhow, says that his ordinary chemical education was very limited.

Lastly, that both investigations and recording of results have often to be done 'as best one may under the circumstances,' not despising any rule-of-thumb method.

WHY THE POWER HAS BEEN DEVELOPED.

Concerning their clairvoyant powers in general and those exercised in our present researches specially, our seers make the following statements.

In the course of their preparation for the various stages of the path of discipleship which has been referred to above, certain 'powers' have to be evolved² at a certain stage.

The use of these powers has, according to our authority, to do with practical 'magic'³, or in other words, the practical work of the man on that stage of evolution.

¹ Mr. Sinnett being more a recorder.

² See *Invisible Helpers*, second edition, p. 117. These powers are common to both Hindu and Buddhist teachings. They may be best studied, perhaps, in Patanjali's *Yoga-aphorisms*.

³ 'Magic' means here merely the production of objective results through other means than the objective organs, and this definition may be applied to any plane.

One of them is the power of magnification in all degrees of intensity. It has to be learned specially, and is as it were a separate branch of the science of psychic development.

It is necessary for the evolving occultist in order to deal with many of the practical problems which he has to encounter. The occultist will, either out of the body in sleep, or in the body when awake, have much to do with occult philanthropy. He has to deal with the helping and adjusting to their new life of the recently dead. He will often have to deal with cases of nervous disease, of voluntary or involuntary mediumship, with cases of obsession, and also with the study and further unfolding of his own latent psychic powers. Now there is a side of occult study, practically untouched as yet in our literature, dealing with various 'chakrams' or vital centres in our physical and higher bodies, but also with the minor subdivisions of these, which may be called the vortices in the bodies, which are caused by the minute vital and nervous currents in the organs. The study of these and a thorough mastering of their intricacies is imposed on the occult student. They have to do with the power to recognise, and to deal with, the difference between the astral bodies of dead and living people (when the latter are out of the body) and with the operation of 'magic' of all sorts.¹ Such a study of these minute organs or still smaller fractions of them and their currents is one which can only be pursued by the help of this power of magnification, and so the development of this power comes naturally in the way of the occult student when progressing on his path. The underlying theory of all this will be more clear to the reader if he compares the description of the structure of the physical ultimate atom and its spirillae, together with the part it plays in letting through magnetic and other currents, as will be found partially on pages 5-8 of *Occult Chemistry*. A somewhat fuller description, however, occurs on pages 554-557 of *The Theosophical Review* (vol. xxiii, February 1899) and also on pages 283-286 of the Dutch Magazine *Theosophia* for September 1900 (vol. ix.). The latter description forms a passage of a stenographic report of a lecture delivered in Holland by Mr. Leadbeater on 'The Planetary Chains'. Mrs. Besant's *A Study in*

¹ See Chapters viii and ix in Leadbeater's *Some Glimpses of Occultism*.

Consciousness pp. 17-31 may also be compared, though there the description is not given in such objective compactness. Compare however the index under 'spirillae'.¹ See also her *Thought Power*, p. 103.

For the above reasons then, the practical student of occultism along certain lines has to undergo a systematic training in the manipulation of this power of magnification, at an earlier or later stage of his development. And thus our seers explain that they happened to possess that power at the time that the first *Occult Chemistry* researches were undertaken in the summer of 1895.

HOW THE POWER IS EXERCISED.

If we ask our seers how this process of magnification is to be understood they explain it as follows.²

Magnification may be attained in two ways: first through the instrumentality of magnification proper, a power pertaining to the causal body, and secondly by physical sight.

The latter method consists of focussing the consciousness, through sheer will, in the etheric part of the eye and *willing* to see through that. By sympathetic vibration the impressions are then transmitted either to the rods and cones of the denser physical part and thus things are seen, or it may be that not only the etheric part of the *eye*, but also the etheric part of the *brain* is stimulated into activity, so that the ego can receive impressions from it. The impacts made upon the grey matter of the brain in ordinary life must be conveyed from that dense matter to etheric, from etheric to astral, and from astral to mental, before they can reach the true man within. When impressions are made directly upon the etheric or astral or mental matter we are merely tapping this telegraph-wire at an intermediate point.

Then again by sheer will the attention is limited to only a few atoms of this etheric matter, whereby an equal relation of size between object observed and observing organ is attained. I cannot extract any further details from data furnished to me as far as this method goes. But Mrs. Besant seems to allude to the

¹ In referring to these passages, the later rectifications, contained in "On Revelations" by A. B. and C. W. L. in *The Theosophist* for June, 1909, should not be overlooked.

² Compare the excellent and most valuable paper by Mrs. Besant on "The Conditions of Occult Research" in *The Transactions of the Second Annual Congress of the Federation of European Sections of the T. S.* p. 435.

same thing, though in quite other terms, on page 441 (bottom lines) and 442 of the *Transactions* cited. If the description be thought vague it should not be forgotten that occultists may sometimes be able to produce an action without knowing in full detail and in all minutiae the instrumentation of such activity.

We may remember Colonel Olcott's apt simile¹ that anyone may know how to whistle, yet scientifically be ignorant of the physiological and muscular processes by which the whistling sound is produced and accurately manipulated.

This physical method was mostly used in the early investigations of 1895, but has of late been to a great extent abandoned.

The other method of magnification is described by Mr. Leadbeater more in detail.² He says that he uses this method by preference, especially of late years.

It should be understood that the occult observer not only grows constantly more familiar, by experience, with the wielding of these powers and their varieties, but also that he is all the while making steady progress and adds new knowledge and powers to earlier conquests. So our seers declare that they can now do things which even a few years ago would have been totally impossible to them.

The description of this second method is as follows.

The chakram of the causal body corresponding to the place between the eyebrows in the physical, is when in a state of rest a mere vortex, but when magnification is desired a special sort of current is directed through it so that part of it can be projected outwards, and under such conditions it spatially resembles a tiny snake projecting from between the eyebrows—invisible of course to physical eyes. This snake-like arrangement narrows down to a mere point and acts as an organ of transmission for visual impressions, and at the same time as a sort of holder, able to grasp and contain a minute lens. Occultists are taught to construct such a lens from a single ultimate atom of any of the lower planes—physical, astral or mental (causal) planes, or from a mental unit (on the fourth sub-plane of the mental). This is done by opening

¹ *Old Diary Leaves*.

² See also some brief allusions in his *Clairvoyance*, p. 47.

up all spirillae of such an atom (as if making it ready for a seventh-round body), by then inserting it in the living snake-like holder and by letting the vibrations it receives in that way be recorded and translated in the causal body.

The power itself belongs to the causal body, and therefore if the inset be an astral or physical atom there must be a telescopic system of reflexions from the lower (say physical) into a higher (astral) atom, from that into the next (a mental unit) and lastly into the causal body, which then records the sight. This lens can be further adjusted to the various sub-planes of any plane by other processes. So that one may obtain any degree of proportion of size between the instrument of observation and the object observed. It should also be noted that the observer centres for the moment—however strange it may sound—a portion of his own self-consciousness in his temporary lens, whereby he practically diminishes his own size to any desired extent. Carrying back his observation to his ordinary notions of proportion, and comparing the two, he can only compare the size of the minute things seen to a size as many times *greater* than his own body as the temporary lens was *smaller* than his body. So that in fact this power of magnification (of the object) is rather in reality a power of diminution (of the subject).

It has been found that a special atom, thus prepared for the work of acting as a lens by having all its spirillae opened for action, very soon clogs up again and loses its special qualities when left alone. Nevertheless, next time such an atom is used for the same work its preparation is easier, and so experience has taught that during a set of observations it is preferable to store away the atom so treated for future use—which accordingly is done. How and where the thing is kept meanwhile is a matter into which we will not enter for the moment. The variants of this strange power I will not discuss here; be it enough to say that it may be exercised at a distance, and in the waking state. The experiment was made of examining in this way from Adyar some atoms in Utah, with success. It may be mentioned that in that case the 'snake' was projected from a sort of distance-flash-line and that the lens atom was picked up in Utah and not brought over from Adyar.

[A curious side-light on this particular experiment was that the investigator first crept round amongst the molecules of a table which he found somewhere, and next among the molecules of a letter lying on that table. Suddenly his cosmos was upheaved by tremendous earthquakes and cyclones, rushings through space at incredible velocities, ending with the more or less definite damaging of his world. Suddenly there was again a change and the paper molecules formed a surging island on an immense ocean of water molecules. Tracing all this tumult back to its origin (by other methods) he found that the owner of the letter had snatched it up, and torn it to pieces and thrown it into the running water of a gutter!]

It should be added that, after all, there are properly speaking a front and a back to the lens. The snake can wriggle itself in all directions and put its point at any required spot.

It is explained that the serpent above the eyebrows so common on the crowns and heads of Egyptian representations is a direct allusion to this power and to the snake-like protuberance through which it is exercised. It is also explained that a similar snake with a spread hood, under which are six smaller ones, three at each side, alludes to the sevenfold division of this power as applied either to sub-planes or to planes proper.

There is also another aspect to this power, though we have not to deal with it here. By the insertion of an inverted cone or trumpet at its extremity the snake may record on its lens a diminution instead of magnification. This trumpet may have any angle and take in practically any size, reducing it to a single point. This reduction may also be of any proportion desired. It may be conveyed to the causal body in its actual diminished size, or may again be magnified in part or as a whole. So, for instance, one might compress the view of a whole gigantic city, like London, into a single microscopic point. Then again one might magnify a single street, a single house, or a single person, leaving the rest in its latent state of smallness. Or one might magnify the whole to a convenient size for the purposes of the enquiry on hand, though it would be simpler not to do this, but to reduce the whole picture directly to the desired size.

The above exhausts the description of the mechanism of this magnifying power as given by Mr. Leadbeater. A word may be added about the expression 'distance-flash-line', used above. Our modes of perception receive an expansion in each higher body in which the perceptions become awakened. Vision on each higher plane is not only more complete and fuller in quantity but also more accurate and intensified in quality. This applies also to the instrumentation of vision, which on each higher plane becomes more comprehensive and as it were more elastic. In the physical body we have a localised, one-sided organ of sight, the eye, and an opaque wall behind it. In the astral body there is no such localised organ: the whole surface of the body sees, becomes all eye. In the mental and causal bodies a still further expanded visual power is exercised. It might be said that there the power is added to stretch out the visual power as we stretch out an arm in the physical body. The causal body is able to stretch out its visual organ along the line of its power of vision.

In the physical body we are able to see a star, but we cannot send forth the eye along the rays of light emitted by that star and striking our retina. The trained seer using his causal body, on the contrary, can do this, though only within the limits of our world. But it should be remembered that the eye of this body is no eye at all in the physical sense, and that *organ* of sight and *power* of sight have become almost identical. This ray emitted by the causal body and sent to an object of observation at a distance must, however, not be thought of as a mere thread of causal matter stretching out from body to object; it is rather in the nature of a spit of the matter flashing with incredible rapidity between these two and keeping them in touch by its seemingly unintermittent presence at both places simultaneously through this constant and inconceivably rapid vibration.

This has been called the distance-flash-line.

THE THEOSOPHIST.



BERTRAM KEIGHTLEY.

THEOSOPHICAL WORTHIES.

BERTRAM KEIGHTLEY.

MR. Bertram Keightley is one of the comparatively early English members of the Theosophical Society, and has done it many great and valuable services in the past. His name is known all over the theosophical world, and he is yet of an age to render it many further services should he emerge from his present seclusion and share with the world the knowledge that he may have gained during these quiet years. He is a member of the Indian Section, and has been so since he organised it in 1890, though retaining his membership also in Great Britain.

Mr. Keightley was born on April 4th, 1860, at Birkenhead, England. His father was a Liverpool solicitor, and the owner of much land which has since largely increased in value. His parents were both influenced to some extent by the mystical Christianity of Swedenborg, so that he escaped in his youth the harsher teachings of the more orthodox forms of the faith. He received a most admirable education, first at Charterhouse, then in Germany and France, and then at Cambridge, where he graduated in mathematics from Trinity College. Dowered with a strong brain and eager intelligence, his college reading was only a preparation for wider and deeper studies, philosophy and science being the branches of learning that most attracted him; of these his knowledge is large and sound, and he combines the critical acumen of the student with a genuine love and intuition for mysticism.

He studied mesmerism while still in Cambridge, and showed the bent of his mind by devouring Eliphas Lévi. He was thus prepared to be attracted to Theosophy when Mr. Sinnett's *Esoteric Buddhism* fell into his hands; he quickly made acquaintance with the author, and was admitted into the Theosophical Society in 1884 by the President-Founder, with Mr. and Mrs. Oakley, and his own nephew Dr. Archibald Keightley. In that memorable year he met H. P. Blavatsky, who burst like a whirlwind into Mr. Hood's rooms at Lincoln's Inn, where a meeting was being held in which Mr. C. W. Leadbeater was also taking part. The stormy circumstances under which the teacher and the pupil met

for the first time in their then incarnations did not prevent the renewing of the tie between them, and he became one of her most devoted disciples, placing himself and all he had at her service. He and Dr. Keightley divided between them the laborious work of copying out much of *The Secret Doctrine* for the press, of helping her in the correction of its proofs, and in persuading the printers to reduce to order her voluminous corrections and additions. He placed his purse at her disposal as freely as his time, and made up all deficiencies in the subscriptions which enabled the *magnum opus* to be placed before the world.

He was again one of those who set up the household in 27, Lansdowne Road in 1887, making it possible to Madame Blavatsky to reside in England, and he helped her constantly in her literary work, in founding *Lucifer* in 1888, and in seeing it through the press in the days of its infancy. In her E. S. also he was a diligent worker, typing and duplicating her *Instructions* to her pupils.

In 1890 Madame Blavatsky sent him as her special messenger to America, and later in the same year sent him to India, to found there the Indian Section, chartered January 1st, 1891, and he became its first General Secretary, organising also the Indian E. S. A few years later, his much loved friend Bābū Upendranāth Bāsu joined him as Joint General Secretary, and the latter succeeded him when, recalled to England by his mother's illness, he worked as General Secretary in Great Britain, and took part in the founding of the International European Theosophical Federation. He did much lecturing work in England during these years, for he is a good and, at times, a very effective speaker. On his mother's death, he broke up his English home and returned to his Indian one, with his loved and much revered friend, Rai Bahādur G. N. Chakravartī. He is much opposed to the presidential policy, but preferring principles to personalities, he has, while publicly expressing his dissent, remained in the Theosophical Society. It is permissible to express a hope that he will utilise his wide knowledge by giving to our literature some weighty and philosophical contribution, which will keep his memory green among future generations of Theosophists.

A. B.



ROUND THE VILLAGE TREE.

THE WANDERING JEW.

A LEGEND.

THE sun was blazing down on the dusty streets of Jerusalem, and the air was quivering with heat. It was so hot that the pavement seemed to scorch the feet of the passers-by, and the gaunt hungry dogs, which were an abomination to the Jews, had not energy enough left to quarrel over the dried-up bones scattered over the arid Golgotha. It was as yet but eight in the morning; what would be the mid-day glow?

Despite the heat, groups of people were standing about the road, arguing and discussing vehemently among themselves, and amid these groups was one of six persons, whose voices rose aloud and sharp. A young and handsome man, dark-eyed and dark-bearded, was apparently pleading against the sharp denunciations of the others: "Low impostor!" "A mere juggler, deceiving the people!" "A King of madmen!" such were some of the epithets flung into the air by his opponents. "Come, Ahasuerus," at last said the eldest of the group, "admit that you no more believe in this madman's claim than we do."

"Believe?" laughed he whom they addressed as Ahasuerus; "I believe? no, verily, but I regret that the poor madman should suffer death for his folly. The cross is an over-hard throne for so harmless a King as he."

As he spoke, yells and shouts were heard in the distance, and presently sounded the heavy tramp of the Roman soldiery, guarding three prisoners who were evidently being led to execution. Two of them walked doggedly along, stolid and indifferent, carrying the cross-bar to which they would presently be bound. The third, pale and slender, with wan face and pitiful tortured eyes, bleeding and weak, was half supported by his guard, as he tottered onward amid the curses and yells of the crowd. As the procession

reached the group of which Ahasuerus was one, the elder man who had addressed him pushed in front to gaze at the suffering Jesus, and the surge of the crowd pushed the twain forward somewhat roughly, so that the arm of Ahasuerus struck against the cross-bar carried by the prisoner, and the already half-fainting sufferer, overbalanced by the shock, fell heavily to the ground.

An ill-mannered burst of jeering laughter broke from the rough crowd as Jesus fell, and the proud young Pharisee, who had started forward to repair the mischief he had done, weakly shrank back, ashamed of his generous impulse towards an outcast and a blasphemer. A sad look of reproach spoke from the eyes of the prostrate Jesus, as he marked the gesture of the withdrawal, and he spoke: "O thou who wilt not have mercy on the helpless, going to his death, thou shalt seek death, and shalt not find it; a fugitive and a vagabond shalt thou be upon the earth."

Then the guard closed again round the prisoners, and the crowd surged onwards, till Golgotha, which was close at hand, was reached, and the three were raised on the cruel crosses to await the coming of King Death.

Now to the suffering and the weary death is sweet, and welcome is the touch that puts an end to pain; but to the young and the happy death is hateful, and Ahasuerus laughed as he wished lightly that the words of Jesus could come true, knowing not that, indeed, he was marked out from all men to be untouched by the grim King of Terrors, as the ignorant name Death.

Years passed on, and Ahasuerus had taken to himself a wife, and four fair children had been born to him—two sons, comely as Saul and David, and two daughters, beautiful as the rose of Sharon and the lily of the valley. A good man was Ahasuerus, and beloved exceedingly of his family and of his neighbors, and his momentary shrinking back from aiding the fallen Jesus had been but the weakness of a young man's proud and foolish shyness.

For a long while the Jews, ever a stiff-necked and riotous people, had been chafing against the yoke of the Roman rule, and at last, having broken into open rebellion, they found their city beleaguered by the Roman legions under Titus, and the engines of war trained against the citadel, on which stood their holy Temple. Then the famine, awful and weird, stalked through the city, and

men grew gaunt and women wasted under the pressure of the terrible want. If any morsel of food were by chance found concealed, "the dearest friends fell fighting one with another about it, snatching from each other the most miserable supports of life. Moreover, their hunger was so intolerable that it obliged them to chew everything while they gathered such things as the most sordid animals would not touch, and endured to eat them; nor did they at length abstain from girdles and shoes; and the very leather which belonged to their shields they pulled off and gnawed; the very wisps of old hay became food to some." Then the sweet daughters of Ahasuerus slowly pined away, uncomplaining and smiling on their father to the last, and of his sons one was slain on the third wall by a stone slung by the Romans, and the other perished under the dagger of a zealot in the outer court of the Temple. And his wife, his beloved, could now scarcely lift her head from her pillow, so weak was she with want and anguish of mind. At last one day, as he knelt beside her bed, his head bowed in agony over her in her dying struggles, the door was burst open, and in rushed robbers seeking for food like dogs: "Ho!", shrieked one, "we shall find food here; a woman feigns to be dying, and doubtless food is concealed in her bosom for secret feasting." And they hurled Ahasuerus aside, and flung themselves on his dying wife, and tore open her linen robe and searched her bed, and, as he fainted, he heard her death-rattle, and the last sight that met her eyes was the glare of the brutal robber, and not the face of her husband, the beloved of her youth. Yet was she better off than he, for whom Death would not call; for "those that were thus distressed by the famine were very desirous to die; and those already dead were esteemed happy, because they had not lived long enough either to hear or see such miseries."

Years passed on, and Ahasuerus, white-headed, lonely, and miserable, prayed in vain for death. Jerusalem was in ashes, and his race was scattered. All his friends were dead, and no living face greeted him with friendship. All that made his life was in the grave, and he, a wreck and a skeleton, wandered ghost-like over the tombs of his family and his nation. The curse of Jesus had fallen, and Ahasuerus was alone in a world of strangers.

Then he wandered into the deserts of Arabia, and made his abode in the wild mountains of that arid land. And one day as he walked he found on his path a zebra-colt but two days old,

deserted by its mother, and since the gentle heart of mercy in him was not dead, he raised it in his arms and bore it to his cave, and fed it with warm milk from the ass which daily yielded him his food. And he made him a fenced-in plot of pasturage for his captured prize, and fondled it and fed it with his own hands, and at night he led it within his cave and it slept beside his couch; for he said: "The wild thing will learn to love me, and will look at me with eyes that are not strange." Thus for months he tended it, till he believed it tame and faithful, and it would come at his call, and arch its glossy neck under his gentle hand. Then Ahasuerus would almost smile, and his weary, lonely heart found pleasure even in the brute he had saved from death and tended as a child. But one day, in the far distance, rang the trample of wild hoofs, and Simon, his zebra, threw up his head and listened, and trotted forward a little way and listened yet again. Then Ahasuerus, fearful of losing his pet, ran swiftly to catch and hold it, blaming himself that he had forgotten the wild untameable nature of the zebra type, and had left his pet unloosed. But Simon sniffed the air, and he heard the tramp of his kindred, and the smell of the desert steeds was borne to him on the wind; then the inherited instincts of his race awoke in him, and he forgot his master's tendance and his master's love, and with a plunge he turned, and, flinging up his heels, he smote Ahasuerus to the ground and galloped wildly away, leaving the Jew senseless on the sand, to awake once more, to loneliness, unbroken even by the caress of a brute friend.

Years passed on, and generations of men had lived and died, and still Ahasuerus lived, forgotten by Death, until at last a weary numbness lapped him, and neither pain nor joy seemed to touch him into real life. He had wandered far and wide over the earth, and with dull indifferent eyes he watched the loves and hates, the fears and hopes of men; but they seemed so far away from him in their beautiful common lives and peaceful deaths that he could have no brotherhood with them, nor find in aught of theirs anything that could melt his frozen heart. For Ahasuerus had not yet learned that by losing his life in that of others he might win back something of joy into his own, and that the curse which had been launched at him could only be overcome by love.

During these long years, these long centuries of travel, Ahasuerus had passed through many a peril, and through many an adventure that would have ended in death, could death have touched him. He had been whelmed under a sand-storm in the desert, and had swooned under the stifling red-hot sand; but alas! he came back painfully to life, and the life stretched out before him as endless as the dry sand all around. He had been wrecked, and had seen his fellows sink down into the green waves to slumber, but he had been cast up, buffeted, bruised, and broken, but still living, on a desert-island in the midst of the wild Atlantic waves. He had been lost on the vast steppes of Tartary, and had been left for dead by a horde of Tatars, who had swept by him on their small white steeds, and who had flung their javelins at him in answer to his cry for water, and had galloped on laughing, as they saw him fall pierced by a light sharp spear.

And now he had found his weary way to England and there had met with but ill welcome and scanty comfort, for the Jews were hated exceedingly by the Christian populace, and small mercy was shown to any who called Abraham their father. Yet when the cruel decree was issued which drove every Jew off English soil, Ahasuerus would not depart; for he said: "What skills it whether I go or stay, since for me all lands are full of weariness, and there is no end to my sorrow?" So he stayed and abode in England, living chiefly in the wild forest lands, afar from the homes of men. Now it came to the time when Henry IV. was King of England, and when for the first time stakes were lighted on English soil at which they burned men's bodies living, that they might save their souls when dead. And Ahasuerus stood in the midst of the crowd in London town, and saw poor William Sautre burned alive, while Christian priests stood around him and a Christian mob shouted and jeered. Then a look of grief and painful memory came over the worn face of the deathless man, and he murmured as he turned away: "Verily, times are changed, but men remain the same; I bethink me when crowds like these jeered and yelled at the very man in whose name they burn this to-day."

And then, because he was weary and thirsty, he sat him down by a well, and by-and-by a maiden came singing to draw water,

and gazed timidly and curiously, as a fawn gazes, longing to draw near, yet fearing peril in the approach. And as he lifted on her his eyes, behind which an everlasting sadness dwelt, he started, and he thought: "Surely the eyes of my Salome look at me from the sweet face of this young girl." And back upon him like a torrent swept the memory of his youth, and of the days when he walked with his beloved beneath the whispering grey leaves of the olive-trees near Bethany, and the leaves chanted to them low of the eternity of love, and never a word of the eternity of life; while lo! to him love had been so fleeting, while life, like a sluggard, would not move from his tired heart. And as he remembered the wife of his youth, Ahasuerus bowed over the wall of the silent well, and he shook as shakes an oak of Lebanon when the storm-wind sweeps across the Syrian sea.

Then all fear left the girl's sweet heart, for here was one who was sad, and whom she might comfort, and she drew near, and laid her little hand on the bowed-down head.

"Stranger," she said, and her voice was as the sound of a Syrian viol, sweet and full and clear, "you are in trouble. Can I do aught for your relief?"

And she drew the cool pure water, and bathed his throbbing head and his tired arid eyes. And afterwards, each day she would come to the woodland well, and Ahasuerus would meet her there, and would tell her stories of far-off lands, and of wondrous adventures and perilous escapes, and would bring her from time to time strange jewel or curious web of eastern lands, to please her girlish pride. Now this sweet Editha was orphaned, and lived in a lonely cottage near at hand, with her grandfather, who was old and blind. And it chanced that one day she failed in her trust, and on a second and third she was not there.

And on the fourth, as Ahasuerus sat there, feeling for the first time for many a hundred years a chill aching pain that cramped his heart, and thinking: "She is gone, like all the rest," Editha was seen coming down the glade, not blithely, as was her wont, but full sadly, for she was weeping as she came. Yet Ahasuerus felt at the sight of her a throb that he would have thought was one of joy, had not joy and he so long been strangers that he scarcely remembered how it felt. And Editha told him how,

two days since, in the evening-tide, her grandfather had suddenly fallen, and when she ran to lift him he was dead, and now she was alone, "all alone in this wide world".

Alone?—the word went to his heart like a stab. And now from the pain he knew his heart had awaked, though he doubted of the joy and the pain grew keener, as he contrasted his awful age and this fair bright youth, though he knew she dreamed not of the years that lay behind him. And when Editha moaned amid her sobs: "I have none to care for me but you," he clasped his arms round her, and whispered he would care for her and guard her life if she would join with it her own. And so they two were wed, and Editha wist not that her husband was other than he seemed, a somewhat stern and elderly man.

But to him she had brought back life, and he felt with a strange sweet delight that now again he could feel both joy and pain, and that some share of the common lot was again at last his own. Alas! the new delight lasted for brief space, for, having been drawn back to the abodes of men, one day the eye of the village priest knew him not, and he spoke to him with angry suspicion. And he, carelessly, forgetting the cruel laws that men had made, answered that he worshipped not in the Christian Church. Then the angry priest bade them seize the infidel, and clap him into the village stocks, while he sent to the neighboring town to give warning of the heretic he had found.

Then they flung him on the ground, and, raising his feet above his head, thrust them through the holes, and left him there, with three others who shared his punishment, but in lighter form, for one was a murderer, and one was a thief, and one had forged his father's name, but he was a vile infidel, who had blasphemed the Christian faith. And in those days it was deemed worse to think differently from one's neighbor, than to kill, or rob or forge. For ever has the bigoted Christian punished heresy as worse than crime.

From the stocks Ahasuerus was carried into prison, and after trial and torture he was sentenced to death. And oh! what was his agony and despair when they led him out to die, and he found that he was not alone in the rough cart, but there was lifted in beside him his Editha, who was marked, as a convicted witch, to

death by flames. And she, instead of weeping, was joyous, in that, as she whispered, death should not part them; but he shuddered, for he feared that his darling would die *alone*.

As they went, the cruel priest who had brought them to this pass urged on them ceaselessly to kiss the cross and to believe in Christ. And Ahasuerus smiled mockingly at the priest and his emblem, and at last grimly bade him leave in peace the burnt offerings he was carrying to his God.

And so they fared forward to the stake, and bound them side by side to the central post and heaped the faggots round them. Then Ahasuerus, who had stealthily loosed one hand, slipped it into his bosom as the smoke rolled thickly around them, and drawing out a tiny ball placed it in Editha's mouth, and bidding her bite it, breathed a passionate farewell. And in that ball was a subtle eastern poison, and with a shiver she was dead, and spared the agony of the flames. But they rolled up round her husband, scorching, soaring, till he swooned with agony and hung as dead. Then burst over the common where the stake had been raised a fearful storm. And the fierce lightning and the pouring rain drove away both guards and people, and mist and fog swept across the plain. And Ahasuerus awoke again, to find himself lying on the half-burned faggots, awoke to agony of pain, and, worse than pain, to life; while beside him lay the scorched body of his beloved, whom merciful Death had taken, while he was left again alone.

Years passed on, and again generations of men lived and died, and still Ahasuerus lived, forgotten by death; but since the old weary numbness had been healed by Editha's love, he had never fallen back into that death-in-life which had passed away for ever when love had touched him into self-forgetfulness, and he had placed in Editha's mouth the poison that would have saved him from the agony of the flames, had he thought of himself first, ere shielding his beloved. And indeed, since he had roused himself to love of a woman, the old dull weariness had passed out of life, for love is the true savior of men, and those who love loyally enter the 'earthly paradise'.

But even yet in this love of Ahasuerus for Editha was there touch of selfishness, as in all save the noblest human love. One stage higher yet had this man to climb, ere he touched the sacred

portal on the other side of which was rest. And it came on this wise:

One day Ahasuerus wandered along the streets of London, no longer with dull intelligence, but with eyes soft with sympathy for human grief, and in their depths a sorrow which none might share. And he wandered on till the evening darkened around him, and still onwards, until at last the hour came at which the gin-palaces and the public-houses were closed, and the narrow streets in which he found himself were filled with a tossing crowd of half-drunken men and women. Ahasuerus looked at these poor unfortunates with eyes luminous with pity and with sorrow, and both deepened as the eyes rested on a group of man, woman, and child, a father, mother, and daughter. The father was mad with drink, the mother helpless, and the little child, with its violet eyes terror-widened, its sweet curled mouth down-drawn in grief, clung sobbing to the ragged skirt of the miserable mother, shrinking from the voice and gesture of the poor wretch whom she called "daddy," in broken babyish appeal. There was a delay, a brawl, a sudden heavy blow, a falling woman, a child crushed in the falling, a confusion of crowding sight-seers, a policeman seizing a maddened man, some rough but kindly hands lifting a fainting woman—and Ahasuerus had gently raised the broken blossom of a child and had quietly carried away the helpless waif, unknowing whether it were alive or dead. None cared; none noticed. A few weeks later, and the mother was dead, the father suffering a sentence of penal servitude, and the poor little child, orphaned and alone, remained in the gentle hands that had rescued her, and there was none to say: "Yield her to me, for she is mine." And in good sooth—though this was known to none save to the dead and the felon—this sweet child was none of theirs, but was a baby stolen from a pure and honest home, where mourning had been worn for five years for a babe that had vanished and had left no trace.

So Ahasuerus kept the little one, and he named her Editha Salome, remembering in his faithful heart the two fair women whom he had loved in the bygone time. And the child grew, and became sweet as a violet, pure as a snow-drop, and she grew into fairest womanhood, unsullied by an evil thought, unawed by fear. Thus she developed into womanhood, and her violet eyes were as frank

and innocent as when she had numbered but seven years, and the broad white brow and square lines of chin told of brain to think and firmness to endure.

And slowly in the heart of Ahasuerus there grew up a love for this peerless maiden that was love of father and brother and lover in one, and his whole heart fixed itself on this child he had saved, *this maiden he had trained, this woman he worshipped.* And the time came when he told the sweet lassie of his love, and innocently, trustfully, she put her hand in his and promised, unknowing, a faith and love of whose meaning she had not dreamed.

And now the spring months, ripening into summer, brought with them in their ending a youth, fair and strong, into the village in which dwelt Ahasuerus and the maiden he had reared. And one morning, very early, ere yet the dew-drops had stolen all the fairy seven colors from the grass-blades and had left them only green for adornment—Editha wandered over the daisy-starred meadows, and met this youth, Reginald, on his morning stroll. Little worth to trace how meeting led to acquaintance, and acquaintance to love, until the hour came when the sweet violet eyes grew dull with pain, and the soft round cheeks were feverish with the passion that adored and the resolution that denied. Little worth to trace the slow agony of Ahasuerus, who saw his love won from him, and knew that the pallid cheeks and the sweet wistful eyes told him of the loyalty of years struggling against the passion of a month, and of the resolute honor that kept pure its faith though the gentle heart should break in the determination to be true.

He saw. And for awhile he wrapped himself up in sore grief and pain, and wrestled with his own heart for mastery. Then at length the strife was over, and with the victory that gave Editha to her lover and accepted loneliness for himself, a strange languor crept over frame and thought.

Ahasuerus had conquered in his final struggle. In renunciation he had triumphed, and the fair grave face of Death shone on him out of the darkness. Love at its noblest brought him rest, and the lesson of the Nazarene was learned.

He called to him his darling; he told her of her discovered secret, of his grateful recognition of her loyal struggle, of his approval of her choice, of his blessing on her love. The wondering violet eyes were raised dew-laden, and flashed into glorious beauty, as though the sun-rays had touched them. Ahasuerus raised his voice, and at the call Reginald entered, pure-faced, upright, strong—fit mate for the maiden he loved.

There was a pause. Ahasuerus seemed to have grown very old; his eyes were dim, but on his face rested a strange, silent, massive calm. His voice sounded out for the last time on earth, as he clasped together the hands of the woman he loved and surrendered and of the man, his rival, whom he crowned; the words were words of blessing, and they slew the words of the c that had pursued him.

The wandering Jew was dead.

A. B.

STORIES FROM THE HISTORY OF CEYLON.

THE INTRODUCTION OF BUDDHISM INTO CEYLON.

THE CONSECRATION OF LAŊKĀ TO BUDDHISM.

(Continued from p. 626.)

THREE days later, after Mahinda had preached to King Tissa and his people the most heart-stirring sermons, the King approached him, seated himself near him and asked whether now the religion of the Buddha was established in Laŋkā.

But Mahinda answered: "No, Ruler of men, not yet. When for the purpose of performing the Upisatha¹ and other rites the ground has been duly consecrated according to the rules prescribed by the Vanquisher, then His religion will have been established."

King Tissa promised to have the consecration performed as soon as possible, and now he made preparations for a festival such as had never been celebrated before and as most probably will never be celebrated again in Laŋkā.

King Tissa had given notice by beat of drums that the capital, the roads leading to Mahinda's residence and the residence itself should be gorgeously decorated. Then he himself, attired

¹ This means the ceremonies which are performed on the Poya days (on the four phases of the moon).

in all the splendor of his royal garments, mounted his state chariot. Accompanied by the ladies of his household and his army, he drove to the residence of the Theras, bowed down to them reverently and asked them to accompany him to the upper ferry of the river. Here thousands of people had gathered and King Tissa, greeted by shouts of joy from his subjects, took the shafts of his magnificent golden plough, had his two splendid state elephants attached to it and began to plough a circle to mark the boundary of the ground which was to be consecrated to Buddhism. He enclosed thus Anūrādhapura and the Mahāmegha gardens in this holy circle. The procession walked slowly following Tissa with his golden plough. Thousands of kerchiefs and banners were being waved, women with umbrellas shading the heads of the accompanying Theras. Others with baskets full of fragrant flowers dropped them into the furrows which the golden plough had made. Hundreds of drums and tom-toms were beaten and the shouts of "Sādhū" filled the air. The procession moved on, solemnly and grandly. Now no other sounds were heard but the murmuring of prayers and blessings. When this procession led by King Tissa, who was still guiding the golden plough, returned to the upper ferry, the two ends of the holy circle were united and Mahinda blessed it. King Tissa and his happy people prostrated themselves at this moment and the shout of "Sādhū" was heard miles away, and found its echo in the mountains and filled the valleys with solemn gladness. Then the earth trembled in acknowledgment of this consecration of the ground to the religion of the Buddha.

This is the ground thus consecrated, where later on the Holy City of Anūrādhapura was built. 2200 years ago this consecration took place, and although the Holy City has gone through many a storm, though the holy buildings are in ruins and only some single columns testify to the grandeur of its former temples and palaces, it is yet the Holy City of Ceylon, whither thousands of pilgrims resort every year, especially at Vaisākh (Wesāk), to offer their devotion with flowers. Here they gather and speak of the old glorious times when Buddhism was introduced into Lankā, and when Anūrādhapura was the grandest and the holiest of all the cities in the island.

Mahinda now indicated the position of the thirty-three holy buildings which were to be built in this sacred circle. He preached every day in the Nandana Pleasure Garden, and resided with his Theras in the Mahāmegha Garden in a Vihāra, which had been temporarily built of dried mud which was blackened through being dried by fire and was therefore called Kālapāsāda Parivena (college of black mud). Tissa also constructed preaching halls, Vihāras and bathing tanks for the use of those who had been ordained as monks by Mahinda and his Theras, and then he commenced to build the Mahā-Vihāra, the first permanent Vihāra in Lankā, for the special use of Mahinda and his priests in the Mahā-mega Gardens.

At this time also the Dighasanda Senapati-Parivena (the college of the chief captain Dighasanda) was built on eight lofty pillars; it became a great seat of learning and the home of great men¹.

THE DEDICATION OF THE MIHINTALE MOUNTAIN.

Twenty-six days did Mahinda and his Theras stay near Anūrādhapura teaching the King and the people, and the wisdom that flowed from the mouth of this saintly preacher was like a stream of pure water which entered into the hearts of the listeners, purifying and strengthening them. After this, Mahinda left Anūrādhapura for the Mihintale mountain, where he had first stayed, and where he met King Tissa. When Tissa heard that he had left, he at once mounted his chariot, and took the two princesses Anula and Sihali with him. The Theras had come to Mihintale for the Vassa.² Tissa was then present at the ordination of many priests, and on that same day he began the construction of sixty-eight rock-cells, which, when they were completed, were given over to Mahinda and the Theras for their own use during Vassa. Mahinda accepted them and blessed them, and thus the Mihintale mountain was also consecrated to the religion of the Buddha. He remained there for the time of Vassa, going over to Anūrādhapura sometimes in the day time for teaching.

¹ This was the place where more than 700 years later the great history of Ceylon, the *Mahavamsa*, was compiled, from which most of these stories are taken.

² Vassa means rainy months. During the rainy months the priests stay in the Vihāras.

The newly ordained priests became the first inhabitants of these famous rock-cells, some of which are even at the present time visited by the pilgrims. At this time it was also that the first stone slabs were laid which were to make the ascent to the mountain easier (it is about a thousand feet high) and which when completed many years later by the pious pilgrims, made the wonderful stairs (in four flights) of 1840 steps, partly of granite slabs, partly hewn out into the rock itself.

M. MUSÆUS HIGGINS.

A WESAK CAROL.

Glory to BUDDHA our Leader we sing;
 All through the wide world His praises shall ring.
 Great be the festival, joyous the morn
 When from Queen Māyā our Master was born.
 Sing we the praises of BUDDHA our Lord,
 Through all earth's trials stand firm by His word.
 This is the feast-day—O day of high fame!
 When Prince Siddārtha Lord BUDDHA became.
 Pure as the sunlight, as lily unstained,
 On this full-moon-day Nirvāṇa He gained.
 Glory to BUDDHA our Leader we sing;
 All through the wide world His praises shall ring.
 Keep we His Precepts—obey we His Law;
 Well let us study the Truths that He saw.
 Strain we each nerve, as we love our great King,
 Into the light of truth others to bring.
 Sing we the praises of BUDDHA our Lord;
 Through all earth's trials stand firm by His word.
 Thus then our gratitude best can we show—
 This our endeavor be—like Him to grow.
 So—and so only—earth's best joys we gain;
 So—and so only—Nirvāṇa attain.
 Glory to BUDDHA our Leader we sing;
 All through the wide world His praises shall ring.

THE HOUSE OF STRANGE WORK.

III

THE POWER OF THOUGHT.

I dreamt that in the room of the house encircled by snowy mountains, far from the haunts of men, a man sat alone, deeply thinking. He was thinking, moreover, with his will set to accomplish the purpose of his thought. He was intent, I could see by the employment of the special faculty of dreamland, on helping the world, and strong currents of right thinking, to reinforce the feeble thoughts of average thinkers, flowed from that silent room. Thoughts which the more receptive souls incorporated and imagined were of their own conception, not dreaming of the alien origin of their brilliant flashes of inspiration. Thoughts of divine beauty and of tender compassion came also from this solitary thinker; thoughts resulting in discoveries that made the so-called inventor famous and helped the progress of the world's becoming—such had here their birth-place.

To none however did such thoughts filter save to those who had fitted themselves for their reception, albeit unconsciously, by constant right thinking and right living and earnest endeavor to achieve, so that the reinforcement of their native power would lead them to use their increased capacity for the help of all and not for greed and self-advancement only.

Through the wide world these swift thought-messages penetrated, and many profited thereby and found not only help and beauty in the thoughts but strength and endurance and renewed desire to serve. Some who were beginning to despair, as the thought touched them took heart again and renewed with stronger courage that constant conflict with the world and with themselves which most men must fight.

Some found words wherewith to clothe the thought that came to them, found words winged with eloquence to pierce the hearts of men and show them the reality that underlies appearances, dispelling the mists of ignorance, pointing the way to knowledge and security and peace. Such lifted men, by the life that vitalised the words which they spoke, to regions fairer than those of earth, in which those they thus helped could see Love and Beauty and the Joy of Service, and aspire to reach these divine realities. Some

clothed the thought that came to them in glowing pictures and beauteous color, or in musical sound of charm and harmony that soothed the hearts and minds of those who listened to it, relaxing for a time the conscious strain of life, enabling some who could do so by no other means "to see visions and dream dreams," inspiring each as each needed inspiration. In some the thought from that far-off land took form in stately Art, in lines flowing in the majesty of marble or in the grave seriousness of bronze, that all who had eyes to see might behold the thought imprisoned in material, but still showing by its outline its high origin.

In others, and it was the most general medium, the thought was transcribed as a symbol, in little crooked letters differing with the race to which the transmitter belonged, which carried their message to all who could interpret the writing. To all who could receive it (and that was the only test) the thoughts of the solitary thinker penetrated, and each translated what he received in his own medium of expression to the best of his ability, working only for pure love of the work, or for conscious desire to help humanity, but never for personal gain.

None knew, though perhaps one or two here and there half guessed, the cause of their inspiration or whence the thought came, but all treasured it and hastened to transmit it as each saw best, knowing instinctively that the thought was to be expressed so that all who had eyes to see, or ears to hear, or intuition—that faculty which savors of the divine—could grasp its meaning.

The original fashioner of the thought sat in his silent room in the neighborhood of the snow-clad mountains, clad himself like them in the purity and serenity of his soul, bending all his energies to the work, giving to it himself and all his power, rejoicing only that he had so much to give, not counting or grudging the cost, heavy as that had been. Such work can only be accomplished by those who are willing to pay the price of lives and years of strenuous effort, to achieve by self-sacrifice and patient learning. It appeared to me in my dream that the cost of the work paid in the past was shown by the quality of the work achieved to-day.

I dream perpetually of that silent scene, those snow-clad mountains. I dream that many I do not know work in like fashion

for humanity, concealed as their work is from the eyes of all but dreamers. I dream that they will work until humanity needs their help no longer, and they will take—not rest—but some other sphere of work under conditions which even dreamers cannot grasp. I dream that until that far-off day arrives they work their hardest for us and are joyful in the work, and the knowledge helps my waking hours.

IV.

In a room of the house situated in a far-off Eastern land. I dreamt I was present while a strange scene was being enacted. The usual occupant of the room, a dark-skinned, tall, majestic Oriental, was surrounded by a group of men to whom he seemed to be imparting instruction. These students, men of different ages and nationalities, were sitting on the floor around him. They indisputably were men of the human race, yet they differed strangely from the ordinary man. Clad in white, their bodies seemed almost transparent, and round each man hovered an enveloping light composed of various hues and shades of color, which was perpetually in motion, continually also changing shape and color. This light culminated in brilliance round the head, where it was usually a blue or violet shade, or sometimes yellow predominated; in any case it was of soft yet brilliant appearance, a lovely object.

The manner in which these men were being taught was as singular as their appearance. Their teacher was speaking, it is true, articulate words, which fell musically from his lips in no language that is known to-day, but as he pronounced each sentence it seemed to take visible form and color. The room was in consequence full while he was speaking of flashes of color constantly changing form; the colors were clear and brilliant, the forms strangely symmetrical in shape. The pupils from their composure were evidently accustomed to this strange phenomenon; they listened with attention, looked with interest at the changing forms before their eyes, but themselves never spoke a word. Suddenly the teacher ceased to speak, the shapes and colors vanished; he lifted his hand after a moment's pause and a pall of intense blackness formed itself within the

room. It fell like a curtain before the students' watchful eyes, and from the gloom gradually emerged light—light hardly perceptible at first, yet it gradually gained in extent and brilliance until the darkness disappeared and the room was full of light, white and intensely cold. Gradually this light changed in hue to one softer, more yellow in color, which gave forth heat as fire does and filled the room with warmth. From this light burst forth "a very whirlwind of sparks" which completely filled the room, yet behind it the light could be discerned steadily burning, and each spark seemed connected with it by a tiny thread of light.

From the succeeding scenes it was plain that the progress of the sparks and their subsequent career on earth were being followed up. The materials in which they were embedded were portrayed, and the presence of the sparks in the mineral, vegetable and animal kingdoms through many thousand years of evolution was described, as scene quickly followed scene. Strange pictures of this world's early framing were seen; strange and repulsive forms of animal as well of human life followed. In those early periods of the world's history the forms of men were huge, uncouth, unfamiliar, three-eyed, but in each the spark was visible. The history of the sparks was pursued up to the present-day conditions, for the concluding scene of the series portrayed was very familiar. As if looking on from an upper window the spectators saw the life of a street in a busy western town, presenting the familiar everyday life of man, only they saw present in it the inner life which, while ruling the outer life, is invisible to most eyes. They saw men and women walking listlessly or hurriedly along the street, the road being full of the usual signs of traffic, cabs and carts passing perpetually. Some men looked prosperous, some looked poverty-stricken, ragged, hungry. But light was visible in everything that was pictured in the scene; in the pavement beneath the feet it glowed with a faint yet steady glow; in the animals, in the horses dragging the cabs and omnibuses, the dogs following their masters, the cat sitting demurely at a shop-door, a spark could clearly be discerned, tiny though it was, and their entire bodies were outlined in light. In men and women a spot of fire glowed within each heart, and their entire bodies were also pervaded with a faint glimmer of light, each physical atom having, as it were, a

back-ground of light. The central light in the heart of the passers-by differed largely both in quality and in quantity, according apparently to the temperament and appearance of the vehicle of flesh in which it was harbored. In some it burned steadily if faintly; in others it seemed to droop as if oppressed or, insufficiently nurtured; in one man, short, stout, with a sensual face and forbidding expression, the spark seemed almost extinct; only by the most careful observation could its presence be discerned at all. In one shabby woman, patiently selling penny toys, standing in the road, the light burned brilliantly, and though she looked ill and poor her face was peaceful.

In one man alone who passed along the street while the students were watching the scene the light had developed into a veritable flame, which enveloped him from head to foot in shining gold, and as he walked along men turned and looked after him, and the spark in their hearts as he passed them by seemed to be reinforced in power and vitality by his great light, and to burn more brightly for a time.

Again the teacher waved his hand; the scene vanished; no other took its place. The men sitting on the floor rose simultaneously to their feet and stood facing their instructor; he made a swift curious sign of dismissal; they returned it with one accord, and then the room was empty, the pupils had vanished, their Teacher was left alone.

I awoke and pondered over my dream. As I walked the streets that day I felt more closely drawn to the passers-by as I realised that I had seen with my own eyes how the one Light, one Life, one Love burns in the hearts of all, so that in verity no one can be called common or unclean.

ELISABETH SEVERS.

"HERE is a letter from our Vagrant," said the Shepherd, "with one of the best authenticated records of a warning from the other side and the accident which followed. She says: 'You know about Julia's Bureau, established by Mr. Stead under the direction of his other-world friend, Miss Julia Ames. On Whit-Monday evening a lady connected with it, staying in the country with her mother, received a message from a gentleman whom we will call Lionel, warning a lady well-known in society, whose name is in my possession, of an impending motor-car accident, and asking her to put off her intended journey. The lady sent on the message to Mr. Stead, who received it on Tuesday morning. He at once dictated a letter to the person concerned, giving the message, and the letter was posted to Dunmore, and arrived on the same day, about 6 p.m. Three people knew of the letter—Mr. Stead, the stenographer and Mr. King, a Bureau official; the letter-book also shows its posting. The letter duly arrived, but the lady concerned had left. In consequence of a strong presentiment she cut short her journey, but returning through London on the following day a motor-bus skidded and crashed into her car, slightly injuring the occupants. On her arrival at Dunmore Mr. Stead's letter was handed to her, too late to be useful, but offering an unassailable testimony to the accuracy of the Bureau information. Lionel states that he succeeded in slightly turning the omnibus, thus preventing a fatal accident, but was unable to stop it altogether. It is interesting to compare the efficient and direct communications obtained in the Bureau, where proper conditions are afforded, with the clumsy and laborious cross-correspondences loved by the out-of-date S. P. R. That society promised well, but it seems as though what Calvinists called 'judicial blindness' had fallen on it since its wicked treatment of our H. P. B.' A good story," concluded the Shepherd.

"We were speaking last time," said the Scholar, "of the reappearance in one life of characteristics that had been prominent in a previous one. It seems to me that a very good instance of this is to be found in the later incarnations of our late President-Founder. Remember how he repeated in this life in his Presidential proclamations and in parts of *Old Diary Leaves* the very style of his

rock-cut inscriptions when he was King Asoka; and even those were equally repetitions of certain edicts which he issued as Gustasp in favor of the Zoroastrian religion. His first book in this life was upon the value of the plant sorghum, which he was instrumental in introducing to the notice of the authorities in the United States; but he had done the very same thing with the very same plant thousands of years before, when he was employed by the Government of Peru."

"Yes," assented the Shepherd, "I think the Colonel may fairly be quoted as an example of the permanence of certain characteristics. You may recollect, too, how in another of our series of lives the artistic tendency of the man showed itself again and again, varying its expression according to surrounding conditions, but always there in some form. But, turning to the business of the evening, has any one a story to contribute?"

"I have something that I think will be new to you," said the Inspector. "My daughter was once attacked by a disease known in Sanskrit as *Dhanurvāyū* (a disease which makes the body bend like a drawn bow). This disease is commonly pronounced incurable; in this case it first manifested itself, oddly enough, in a slight swelling on the big toe. She felt, at times, quite excruciating pain, and skilful treatment by expert European as well as Indian doctors was of no avail. In compliance with the wishes of my mother, I took her to a temple dedicated to Hanūmān at Kasāpūr, near Guntakal, to which persons suffering from fell diseases resort in the pious belief that they will be cured by the favor of the presiding Deity. For three days her mother worshipped the Deity in various ways on her behalf, as she could not do it herself, being physically weak. On the night of the fourth day, she dreamt that some one came and stood beside her and told her that she would be cured, if a certain leaf called *uṭṭareṇi* was crushed and mixed with turmeric powder and applied to the part where the disease originated. On the same night a servant of the temple dreamt a dream quite identical with the patient's, in which he was told to go and fetch the leaf himself. Accordingly, he got up and went into the fields in the neighborhood, plucked some leaves and brought them home and, after crushing them, asked my wife for the turmeric powder, relating his dream parenthetically. My wife was surprised

at the remarkable identity of the dreams and applied the leaf herself to the patient's foot. The application took effect almost instantly and in less than ten minutes the patient felt indescribable relief and recovered perfectly soon afterwards."

"I suppose it must have been a case of some sort of convulsions, probably produced by the bite of some poisonous creature. Anyhow, the facts are interesting," said the Shepherd, "and they remind me of the giving of prescriptions at spiritualistic séances. Sir John Forbes, for example, was one who frequently gave them in that way. But is a cure always effected at these Temples?"

"Not invariably," replied the Inspector; "but sooner or later a dream always comes to the patient, either telling him how his disease can be cured or informing him that it is incurable and that it is useless for him to stay any longer. Viḍurāswaṭham and Nañjangod are two other places in this Presidency where similar cures are said to be effected. I myself suffered for several years with a pain that recurred at intervals of from one to six months. I went with my wife to the Kasāpūr Temple, where after three days she dreamed of a prescription which proved effective, curing me entirely, although the doctors had failed. Then, again, a relative of mine, who was a white leper, went for two years to a Temple at Viḍurāswaṭha, and was completely cured, no trace of the disease remaining, nor has it since returned."

"I was never exactly cured by a prescription given in a dream," said Chitra, "but I have received very curious warnings in that way. When quite a young girl I heard one day of the serious illness of a girl-friend, and that night I dreamed that I was standing on a path looking towards slightly rising ground. I then noticed that there were three mounds or very small hillocks on this rise, and that the grass covering the whole place was unusually long and juicy in appearance, and of a very vivid green. Suddenly on the farthest side of the first hillock to my right I saw my sick friend, looking very pale. She appeared to be climbing the hillock on the side hidden from me. When she reached the top she stood for a second looking towards the third, then walked steadily, seriously forward, stooping to gather great handfuls of the luscious, green grass as she walked. She climbed

the second hillock, and by that time had quite a large sheaf of grass—an armful. She descended the further side, and then I noticed that between the second and third hillocks there was a small round pool of intensely black water. Reaching the edge of this pool she looked at it as if measuring the width, then stepped over it, climbed to the top of the third hillock and disappeared suddenly, as if she had dissolved. My friend died soon after.

"Ten or twelve years afterwards, during my school-holidays—greatly lengthened that year, because of an outbreak of typhoid fever in the school—I was lying awake one night wondering how many of the children would die. Some, we knew, must; and thinking how thankful the Manager of the Institution and his wife would be that their son, lately a school-master there, had been transferred before the fever broke out, I also found myself wondering where he would spend his holidays, as he was rather weak from overstudy and I felt sure his parents would not allow him to come home. Thus thinking, I fell sound asleep, but was awakened by hearing his voice distinctly call my name three times. I sat up startled, and listened, but not a sound was to be heard. I woke my sister and told her, but she was too sleepy to listen and said it must have been a dream. I at once went to sleep again, but was roused again by the same call, this time louder, so I rose, went down stairs and opened the door. No one was about, so, feeling very uneasy, I returned to bed, only to be once more roused by the same call. Then I again awoke my sister and said 'I am sure so-and-so is ill, but why is he calling me?' 'Well, you can find out in the morning, but not now,' replied my sister. In spite of my anxiety I slept directly my head touched the pillow, and I found myself looking at those same three green mounds which I had seen years before, so I was not surprised to see my teacher-friend climbing the first one just as my girl-friend had done. He went through exactly the same movements, walked steadily along, gathered grass till he had a great sheaf, crossed the black pool, climbed the third hillock, and disappeared. I awoke feeling sure he was dying or dead, and wondering if his people knew. Directly after breakfast I saw his brother entering a chemist's shop, so turned and asked him if John were ill.

'What made you think of that?' he asked.

'Oh, I dreamed of him.'

'Yes,' he replied, 'I am afraid he is dying. He would come home for his holidays. He took the fever, but recovered; but he caught a chill and now has a relapse and we have very little hope; come and see him this afternoon if you wish.'

"I went and, while sitting in the room next his with his mother, was greatly startled by three loud raps made upon the wall near the ceiling, as if by a very heavy stick.

'Won't that startle him dreadfully?' I said.

"His mother, looking at me strangely, said 'Come and see.' We entered the sick room on tip-toe, and there, lying quite unconscious on a low bed against the opposite wall from that on which the knocks sounded was the invalid. His mother and I looked at each other and tip-toed out again.

'That has been happening at intervals ever since the relapse,' she said, 'that is why we have taken everything off that wall. Did you notice it was bare?' Suddenly I heard the servants noisily rolling up the oilcloth from the front door, down the passage to the door of the sick room, and said:

'Why do you let them do that? won't it startle him?'

"Again she gave me that strange look, and said 'Come and see'. Then I remembered that I had noticed before that the floor was bare; the oilcloth had been taken up a week before.

'That noise too,' she said, 'comes every day, and sometimes several times a day. None of my girls will come to work in this passage, they are so afraid.' I asked his mother if he had called me and she told me that at three o'clock that morning he had repeated my name in a whisper three times. The noises may have been caused by entities who followed his father home from spiritualistic séances which he attended.

"Still later on, I dreamed that I saw the baby of a visit to the school at the same three mounds and doing as the other had done; this baby also died, but not of typhoid.

"A few years ago, when very weak and ill myself, I dreamed I once more faced the three mounds and the black pool and said to myself as I looked 'I wonder who is going to die now?' No hant came, so I myself climbed the first and second mound and

gathered an armful of grass, but when I came to the pool I stopped and looked at it, not feeling any impulse to go on; then I awoke. I cannot understand why, even after relating this dream to others and catching the look which passed between them, I did not apply it to myself, but the fact remains that I did not; and when a few months later I had to undergo a very serious surgical operation because of a hurt I had accidentally received, and was warned by my doctor that I had but one chance of recovery out of ten, my dream never crossed my mind. Not until months afterwards when a friend reminded me, saying 'I knew you would not die because you did not cross the pool,' did I think of it."

"One night," said the Doctor's daughter, "in a dream, a threatening skeleton appeared to me, saying he was 'Death,' but I told him he should take no one from our house, and broke him up. Two days later the coachman's mother died. Another time I dreamt I leaned too far over a pool and fell into it and was drowned; and the next day a housemaid in the next compound fell into the well in the same manner and was drowned."

"I had a curious dream," put in the Fakir, "when I first came into touch with Theosophy. I was very deeply interested in a French movement of a semi-occult nature when one night I dreamt that I was seated in a carriage bearing its name. I waited a long time, but the carriage did not move, no horse having being harnessed to it. I was becoming very impatient, so, another carriage coming swiftly past, I jumped into it—and found that it bore the name 'Theosophical Society.' The first Society still exists, but apparently has not yet found a horse."

"I knew a lady-member who had a similar experience, but she was awake, not dreaming," said the Scholar. "She was in the office of a semi-magical Hermetic Society, actually waiting to fill up her form of application, when she distinctly saw a face and heard a voice say: 'This is not your place.' She excused herself from joining, and shortly afterwards came across an advertisement of a theosophical lecture, which she attended. Afterwards, seeing the portrait of H. P. B., she recognised in it the face she had seen at the time of the warning voice.

"Another incident of the nature of a death-warning was related by my mother. She awoke one night to find the astral counterpart

of my father leaning half out of bed with an expression of horror upon its features. They had news the next day of his brother's death, which took place at the very time when my father was leaning out of bed. There seems to me to be some sort of communication in this—telepathic we might call it, in the widest sense of the term."

"One hears so much about the telepathy of sight and hearing," remarked the Fakir, "that the other senses seem to be left out in the cold, which isn't fair to them. A curious incident happened to a dear old lady-friend of mine in whose hospitable home I have spent many a holiday. No dreamer of dreams was she, but a stout American matron, a sorely tried mother, a model of housewifely perfection. She usually spent the season in Paris, but had a seaside villa in Brittany, which was, at the time of my story, in the charge of a single housemaid named Irma. One afternoon my friend startled the household by suddenly bustling all over her Paris flat with a handkerchief to her nose and a much-aggrieved expression, poking under sofas and behind cupboards, and taking everybody to task. 'Had they no noses?' They sniffed their best, but all protested they could smell nothing. There certainly could be no dead rats about. They had not seen as much as a live mouse. That awful smell haunted my friend for half an hour or so, and then subsided. A couple of hours later a telegram came, from a friend in Brittany 'Irma found dead in room—letter follows.' The letter came next day, and made everything clear: the servant not seen for several days; the house found locked from inside; the breaking, first into the hall, then into the servant's bedroom upstairs; the rush of putrid air making the whole party recoil a moment; and finally the finding of the neglected corpse—all at the very time when my old friend, three hundred miles away in Paris, was haunted by that fearful smell."

"Well," remarked the Scholar, "it seems to have been a case of telæsthesia, but it certainly was not telæsthetic."

THEOSOPHY IN MANY LANDS.

GREAT BRITAIN.

These lines are written during the last few days of the President's visit to our British Society. Time was when we counted her "at home" when she stayed in England, but, as our General Secretary has recently pointed out, we have forced upon us the realisation "that the President belongs to the world and that if we should share her life, as all of us who love her gropingly desire to do, we must train ourselves to feel that we too belong to the world. And while regretting in a human way her almost continual journeyings, as being human we can scarcely fail to do, we can practise the renunciation which finally brings peace; not merely on this physical plane where our liberty is always restricted and often only imaginary, but mentally, where we are free." And so we rejoice heartily that our brethren in America will so shortly feel the inspiration which has breathed amongst us during these weeks, quickening, refreshing, stimulating, touching us to crimson shame and yet firing us anew with hopes that cannot die.

In spite of determined efforts behind the scenes to hinder it, nothing has marred the splendid success of the public work during these weeks. The S. James's Hall audiences have steadily rolled up and invariably dozens have been turned away. The Lectures on the "Coming Race" and the "Coming Christ" were listened to with almost breathless interest; nothing could have excelled the measured, dignity of utterance with which the President spoke of the Great One who is Teacher of Gods and men; she gave a luminously clear account of the work of this World Teacher and told how the One who last held this High Office had incarnated time after time in the elder days, and was even now revered under many names in different parts of the world of which He was Teacher, and how His work culminated in His Incarnation as Gautama the Buddha. Another then took up this High Office of World Teacher and dwelt for a while in the body of Jesus, and now the message is given from the Occult world that the Day of His Coming to the World, which indeed He has never left, is at hand.

Events have been wonderfully shaped to spread this message widely through many of the most earnest and thoughtful. It is not only that the actual audiences have been splendid, but the publication in the *Christian Commonwealth* ensures a great company of readers in this English land, and perhaps among them many will be found who will labor to prepare the way of the Lord and to make his path straight.

The British Convention was marked by three outstanding features. A resolution was passed to annul the resolution moved by Mr. Burrows and irregularly passed at the last Convention of the British Section. Thus officially was the slander upon Mr. Leadbeater deleted and a weapon broken which had been used against the President. Many evidences were given by different speakers of a determination to spread the movement by well considered schemes of propaganda; the Activities Bureau is already busy with plans and the Executive Committee is giving strong help and has already decided to appoint a travelling lecturer to go about enlivening existing centres and breaking new ground. Finally the Convention was made memorable by an address of

tremendous power by the President, reviewing the work and turmoil of the past, the wonderful quickening of the present, which no efforts have availed to frustrate, and the shining splendor of the days to come. Several opportunities were given at Headquarters and in a pleasant art Gallery for the intercourse and refreshment which should mark such gatherings. Sunday, July 4th, was a very full day, brought to a close by a very practical Lecture by our President on "The Theosophical Student."

A feature of the month has been the holding of two Congresses for arousing sympathy and interest on behalf of the animals. In both these Congresses members of the Theosophical Society took part. At a large public meeting in the Queen's Hall our President delivered a stirring address on the subject of Vivisection, which was received with loud and prolonged applause. About fifty members and friends of the Order of Service League for abolition of Vivisection, Vaccination, and Inoculation marched under a banner specially designed by an F. T. S., in the procession to Hyde Park, preceding a carriage in which were Mrs. Besant, the British General Secretary and the Corresponding Secretary of the E. S. for Great Britain. A noteworthy fact was that in at least one Section of the Congress papers were read by several well-known humanitarian writers and speakers which dealt with our relations to animals regarded from the theosophical standpoint. The spread of theosophical conceptions and views of life amongst persons engaged in what, for want of a better name, we must call "the animal movement" is very marked; and although the promoters of the first Congress encountered some difficulty (we understand) from old-fashioned supporters of their cause who objected to appear on a public platform with our President, it was clear that the majority of their supporters very greatly appreciated the view of the question which she put before them.

The Second Congress is in progress at the time of writing, and again a representative of the Theosophical Society's Order of Service, in the person of Dr. Louise Appel, will bring before a humanely disposed audience some of the theosophical arguments in support of their views.

The British Society therefore goes forward hopefully into the opening era. We have heard a little of the plan of the days to come, we have learned something of the qualifications required from those who would join in the Great Work, and there are many who will strive, undeterred by frequent failure, to win their right to a place in the ranks of the Great Army. In Mrs. Sharpe, our General Secretary, returned unopposed, we have a leader in whom we have the fullest confidence; fearless, sympathetic, loyal, inspiring, she won our love and reverence in the dark days and there is no one so worthy, and so fairly welcome, to lead us into the brighter day.

H. W.

HOLLAND.

Some time has elapsed since under this heading appeared news from Holland, but as nothing out of the common happened, I have kept different items of some interest over until now.

We have just had our annual Convention, which was very well attended and went off very smoothly, Dr. Hallo presiding. As Mr. Fricke

had written that he did not desire to be re-elected, it being very uncertain when and for how long he will return to Holland, in face of this fact it was very natural that Dr. Cnoop Koopmans, who has during Mr. Fricke's absence acted as his substitute, was almost unanimously elected as General Secretary (43 out of 45 votes). But the Convention desired that the link between this Section and Mr. Fricke should not altogether be broken and that some honor should be rendered to him. First it was proposed to nominate him Honorary President for life, but eventually it was decided that he should be permanent honorary member of the Executive Council. A telegram arrived from Johannesburg with best wishes from W. B. Fricke, and a telegram from the Convention was sent to advise him of his honorary nomination.

A commission was nominated to look into the possibility of erecting a Sectional building in the grounds owned by the P. C. Meuleman Institution. As the members in the Dutch East-Indies have now founded a sub-section with its own rules, it was also decided to lower the contributions from the members in the colonies to the mother Section. The Dutch Section now numbers about 1200 members (850 in Holland, 350 in the Indies). The three monthly extra conventions for the discussion of theosophical and kindred subjects having proved successful, it was of course determined to continue the same and try to make them even more useful.

The Convention was concluded by a public lecture by Mrs. Ros-Vrijman on "Theosophy and Christendom," which was very well attended. In this lecture a great many of Mrs. Besant's lecture on "The Nature of the Christ" were sold and a steady demand was the result of this first sale.

The literary activity of our Section has been great as usual. The Dutch T. P. S. issued a great many books, also some other publishers began publishing theosophical works. The Dutch edition of *The Secret Doctrine* is now complete and the Index will appear next year. A beginning was made with the publication of *Isis Unveiled* and the first part has appeared, the second being in the press.

A success was also the publication of Rev. J. Campbell's book *The New Theology* by the T. P. S.; a great many outsiders took to this book and thereafter to theosophical books. The book seems to be a good stepping stone for serious thinkers to special theosophical ideas. It is also a good thing that through our movement these new ideas are brought into Holland, as it shows to outsiders that we see the good in all these other movements and lines of thought.

The outside public just now is quite taken up with the parliamentary elections, which resulted in a strong majority for the clerical coalition—the hybrid coalition as an English newspaper called it—Calvinist and Catholics. It is to be feared that this strong party-government will set in a strong tide of reaction; but on the other hand it will be useful in so far as it will set almost every intelligent Dutchman thinking about religious questions, especially as to the difference between real Christendom and political pharisaical Christendom; and who knows but our movement here may have much profit from this increase in religious life?

We are now most of us taking holidays, in so far as gathering of new force and study for the next season may be called holidays. Any way we shall have to prepare the Dutch public for a good reception of Mrs. Besant, when she visits us in October next, as everyone of her visits ought to mark a fresh step forward in our numerical, but specially in our spiritual progress.

H. J. v G.

FRANCE.

In this country the movement of thought continues to be progressive and is apparent on all sides. The number of Societies with spiritualistic tendencies (spiritualistic being here taken in the general sense) is ever on the increase. The Society now in process of formation (for the study of Spiritualism) adds to its programme the study of philosophy and of comparative religion. It is significant that upon the basis of one or the other of the three objects of the Theosophical Society many groups have been formed. The founders of the Theosophical Society seem in truth to have discovered the formula characteristic of the beginning of the 20th century and indicative of the birth of the sixth sub-race. The Headquarters of the Theosophical Society in France will be closed on the 1st of July, to re-open the 15th of October in the happy anticipation of welcoming our revered President shortly after that date. We have reason on the whole to be satisfied with the last session—October 1908 to July 1909. The public lectures have perhaps not been quite so well attended owing to the refusal of the newspapers to announce them, but nevertheless a great wave of interest and sympathy has brought to the Theosophical Society many fresh adherents, and many inquirers who have afterwards attended the lectures regularly, or have joined the library. The last meeting, open to members of the Society only, was held on the afternoon of Sunday, June 20, when the General Secretary gave a detailed report of the Congress at Budapest. M. Chevrier then spoke on the part the Society should play in the future. The literary department is doing well as always. A translation of Dr. Steiner's *Way of Initiation* has lately been issued. *First steps in Occultism* by H. P. B., with her letter to the Archbishop of Canterbury, is in the press, and in the course of the summer *A Study in Consciousness* by Annie Besant and a new translation of *Esoteric Buddhism* by A. P. Sinnett will be forthcoming.

A.

NEW ZEALAND.

There are signs of renewed activity throughout the Section. The various activities go on regularly, and the attendance at public meetings shows, on the whole, a steady increase. The Organiser, Mr. J. K. Thomson, is still at work in the North Island, awakening half-dormant centres to life—and starting new centres into activity. Lotus work continues to be a feature of the Section's activities. In Dunedin an innovation in the shape of a Magic Lantern has been introduced. As the slides are shown, the lotus buds in turn are called upon to give in their own words an account of the scene displayed, or to tell the story attached to a series of slides. This practice is intended to train the children to express themselves freely in their own words—and

later to relieve them of the difficulty experienced by so many of our workers—in putting their thoughts into words for the benefit of others.

H. H.

CEYLON.

As announced in my last, Mr. Woodward delivered a most luminous lecture on the "Chain of Causation," bearing on Buddhist metaphysics, before a very appreciative audience. He is a deep student of Buddhism and it goes without saying that he knew what he talked about. The next lecture comes off on the first Sunday in August. The next lecture comes off on the "Thought Power." These Mr. Davis will speak on that occasion on the auspices of the Hope Lodge at lectures are delivered under the auspices of the Hope Lodge at the Museums School on the first Sunday of each month. The members study the *Ancient Wisdom* during the other three Sundays, and thus the Hope Lodge is quickly pushing forward the mission of the Theosophical Society in Ceylon. We have a most interesting visitor just now in our midst in the person of Mr. Spurgeon Medhurst. At one time he was a Baptist Missionary in China, and having worked as such for several years there Mr. Medhurst is entitled to speak with authority on China, the Chinese and their religious systems. He is much interested in Buddhism and he is very much in sympathy with the Buddhists; of course he is a member of the Theosophical Society and a very devoted one too. He is *en route* to Adyar. Being so much in sympathy with the Buddhists of Ceylon, he is putting in a few weeks of very useful work among local Buddhists which is very much appreciated by them. The Rev. Mr. Spurgeon Medhurst's visit to Ceylon and his association with the Theosophical Society and the local Buddhists have naturally made a flutter in the dovecot of the local Baptists. Friendly visits were exchanged with the *Padres* and their relationship is all that could be desired. Mr. Medhurst will however not let the grass grow under his feet. He preaches to the *Padres* Theosophy in pyjamas! During his short stay in Colombo he gave about half a dozen public lectures, the first being on "People I met" at the Museums School. It was a beautiful interpretation of Karma, Bhakti and Gñana Yoga. Mr. Medhurst and Mr. P. D. Khan have some very important business in hand just now in connexion with the Buddhist Theosophical Society, and as soon as this is over Mr. Medhurst will leave for Adyar. Our Dutch friends will remember their fellow-worker, Mr. Huidekooper. This earnest student of Theosophy called on Mrs. Higgins at the Museums School during the early part of this year on his way to Holland from Java on furlough. He returned during the latter part of last month to Java. He touched at Colombo and looked up his friends of the Hope Lodge for a few words of greeting before the steamer resumed her journey to Java. He was present at the Convention at Budapest and gave us a glowing account of the most successful Convention ever held in Europe. According to him our dear President's presence was the key-note of its success.

On August 2nd Reuter telegraphed to Ceylon the following message: "In the House of Commons, Colonel Seely, replying to Mr. Percy Alden, said it was a mistake to suppose that the Buddhist Theosophical Society of Colombo represented the whole Buddhist community of Ceylon. The Registrar had been removed from the Hall of the Society because his presence there tended to identify the Registrar too closely with that particular Society."

With reference to the above message the *Times of Ceylon* of August 3rd, made the following reference:

With reference to Reuter's message and the question in the House of Commons concerning the Buddhist Theosophical Society, Colonel Seely, the Under-Secretary for the Colonies, would seem to have been incorrectly informed of the facts. The Buddhist Theosophical Society was founded about 29 years ago by Colonel Olcott, and the large net-work of Buddhist schools which is in existence to-day is the result of the work of this Society. In the last census report Mr. P. Arunachellam said: "A better day appears to have dawned for Ceylon Buddhism. Thanks to Col. Olcott and Madame Blavatsky, the founders of the Theosophical Society, established in Ceylon in 1880, truer ideas of Buddha's teaching have been spread, and a remarkable revival has occurred under leaders of high character." About 1885 the Buddhist Theosophical Society, in consultation with Colonel Olcott, appealed to Government to secure the services of a Registrar to solemnise marriages amongst Buddhists. His office was located in the rooms of the B. T. S., in Maliban Street. The Registrar was nominated by the B. T. S., and his name on being submitted to Government was approved by Government. The first Buddhist Registrar appointed was Pandit Batuwantudawe. After his death the Society nominated Pandit Kaviratne. At the next appointment the Government Agent appointed his own nominee instead of carrying out the recommendation of the B. T. S. The G. A. appointed a Vidane Aratchy, a petty headman, and at his death another petty headman was appointed to the post, and, curiously enough, all these officers were members of the B. T. S. The last headman is now holding his office at a rival Buddhist Society founded a few years ago by Mr. Dharmapala, who was connected with the Mahabodhi temple case in India. After thus tracing the history that, as a matter of fact, all prominent Buddhists of Ceylon in the maritime provinces are members of the B. T. S., and, therefore, it is open to doubt if Colonel Seely is quite correct. With regard to the second portion of the telegram, when the last Registrar was appointed he did hold his office at the Maliban Street quarters of the B. T. S., but, as the man was not the nominee of the B. T. S., the Government ordered that he should hold his office somewhere else. He has moved into the rival Society's rooms, where he is still known as the Buddhist Registrar.

H.

The varieties of circumstance which influence [men's] reciprocal interests are so endless, that all endeavor to deduce rules of action from balance of expediency is in vain. And it is meant to be in vain. For no human actions ever were intended by the Maker of men to be guided by balances of expediency, but by balances of justice. He has therefore rendered all endeavors to determine expediency futile for evermore. No man ever knew, or can know, what will be the ultimate result to himself, or to others, of any given line of conduct. But every man may know, and most of us do know, what is a just and unjust act. And all of us may know also, that the consequences of justice will be ultimately the best possible, both to others and ourselves, though we can neither say what is best, or how it is likely to come to pass.

RUSKIN.

CONCERNING THE ORIGIN OF LINGA WORSHIP.

Though there is much in favor of the theory of the non-Āryan origin of Linga worship, we are, as yet, not obliged to regard this theory as anything more than a hypothesis: Linga worship having arisen in several parts of the world and being evidently something quite natural to primitive and even to more cultured man seeking for a symbol of the mysterious power of the creator of the universe, it is rather hard and, at any rate, not necessary to believe that the Āryans should not have conceived this idea before it was offered to them by some foreign nation: to the Greeks by the Phœnicians or Egyptians, and to the Āryan Indians by the Dravidians. A perusal of Professor Geldner's recent dissertation on the cosmogony of the *Rgveda*¹ shows that there was a current of thought in the *Rgveda*, and a strong one, which directly tended towards Linga worship.

Professor Geldner calls attention to the fact that the verb *jan* 'to generate' was for a long time the only expression for 'create,' "until the theory of emanation found its way into cosmology and *jan* was replaced by the more expressive verb *srj*." "The creation of the world," he says, "is generation and birth. This poetical, naïve idea dominates the ancient cosmogony and renders it possible to represent the mysterious process as a natural act and picture it to the mind by concrete symbols such as embryo, egg, liquor amnii."² There was from the beginning a strong tendency towards monism, as is evident from the repeated attempts to understand creation as mutual generation or as self-generation, but 'father' and 'mother' of the world always remained, be it as original potencies³; be it as the first outcome of some enigmatical One. As might be expected, the 'couple' are designated differently. In X, 72, e.g., they are Dakṣha and Aṁṁi; in X, 90, Puruṣha and Virāj (mutual generation); in I, 164, Earth. The latter is the oldest idea and the most popular one (I, 164, 185, etc.). Now it is certainly surprising and significant that the most philosophical hymn of the *Rgveda*, the wonderful Nāsadāsya-Sūkta (X, 129), is just the one in which the act of creation is more drastically than anywhere else figured by the process of generation, and that in the fifth verse, which is so unmistakable that no interpretation, however forced, could ever efface its purport.

¹ Zur Kosmogonie des *Rigveda*, mit besonderer Berücksichtigung des Liedes 10, 19 von Karl F. Geldner, Universitätsprogramm, Marburg, 1908.

² Quite distinct in *Chandogya Upanishat* 3, 19, 2.

³ Foreshadowing the two *avikrti* (non-products) of classical Sankhya. (F. O. S.)

Was it not a very small step, under such* circumstances, to proceed to a material symbolisation of the two potencies, or, if not of both at once, at least of the male principle which was, after all, the more important one in the general opinion?

It is, however, quite possible that this step was favored and accelerated by some phallus cult already in existence among the original inhabitants of India when the Aryans appeared. For, though the interpretation of the Vedic *shishna-devāh* as 'phallus worshippers' is not certain, the existence of Linga worship among the ancient Pravidins is very probable.

DR. F. OTTO SCHRÄDER.

THE ETERNAL PILGRIM.

I walk the earth, "with graves below
And stars above me"; in my breast
I carry, wheresoe'er I go,
The burden of a deep unrest.

For never sordid lusts that move,
Nor dreams that light, the house of clay,
Fires of the hearth, nor breasts of love,
Shall give the immortal pilgrim stay.

And when earth's richest feast is spread
To lure the spirit to its clod,
My soul is hungry for the Bread
And thirsty for the Wine of God.

Yet traffic I with merchants here
While o'er my head the stars grow dim,
Nor mark the heavenly dawn appear
'Mid whispers of the Seraphim.

MARGARET L. LEE.

* So also Sayana according to whom "the world of the enjoyable below," in our fifth verse of X, 129, was "the lower, inferior part; *prayat*, the active, the enjoyer above was the higher, better one".

SIVAN AS NATARAJA.

Some readers who are specially interested in the picture of Natarāja or Sivan, given in our July number (p. 525) have sent some additional notes on that deity which we publish here.

First of all, Dr. Coomāraswamy, whose note on the Natarāja picture came too late for insertion in the number asks us to add to our explanation the following:

The concrete symbols carried in the hands are respectively a drum and a flame. The former represents creative sound, the latter destructive fire.

The dance represents the activity of the Lord in the Universe. "He is the dancer, who like the heat latent in firewood, diffuses his power in mind and matter, and makes them dance in their turn." He is one with that Eros Protogonos of whom Lucian wrote when he said: "It would seem that dancing came into being at the beginning of all things, and was brought to light together with Eros, that Ancient One, for we see this primeval dancing clearly set forth in the choral dance of the constellations, and in the planets and fixed stars, their interweaving and orderly harmony." I think that the example in the Madras Museum, which we illustrated, is finer than the examples in Paris, Copenhagen and Colombo. There are many such images in South Indian temples, but close access is usually impossible. One feature of interest may be noted in these figures—the presence of a woman's earring in the left ear. This is an indication, and the only indication, of the feminine side of the divine nature. Such 'double' images are rarer than those in which the half-feminine form is more fully indicated (*ardha-nārishvara*).

Another reader sends us the following shloka, especially sacred to Natarāja:

लोकाणाह्वय सर्वान्दमरुक्निनदैः घोरसंसारमग्नान्
दस्ताऽसीति दयालुः प्रथमतयहरं कुञ्चितम्पादपद्मं ।
उद्धृत्येदं विमुक्तेरयमिति करादशेषमप्रत्ययार्थं
विभ्रमद्विं सभायां कलयति नटनं यः स पायाद्देशः ॥

Translated:

"He who calls forth all the worlds plunged in woeful Samsāra with the sounds of his little drum; who, out of compassion, grants freedom from fear; who raises his bent lotus-like foot; the destroyer of fear in those that seek refuge; signifying with his hand 'This is the way to liberation,' inspiring confidence; who dances on the stage, bearing fire. May he, the Lord of Dance, protect (us)!"

A third reader says that an occult explanation of the symbolic dance is that Natarāja symbolises the rising and falling flame of pure Chit or Intelligence dancing in Ākāsha, in an inner cavity of the heart (or, according to others, the centre between the eyebrows), in deep meditation. It manifests in 'Chidāmbara' which is variously translated as 'the envelope of mind' or as 'Mind-Ākāsha' with reference to one of the meanings of Ambara=Ākāsha. (hrdy ākāsha-mayam kosham; *Maṭrāyana Up VI. 27*). Another draws attention to the great temple sacred to Natarāja, in the town called Chidambaram.

Yet another explanation is given by some one of the 'dance'. Natarāja is the God of dancers and actors because he is the Lord of the Great Stage called the World. According to this explanation the dancing aspect is only secondary and limited.

Lastly we draw the attention of our readers to Dr. Schröder's remarks on p. 641 of our August number on the subject.

We gladly make a note of these various opinions and data which prove that many of our readers take a real interest in the matter. In fact, all over South India Sivan as Natarāja is a living reality in the hearts of the people and most fervently worshipped by great numbers.

It would be easy to supplement and multiply opinions and references to the deity from books and texts; that however is beyond our scope. A complete essay on Natarāja would be indeed valuable but just now we have no opportunity of doing more than merely drawing attention to this interesting figure in symbology and mythology and at the same time living power in the religious thought of South India.

J. v. M.

HOW TO BECOME A FUTURE BUDDHA.

A human being, male of sex,
Who Saintship gains, a Teacher meets,
As hermit lives, and virtue loves,
Nor lacks resolve, nor fiery zeal,
Can by these eight conditions joined,
Make his most earnest wish succeed.

NOTES.

The following letter has been received from a trustworthy member of the Theosophical Society:

In a village S., there is a Zamindar, B., who has a nephew about ten years old. About a year and a half ago he got the boy to look into a mirror (such black mirrors as are used in mesmerism). After the appearance of many Devas, there appeared the figure of Svāmi Rām Tirath, who said that he came to teach B. as he is of intense devotional character and has accepted none but Ishvara as his Guru. [B. is really a good man, religious from his very boyhood]. Since then B. used to get teachings through the mirror for a few months, which he has noted down. [I have seen the teachings. They are similar to our Sh. O. teachings]. After this, he (B.) used to get teachings orally through the boy who seems to hear astrally now. Still the boy repeats the teachings and answers the religious questions when asked earnestly. The boy daily sees Shri Rām Chandra, and Svāmi Tirath Rām, at night in sleep. Whenever the boy sits quietly and shuts his eyes, the figure of Svāmi Rām comes before him and talks to him.

Last Dassara (October 1st, 1908), a boy of twelve years got the above sort of mirror and gazed at it. After the appearance of many Devas and Rākshasas, there appeared Ravana in it, who talked very fluently in English and found in the boy his friend, a mighty warrior of Shri Rāma's time. [The boy knows too little English to be able to talk in this language.] Ravana after talking a little nonsense, gave very good teachings, resembling our Ancient Samskr̥t teachings and described the boy as a master of fourteen languages and of immense power, which he said, will be unfolded later on. Again he said that the boy will be protected by him and the two R̥shis who are the founders of our Theosophical Society etc. He will meet the R̥shis the very midnight, with whom he will go to higher planes. The very midnight the boy met them and describes their features, names, etc., truly. The boy can go to higher planes at will and talks miraculous things. He says he saw Mrs. Besant and H. P. B. both in Svarga Loka, one night, when he was sitting with the Masters there. You went then to ask them something. He also says that an avatāra of Christ will come, or has come, though not known to us, his apostles born in India, in America etc., and also H. P. B. born in the Punjab. The boy says that he is Dvārpālaka (gate-keeper) to Lord Vishnu and Lakshmi and has come for a special work in the world. He shall have to take birth in Shamballa with the avatāra. He says my father was a R̥shi and so was my wife (now dead) who has got one disciple at Moradabad or Murshidabad, known as Shrirangrava. He says he knew you when you were in Shri Rāma's time. Similar things he talks always.

The following editorial note in one of America's leading newspapers is still another example of a significant trend in modern thought, and is the more noteworthy because of the leading position which Professor Ladd occupies among American psychologists:

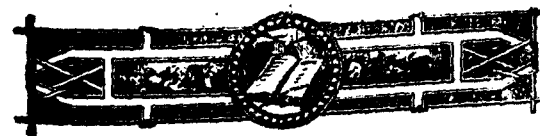
In *The Popular Science Monthly* for June appears a fascinating article written by Professor GEORGE T. LADD of Yale, called "Suggestions

From 'Two Cases of Cerebral Surgery Without Anesthetics.' One of these cases, which Professor Ladd mentions in detail, was that of a severe operation on the brain for the removal of a subcortical cystic tumor growing there, which was causing the patient no end of trouble, such as severe epileptiform fits, involving the whole body and often resulting in loss of consciousness. After some unsuccessful attempts of a milder sort, because of the danger in operating, the patient's constant and urgent request for relief at all risks induced the doctors to make the further attempt. It is described as follows:

The bone flap was for the fifth time reflected; the dura was incised some distance outside the largest previous incision; an incision was made into the gyrus centralis posterior, which appeared somewhat flattened and yellowish in color; and about one centimeter below the surface the top of a thin-walled cyst came into view. By enlarging the incision until it measured five centimeters this cyst was removed; but below it a still larger cyst was disclosed, which was "in turn shelled out of its bed by pushing the brain away from it, and was in this way removed unruptured." The entire procedure lasted about three hours.

But what was the mental condition of the patient during this cutting and pulling of his brain? We are informed that he was "interested," asking questions and conversing, that he "experienced no sensory impressions whatever, even when the dura was incised." That is, he did not feel it. Dr. Ladd's "suggestions" on this remarkable case are worthy of being printed in full. He says:

There is one thought which I bring forward, not as a matter of argument, much less of proof; but, the rather, as a personal impression amounting almost to a conviction. In stating this impression I will take the liberty to employ the language of an 'old-fashioned,' but by no means altogether discredited psychology. Here is an intelligent human soul; he remains perfectly conscious, free from pain, and taking a lively interest in a surgical operation which explores, incises, pulls about, and otherwise manipulates, and finally drags two large abnormal growths out from what is known to be the most important part, for the life of conscious sensation and voluntary motion, of his own brain. From the anatomical and physiological points of view, this picture is sufficiently startling. But when I take the more purely psychological point of view, I am impressed with the conviction that we are here dealing with the reality of a soul, as a spiritual agent, which, while it is confessedly dependent for its development upon the development and normal functioning of the nervous centres, is, nevertheless, capable of attaining in the exercise of its higher and more complex forms of self-consciousness, and relative independence of those nervous centers. And if we ask ourselves whether this independence may perchance become absolute, after the destructive forces of nature have completely disintegrated the cerebral substance, we cannot, indeed, answer "Yes," with the certainty of positive science. But upon my mind the impression made by such experiences as these is favorable to the affirmative answer. And so far as positive science can answer the inquiry at all, or even throw much light upon it, I prefer to follow along the lines of the seen and tangible and universally verifiable, rather than take the leap involved in a premature interpretation of doubtful phenomena by hypotheses touching the wholly unseen and intangible. Here, at any rate, is this conscious soul, manifesting itself as a partially "disembodied spirit." Its voice I can hear and interpret as one of my own kind. This manifestation appeals to me at present, and in accordance with scientific methods, much more strongly than any alleged communications from wholly disembodied spirits. Perhaps, however, at some time in the future of the physical and psychological sciences, the two voices may speak with one accord.



REVIEWS.

MYSTICAL TRADITIONS.¹

This is the first of the publications of the International Committee for Research into Mystical Traditions, and is dedicated "To the beloved memory of Helena Petrovna Blavatsky, by one of her grateful pupils." Gratitude is a rare virtue in these days, when so many of those who owe more than life to Madame Blavatsky are seeking to destroy the Society she founded. Mrs. Cooper-Oakley traces the history of the forms in which mystic tradition has been embodied, and shows how the colleges and corporations of Paganism were continued from the fourth century onwards in the associations and heresies of Europe; Mithraism and Manichæism with the remnants of Gnosticism gave rise to the Albigen-see, the Troubadours, and all their subdivisions. A mass of profoundly interesting information is gathered together on these points, and it is shown how Masonry plays its part in the same line of tradition, and how architecture manifests the knowledge of the mysteries.

The second part of the book deals with secret writings and ciphers, and throws much light on the use of these. It will be remembered what a great part ciphers play in the controversies which rage round the great Lord Bacon. The book concludes with a large number of notes and references most useful to the student.

A. B.

THE ARCAINE SCHOOLS.²

The name of John Yarker is familiar to all Masons, and his reputation as an authentic writer on Masonic and kindred subjects is well established. His labor of long years once again manifests in this new volume, which is a review of the origin and antiquity of the arcane schools with a general history of Free-masonry and its relation to the theosophic, scientific and philosophic mysteries. An octavo volume of over five hundred pages dealing with controverted matter is not an easy book to review. It is a very fine accumulation of material, well arranged and systematised, which in itself makes the book very useful. Of course there are details thrown in which to the student of the occult lore are not quite genuine, and even bits of information about recent events are not wholly correct. Thus the little information given about the origin of Universal Co-Masonry is inaccurate. The writer shows familiarity with the works of H. P. Blavatsky, and the theosophic student will see how the author's expositions are tinged by *The Secret Doctrine*. It is a consolation to note that, unlike many modern Masons, Mr. Yarker does not trace the origin of Free-masonry to the Operative Masons of Europe, but right back to Atlantean times. While perusing the work one feels that the writer would have rendered yet better service to Masonry had he been more familiar with the theosophic teaching as regards the earlier races. Though Mr. Yarker seems to believe in the Lemurian and the Atlantean

¹ By Isabel Cooper-Oakley. Ars Regia, Milan.

² By John Yarker. William Tait, 8, Wellington Park Avenue, Belfast.

Races, his knowledge of them is not very deep, and apparently this has been an hindrance in his work of reaching the origin of Free-masonry and tracing its history unbroken. The work is divided into four parts: I. The Arcane Schools. II. Operative and speculative. III. Speculative Revival. IV. Ancient MSS. In addition to these there is a preface, an introduction and an index which might with advantage have been made fuller and richer. The book is worth perusing, and ought to be in every Masonic Library.

B. P. W.

THE THREEFOLD LIFE OF MAN.¹

All those who study mysticism in the broader sense, as a universal phenomenon instead of as the special and unique revelation of any individual writer or teacher, have to treat the subject as a comparative science. In the field of such a comparative study of mysticism the name and works of Jacob Boehme stand out in most conspicuous magnitude. We are glad therefore to announce the reprint of one of Boehme's chief works, at a cheap price and of excellent execution—in a form acceptable and useful to the modern reader. The full title of the work is "The high and deep searching out of the threefold life of man through [or according to] the three principles; by Jacob Boehme *alias* Teutonicus Philosophus; written in the German language Anno 1620; Englished by J. Sparrow, Barrister at Law of the Inner Temple, London." This book was published in 1650.

In a Publisher's Note Mr. C. J. Barker announces his intention to issue a reprint of the whole of Jacob Boehme's works in a complete edition, uniform with this first volume. He also intends to reissue various English publications on Boehme. If Mr. Barker succeeds in executing his plan he will certainly be rewarded with the gratitude of all English-reading students of mysticism.

This present volume contains besides the reprint itself (covering 547 pages) and a full index to the same (of some 65 pages) an interesting introduction of forty pages by the Rev. George W. Allen, and a brief synopsis of the contents and appendices giving complete lists of Boehme's works and their English translations, as also of the MSS. left by D. A. Freher, "Boehme's greatest, though but little known, expositor."

We wish every success to the important undertaking commenced with this volume. Short of a direct, new and modern translation of Boehme into English this is the best and most practical method of making him easily accessible to the general Anglo-Saxon public, and as far as the material side of the reproduction is concerned the work has been done exceedingly well.

J. v. M.

TRUE HINDUISM.²

This is a nice book well printed at our Vasanta Press and is the first part (entitled "First steps in the Yoga of Action") of a series named *True Hinduism*. The author, Mr. Rama Prasad, is a member of the

¹ John M. Watkins, London, 21, Cecil Court, Charing Cross Road. (12s. 6d. net)

² By Rama Prasad, The Theosophist Office Adyar, Madras.

Theosophical Society and well known as a scholarly writer on Hindū metaphysics and kindred subjects. The book is divided into sixteen chapters and the earlier ones form very interesting and instructive reading. The later ones will appeal more to the metaphysical student. A book without a table of contents is an unusual thing in our days, but such is the case with the one under review. It is a good book worthy of perusal by all Hindūs.

B. P. W.

IDEALS OF PURITY.¹

From the Anglo-American Book Company we have received a set of four well-printed and neatly produced little books on personal purity. They are all by the same author—Ernest Edwards—and are addressed respectively to girls, boys, young women and young men. They are excellent little books for the purpose intended, which is to place before young people truths in relation to sex matters, and health generally, which they ought to know and of which a false modesty frequently leaves them in ignorance, to their great peril. They are written in simple and direct language but with excellent restraint, and give sound advice as to the proper methods of preserving purity, and emphatic warning against practices injurious alike to body and soul. Laying stress on the importance of thought as the pre-requisite to control of action, these little books should be particularly welcome to the theosophical parent who desires to help sons or daughters through the period of youth and early manhood or womanhood.

E. W.

SMITHSONIAN INSTITUTION.²

We have received the *Annual Report of the Board of Regents of the Smithsonian Institution*, for the year ending June 30th, 1907. It contains 57 pages of preliminary official matter and 94 pages taken up by the Report proper while the 'General Appendix' runs from page 95 to page 726, a full index included. This 'Appendix' which is profusely illustrated contains as usual a selection of highly important papers and essays on the most different scientific subjects, mostly as popular in form as they are thorough in quality. It is mainly with this 'Appendix' that our interest lies, though the specialist will find much valuable matter in the preliminary matter also. Of the twenty-nine papers included, written by the most competent writers of different nations, we quote the following tantalising titles: 'On the properties and natures of various following tantalising titles: 'Geology of the inner earth,' 'Prehistoric Japan,' 'Electric radiations,' 'The fire piston,' 'The origin of the origin of Egyptian civilisation,' 'The Problem of Color Vision' and 'Marcelle the Cannanite Alphabet.' Every time a new volume comes from the Institution we are filled anew with admiration for the magnificent way in which it fulfils its task of 'advancing human knowledge'.

J. v. M.

Edwards. Anglo-American Book Company. Personal Purity Publications. Government Printing Office, 1908.

'devotees and Bhāgavatas' should be 'Bhāgavatas (or devotees)'; line 16 'has been' should be 'is'; line 18 'get the grace of' is hardly an exact translation of प्रशम्यति; line 20 fl. both the 'true' have to be cancelled, while 'in the Satyas (the Rik ?) and in the Samans' must become 'in the true Samans,' the bracketed references to Yajur and Atharva Veda having to disappear as misleading; lines 24/25 'for whose sake they lay down austerities' should be: 'And which they declare (the goal or essence of) all austerities' or: 'And which all austerities profess (tend to)'; line 25 'Great Ones perform' should be: 'People perform'; line 28 before '(Gīṭa, xv. 15),' the following is to be inserted: 'So also in the Bharata'; page 6 line 12 'love' ought to be 'respect'; line 17 fl. should run: 'Therefore there is in the Veda not such a thing as earlier or later (higher or lower), because from Hari the Horse-faced' all (religious literature) from the Rgveda down to (Sri-Madhva's) Anuvākyā has sprung; the then following words 'therefore let all worship Hari alone' should be: 'Therefore through all (these religious works) let him (or: one should) worship Hari'; and the rest of the section is no translation at all but a paraphrase.

The above is not said to discourage the translator, for pioneer work is never quite easy, and the book may still be useful to those who do not care for a strictly philological translation. But Cṛiṣa Chandra Vasu has shown that he can do much better work than this, and we therefore hope that the next parts of his Upaniṣad volume will become worthy of his earlier publications, which have been the delight of scholars like Max Müller.

To those who would like some orthodox information about Sri-Madhvāchārya, the pleasant book of Mr. C. M. Padmanabha Char entitled *The Life and Teachings of Sri-Madhvāchārya* may be warmly recommended.

PAMPHLETS.

F. O. S.

Le Dr. Th. Pascal, Premier Secrétaire Général de la S. T. de France. Price 50 centimes. Paris, Publications Théosophiques. This is a neat reprint from *La Revue Théosophique Française*, containing the biography of Dr. Pascal, together with a description of the cremation of his body. An excellent portrait forms the frontispiece.

The Presidential Speech of the Second Sind Social Conference, by Bulchand Dayaram, B.A. This is a verbatim reprint of the said address which strikes a tone of lofty ethics and practical insight. The author, an old F. T. S. and President of the Hyderabad Municipality, here submits thoughts and suggestions which we strongly recommend to all those who are interested in social reform in India.

The Annual Report of the Madras College, Mylapore, for the year 1908-1909, Madras, General Supplies Company, contains various data of interest and reports favorably on the future prospects for Samakṛti education.

The Second Annual Report of the Depressed Classes Mission Society of India, for the year 1908, Bombay, records much exceedingly good and useful work.

The Eighth Annual Report of the Madura Tamil Sangam, (in Tamil) describes the activities of the past year.

¹ Turaganana, referring to Vishnu as Hayagriva. This is perhaps not a very edifying epithet, but it must not be omitted therefore.

OUR CONTEMPORARIES.

THE ANNALS OF PSYCHICAL SCIENCE—(July-September)¹

"Human Radio-Activity" provides an interesting discussion between Commandant Darget and others. The Academy of Science is in receipt of communications from Darget which advance the theory that the human organism gives out rays similar in their action on the sensitive plate to the X-rays, and which he calls V-rays. His theory is that if the blank side of a sheet of paper with printed or written character on the other be applied to a sensitive plate, the whole wrapped in black and then red paper and held against the forehead for thirty minutes or an hour, the characters will be reproduced on the plate. M. de Fontenay claims that the same results may be obtained from an artificial source of moist heat resembling perspiration of the skin. He says that the contact may be shortened by cold, dry atmosphere, and that better results follow from placing the characters in contact with the plate though some impression is made with paper reversed. There are many complex phenomena produced, all of which he thinks are but the result of the chemical action of the ink on the plate. He further contends that if plates could be so affected by human effluvia, the handling in process of manufacture would render plates fogged and useless. The subject is continued by Dr. Saint-Albin who comes out with his experience of wrapping a few exposed negatives in some red printed paper which left its impression of printing after being packed for several months. This he takes to be another proof of the action of printer's ink without any psychic force whatever. Mrs. Laura Finch then concludes with her belief in Darjet's V-rays, as a result of her experience in impressing plates without a camera. She held a box of fresh, unopened plates between her hands causing the two inside ones to receive an impression of the words on the slip of directions placed in the box without touching the plates. Fatigue and other abnormal physical signs led her to believe that she was transmitting energy from her own body.

Other Contents: "A New Mediumistic Phenomenon" by Dr. Julien Ochowicz; "New Séances with Eusapia Paladino"; "Characteristics of Eusapia Paladino's Mediumship"; "Humbug in Psychic Photography"; "Concerning Physical Phenomena in Mediumship"; Correspondence, Echoes and News, Book Reviews.

ORPHEUS—(June)²

Our Art-Circle is doing excellent work which of course will widen out in course of time. This number has two good illustrations "Paolo and Francesca" and "Avalokiteshvara," which could have been more carefully printed. There are some excellent poems by Edouard Schuré, Diarmid, Clifford Bax, Franz Evers and L. M. Duddington. "Art and Literature" by A. E. is continued, "Art and Yoga in India" is a contribution by our friend Dr. Coomaraswamy while Anatolius writes on "John of Clairvaux". Mr. Sidley, the Secretary of the Art-Movement opened the May meeting with a financial statement in which he demonstrated clearly that one cannot serve Apollo and win the smiles of

110, St. Martin's Lane, London.

The Quarterly of the Art Movement of the Theosophical Society, Honorary Secretary, Mr. Herbert Sidley, Strathleven, Oakleigh Park, London.

ACADEMICAL MAGAZINES.

Journal of the German Oriental Society. Vol. LXIII, No. 1.

The 'Word of God' having been nicely torn by modern Bible criticism, a similar fate seems to rapidly approach the 'Threefold Basket' of the Buddhists. Professor R. Otto Franke of the University of Königsberg (Prussia), the native place of the *Critique of Pure Reason*, is preparing a *Critique of the Pāli Canon* which is to prove (and doubtlessly will prove) that a collection of the Buddha Word is a chronological impossibility, there being "not a shade of right in the idea that our canon, as we have it, is authentic." The foundation of the said 'Critique' is necessarily a Concordance of the Gāthās occurring in the Tripitaka¹, and the first instalment of this Concordance is the article entitled "The Suttanipātā-Gāthās and their Parallels, Part I; Uragavagga and Cūlavagga," with which the *Journal* opens its present number. The 'Concordance' is to be at the same time the indispensable foundation of a thoroughly scientific treatment of Pāli Grammar which has been lacking as yet, the only work of that kind in existence (by Professor Kuhn, Munich) calling itself modestly but appropriately not a 'Pāli Grammar' but 'Contributions to Pāli Grammar.' The 'Concordance,' to judge from what is before us, promises *inter alia* the following services. It will prevent a falsified proportion of majority in the case of grammatical forms which may be registered as occurring in a number of texts and passages, but are in reality always found in the same (or nearly the same) Gāthā only. It will, further, be immensely useful to metrical research by enabling us, e.g., to determine that a certain Gāthā must not be rectified by some conjecture, it having already been metrically wrong from the beginning. It will show that reminiscence of sound is the root out of which many Gāthās have grown. It will prove beyond doubt that the canon swarms with contradictions both formal and substantial. It will show that already when the canon was compiled there was no agreement as to the real origin of those sayings which tradition would make us believe to be the very word of the Buddha. For, many a saying which is attributed to the Buddha in one text, is ascribed to one of his disciples in another, whereas, in a third one it is put into the mouth of some celestial being, and again in another into that of a monk of some former Buddha, etc. The canon is full of frozen phrases which appear over and over again (often where they are quite inappropriate) to fill some gap in the verse. "It is unthinkable that the fascinating Buddha who cared for the contents and not for hollow words, could have repeated *ad nauseam* such trivial, trite phrases." Another exceedingly important element in the making of the canon is the catch-word. It constantly seduces the authors of the canon to deviate from their subject. Here again we have a scholastic feature which is foreign to original thinking. "How can one believe that in such passages we hear the great Buddha, or any single thinker at all, speaking uniformly!" The 'Concordance' is, as may be imagined, a most painstaking work, the preparation of which must have engaged its author for many years, and it is as scrupulously accurate as a scientific work can ever be. It has, besides, the advantage of being the work of a scholar who is easily the first authority of our time in the field of Pāli philology. However, whether the

¹ These being, as a whole, the oldest element of the canonical Pāli literature.

1909.]

ACADEMICAL MAGAZINES.

779

conclusions the professor draws from his Concordance, will be all acceptable, is another question. We are afraid that his passion will induce him in more than one case 'to pour out the baby with the bath' as the Germans say.

Jarl Charpentier continues his "Studies in Indian Narrative Literature". This time it is the *Mātanga-Jātaka* (Jātaka No. 475) which is examined and compared with the corresponding Jaina story of the *Uttarajjhayana* (ch. xii). The result is not quite as satisfactory as in the case of the first study.

There is, further, a long article, by Ludwig Venetianer, on "Origin and Meaning of the Readings from the Prophets," i.e., the traditional reading, at certain occasions, of certain sections of the Bible, especially the Prophets. The writer compares the sources of the first three centuries with the present-day use in both the Catholic Churches, apparently with good success.

Other Contents: "Tables of the Pronouns and Verbs in the three languages of Lahoul," by A. H. Franke; "A collection of Persian and Arabic manuscripts in India" by T. Bloch (calling attention to the Oriental Public Library at Bankipore); "The Canaanite and the South Semitic Alphabet" by Fr. Praetorius. There are also four annual reports: on the progress of Semitic, Abessinian and Sabao-Minseic, Old Testamental, and Egyptological studies.

Mind, A Quarterly Review of Psychology and Philosophy, edited by Professor G. F. Stout. April, 1909.

The number opens with a paper on "Solipsism" by F.C.S. Schiller. What is Solipsism? "It may be best defined perhaps as the doctrine that all existence is experience, and that there is only one experient. The Solipsist thinks that he is the one." Starting from this definition, the writer tries to show that very many philosophers are Solipsists or at least Cryptosolipsists whose view needs Solipsism for its logical completion. As such Aristotle, Berkeley, Hume, Locke, Descartes, Fichte, Lotze, and others are enumerated. The article has a strong smell of Oxford school wisdom and shows, at any rate, that much confusion could be avoided if Indian philosophy were not so stubbornly ignored by Western professors of philosophy. It is not difficult to imagine that Vedānta is, to the writer's mind, a "distressing sort of philosophic megalomania." The paper ends, as might be expected, with a hymn to Pragmatism by which theory (that no idea is 'true' that does not 'work') Solipsism is *ex ipso* condemned, though not refuted.

There follows a continuation of a sympathetic criticism, by Professor Baillie, of "Professor Laurie's Natural Realism." The paper is engaged with the Ontology of the distinguished deceased who was, no doubt, one of the most original thinkers England has ever produced, though his indebtedness to several ancient philosophers and at least one modern one is much greater than his critic seems to be aware of. Knowledge of the Absolute is not possible by demonstration, but only by 'rational intuition,' as he calls the highest level of knowledge (see our previous review). This intuition is the highest point of fusion of subject and object in human knowledge, but it still preserves in a certain sense the essential distinction of subject and object. Our finite individuality is within the 'all-one' which is a 'transcendent' whole immeasurably beyond us. The nature of this relation of the One and the

Many is the subject of the profound Meditations VI.-XI. "If I am exiled from God, how can I hold converse with Him? If I am in identity with God, how could the question of God ever arise?" The 'separateness,' 'limitation,' 'conditionedness' of individua is due to a factor in the Absolute which our author calls 'negation'. Finite individua are God's 'opposite,' God's 'other,' they are 'God and God-not.' The Absolute as such is solely 'affirmation'. By negation finitude is 'saved' from annihilation in the Absolute. By negation the individual is capable of 'resisting' God. Better to admit that finite individuals can and do 'resist' God and 'God's purposes,' than accept the conception of a 'fated world.' The individual opposes God, but he does so by the very conditions of God's creative method. For "God is a spirit but a spirit in difficulty," "from which he is slowly extricating himself." Our task as men is to co-operate with Him, and "sympathise with Him" in His struggle as He sympathises with us in ours.¹ Evil appears where negation remains as an irremovable factor. It is defined as "the failure of God-creative to realise the ideal of the individual and of the whole on the plane of being man occupies." In inorganic existence the creative end appears to be nearly attained, but in the case of man the Absolute has hopelessly failed, his very ideals being impossible of fulfilment. Man is "God's greatest, strangest, divinest and most deplorable work." The strength of negation, the impotence of God, nowhere shows itself so palpably than in Death which is a "profoundly immoral and glaringly irrational event." In a curious contrast to this statement, the last Meditation gives not only a defence of individual immortality, but even a more complete one than seems to have been given before by any philosophical author. The idea of reincarnation, however, seems not to play a great part in it, our author's idea of immortality being simply that man, if he succeeds in passing through the ordeal of the tomb, is planted safely and for ever, with all his self-conscious completeness assured, in a realm of eternal life. Here Christianity is paid its tribute. There are, however, thoroughly theosophical ideas in this last Meditation, as may be seen from the following quotations: "The continuance of life beyond the grave may depend on the extent to which the potential in each man has here become actual"; "he who has not found eternal life here will not, it may be said, find it hereafter"; "a man striving after union with God here and now is *ipso facto* making himself immortal, in-as-much as he is bringing his finite spirit within the very life of the eternal spirit, and his being borne along in the current of that which cannot die".

"On certain Objections to Psychology," by T. Loveday, is engaged with the following arguments: (1) that psychology cannot exist except as a tissue of deceptive fictions; (2) that it cannot exist as an empirical study; (3) that certain parts of it are possible only as a branch of philosophy.

"Reflective Judgment," by R. A. C. Macmillan, is a very able little introduction to Kant's *Critique of Judgment*, showing, *inter alia*, that the usual criticism that Kant has violated the nature of feeling by reducing it to a form of intellectual cognition, is decidedly wrong.

There follow two discussions: "Mr. Rashdall's Defence of Personal Idealism" (maintaining, as Professor Laurie's "Monistic Pluralism," a

¹ This is exactly the doctrine of Eduard von Hartmann.

limitation of the power of God, in order to solve the problem of Evil, and holding that the Absolute consists of (!) God and the souls with their respective merely subjective experiences) by John Watson, and "Mr. Haldane on Hegel's Continuity and Cantorian Philosophy" by R. A. P. Rogers.

From the Review of Philosophical Periodicals we may mention that the Journal of Philosophy, Psychology and Scientific Methods has no less than four articles on the problem of time; further that a German (R. Hennig) tries to explain double personality by the alternating activity of the two halves of the brain!

The Indian Antiquary, February, March, April, 1909.

There is hardly anything in these numbers calling for general interest excepting perhaps the "Ten Ancient Historical Songs from Western Tibet" communicated in the original and the English translation by the indefatigable missionary A. H. Francke, and Mr. H. A. Rose's account of "The Chuhas or Rat-children of the Panjab"—microcephalous idiots found in the company of faqirs of the Shāh Daula Sect. Mr. Rose also contributes some more Panjabi songs, and there is a continuation of Mr. V. Venkayya's "Ancient History of the Nellore District," also an obituary notice of Professor Richard Pischel who died in Madras in December last.

DR. F. OTTO SCHRÄDER.

THEOSOPHICAL MAGAZINES.

ASIATIC.

Adyar Bulletin, Adyar, August, 1909. The 'Headquarters' Notes' chronicle the vigorous doings of Mrs. Besant in Europe and announce a string of prospective visitors to Adyar, some sixteen people who are coming out in the autumn in order to pay a short winter visit to India, or to stay there for a few years on the students' scheme. Mr. Leadbeater's monthly contribution is about 'Small Worries,' describing the promiscuous frenzies of the currents in the astral body of a confirmed worrier, 'with a multiplicity of little whirlpools and cross-currents, all battling one against the other in the maddest confusion'. 'These tiny centres of inflammation which thus cover the whole astral body are to it very much what boils are to the physical body'. Kate Browning contributes 'Adyar Sketch, No. III' on 'The Adyar River', a poetic and true description of its marvellous beauty. A few poems are given amongst which is a reprint of an early production by Mrs. Besant on 'True Prayer,' very effective. The 'Daughters of Europe' by Nina de Gernet is concluded, giving an instalment of the same rapid and vivid qualities as before. 'The Lesson of Love' is an ethical allegory by Elisabeth Severa, while 'Ghosts' is an interesting newspaper cutting on the subject. 'Theosophy the World Over' concludes the number.

Theosophy in India, Benares, July, 1909. The number is a big one of 54 pages. It opens with 'The Monthly Message' as usual. These notes seem to reflect aspects of Indian temperament with a fidelity which

makes it worth while meditating over them. I. J. S. reports notes on a lecture by Mrs. Besant on 'Sacraments' in which we find this opinion: "The reformation by doing away with the sacramental character of the ceremony has degraded marriage to a mere contract, and thus divorce has become easy in Protestant countries." Hedwig S. Albarus continues 'The Ethics of Buddhism'. Pilgrim writes 'To the Pilgrims on the Path'—a little ethical sermon on love, peace and purity that we "may attain to the Rshi's wisdom, the Bhakta's love and the Yogi's bliss". 'Our Wandering President' is the title of the paragraphs telling the latest news about Mrs. Besant. Moti Lal Misra writes 'A Theory of Concentration', in which he says: "It is too late to imagine that the heart is the place where this work of concentration is carried on. It is done in the brain, which is entirely distinct and separate from the heart". The writer then proceeds to describe the brain, its cells and the electric processes in them. Mr. Arundale, the Principal of the C. H. C., writes on 'Education and the Theosophical Society'. He exhorts the Indian members of the Theosophical Society "not to let this year pass without trying to vitalise the educational movements throughout the country". He also proposes that at the next Convention of Benares the educational problem shall be discussed and that an effort "be made to make the coming year a year of far-sighted preparation of those young souls whose karma it may be to share in the inauguration of a new epoch, of progress and of service". Nassarvanji M. Desai begins an article called 'Notes of Study in the Zoroastrian Yasna'. News, notices, reviews, etc., fill up the number, the review of the Magazines being specially extensive.

The Central Hindū College Magazine, Benares, July, 1909. 'In the Crow's Nest' gives the month's news and B. continues his 'Religion and Morality—a Dialogue', but we must confess that this month's instalment is very long-winded. Dr. A. K. Coomaraswamy writes a note on 'Extinction' drawing attention to the fact that consciousness has been described as threefold by psychologists: subliminal, normal and supraliminal. 'Hindū Chemistry' is a short paper by Devi Dial. 'Mrs. Besant's mission in India', by an Indian nationalist, is reprinted from *The Indian Review*. The Shri Pratap Hindū College of Kashmir at Srinagar appeals for a lakh of rupees to help its work. The results of the prize definition of the word 'Nation' are given but the definitions are not so interesting as the note that accompanies them. Tulsi Ram Misra has a short article on 'Kālidāsa, Bhavabhūti, Bhāravi' discoursing on their merit as poets. The number contains also some minor matter.

Sons of India, Benares, July, 1909. In 'Sowing the Seed,' we find the remark that for India 'a national song is a more valuable factor even than a national flag.' Speaking of *Bande Mataram* the writer says: "To our European taste it is set in too pathetic a tone to arouse the enthusiasm which is its chief function." G. S. Arundale writes about 'The Empire Movement in England'. 'Medical Inspection of Schools and Colleges' is an unsigned article suggesting that Sons of India might help in establishing this sorely needed measure in India. Appalling statistics of poverty are given in it as applying to London. Francesca Arundale concludes her paper on 'What is Education.' A pathetic and sad sentence in it is "How many B. A.'s are there not, who have all joy of life drained from them in the weary wait for employment in Government

offices? Alas for the nation that turns its ploughshares into pens and its sturdy peasants into scribbling clerks!"

The Message of Theosophy, Rangoon, July, 1909. Bhikkhu Silacara writes on 'Taking the Precepts,' a very readable article; and Nasarvanji M. Desai contributes an essay on 'The Divine Law.' The reprint from our pages of Johan van Manen's 'Esotericism in Buddhism' is brought to a conclusion and the 'Potthapada Sutta' is continued. Some correspondence and 'Notes and News' follow.

Theosofisch Maandblad voor Nederlandsch-Indië, (Dutch), Surabaya, July, 1909. A short editorial tells us, that this valiant magazine has changed from being private property into a belonging of the newly formed Dutch East Indian Sub-Section of the Dutch Section. The editorial staff remains unchanged, however. Mrs. Besant's, *Rāma Chandra* is continued. W. de F. writes about 'The One all-pervading Existence'; J. A. B. about 'Why we come together,' words with reference to White Lotus Day, and A. B. K. translates from the English a Chinese story called 'The impatient Student.' 'Ancient Mexico' is brought to a conclusion, after a long gap of pralaye disappearance. D. v. H. L. contributes a note concerning a calculation by 'an English astronomer Walter R. Old' and is inclined 'to insert a theosophical note of interrogation' after Old's decision 'that Rāma must have been born in February 1761, B. C.' Curious to see so old a name in our movement as Walter R. Old's; [no pun, please!] introduced as that of a 'scientific outsider.' Many minor matters fill the number, amongst which we notice specially a department for 'Theosophy in Many Lands.'

Pewartia Théosophie (Javanese and Malay), Buitenzorg, July, 1909. The report of the Congress of Semarang is continued as also the Javanese translation of *Light on the Path*. Mr. Labberton's excellent Article on 'Theosophy in Islām' is translated into Malay, under the title of 'Tasaoef' and some questions and answers are published. Tarima kasih banjak, tuwan Redakteur; isi itu di bahasa welanda ada terlalu bagus.

EUROPEAN.

The Vahan, London, July, 1909. The number opens with the Annual Report of the General Secretary of the Theosophical Society in Great Britain, and a number of official notices and news items. Then Dr. Coomaraswamy's 'Art and Svadeshi' is reprinted from the *C. H. C. Magazine*. A new Section 'Books and Magazines' discusses new publications and has much good to say of Chesterton's *Orthodoxy*. In 'Correspondence' M. Charles takes exception to a statement by the Editor of *Orpheus* "that the Theosophical Society should be a Brotherhood of Mystics". His argument is: "The vast majority of our 'Fellows' make no assertion to be Mystics, or Dwellers in the Shrine. They are either students or disciples, beginners on the path of wisdom or love.....people [who] require many rules, and still make very many mistakes."

The Lotus Journal, London, July, 1909. The number opens with various small paragraphs, among which we are glad to find a kind recommendation of *The Theosophist*. Chitra writes a letter from Adyar to her 'Dear Lotus-Buds' while Mr. Leadbeater has sent three snapshots (admirably reproduced) of views in The Adyar Headquarters grounds together with explanatory letterpress. 'The Wood of

Unselfishness' is a little parable, signed Weller Van Hook. 'The Fox' is a little sketch by Galahad. In it we find the statement: "In reality the fox is one of the greatest friends man has. His place in nature is to prevent the over increase of rabbits, hares, sparrows, moles, rats, mice, beetles, squirrels, hedgehogs, etc., etc....The wolf seems to have been the animal 'designed' to prevent the over increase of the fox. And since man has obliterated the wolf (at any rate in Great Britain) it seems that he has incurred a karmic debt to keep the fox within bounds!" R. L. C. contributes 'A providential Escape.' 'The Round Table' brings some correspondence and we find a very pessimistic but by no means bad poem by a sixteen years old author, T. D. S. Elisabeth Severs writes on 'Growth' giving a first instalment. Phyllis E. Radcliffe describes 'Australian Cockatoos', and 'Our Younger Brothers' Page' on 'Kindness to Animals' concludes the number.

Revue Théosophique Française (French), Paris, June, 1909. Annie Besant's little life-sketch of H. P. B. in our 'Theosophical Worthies' series is translated and a good photograph of her reproduced on the first page of the number. Leadbeater's 'Nature Spirits' is concluded. Then comes a translation of Alba's (Anna Kamensky's) 'Enthusiasm and Fanaticism' after which follow some questions and answers, mainly signed C. W. L. A. B. (lech) gives an enthusiastic account of the Budapest Congress, H. P. B.'s 'Theosophical Glossary' is brought nearer to completion by another ten words and Commandant Courmes contributes his usual notes about the movement in and outside France.

Bulletin Théosophique (French), Paris, July, 1909. A charming report of the Budapest Congress by Gaston Revel fills half the number. Next comes the programme for that new and most interesting branch of the Order of Service called 'The International Unity League'. Mrs. Besant's itinerary in France in October and November is given in detail and some smaller notes complete the number.

Annales Théosophiques (French), Paris, Vol. II., No 2. This interesting quarterly, bringing exclusively original French papers—mainly lectures delivered before Lodges of the Theosophical Society, by members and non-members of the Society—contains this time three contributions. Albert Jounet has a very interesting paper on 'The Synthesis of Orient and Occident' giving a very sympathetic exposition of what he calls Esoteric Christianity. One phrase we quote: "What France must do is to arrange the permanent congress of religions." M. G. Chevrier contributes a thoughtful essay on 'The fundamental Conceptions of Theosophy'. The paper is reprinted from shorthand notes and reflects the easy elegance of its author's eloquence. As all other productions of Mr. Chevrier it is extremely worth reading. The writer affirms that "there is a theosophical doctrine" and then describes its scope and contents. A short essay on Buddhism by Madame Fiametta Nabonnand concludes the number.

La Revue Théosophique Belge (French), Brussels, July, 1909. The 'Adept letters' are continued and Mrs. Besant's recent London lecture on 'New doors opening in Religion, Science and Art' is translated. Jean Delville concludes the number with an article entitled 'How Jesus has become the Christ'.

Théosophie (French), Antwerp, June, 1909. W. H. M. Kohlen continues his musings on *The Voice of the Silence* and F. J. van Halle

contributes a few pages on 'Self-mastery'. Both contributions are of an ethical nature.

Theosophia (Dutch), Amsterdam, July, 1909. Colonel Olcott's *Old Diary Leaves* are continued as is also W. G. Leembruggen's paper on 'Ancient Wisdom corroborated by Recent Science'. Then come two big instalments by Mrs. Besant, a continuation of her *Introduction to Yoga* and the translation of her London lecture on 'The Deadlock in Religion, Science and Art'. H. G. van der Waals continues his *Hitopadesha* translation and contributes a long and original review of Dr. Boissevain's new Dutch translation of the *Bhagavad Gita*. As an illustration a curious mediumistic drawing is given, well reproduced in several colors, but the accompanying letterpress is insufficient. Mrs. Windust describes the Budapest Congress. There is also some minor matter.

De Theosofische Beweging (Dutch), Amsterdam, July—August, 1909. The number contains almost exclusively official notes and news, amongst which are the decisions of the last Convention at Amsterdam, a report of the Budapest Congress and some correspondence pointing out the desirability of teaching at least the elementary notions of science in the Lodges of our Society to those who study Theosophy without such preliminary knowledge.

Sophia (Spanish), Madrid, June, 1909. Rafael Urbano contributes some spirited remarks on 'Eternity' as suggested by White Lotus Day. This is followed by the second half of a translation from H. P. B. on 'Progress and Culture'. J. Rojido Moreira writes (five pages) on 'God'. 'The theatre of the Soul' is translated from the French, from Jean Pinot. M. Roso de Luna brings an interesting quotation on the mysteries of the number 7, under the title 'The number 7 and the positivists'. He calls 'the poet of the heavens, Camille Flammarion' a positivist, but is that right? M. Romera Navarro has a substantial article on 'Feminism and Religion,' concluding that "the religions are little by little and very slowly changing their hostile attitude with which they have in no small measure increased the oppression of the unfortunate sex." Carolina Coronado gives the first half of an article on 'Sappho and Saint Theresa of Jesus,' an exceedingly interesting article.

Teosofisk Tidskrift (Swedish and Norwegian), Stockholm, June 1909. The Adyar Headquarters' picture is going the round through the Magazines and has now arrived at this number. A. Z(ettersten) writes a bright little sketch to accompany it. Dr. John McLean's 'The Golden Keys' is concluded, having been translated from *The Theosophist*. A first instalment is given of a translation from Thomas E. Sieve, called 'The Occult Arts of Teaching and Talking'. A. K. describes the Budapest Congress.

Bollettino della Sezione Italiana (Italian), Genoa, June, 1909. A splendid portrait of H. P. B. forms the frontispiece and Teresa Ferraris writes a long and loving accompanying article. 'On Revelations' by A. B. and C. W. L. is translated from our pages and 'What is the Theosophical Society?' by C. W. Leadbeater from *The Adyar Bulletin*. Professor Penzig writes at some length about 'The International Mystic Theosophical Society'. Our colleague is kind enough to recommend *The Theosophist* to its readers and to devote considerable space to that purpose. Grazie tante!

AMERICAN.

The Theosophic Messenger, Chicago, June, 1909. This number is a special Masonic number, giving as a supplement an interesting and well-printed picture of Lord Bacon. 'The Aum IV' opens the number (W. V. H.). Then comes an article by B. P. Wadia on 'Masonry in India', giving among other things details about the Lodge 'Rising Sun of India' at Adyar with illustrations of its temple. 'Higher Ceremonial Worship' is another contribution by W. V. H. and the next one 'Theosophy and Masons' is unsigned as are also two fragments on 'The Night' and 'The Day'. The following two articles are by C. J. and deal with 'Masonry and the Eleusinian Mysteries' and with 'Rudyard Kipling and Masonry in India'. The latter article explains the difficulties in and meanings of that very effective and striking poem 'The Mother-Lodge' which is reprinted a few pages further on in the number and is so typical of Kipling's earlier Indian moods. A. A. P. is responsible for a paragraph on 'Fort Wayne Scottish Rite Cathedral' (illustrated) after which 'The Object of Co-Masonry' by Mrs. Besant is reprinted. 'The Religion of Masonry' is another reprint (from a book, by Haydon) as is also Mr. Leadbeater's 'Reminiscences of H. P. B.'—originally forming the introduction of Mr. H. Whyte's little book on H. P. B. Mr. Claude Bragdon writes (with many illustrations in the text) on 'The Theosophy of Architecture', giving a first instalment on 'Unity and Polarity'. B. P. Wadia contributes an 'Adyar Letter' and S. E. P. a 'Benares Letter'. Then comes Mr. Leadbeater again, first with a sheaf of answers to many questions and secondly with the concluding instalments of his 'Lost Souls' (reprinted). Albert P. Warrington reminds us of the early days of the Society and the atmosphere of joyous enthusiasm and intense belief in the Masters that then prevailed. His article is called 'The Masters'. One more article is to be mentioned, 'Beowulf, the old English Epic,' by Hellen Crawford, in which it is interpreted as the story of cosmic struggle and individual strife between good and evil. Many of the above articles are short, sometimes a page or less in length, only a few being real long articles. The nearly thirty remaining pages are filled with a most variegated and at the same time most interesting and lively collection of News, Reviews, Literary Notes, Reports of branches and propagandists, scientific gleanings, stray paragraphs, and matter for children. Of the last named the story of 'Chatta and the Buddha' by C. J. should be mentioned apart.

The American Theosophist, Albany N. Y., June 1909. C. Jinarāja-dāsa opens the number with an article on 'The religions of India,' pitching in the Nirvāṇa-annihilation theory. Adelia H. Taffinder concludes 'The Mystic Value of Numbers'. Mr. Leadbeater's analysis of the now famous vision is abstracted under the title of 'Dangers and Delusions of the Astral Plane'. The Editor continues his article on 'The Evolution of Virtues' and this, second, instalment is on 'Tolerance'. The series of instances of 'Psychic Manifestations in daily Affairs' is continued and Donald Lowrie writes on 'Personal Liberty and Theosophy'. Finally there are some notes, some questions and answers and some gleanings from current periodical literature.

Revista Teosófica (Spanish), Havana, May, 1909. The number contains a report of the celebration of White Lotus Day at Havana, a short article on 'Fear,' some notes and news, the continuation of the article on 'The

Law of Cause and Effect,' a question and answer by C. W. Leadbeater from *The Theosophic Messenger*, another short article on 'The purpose of our Work' from the same source and the beginning of an article on 'God-conscience'.

Luz Astral (Spanish), Casablanca, Chili, numbers for April and May 1909. These contain the usual variety of well-chosen extracts and translations from theosophical writers.

Estudios Orientales (Spanish), Valparaiso, June 1909. After a short editorial sounding the note of enthusiasm and work there is an article on 'Man and his Principles' signed Airon. The Lob-nor Lodge concludes its paper 'The Human Problem studied in the Light of Theosophy.' It is signed Armand le-Prefair. From the Atlante Lodge comes a paper on 'The Gospel of Theosophy' and Josar writes on 'The influence of Theosophy on Life'. Another short article is 'Virtues' by Neko. In the notes and jottings some excellent matter is found but the editor who is too ingenious in speculating on the initials of our friend B. P. Wadia. He writes in connexion with a Headquarters' Note in the February *Adyar Bulletin*. "When we notice the fact that Mrs. Besant has stated that H. P. B. helps her in her studies and in directing the T. S., we call attention to the Initials [sic] of the youth whom she treats as her equal [sic] in Adyar in the preceding paragraph. These initials, when read backwards, are W. P. B." Our friend Wadia asks us to point out that he was born before H. P. B. died and that his initials are those of honest, straightforward Parsi names. Let us have no legends of this sort if we can help it and reserve our intuition for other and better things. Therefore, with the kindest of feelings, we hope that this little guess will be transferred from the shoulders of our friend Wadia to the other W. P. B. where it is better lodged.

AUSTRALIAN.

Theosophy in Australasia, Sydney, July, 1909. 'The Outlook,' 'Questions and Answers,' 'What our Branches are doing,' 'The Magazines,' 'At home and Abroad,' are the more general departments filling half the number. In the first one we find a note about 'a modern Professor who refuses to take Pluto seriously,' which we think rather nice of that modern Professor. But as he is held up for reproach a careful study of the context has convinced us that Plato is meant which makes us think less well of the Professor. The Editor of the paper courteously reprints Mrs. Besant's circular about *The Theosophist*, for which our hearty thanks. The articles in the number are 'The signs of the coming age,' 'Notes of a Benares lecture by Mrs. Besant,' 'A note on Brotherhood' by C. W. Leadbeater, 'New Light on Old Words' by E. H. H., 'On Revelations' by A. B. and C. W. L., reprinted from our own pages and an unsigned contribution on 'The new Science and the Soul after Death.'

Theosophy in New Zealand, Auckland, June, 1909. 'From Far and Near' comes first and then follows the continuation of Marion Judson's 'Sketches in Kashmir.' We are still in No. 1, 'On the Road.' W. Melville-Newton's article on 'Truth, in practical life' (with the long sub-title) is continued and proves very interesting. 'How Genius is builded' forms 'the Stranger's page' and Marsyas has a poem 'As Thyself' cleverly handling the theme of evolution through reincarnation and the transmutation of passion and hate through friend-

he was most successful. He received thanks and testimonials from very high officials for the thoroughness and honesty with which he carried through the very difficult business entrusted to him. He was appointed special commissioner first of the War, and then of the Navy, Department, and his services were as highly appreciated in the latter as in the former. When his work there was done, with the marvellous versatility of the American he made yet another complete change of profession, and became a very successful lawyer. At the same time he still continued to do occasional literary work, for it was when he was reporting the Eddy manifestations that he first met Madame Blavatsky, and thus inaugurated the final stage of his life for which all these others had been but preparatory.

His first Theosophical work seems to have been to help Madame Blavatsky in the writing of the great book *Isis Unveiled*—an experience during which he acquired an immense mass of varied information. The two companions worked together for three years in America, and a very wonderful time it was, as may be read in the first volume of *Old Diary Leaves*. Madame Blavatsky was at this time constantly performing some of the extraordinary phenomena which were afterwards so grossly misunderstood and misrepresented, and as the Colonel always took the keenest interest in such things he revelled in the unparalleled opportunity offered to him. During this time also he had the privilege of meeting again the Master whom he had known so well and served so faithfully in far-off lands and in other lives; and from this time onward his devotion to that Master never faltered or failed, but remained over the strongest characteristic of a strong unselfish life.

In 1878 the Founders of the Society decided to move its Headquarters to India, where they were received with great enthusiasm. This move brought a great change into the Colonel's life. In America he had been chiefly engaged in desk work, and in learning and assimilating the wonderful new philosophy which altered so entirely his outlook on life. Now he had to teach as well as to learn, to come out before the public as a lecturer, as the director and organiser of a great Society which spread with remarkable rapidity. He devoted himself utterly to the welfare of that Society for the remaining twenty-nine years of his life, and they

were twenty-nine years of very hard work, of almost incessant travelling and lecturing in all parts of the civilised world. In the intervals which he allowed himself to spend at his home in beautiful Adyar he was no less incessant in his labors, constantly planning for the improvement of the Headquarters, pulling down, rebuilding, adding a room here and a new department there, reaching always towards the great ideal of a spiritual and educational centre which he had ever in his mind.

To him was due the formation of the Adyar Library, and the erection of the stately building in which it is housed; it was he who arranged the impressive opening ceremony of that library—a ceremony actually unique in the world's history up to that date, because of the willing co-operation of representatives of all the great religions—except one. Buddhist Monks from Ceylon, Hīṇḍū Pujāris from one of the great southern temples, Zoroastrian Mobeds from Bombay, and Muhammaḍan Mullahs from the Deccan, all joined to bless the new venture, each performing the ceremony of consecration according to the rites of his own religion, but also each joining in the rites of the others, fully admitting them as standing on an equality with his own. The omission of the Christian religion on this occasion was no fault of the Colonel's, for he asked certain priests to attend as representatives, but received the discouraging answer that the other people were heathens, and that it would therefore be impossible to appear with them in public and take part in their ceremonies!

Another piece of work, the importance of which has never been properly appreciated by the majority of the Society, was the drawing together of the two great divisions of the Buddhist Church. The Northern and Southern Churches had been separated for ages in doctrine as well as in practice, and it is due solely to the Colonel's exertions that they stand now upon a common platform, for he drew up a declaration of the fourteen essential points of the Buddhist faith, and obtained to this the signatures of the leaders of both Churches. He also arranged that a certain number of the young men wishing to enter the Order of Monks in either of the Churches should be sent to study under the teachers of the other, in order to bring about fuller knowledge by each of the other, and greater mutual comprehension. Few people in

western lands have any idea of the importance of this result. If the Pope and the Archbishop of Canterbury could be induced each to acknowledge the other as of the true faith and in every way his equal, and if they could agree upon a creed to which both would attach their signatures as containing everything essential in Christian doctrine, we should regard it as a historical event of the first order and of world-wide import; yet the number of people who would be affected by such a *rapprochement* would be only about half as great as the number of those brought into religious harmony by this one act of Colonel Olcott's.

He was always a great friend to education. To him was due the great Buddhist educational movement in Ceylon, which has founded three colleges and over two hundred schools, at which some twenty-six thousand children are now being taught. Ever the champion of the poor, the despised and the oppressed, he also took up enthusiastically the question of the education of the neglected pariahs; and though this movement is as yet but in its infancy, it has already five schools working very effectively in Madras. When people in the West can be brought to understand what it is that is being done for the pariah, and how sore is the need of it, there can be little doubt that funds will flow in as they should for the endowment of these schools, in which, by the very nature of the case, the pupils can never pay for themselves.

Another very prominent characteristic in him was his strong sense of the duty of impartiality in his position as President of the Society. A man of intense and definite convictions on most points of public policy and social progress, he was yet meticulously careful never to pledge the Society to any of his own opinions—never even to express those opinions when speaking in its name.

Naturally many important and difficult questions came before him for decision, and I myself can bear testimony to the painstaking care which he devoted to their consideration, and the amount of thought which he lavished upon them before pronouncing judgment.

The Colonel's final illness was a long one, for his physical body was strong, and he sank but gradually into the peace of death. He endured most bravely and patiently much suffering and weariness, but through it all his one thought was always for

the welfare of the Society which he so loved. His last days were cheered by frequent astral visits from his old colleague H. P. Blavatsky, and on several occasions by the gracious presence of the Masters whom he had so faithfully served. And when, on February 17th, 1907, at last came the moment at which he was to lay down the burden of the flesh, the Great Ones came and stood around his bed; all who had at different periods of his life directed his studies—the Kingly Teacher under whose orders both he and Madame Blavatsky had specially worked, together with the gentle Brâhmaṇa to whose erudition *The Secret Doctrine* owes so much, and the Egyptian Master who had taken charge of the Colonel in earlier days—all these, with H. P. Blavatsky herself, were there to receive him and to welcome him as he returned victorious from the battle of his earthly life. Soon he will come again to carry on to greater heights the work which he has so well begun, and those who labored under him this time may well have the opportunity of serving with him then, if they but take to heart the lesson of his life—the lesson of unswerving loyalty and whole-souled devotion to the great cause which was always for him the one thing to which all else must yield, for which he stood ever ready to sacrifice ease and comfort and even life itself. Faithful unto death in this life as in that other lived so long ago, he stands before us as an exemplar of courage, loyalty and unselfishness. For the great Masters he lived, he lives and he will live; when once more he raises Their banner, may we have strength to follow him as he has followed Them!

C. W. L.

[MAY

THE THEOSOPHIST. [MAY

would, and for six months she should dwell in the sunlight, and for six months should reign in her husband's halls; so should the earth be no longer sorrowful, and famine should be scourged back to her icy cave.

And so it was.

And so it was. And each spring Persephone comes back to the earth, and the flowers spring up to greet her, and the full ear and the golden fruit ripen under Demeter's smile as she dwells by her daughter's side. And when harvest is over, and Demeter has showered on mankind her blessed gifts, then Persephone quits the light of the sun and seeks her husband's realms, dwelling in peace therein while the wild winds of autumn storm, and the snow and rain come down; and winter over and gone, her voice from below wakes the violets and the snow-drops, her heralds, and when the cowslip bells are ringing, Persephone lifts her face to meet her mother's kiss.

A. B.

STORIES FROM THE HISTORY OF CEYLON.

VIJAYA'S LANDING.

VIJAYA'S LANDING.

In India the sun burns hotly all the day, the
shines so brightly that one might be compelled and the moon
leaving, had turned back once more to wait answer to
quantity of light; and in India, the day round the sun, before
covered his mighty and; and in India, the day round the sun, before
glowed by her light. There their shink the sun, before
beautiful silvery sheen on the sea. give the moon a double
of the wide-spreading tamarind tree moon throws such a
little devas and devis, after playing and makes the shadows
hide themselves quickly in the deep black, that the shining
earth passes them by unawares. bright moonlight, can
In this land of that a son of the

In this land of mystery and solemn beauty, long ago, perhaps 2,400 years ago, a King there lived long, Sinhabāhū. The name of his Queen was Sindh the name of really his sister.

They had thirty-four children, of whom the eldest was Sumitta. Vijaya and the second Sumitta. Vijaya was a very

Vijaya was a very strong, healthy boy. But I am sorry to say that he was also in his youth a very wilful and naughty boy, who gave a great deal of trouble to his parents.

As he was however very strong and also very clever, his father made him sub-King, while he was still very young ; for the poor King needed a great deal of help in his country, which consisted to a great extent of jungle and swamps. These he wanted to turn into fertile and useful land, so that his faithful subjects should have a happier life.

Vijaya was very clever in supervising the workmen and showing them how to fell trees and remove their roots. He understood also how to turn swamps into tanks, which the monsoon-rains were to fill with water, so that the poor people could water their paddy-fields in the dry season. In this way they could have two paddy harvests each year, and they need not starve. These poor people were really very easily satisfied, for when they had their rice, boiled in water and some salt with it, and some roots or bread-fruits, then they were quite happy.

Now the state of affairs would have been quite pleasant if Vijaya had attended to his business faithfully. But he got very tired of it and commenced a great deal of nonsense. He gathered a crowd of youths round him who were just as wild as he was himself. They dressed up like wild men, frightened the women and children by pretending to want to rob them and carry them away, and did many other foolish and unlawful things.

The poor villagers came running to King Sinhabāhū, and complained bitterly about his disobedient and mischievous son, and asked him to forbid his cruel play. Three times the King pardoned his son, because he promised to behave better, but when he always fell back again into his former bad ways, Sinhabāhū got very angry. He had half the hair and the beard of Vijaya and his companions shaved off, and put them on board a ship, which was then sent adrift on the ocean, calling after them: "Vijaya, go and find yourself another country. I cannot govern in harmony with such an unruly son. Besides, I have other sons who will behave better than you do, and will help me more."

The wives and children of Vijaya's companions were also put on ships and they landed in different parts of India, where they were kindly welcomed, and where they remained and settled.

Vijaya and his seven hundred companions landed at the port of Suppāraka (Jambudvīpa), but they were driven away again by the

people there on account of their bad behavior, and for the second time they were adrift on the ocean.

This was really a very sad state of things. They were carried by the currents further and further away from the coast. Sea monsters surrounded them, very eager to swallow them up, and the wind was beginning to howl fearfully. They were afraid that they would never reach land again, and they began to repent of their unlawful deeds. Now they made up their minds to become better men, if they could only find some land. Many days and nights they drifted. Their provisions were at an end, and they were very hungry, very sad and very repentant.

At last one day, when the sun was just rising over the sea, it shone on something high that seemed to rest on the water. When they came a little nearer, they saw that it was a mountain. (It was really our dear Adam's Peak which they saw.) After a few more hours they saw in the far distance something green, and they discovered that high palm-trees were waving their slender branches at them as a welcome.

You can imagine how glad they were. Soon they were near enough to the land to be able, half-swimming and half-wading, holding their weapons over their heads, to reach the shore, where they sank on their knees, thanking the Gods for their deliverance from the great dangers of the sea and from starvation.

Vijaya put his hands on the earth as a sign that he took possession of the land, and when his palms looked copper-colored from the red soil, he called the land *Tambapanni* (red-earth).

Now they wandered to and fro on the beach, which looked very beautiful. Tall cocoa-nut palms were growing quite near the sea and white sea-lilies nodded at them kindly. Luckily they found some cocoa-nuts on the ground, which had been thrown down by monkeys. They refreshed themselves with them, and then they took counsel what they should do. They thought it best to go one by one into the jungle with their weapons, bows and arrows, and try to hunt for some game.

When they were looking around, they saw, sitting under a palm-tree, a reverend Monk, who was praying fervently. They were wondering where he came from, and well they might, as he was indeed a messenger of the Lord Buddha Himself, who just

this very day had left His mortal body behind Him. In the assembly of the Devas He spoke to Sakka, the King of the Devas, thus: "To-day Vijaya, the son of Sinhabāhū, has landed with seven hundred followers in Laṅkā. I know that my religion will be established in Laṅkā, and therefore I ask you to protect them and Laṅkā."

Sakka assigned for the protection of Laṅkā the Deva Uppalavanna, and he it was who, in the garb of a devotee, appeared to Vijaya and his followers.

They approached him reverently and the Monk spoke to them as follows: "Be greeted, Vijaya. I have been sent here by the Gods to protect you and your followers, if you will govern this beautiful Island wisely and justly. But as the Yakkhas and Nāgās, who are living here, might try to injure you, I will give you all a holy charm, so that they cannot harm you."

Saying this, he sprinkled water out of his jug on them and tied a thread round their left arms. While they were prostrating themselves before him, in order to thank him, he disappeared suddenly. They wondered what had become of him, but they could not find him anywhere.

ADVENTURE AT THE YAKKHA-TANK.

As agreed before, one of the followers of Vijaya went into the jungle, and after having walked on for a few minutes he saw a brown dog coming towards him, which sat down before him, wagged its tail, and looked at him with its clever eyes.

"Where there are dogs, there ought to be people also," thought the youth. He followed the dog, which was now running ahead of him.

"And the people must be kind also," he thought further, "for the dog is very friendly and not at all wild."

But first let me tell you how the dog came to be there. It is really a very strange story. On this Island, which is our dear Laṅkā, there lived at this time two strange kinds of beings, called Yakkhas and Nāgās. These beings had the power of making themselves invisible, and they could show themselves in any shape they chose. Kuveni, a Yakkha Queen, who was always waiting for shipwrecks and used to devour the poor sailors if they managed to land in Laṅkā, had heard from her spies (whom she

always sent out) that a great many young men had been shipwrecked and had swum to the shore. She was now very happy, and had sent one of her servants, in the shape of a dog, to the shore to entice the young men to her tank. That he succeeded in bringing the first young warrior with him we know already, and we must see now what happened further.

So we will return to our young man. He followed the dog to the tank where they stopped. The tank looked very inviting to the youth. He threw off his weapons and his clothes and jumped in, in order to take a cleansing and refreshing bath, after his long and dangerous voyage. He ate some of the Lotus-roots from the tank and drank from the cooling water. When he had refreshed himself, he looked for his weapons, the dog and his clothes; but to his astonishment both the weapons and the dog had disappeared.

Throwing his clothes over him, he was searching for his weapons, when Kuveni, who had changed herself into a dreadful monster, jumped at him and wanted to devour him. As he had no weapons, the poor youth would have been in a dreadful plight, had not the charm, which the messenger of the Lord Buddha had tied on his arm, saved him. He raised his left arm up against her, and she recoiled. The charm was stronger than her power. He was saved.

However, she had him thrown into a dark prison, and she sent out the dog again to entice another young man to the Lotus-tank, hoping that she would be luckier with him.

The dog succeeded in bringing to the tank, all the followers of Vijaya who had gone, one by one, into the forest; but she could not harm any one of them, on account of the charm. All of them were thrown into the same dark cave, and they were hoping that their brave Prince Vijaya would surely free them soon.

Vijaya himself was still sitting under the same palm-tree under which the devotee, the messenger of the Lord Buddha, had given them the charm, and he waited for his companions to come back.

Just before sunset, when none had returned, he grew anxious, took up his five weapons of war, put his arrows into his gilded belt, and plunged into the jungle, where he found the same brown dog, which guided him to the same tank in which his followers

had bathed. He himself, however, did not jump into the water although it seemed very inviting, for he noticed that the traces of many feet were leading *into* the tank, but none *away* from it.

He was looking around keenly, when he saw sitting under a tamarind-tree a Nun, who was spinning a thread very diligently, modestly looking down upon her work. It was again Kuveni, who thought that she had to use different tricks to capture the Prince. Vijaya was not beguiled by her, but jumped at her furiously and shouted: "It is thou, wretch, who hast carried away my friends. Die!" Half frightened to death, Kuveni begged for her life, and swore by her Yakkha oath, that she would release all his followers and serve him for ever if he would spare her life.

At last Vijaya became pacified. Kuveni freed all the captured men from the dark cave in which they had been confined, and she herself served Vijaya with dressed rice and other eatables which she had secured from wrecked vessels. The Yakkhas themselves did not know how to grow paddy. Her servants had to wait on Vijaya's friends, and so they spent the first night in Laṅkā festively, being very grateful that the Gods had allowed them to find such a nice country after their dangerous voyage.

At last they lay down round a fire made of dried cocoa-nut leaves, for they would not go into the Yakkha huts, which were offered to them, for fear of treachery.

KUVENĪ.

Kuveni in the meantime had found out Vijaya's power, and thought that it would be wiser to be submissive. She calculated that if she were to make herself look beautiful, then he might marry her and make her his Queen, and then she could give him her kingdom quite willingly, being herself a Queen. She knew very well that if she did not do so he would take her kingdom by force, and then she would lose everything.

So, when morning came, she came towards him as a beautiful young maiden, adorned with all her jewels and dressed in a beautiful red asoriya, which was gracefully draped round her slender figure.

Vijaya, who was just waking from his sleep, at first believed her to be a Devī, so beautiful she looked when she was standing

before him. He liked the appearance of the Yakkha Queen very much, and he accepted her and her kingdom willingly.

Vijaya and his companions set at once to work to make themselves at home. They cut down trees, built better houses, cleared the forest partly, planted paddy, made new tanks for irrigation and lived quite contentedly with their work and in their new home.

One night Vijaya heard music in the distance. He enquired from Kuvenī about the cause of it. She answered: "In the neighboring country, a Yakkha Princess is just being given in marriage to a Yakkha Prince. There will be a seven days' festival, and if you wish it I will give that part of the country also into your hands. Even if you should not see the Yakkhas, I will go amongst them during their wedding-festival, and I will give you a sign by a Yakkha call. Then you and your companions can kill them with your swords very easily."

Vijaya was quite delighted with this proposal, and the following night he did what Kuvenī advised. He killed most of the Yakkhas and the others fled. Thus he became ruler over the whole of Laṅkā.

Vijaya might have been quite happy with his Yakkha Queen if he had not sometimes thought with regret that she was not really a human being, and only kept herself young and beautiful by her magic arts. She had borne him also two children, a boy and a girl, but these children did not look much like other children, with their rough hair and their dark brown skin; they were so very, very ugly!

Also his subjects urged him continually to be crowned King of the Island. He really deserved to be King, for he had already done very much for the Island, and large tracts were already under paddy cultivation. He had a palace made of trees and boards and laid out with beautiful mats, curtains and various cloths; but every time when his subjects pressed him on the subject of being crowned, he answered that it was not possible, because he had not a Queen-Consort of equal rank with himself.

THE CORONATION OF VIJAYA.

The ministers of Vijaya, who always received the answer that he could not consent to be crowned, sent secretly a deputation to

the King of Maḍura, in South India, who was a relative of Vijaya, asking him to send his daughter to be Queen of Laṅkā. King Pāṇḍava of Maḍura, after consulting his ministers, resolved to send his daughter Vijayī as bride of Vijaya. Seven hundred noblemen of Maḍura also consented to send their daughters with the Princess, and a beautiful ship was fitted out for them. With their servants and numerous and precious presents they started for Laṅkā.

When Vijaya was informed of the landing of this Princess, he explained to Kuvenī that she could not reign together with the *real* Queen. He offered to provide for Kuvenī in any part of his country, and to retain the two children. But Kuvenī, breaking out into loud lamentations at losing him, for whom she had betrayed the Yakkhas, took her two children and wandered into the forest. She came to the gates of a Yakkha town called Laṅkāpura, and asked for admission. But she was recognised, and, fearing that she would betray them again, one of the Yakkhas killed her.

The two children, however, escaped into the jungle and were never seen again. But it is said that the Veddahs, of whom there are about four thousand still living in Laṅkā, are their descendants.

The Princess Vijayī and her seven hundred virgin followers were received with great joy in Laṅkā. A grand wedding was celebrated, at which not only did Vijaya marry Vijayī, but also the seven hundred followers of Vijaya married the seven hundred virgins sent from Maḍura with the Princess.

With great pomp the coronation festival of Vijaya and Vijayī was celebrated, and for thirty-eight years Vijaya reigned over Laṅkā. He had given up all his bad ways. His subjects loved and honored him, and his country was in a flourishing condition, when he passed away about the year 120 from the Nirvāṇa of our Lord Buddha.¹

This is the story of the first King of Laṅkā, who landed near Puṭṭalam and took possession of the Island. He called his capital Tammannanuvara, which was situated a few miles from Puṭṭalam.

(To be continued.)

M. MUSÆUS HIGGINS.

¹ 543 B.C.

ARMINIUS VAMBÉRY.¹

Professor of Oriental Languages in the University of Budapest.

PERHAPS some of our members who are visiting beautiful Budapest in May would like to hear something of one of its most distinguished citizens, once the poor lame Jew boy, who amidst inconceivable difficulties attained a European celebrity by his own most extraordinary ability.

"Thou canst not and darest not be an ordinary man. The spirit of thy learned father is in thee," said his poor and uneducated, but capable and noble-hearted mother, to her little ten-year-old son.

One of the most touching features in this *Story* is the constant remembrance Vambéry retains of this devoted struggling mother, who had to keep the family in the absence of practical ability in the learned father. She was a woman of curious contrasts of character. Brave, resolute, far-seeing, she was also very superstitious. If a thunderstorm came in the night, she would get up, light her candle, open her bible at the story of the creation and appeal to the Creator: "Behold! O God, Thou hast created the world, destroy not Thine own handiwork." Her son inherited her wonderful memory, and to aid the family exchequer he became a tutor at the age of ten years. He was thoroughly acquainted with the Pentateuch, reading, writing and arithmetic at this early age, and at thirteen he had "learned by heart and translated whole volumes of Hebrew," and had read many German books.

His first situation was with a tailoress, to whose son he taught Hebrew in return for initiation into the mysteries of sewing. This not proving remunerative, he determined to leave home that he might at least relieve his mother of his keep. He was offered a situation in a village, two hours from home, by a Jewish innkeeper, but he looked so young and small even for his age, that the man shook his head and said it would not do. Another Jew, however, who knew the boy, said: "Never mind the outside—the lad is crammed full of learning; if your son has a spark of intelligence in him, he will get on well with him." So he remained there for six months, very much ill-used, with all

sorts of menial duties to perform in addition to his tutor's work. He brushed the clothes and blacked the boots of the family and was generally the boy-of-all-work. At the end of six months he returned home with his earnings of eight florins (16s.) in his pocket!

At the age of thirteen, Vambéry went to school at S. Georghen. "My sojourn in S. Georghen gave me the first proof of how much youth can bear. Hunger, cold, mockery and insult (on account of his Jewish birth), I experienced them all in turn." So far as the instruction he received went, there was no difficulty for him. In return for the crusts of bread given by his school-fellows, he helped them with their lessons.

He left the school in less than two years with his certificate containing the classification "eminent".

He studied in Vienna and Presburg, and by the time he was fifteen he knew four languages—Hungarian, German, Slav, Hebrew, besides using with ease the Latin tongue for general conversation. This remarkable facility for the acquisition of languages and his retentive memory were the foundations of his future renown, and a means of getting the wretched pittance which kept him in life during his early manhood. His unfailing cheerfulness and his power of song and dramatic recitation were also valuable aids. With these he often paid for the poor beds he occupied and the scanty meals he was able to obtain. He gave lessons to cooks and housemaids and wrote their *billets doux* for them, and in return for these favors he received a good meal. Gradually his fame spread to the lady of the house. His voice having penetrated to the drawing-room, he was called up and made to sing love-songs. His voice, his curly hair and general gaiety made him attractive, and his knowledge of languages obtained pupils for him at the rate of two florins a month, which worked out at about one penny the hour. Later on his salary was somewhat increased and he found that by teaching three hours a day he could manage to live pretty comfortably in Presburg, and devote eight hours a day to his school. Then came in 1848 the War of Independence, the savage persecution of the little Jewish colony, and the execution of the Hungarian patriots. The schools were all closed, commerce was suspended, and Vambéry fled from the

¹ *The Story of my Struggles* published by Fisher Unwin, London.

horrors around him. He was then eighteen and accepted a tutorship with a country family, the first of several similar engagements. During his leisure hours he studied English, French and Turkish, besides Italian.

Being weary of teaching and having saved 120 florins, he was seized with a wild longing for a journey to the East, and determined to start at once for Constantinople. By the kind help of Baron Eötvös, who had become interested in him and proved a life-long friend, he was assisted to reach Constantinople. His life there is a real romance. Arriving almost penniless, having in fact to obtain food on board the vessel by his recitations, he gradually rose to high position and influence. An intimate in many first-class Turkish houses as tutor, he became a perfect adept in the Turkish language, habits and customs. He was sought after in the diplomatic circles at Pera, and was constantly invited to public dinners and soirées.

In Turkey a man is estimated according to his knowledge and acquirements, and no one troubled himself about the low origin or the poverty of the man who could make himself so generally useful and agreeable. Here everything seems to have been made easy for him. He was allowed to attend the lectures of celebrated exegetists, grammarians and lawyers, and by the knowledge thus obtained he rose higher and higher in the estimation of the Turks, and as he says: "Thus I gained possession of the talisman which has been my guide in all my subsequent journeyings and wanderings." He adopted the name of Reshid Effendi, and was everywhere taken for a Turk.

His account, however, of the mode of life in Constantinople, the separation of the sexes and the absence of any high ideals, leaves one without surprise that he determined to renounce ease and comfort and sally forth again in quest of that "true satisfaction" which he writes "lies in the consciousness of having rendered if only the smallest service to mankind".

Possessed, as Vambéry was, with an insatiable thirst for adventure, he decided to return to Pest, and try to obtain some assistance for a journey to the far East. He had always had a very strong interest in the mysterious origin of the Magyar nation and language. Realising that the similarity between the latter

and the Turkish tongue increases as we journey farther into the interior of Asia, he hoped to be able to prove an identity of origin with the dwellers in that land of romantic charm and warlike legend.

The Hungarian Academy of Sciences, in acknowledgment of his literary work, had made him a corresponding member of the Institution, so when after four years, absence he returned to Pest, they granted him 1000 florins (£100) for his enterprise, and he set off at once for the Persian capital, Teheran.

If this story were not written in a style of such remarkable sincerity and frankness, the record of the adventures, the endurance, the sufferings and the resource of the narrator would be deemed incredible. Calling at Stambul on his way, his Turkish friends did their utmost to persuade him to relinquish his perilous enterprise, but without avail. They did what they could for him, however; Ali Pasha gave him an official commendation, and several other distinguished officials of the Porte gave letters of introduction to the Turkish ambassador at Teheran. He travelled as 'Reshid Effendi,' and was to all appearance a Turkish gentleman.

We have been accustomed to consider that the professors of the Christian religion are the most violent and intolerant of the small details of form and creed which separate them, but the account given in this book shows an even worse state of things among the followers of Muhammaḍ.

The money he had received hardly sufficed for the journey to Teheran. He joined a small trading caravan, in which amidst loathsome surroundings he had, after a hard day's ride, to cook his poor meal of rice with rancid butter and sleep on the cold floor. Added to this he, a man despising all dogmatic religion, had to bear the fury of religious hatred in his character of a Turkish Effendi from the Persian Shiite Mussulmans. He found it necessary at last for his personal safety to adopt the Persian dress and the Shiite incognito.

Greatly disillusioned of his romantic dreams, he nevertheless pursued his journeying and went to Bokhāra right through the Turkoman Steppes, in the character of a roving Dervish, night and day in dread of discovery, which meant death and torture. The marked character of the man who voluntarily subjected himself to

such a life when he might have been easy, comfortable and respected in Constantinople, is strikingly shown. Now and again in the various cities on his route he got a little rest and intellectual society, but for the most part poverty, privation, fatigue and danger were his lot.

This is his description, however, of the physical result of this wild life in the open air: "I could brave wind and rain, heat and cold, without the slightest risk; I slept in the saddle as on the softest bed; I rode on any kind of saddle-beast over hill and dale; nay, I took special pleasure in horsemanship—a thing which, considering my lame leg, is now incomprehensible to me. I swung myself into the saddle of a horse in full gallop; I mounted high loaded mules and camels as if I had been brought up with ropedancers; and I felt safe in company with the roughest specimens of humanity, as if I had lived all my life with vagrants and robbers."

Professor Vambéry has a very warm appreciation for England and Englishmen. Most of our countrymen will have heard of, if they do not actually remember, the enthusiasm with which the great traveller and accomplished scholar was greeted when he came to London. He was the lion of the fashionable drawing-rooms and great country-houses, and was courted by our foremost politicians, scientists and social leaders. He wrote in our papers and magazines, and knew all the best men of the day. He looks upon England as the only country where the Jew can feel really at home, for even in the land of his birth he is deeply hurt by the consciousness that a Jew is not looked upon as a Hungarian.

The Story of my Struggle gives one indeed much food for thought. The 'struggle' is truly unending. It is not wonderful that this accomplished man, but persecuted Jew, should come to the conclusion that the religious men profess are rather a hindrance than a help to the human brotherhood which his soul longs to realise.

Now, in the evening of his days, he is refreshed by none of the splendors of the life after death which are dreamed of and actually realised by many touched by the light of Theosophy. Yet he is cheerful and brave. An indefatigable worker, he writes: "If there

be anything which makes the approaching evening of one's life empty and unpleasant it is the grief henceforth no longer to be fit for work . . . henceforth it is the past only which offers me the cup of precious sweet delight. I see myself as the schoolboy of Duna Szerdahely, hurrying along towards the Jewish school, leaning on my crutch, and warming my half-numbed fingers on frosty winter mornings with the hot potatoes which I carried in my pocket for breakfast. Again I see myself laden with distinctions at the royal table in the palace of Windsor, or Yildiz; dining from massive gold plates and honored by the highest representatives of Western and Eastern Society. Seated all alone, in my lonely room I see myself once more in the turmoil of life and, gazing in the richly-colored kaleidoscope, I am now intoxicated with bliss, then again trembling with fear. In the smallest details I enjoy those blissful moments of delivery from terrible distress, the threatening danger of life-long slavery, or a martyr's awful death. At the end of my life I am fully satisfied with the result of my struggles."

There is pathos indeed in the thought that a man who has developed the immense power of will shown in this life, the wonderful endurance, the persistent patience and ability to carry out his designs, the love and belief in work, should be left to grieve under the delusion that work for him is at an end.

Not so does the Eternal Father waste the faculties that have been so laboriously and painfully, if also joyfully, acquired, by his children.

Courage, brethren! the end is not yet.

URSULA M. BRIGHT.

[Prof. Vambéry is now living at Budapest, and some of our Fellows attending the International Congress which is to be held there, on May 30th and 31st, June 1st and 2nd, may be glad to take the opportunity of paying homage to this great Hebrew scholar. How glad a thing would it be for him if the Sun of Theosophy should rise upon him, and lighten his eventide. ED.]

THE DIVINE ALCHEMIST.

“IT will not burn, Master!” said the boy.

The night was very still. Outside, all Nature lay in trance, held by the deadly grip of an iron frost; inside, the only sound was the purring hiss of the leaping flame, as it licked and spurted round the great black pot which the boy was stirring.

“It will not burn, Master,” he said again, and turned a thin, white face, crowned with an aureole of golden hair, towards the shadows at the far end of the long room.

No answer came to him in spoken words, but out of the blue dimness stole the wail of organ notes, touched softly one after another like the plaint of a human voice, and the boy turned back to his crucible with a sigh, for he knew that it was vain to seek for advice or help while that low cry came stealing like the echo of a soul in pain.

“‘Pain and the rapture thereof—joy and its pain!’ What does he mean when he says those words over and over as we two sit alone here by the fire?”

The boy grew weary of the effort (made many times before) to solve the riddle, and, flinging himself on the old settle at the chimney corner, gave himself up to dreams, begotten in his sensitive soul by those low, heart-searching tones. Outside, the black frost held, and not a twig stirred in the tense stillness of the midnight hour. Inside, the leaping flames painted walls and ceiling with images of weird and elfin forms, while the boy slumbered with face upturned and angel-like; and the organ notes crept, a dim host on tiptoe, to the place where he lay.

The hours went on, and the fire died down, but still the unseen player in the shadows woke the echoes with his unearthly music; now changing his theme to strange intervals and cadences that spoke of things non-human and alien to the quick pulses of the living and the happy; then again returning to it and building upon it variations in the minor key, but always with the same effect of a voice discarnate, unearthly, and aloof from human passion and desire; a voice crying inarticulately from beyond the boundaries of time and sense upon some unknown destiny, whose secrets lay hid in futurity. At length with the chord of the minor ninth the sound came abruptly to an end, and in the shadows a figure moved

and grew into distinctness in the circle of light from the dying embers. It bent over the sleeping boy and threw a rug over him, piled fresh logs upon the hearth, and in the light of their kindling stood revealed as a man of middle age, tall, strong and muscular, with clean-shaven, ascetic face, features that spoke of power and dominant will, and eyes keen and direct in their glance, though lit at the present moment with the inner light by which the seer and visionary steers his course. Drawing a low seat to the fire, he held his hands to the reviving blaze and spoke aloud, though in low and dreamy tones:

“Pain and the rapture thereof—joy and its pain! Whence come they? And into what common chord, fundamental and essential in the life of humanity, may they be resolved? If I knew that one secret—if in any alembic I might but transmute either or both into That which is neither *and* both! Then indeed were I the true Alchemist, the Master of life and destiny; and before my knowledge and the spoken word of my Power even the heavens would roll up as a scroll, and the warp and woof on which the Eternal is spun from the thread of human character would shrivel and hang in space like a scrap of charred tinder!”

He paused and hung brooding over the flame, the rapt look of the dreamer deepening in his sombre eyes, one strong hand resting on the shoulder of the boy who lay stretched by his side, the other propping his square chin as he leaned forward, elbow on knee.

The boy stirred and flung his arm across his face to ward off the light from the blazing logs; the shadows crept and crowded dense and silent in the distant parts of the room; and about the organ pipes, high up in the darkness of the vaulted ceiling, a faint radiance, moon-like and elusive, played like the flicker of summer lightning. Again the man spoke aloud in the same low tones, his fingers straying among the boy's curls as he followed the winding mazes of his thought:

“Where is the secret? How is it that I cannot find it? I who have sought it for these forty years, paying for the privilege of the search my youth and its joys, my manhood and its desires, my sleep, my waking hours, my very food itself! What is it, that I may not find it, who have sought it with a desire and an ambition a thousandfold more intense than the desire which brings to other

men success along the lines of earthly power or wealth? I, who have brought to the search the power of a trained scientific brain, the insight of an ascetic, the knowledge of a student of the philosophies and metaphysics of bygone ages, the determination of every fibre of my being! What and where is it—that peace which passes understanding—that white light in which the many colors we know as life may be blent and unified into the radiance of eternity? It eludes me ever—it has all-being and yet no-being—and between the poles of pain and joy I find the many-hued mass of human thought and desire—nor may find anything beyond these two.”

He paused again; then went on, his gaze quitting the fire to rest upon the sleeper at his side.

“This boy—this mere child of eleven years of so-called life—is not he the greatest failure of all my experiments? Taken by me at the age of six months and brought up by me in this room, with no knowledge that in the whole of space there exists another human being or another inch of solid earth! No windows let in the light of day; no voices but the voice of the organ break the silence; no food, save bread, fruit and milk, has ever passed his lips, and those put before him with no suggestion that they are not as indigenous to these four walls as are the couch and table at which he sits! Pain and joy! Desire and the fruit thereof! It was in my mind to see the flowering of a human soul wherein these had no place, and only this night he came to me and stood at my knee, his eyes full of the dumb pain of some hurt or trapped creature: ‘Master,’ he said, ‘what is joy?’ I bade him say the word again stringing it on to others, such as oxygen, nitrogen mercury, potassium. ‘Joy, my son, is a chemical element, like these others whose nature I have explained to you, yet more potent and subtle in its action than they are. But, tell me, wherefore you ask me this question?’ To which he answered, after some thought: ‘These other elements, Master, are things you make use of in your experiments; but I have never used them yet, because I am so small and weak. And yet I think—I think, Master, that joy would not hurt me as they might. I think that even I, though I am little, could experiment with joy, if you would give me some.’ And so I learned that innate and intimate in his

very nature was that capacity for and desire towards joy which I had so carefully striven to keep from him; and that, sooner or later, if I should continue to exclude it, I must inevitably admit its twin and opposite—pain!”

Sighing deeply, the man rose and began to pace the room to and fro before the hearth, his thoughts engraving themselves in deep lines upon his brow, his lips set and stern with the intensity of his inner communing. Suddenly, as if a hand had been laid upon his shoulder, his attention was arrested, and by a strong compulsion he felt his gaze drawn once more towards the sleeping boy. At the same moment, the latter moved restlessly, opened his eyes with a wide, unseeing stare in their fixed pupils, stretched every limb with slow, graceful movements that seemed to the watcher full of some vague yet poignant memory for himself, and then, drawing himself into a reclining posture on the settle, began to speak, after a gesture or two suggestive of arranging long or flowing drapery about the feet and lower limbs.

“Claudian!” At the word, spoken in a full, soft voice, with a subtle vibration of tenderness thrilling the low tone, the listener started and a strong shiver ran along his spine and made his flesh turn cold with strong emotion. “Claudian! I am here, and I will answer the question which so perplexes thy soul, for to me it is given to-night to point out to thee the road by which may be attained that goal which thy soul so ardently seeks. Hold thou thy peace and hearken awhile, for I know not how long I may hold this frail yet responsive body which I have borrowed from our child while he sleeps. I say ‘our child,’ Claudian, for this little waif to whom thy Fate guided thee, making use to do so of thy love of experiment and scientific research, is but the same soul to whom we, thou and I, my beloved, did give a physical body long years ago, when as forsworn priest and priestess we lived and loved in far-off Greece in the olden time. Dost thou remember my name, Claudian? Does it stir sleeping memories when thy lips shape it to-day? Eudora! ah, how thou once didst love that one little word! I see thee start and tremble now! Yes, thou *didst* love it once, and yet dost remember how, flattered and beguiled into falseness by the whim of an Empress, thou didst leave me to starve and die of a broken heart in the prison where she flung me?

"We have lived more than one life since then, my Claudian; and in each it has been made possible for thee to redeem that past of desertion and faithlessness, but in each thou hast chosen rather to seek for thyself freedom from the life of the senses, which thou hast truly outgrown so far as the urgings of desire thereto for self-gratification. But, my Claudian, thou art not yet free from the chains forged in those bygone years; thou mayst not yet find escape from the pair of opposites between whose two poles the web of human character is spun. The ascetic life which has trained and developed thine iron will; the life of study and research which has given thee the keen brain and intellectual power which all men own and respect—these have but given thee the tools with which to work, and, till thou shalt use them as tools, but one more burden to carry. Thou hast sought to escape from the bondage of joy and pain by eluding them altogether; learn then that not until thou canst endure equally and with unshaken will the touch of both upon thy soul, shall the Way open to thee wherein thou shalt be free to find that white light towards which thy quest is directed. Seek joy and thou shalt find pain, and the long weary road of sorrow and unslaked desire; seek pain and thou shalt find joy, and that joy shall lead thee to the very Portal itself!

"I said that thou wast not yet free to enter into that Portal—and, my Claudian, it is I who hold thee back! Not by my will, for that is now pure of self where thou art concerned, but by the Great Law that is working in all our actions and thoughts, and which none may evade. Not until thou hast made atonement to me for that life's bitter pain, when in my grief and loss I railed upon the High Gods and Destiny and died cursing all but thee—but *thee*, my beloved!—not until thou hast given up all that life holds for thee in order to compensate for that desertion, may the debt be cancelled and thy soul be free to pass the gateway to that further Path.

"Because I have known this, out of the poor and wretched body which is mine in this life (chosen by me in order to give *thy* soul the chance to pay all—to pay royally and in one final act) I have craved the boon of this one chance to make it known to thee also. And now my hour is almost done; already I am losing control of this, the only link between my true conscious-

ness and thine. Listen, *and remember*, for on that memory and on thine own intuitions hangs all the future and thy further progress. Thou shalt find me in the world of men and women and, *when and wherever* I may be, take my life and shield and protect it with thine own, though it bring thee the scorn and derision, even the hatred and contempt, of men. Listen, I say—and remember! The woman who is in this life the Eudora of the past will be known to thee by these words; she will say to thee: 'It will not burn, Master! The offering is not complete.' They are symbolical of the offering of thine own life, which truly thou desirest to make, yet knowest not that thou withholdest still that which alone may make the sacrificial fires burn upward like incense to the World's Lord. Farewell, my beloved; I came but to give thee freedom; yet of a truth thou must first bow thy neck to the yoke, for such is the Law which alters for none!"

The words faltered and grew fainter, then ceased, and with a short, quick, breath the boy's slight form fell back against the wooden rail of the settle. The slender body was cold and the lips blue, and for some time his guardian feared that life would never again reanimate the fragile form. Not until he had gathered it to his own breast and poured over it the force of his own strong magnetic aura did the rigid limbs relax and grow warm, and healthful sleep once more succeeded to that deathlike trance.

* * * * *

Dr. Maximilian Le Sage looked up from the Review, the pages of which he had been idly turning over in the smoking-room of his club.

"Yes, I am always interested in these cases of multiple personality," he said, thoughtfully, refusing with a gesture the cigar proffered by his friend, Sebastien Dessaux, the eminent French psychologist. "You say she is in England?" he added, after a moment's pause.

Dessaux nodded: "Till to-morrow, yes; then I intend taking her with me to my *clinique* at Versailles. I want to watch her carefully. If there is anything in this theory—now so much in the air that it can almost be called by a more definite name—of the persistence of the individual through a series of physical existences, I think we shall arrive at something that may be called proof of it along the

line of research into these cases of so-called multiple personality. I do not hold that they are of the nature of obsession in the majority of instances, and especially in cases like that of this woman of whom I speak. I should like your opinion on her, Le Sage. Why not come with me now and see her? She is at the hospital to which she was taken after the accident. As I told you, she is a woman from the pavement, a mere fleck of the offscouring of humanity. She was knocked down by a motor car, Rollinson sent for me when the dual personality manifested itself; she thinks she is a Priestess or Vestal, or some such thing, I should say, and that she has broken her vows, or is being tempted to do so. But come, *mon ami*, and see for yourself."

A silent man always, Le Sage only bent his head, and rising, signified his readiness to accompany his friend. A short drive brought them to the hospital, and with a nod to the porter at the entrance Dessaux passed in and led the way along the long stone corridors, past ward after ward, till they came to a room at the end of one of the passages. The door into this latter was closed, but the upper half was of glass, made secure on the outer side by a sliding panel of wood. Dr. Dessaux drew aside this panel and Le Sage looked into a small room with only two beds, a small table and a chair in it. Before the table stood a woman clad in a long loose gown of some coarse grey material. Her face was turned from the door, and Le Sage could only see the mass of dark hair touched here and there with grey, which hung down below her waist. She was apparently going through some ceremony or ritual, for she bowed from time to time before the table and made gestures as if watching or tending something which lay upon it. Occasionally she raised her left hand and went through the motion of one who scattered grain or powder into a receptacle in front of her. At the same time, she chanted some words in a low musical voice.

"Let us enter," said Dessaux, withdrawing the bolt as he spoke. "I want you to speak to her at once—quite naturally, as if you knew her. I believe she is known as Vesta; call her by name, but do not touch her."

Le Sage entered the room and standing a pace behind the figure at the table spoke her name in a quiet, but distinct voice:

"Vesta, what are you doing?"

The woman did not turn to him, but answered in a dreamy, musical voice: "I do not know Vesta; I am Eudora, and I have failed to guard the sacred flame. It will not burn, Master! The offering is not complete—for into it I should have cast my heart and its earthly love, the love which is thine, my Master, and my beloved."

Turning with a swift movement she faced the two men, and Le Sage saw the pale haggard face of a woman of some forty years of age—not beautiful, though redeemed from actual lack of beauty by the delicate contour of the mouth and jaw, and the sad yet sweet expression of the dark grey eyes. As the latter met his own he was conscious of a strange thrill, whether of attraction or antagonism he could not tell. With a gesture he silenced Dessaux who was about to intervene, and moving nearer to the woman, still keeping his eyes on hers, he spoke again:

"If you are Eudora, who am I?"

The answer came unhesitatingly: "Thou art Claudian, the forsworn priest of this temple and my lover. Oh, I have sought thee long, my beloved, and it has been a weary quest, but now that I have found thee, thou wilt not leave me again? Say that I shall never lose thee, my Claudian; but that, purified and cleansed from the passion of earth, we may again serve in the Holy Shrine as of old. Master—as of old in the days of my pure service I used to call thee—say that it shall be so!"

"Eudora!" came the stern answer, "you say that you are purified and cleansed; how comes it that in this life—as Vesta—you have been among those whose lives are lived in sin?"

The prostitute let her sad yet soft glance rest with a look that was almost pitying in its tenderness upon the face of the man.

"Master, and must I teach thee?" she answered softly. "In that life, as Eudora, my soul yearned for and took the unlawful and forbidden joys of sense and the flesh! In this life, as Vesta, my body has paid the price, but my soul has gained its freedom. I chose the life of one of those whom the world names outcast, even while it thrusts them deeper into the mire—partly that I might the more quickly pay the price and taste the joys of peace and purity; but most that thou also mightest pay thy debt, my Master—by the greatness of thy

self-abnegation in stooping to the outcast from the heights of wisdom and strength to which thou hast attained. Claudian, canst thou rise by stooping, and in rising lift me, even me, to those further heights to which thy spirit would fain attain?"

For all answer Maximilian Le Sage stepped forward and, taking one hand of the woman of the pavement, raised it reverently to his lips.

"Be it as you have said, Eudora!" he answered. "In this life you and I will be once again servers before the Shrine of the Sacred Mysteries; and together keep alight the Flame of Wisdom and Love in the hearts of men! For you are cleansed and washed with the baptism of fire, and once again your soul is virgin in the Temple of the Most High."

* * * * *

An hour later those two entered the silent room where the shadows played around the firelit hearth, and the faint radiance as of some divine Presence brooded where the organ pipes lost themselves in the blue dimness overhead. The fair boy bent as was his wont over the black jars and crucibles that hissed and bubbled in the flames. He did not turn as they drew near, but spoke in clear, joyous tones:

"See, Master, it burns, it burns at last—the gold clears itself and the dross has sunk below and ~~burns~~ into nothing! And O Master, I know *now* the meaning of those words you say so many, many times: 'Pain and the rapture thereof; Joy and its pain!' For see, the baser metals shape themselves into a figure, and the name of that figure I know to be the Cross. And as they take that form upon the shining surface of the molten gold, they turn into gold themselves, and more and more take their place till there will be none of the base metal left; and I think, Master, that I have had a dream in which I learned to know that the name of the Maker of the shape called the Cross is 'The Divine Alchemist'."

E. M. G.



REVIEWS.

THE CHRIST OF THE CROSS.¹

This is the book which caused a sensation in the Presbyterian Church in New Zealand, last year. The author was arraigned before the Synod, and the verdict practically was: "Not guilty, but don't do it again." The writer attacks the 'expiatory theory' that Christ died to satisfy the wrath of God, and substitutes instead another which he calls the 'propitiatory theory'. By this he tries to show that the coming of God into human form was necessary to transmit to man the perfect hatred of sin, the perfect love of righteousness, and the perfect faith which he assumes that God requires before He can pardon the sins of man. This is an attempt of a devout and thoughtful minister to 'justify the ways of God to man,' without taking into consideration the laws of re-incarnation and karma, which seems to us a fatal omission. But as the book is avowedly written only for those Christians who believe that they owe their spiritual life and the forgiveness of their sins to the sacrifice of the Christ of the Cross, we can recognise that this work represents a distinct advance in Presbyterian theology. To us who are accustomed to dwell so much on the divinity of man, it comes almost as a shock to find how little stress is laid on the divine origin or goal of man. The 'sonship' of man is, of course, inherent in the 'fatherhood' of God, but too often the fact of the necessary identity of essence is lost sight of in controversial works. Mr. Gibson Smith has shaken himself free from some of the fetters of theological dogmatism and has helped others to think on broader lines, and we can wish him God-speed in his future thinking.

K. B.

TWENTY-SIXTH ANNUAL REPORT OF THE BUREAU OF AMERICAN ETHNOLOGY (1904-1905).²

This magnificent volume—as magnificent as its predecessors—counts full 500 quarto pages, and contains over 50 plates and more than 100 figures. Its contents are, first of all, the annual report of the Chief, telling of the splendid work done during the last year and the splendid work mapped out for years to come. We note amongst other things that the work for the Handbook of American Indian Languages was vigorously pushed on, and that the preparatory labors for the Handbook of American Indians, mapped out on a lavish scale, had been nearly finished. In fact, the report says: "With the exception of a few articles that had not been quite finished by those to whom the subjects were assigned, the manuscript of the body of the Handbook, recorded in more than 40,000 cards, together with about 800 illustra-

¹ By Rev. J. Gibson Smith, published by Gordon and Gotch Ltd., Wellington and London.

² Washington Government Printing Office, 1908.

tions, was submitted to the Secretary for transmittal to the Public Printer on July 1, 1905, for publication in two octavo volumes as Bulletin 30 of the Bureau. These cards do not include about 37,000 cross-references to the tribal synonyms, nor the bibliography. . . . they will be put in type to appear at the close of the work."

The archaeological map of the United States was also continued and now marks 1008 archaeological sites.

After this short report (23 pages), the bulk of the volume is taken up by the usual 'accompanying papers,' here two in number. Frank Russell writes about the Pima Indians, and John R. Swanton about the Social Condition, Beliefs, and Linguistic Relationship of the Tlingit Indians. The usual thoroughness and method characterise these papers, which are profusely illustrated. Numerous texts and translations of songs and speeches are given, whilst the games, religion, myths, deities, cosmology, shamanism, witchcraft and history of these tribes are treated of at length, and are subjects of special interest to Theosophists.

J. v. M.

OCCULT AND PSYCHIC PHENOMENA.¹

This little book contains the record of some very curious psychical experiences narrated in a straightforward way. Had the book been intended for scientific psychical researchers we should have looked for greater fulness of detail and corroborative evidence. Taken as it is, it should rouse curiosity and encourage further investigation. Many of the events are of the kind with which we are familiar from writers on the superphysical, but the two which will most interest the student are those in which the writer, while functioning in full physical consciousness, visits his friends abroad and in one case gives magnetic healing. We must appreciate Mr. Hack's courage in writing this book, and facing that ridicule of the ignorant which will probably be his lot for daring to express his belief in the unknown laws of superphysical nature.

K. B.

THE HUMAN SOUL.²

Students of practical religion have reason to be grateful to the author of this little treatise, which answers in so clear, concise, and attractive a manner, those ever-recurring questions of the thoughtful:

Which am I, Soul or Spirit? If the former, am I immortal? If the latter and therefore perfect, why this clashing of two natures, this constant inner warfare between the higher and the lower? And where the necessity for earth-life with its constant change and attendant misery?

The author answers these questions from four standpoints. (1) Indian, (2) Christian, (3) Buddhist and (4) in a synthesis of these—"Conclusions".

¹ By Wilton Hack, The Oriental Publishing Co., Madras.

² By Wilton Hack, The Oriental Publishing Co., Madras.

He shows clearly that all these religions are founded on the same fundamental idea—that of Absolute Deity, only a portion of which is manifest, or embodied. In "Conclusions" he takes something from all and gives an excellent explanation of the drama of life, soul-experience and evolution as we see it around us and feel it within us, continuity of life and consciousness, and logical sowing and reaping life after life until the Christos within shines triumphant through His vehicles of matter, consciously immortal, omnipresent, omniscient—the Perfected Man, "one with the Father".

C.

LA PAROLA DI BUDDHA.¹

An excellent translation into Italian verse of part of the eighth book of Sir Edwin Arnold's immortal *Light of Asia*. The translator, Sforza Ruspoli, gives first an interesting introduction, in which she points out the necessity for the West of understanding the Orient, especially the Buddhist Orient, possible alone by understanding its ideals. In no better form has this eastern idealism been summarised than in that part of Arnold's book which is here presented in translation. A terse summary of the life of the Buddha, in the light of the first seven books of Sir Edwin Arnold's poem, is also given, as well as a short glossary of the Samskr̥t terms in the translated text. Altogether a sympathetic, useful and very pleasant production.

J. v. M.

ARROWS.²

This work is intended as a birthday and autograph album. It is an abundant treasury of noble thoughts, of rare mental gems carefully culled from the choicest writings of the world's poets, saints, sages, and seers. It contains 97 printed pages, each having a blank page opposite for recording names, dates of birth, or thoughts of the writers thereon. The index of subjects (66 in number) facilitates the finding of the topics of discourse. The book is handsomely bound.

W. A. E.

PSYCHOLOGY, NORMAL AND ABNORMAL.³

This is a little American text-book on psychology, written from the intuitive standpoint as contrasted with the experimental one. Its author says of it himself: "Brain cells and the cortex of the cerebrum are very well as far as they go, but memory and imagination are beyond and above them and demand a solution in principle as well as in matter." Hence he says in another *passus*: "It is a text-book for students in colleges and a volume for their professors also." This is as it may be; but it is certain that there is matter of interest in this little volume for any one who busies himself with psychology. Its heterodoxy will help to blow fresh air into the study cell, if it does no more.

J. v. M.

¹ Fratelli Bocca, Turin.

² The Priory Press; Hampstead, London.

³ By Warren E. Lloyd, M. L., Ph. D., assisted by Annie Elisabeth Cheney. Baumgardt Publishing Co., Los Angeles, Cal..

OUR CONTEMPORARIES.

THE OCCULT REVIEW—(April):

Mr. A. S. Fumel provides interesting reading on "Goethe as an Occultist". Goethe as an Occultist is too often overlooked and the article goes to show, through the help of various anecdotes, that the great man believed in clairvoyance, telepathy, subtler worlds, will-power, etc., etc. Not only pre-existence of soul but its growth through re-incarnation also Goethe believed in. "I am as sure," he wrote to his friend Falk, "as of my presence here now, that I have been here a thousand times before, and I hope to return a thousand times more." Moreover Goethe seems inclined to attribute his love of Roman things to a former life of his under Hadrian, and supposes that his friend Boissorée was incarnated in the fifteenth century somewhere on the lower Rhine. The reproduction of various bits of his recorded conversation and quotations from his prose works (the writer of the article purposely refrains from making use of his dramas and poems lest they be considered as mere flights of imagination) go to prove the belief of Goethe in the superphysical and the occult.

Other Contents: "Notes of the Month"; "Occult Happenings," by Dr. Franz Hartmann; "The Mythos and the Man"; "Magnetism, Hypnotism"; "Correspondence," etc.

THE METAPHYSICAL MAGAZINE—(February):

Prof. Edgar Lucien Larkin writing on "Directivity, Activity, Immanency" points out that the present world-movement along the psychic and mental way will raise psychology into the ranks of the standard sciences, as the "thought pendulum is now moving on the mental arc much faster than it did on the material, and with ever increasing acceleration." He who denies these facts is simply ignorant of current world events, "falling fast, and falling faster". In the latest and most advanced researches of modern science, as for example in the nature of the electron, the writer sees the return to ancient-thoughts and ideas and, speaking of mind immanent in matter, he says: "This word immanency equals Cosmic Mind, Cosmic Consciousness. This is where the Aryan Hindū philosophers began centuries ago." It is certainly an article that indicates the times.

Other Contents: "Responsibility in Suicide," by Wm. H. D.; "The King's Touch," "An Indian Legend"; "The Indestructibility of Matter"; "Death, the Joy of the World"; Poems, Departments of Psychic Phenomena and Metaphysics, Notes, etc.

REVIEW OF REVIEWS—(March):

While, as usual, containing much interesting and useful matter, the number contains but little demanding special notice. "Healers and Healing" dealing with Christian Scientists, Mr. W. H. Edwards, a magnetic healer, and Mr. J. M. Hickson of the Society of Emmanuel, is concluded.

¹ William Rider & Son, Ltd., 164, Aldersgate Street, London, E. C.

² The Metaphysical Publishing Co., 500, Fifth Avenue, New York

³ Bank Buildings, Kingsway, London, W. C.

Mr. Stead reviews his own new book, *Reminiscences and Correspondence of Madame Olga Novikoff* and writes on "How our Helpers helped and may now help."

Other Contents: "The Progress of the World"; "Current History in Caricature"; "Interviews on the Topics of the Month"; "John Bull at the Penitent Form"; "Leading Articles in the Review"; "The Reviews Reviewed"; "The Dramatic Revival in Great Britain," by Estelle W. Stead; "The Review's Bookshop," etc.

THE NEW AGE—(March):

"The Strength and Beauty of Masonry," by M. A. Cassidy, contains thoughts which every Mason should ponder over. He wants to attach paramount importance to Masonic symbolism. One may memorise and often repeat the Masonic ritual without becoming a good Mason, but as there is no magic in mere words it is necessary that the spirit that quickens should be sought. The writer is convinced that Masonry, through its symbolism, is moral and spiritual progression. Every Mason must try to edify or build. The material with which he must work is the spiritual mind and the tools he must use are the Masonic symbols. "Laying the foundations deep with all the shining virtues exemplified in our work, each of us, with the help of our Supreme Ruler, must build both for time and eternity."

Other Contents: "The Parade Avenue of the Nation"; "The Flame of Freedom"; "Ipolito in Grand Opera"; "The Emmanuel Movement"; "The Rise of Ibsen and his Plays"; "Celebrating the Centenary of Ed. Fitzgerald"; "Recollections of my Life, Military, Municipal and Masonic," by R. F. Goulde; "Making Mason at Sight—President-elect Taft made a Mason at Sight"; Masonic Activities, etc., etc.

MODERN REVIEW—(April):

Prof. D. J. Fleming of the Forman Christian College, Lahore, writes on "Education through Social Helpfulness," mentioning many ways in which students in India have devoted their time to altruistic and self-sacrificing work. Especially noteworthy seems to be the work of the boys at the C. M. S. High School, Srinagar, where nearly every boy in the school takes upon himself some task of this kind. The writer is quite correct when he says that those who wish others to work, should not simply say "do this," "do that," but rather "come on, follow me." (The article should be read by all those who have joined the Sons of India Order.)

In "Race development—dangers ahead," Mr. N. H. Setalvad gives a timely warning as to the moral and physical perils incident upon industrialism and suggests that Indians, who are interested in the development of the industries of their country, should bear this important question in mind: he quotes the following wise words from Dr. Rodolph Broda as to the education of the future:

"In place of the educational method derived from the mediæval 'Schoolmen' with its learning by rote and its destruction of free

¹ Official Organ of the Supreme Council of the 33rd degree A. and A. Scottish Rite, S. J., U. S. A., 1, Madison Avenue, New York.

² 215-3-1 Cornwallis Street, Calcutta.

individuality, the complete development of all natural talents, the encouragement of independent thinking and sympathy with Nature and Nature's wonderful forces, must become the aim of education. The development of the sound body will have to go hand-in-hand with the development of the sound mind, each supplementing the other."

Other Contents: "How Jai Singh defeated Shivaji."; "The Modern Thought of God," by Rev. J. T. Sunderland; "Raj Narain Bose," by Mr. Jadunath Sarkar; "The Fatal Garland," by Shrimati Svarna Kumari Devi.

INDIAN REVIEW—(March)¹

Rev. B. Edwin Greaves writes a very sensible essay on "A United India" in which he reviews the difficulties of the task and suggests the kind of practical idealism necessary for this stupendous work. Though United India may be a 'far-off divine event' let us remember that it is divine and that its far-offness is to a large extent human and rests with men. "Our first duty is to lay hold of and apply in our own immediate spheres those principles which make for unity..... Let our nationality be what it may, and our religion what it may, let us strive to think the most generous thoughts of one another, and to cultivate cordial relations with those who are our nearest neighbors."

Other Contents: "The India Councils Bill"; "Why I attended the Madras Congress"; "The Fourth Industrial Conference"; "Provincial Governments," by Govinda Dās; "Mrs. Besant's Mission in India," by An Indian Nationalist; "Missionary Misrepresentation," by Ananda K. Coomaraswamy, D. Sc.; "Animals and Exploration"; "Lajjavati, a tale"; "We are only One (a Poem)"; Current Events, etc.

ACADEMICAL MAGAZINES.

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

This number opens with a paper by Dr. J. F. Fleet on "The Day on which Buddha died" an abstract of which was read before the Congress at Copenhagen. "Tradition says that Buddha died on the full-moon day of the month Vaiçākha, which usually answers, for the times with which we are concerned, to part of March and part of April." But this is suspicious, because this very day of the year is also assigned to the following events: the birth of Buddha, the attainment of Buddhahood, the temptation by Māra, and the birth of Rāhula, the son of Buddha. "The full-moon day of Vaiçākha, as one of the days given by tradition for the death of Buddha, does not answer the requirements of the case with reference to statements in the Dipavamsa about certain historical events in the careers of Aśoka, Devānampiyā-Tissa, and Mahendra. The day Kārttika Çukla 8 [in October], given for that occurrence by the tradition of a sufficiently ancient Buddhist sect, that of the Sarvāstivādins, does answer those requirements. It is at least not opposed to what we can gather from the Mahāparinibbāna-Sutta

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

and from the [Chinese] story about the 'dotted record.' And there is nothing about it tending to lead us to regard it, like the full-moon day of Vaiçākha, as an invented or conventional day." As to the day of Buddha's death, Dr. Fleet still holds that it was B. C. 483, the so-called Buddhavarṣa being, in his opinion not the result of a continuous maintenance of an original reckoning from the death of Buddha, but the artificial result of a miscalculation done in Ceylon towards the end of the twelfth century A. D.

Mr. Vincent A. Smith contributes an interesting paper on "The Gurjaras of Rājputāna and Kanauj" which originally were in all probability an Asiatic horde of nomads who forced their way into India along with or soon after the White Huns in either the fifth or the sixth century, and subsequently became a great power, as is shown by numerous inscriptions supplying a complete genealogy and unbroken succession list of fourteen kings of a Gurjara-Pratihāra dynasty, whose capital at first was Bhilmāl in Rājputāna and then Kanauj on the Ganges, and who were at the height of their glory during the reigns of Mihira Bhoja and his son Mahendrapāla between 840 and 910 A. D.

There is further a long and important article by Dr. R. Hoernle on "Some Problems in ancient Indian History," viz., the identity of Yaçodharman and Vikramāditya, and some corollaries. The Hunic invasion of India had a no less disastrous effect than that of Europe. As Mr. Kennedy says: "it changed the face of north-western India". Under such circumstances it is a question of great interest whether the credit of having defeated the Indian Attila, the cruel king Mihirakula, belongs to Narasimhagupta (Bālāditya) or to Yaçodharman. The former theory originally (1889) put forward by Dr. Hoernle is now adopted in Mr. Vincent Smith's *Early History of India*, against which Dr. Hoernle shows with much plausibility that the hero must have been Yaçodharman, who was originally only the chief of a tribe (the Jaṭṭa or Jāt) settled in Mārwāra, or western Rājputāna. Yaçodharman himself tells us in one of his inscriptions that he defeated Mihirakula and extended the boundaries of his empire over countries which neither the Guptas nor the Hūnas had ever possessed (the eastern provinces of Bihar and Bengal, and Kashmir). His empire commenced about 525 A. D. and probably lasted many years. He must have had several other names such as Vikramāditya and Çilāditya, and he is the man, according to Dr. Hoernle, whose great achievement survives in the Indian tradition of 'Rāja Bikram of Ujain,' and in the change of the Mālava era into the Vikrama era. Dr. Hoernle further states that the description of Raghu's *digvijaya* in Kālidāsa's *Raghuvaṃśa* follows and names exactly the landmarks given by Yaçodharman of his own *digvijaya* in his well-known Mandasor inscription. For this and other reasons Dr. Hoernle thinks that Kālidāsa's time may be set down as about 490-550 A. D., and that the famous grammarian Chandragomin must also be placed about 470-530 A. D.

From the "Miscellaneous Communications," and "Notices of Books" the following items are worth mentioning. The date of the Brhatkathā is, according to Mr. B. Keith, the second or third century A. D. (as already assumed by Silvain Lévi), and that of the Muḍrārākṣasa

either the seventh or the ninth century A. D. Of Marco Polo's *Travels* three new editions have appeared recently. Don M. de Z. Wickremasinghe has discovered traces of a Buddhist era in Ceylon, by which the death of Buddha was dated in 483 B. C. In his book, *The Languages of the Northern Himalayas* (London, 1908), the Rev. T. Grahame Bailey gives *inter alia* sketches of three dialects of Kāśmīrī, "that most fascinating and most difficult of all Indian languages," as Dr. Grierson says. *Bel, the Christ of Ancient Times* by Hugo Radau (Chicago and London, 1908) seems to be a very interesting work. It endeavors to show that Amar-ud, Merodach, or Bel, is the great God of the Babylonians, he who restored the dead to life, the redeemer of the fallen Gods, the savior of the universe; and further that resurrection was an essential doctrine of the Babylonian religion. *Mysterium und Mimus im Rgveda*, by Leopold von Schroeder is criticised at length, though not very favorably. So far as we know, in Germany too it is considered rather a failure. "Professor v. Schroeder seeks to prove that in the mysterious Samvāda hymns of the Rgveda we have the text of ancient mysteries and mimes, relics of a drama which died out later, and which is not historically connected with the later drama, though it sprang from the same root."

Other contents: A Southern Kurdish Folksong in Kermanshaki Dialect, by E. B. Soane; the Pāhlavi Text of Yasna LXXI (Sp. LXX), 38-97, for the first time critically treated, by Professor Lawrence Mills (translation and notes; the text to follow later on); Tenses and Moods in the Kāṭhaka Samhitā, by A. Berriedale Keith.

The Indian Antiquary, December 1908.

"The Date of Buddha," by V. Gopala Aiyer, is an ingenious attempt to solve afresh this often ventilated problem. The author finds 325 B. C. for the beginning of the Maurya Era, and 269 B. C. for the coronation of Aśoka, and concludes from this, with the help of the Ceylonese Chronicles, that the Nirvāṇa of the Buddha took place in 487 B. C. which date is corroborated by the Chinese 'Dotted Record' (see above), if the latter be correct. The error of the 'Buddhavaṛṣa' of the Southern Buddhists in placing the Nirvāṇa in the year 543 B. C. is explained by "an erroneous belief entertained by early Buddhists that the Maurya Era began with Aśoka, the Constantine of the followers of Gautama." The paper was given as a lecture before the South Indian Association, Madras, on the 1st March 1908, and it forms the 3rd chapter of the author's *Chronology of Ancient India*, 2nd volume.

Other contents: Ancient History of the Nellore District (continued); Pallava Expansion of the Tamil Country, by V. Venkayya; the Religion of the Iranian Peoples (continued); the Duties of the Faithful by the late C. P. Tiele (translated by G. K. Nariman); Contributions to Panjabi Lexicography, Series I, Industrial Technicalities, by H. A. Rose; 'Reply' by Vincent A. Smith (to Sten Konow's unjust criticism of his 'Early History of India').

Journal of the Pāli Text Society, 1908.

This number is especially valuable for two Indexes: one to Trenckner's numerous and important Notes on the Milinda and Majjhima-Nikāya, by Professor Dines Anderson; and the other, by Miss Mabel

Hunt, to the Paṭisambhīdāmagga. Professor R. Otto Franke of Königsberg furnishes a long article on "The Buddhist Councils at Rājagaha and Vesālī" intended to show that "the Pāli Canon offers...no support, however modest, to the theory of the Councils." "Our one original source of knowledge respecting them is Cullavagga XI., XII. But these chronicles are elaborated out of Digha XVI and other canonical passages. Hence the two Councils have for us only a literary existence." As to the Chinese and Tibetan chronicles, they are but secondary versions of Cullavagga and prove as such only the secondary origin of the non-Sinhalese schools. Already many years ago Professor Oldenberg had declared the First Council to be fictitious. But his arguments were declined by most scholars. The data now brought forward by Professor Franke are much stronger and indeed seem to succeed in withdrawing almost every historical ground for the whole question of Councils. Yet there is the tradition about the Councils and it is difficult to suppose that they are purely invented. The problem will have to be discussed again and with less animosity than is shown by Professor Franke. There is further an article by Dr. Mabel Bode, on "Early Pāli Grammarians in Burma" and a few very appreciable "Addenda to Similes in the Nikāyas," by Mrs. Rhys Davids. We may add that the Text issued by the Society in 1908 is a magnificent critical edition of the Mahāvamsa by Professor Geiger.

DR. F. OTTO SCHRÄDER.

MAGAZINES.

INDIAN.

Adyar Bulletin, Adyar, April, 1909. Headquarters' Notes chronicle the energetic activities of our President in India prior to leaving for Europe. Mr. Leadbeater has an extremely important contribution on "Animal Obsession," revealing a quite hidden and unknown range of possibilities in nature. "Creed and Conduct" by B. P. Wadia affords pleasant reading. His definition of Creed is "Creed is the inherent belief, or rather aggregate of beliefs, with which a person is born into the world, of which he may be conscious or unconscious, but by which, with or without knowledge, his life is guided." Dr. English begins a useful little essay on "The Human Body". A few shorter miscellaneous paragraphs follow; the "Students in Council" department brings a number of excellent answers to questions signed A. B. and C. W. L., and lastly a new department is begun, which under the title of "Theosophy the World Over" gives the latest news of our movement in a great number of short paragraphs, equally divided over the several countries.

Theosophy in India, Benares, March, 1909. M. J. publishes notes of a lecture by Mrs. Besant on "Inspiration" in which we find amongst other things some interesting autobiographical notes by our President analysing her own lecturing. Two quotations are: "Never read an inspired book with your mind half asleep," and "Words are not in the higher mind, there you have just a picture, the words are in the lower brain." An interesting article by Nasarvanji M. Desai on "Immortality in Zoroastrianism," consists mainly of quotations from the Pārsi

scriptures and from the S.D.. Sohrab H. Santook presents friend Koilon again, endeavoring, by the help of quotations to prove that the idea of illusion has been a familiar conception of the mystics of all ages. Notes, questions and answers, reviews of the magazines, etc., complete the number.

Central Hindū College Magazine, Benares, March, 1909. "In the Crow's Nest" we find the usual collection of interesting notes. Details are given there about the movement to procure for India a chartered University. A petition to H. M. the King has been drafted, two Indian princes have approved the idea as well as H. E. the Governor-General. Mrs. Besant is to approach Lord Morley once more about the matter, when in England. "The historical sense of Hindūism—a dialogue," by B., is continued. A report is given of the Deccan Education Society at Poona, which was established in 1884; the useful educational work this Society has since achieved is shown and a sketch of the Society's organisation given. There follow a biography of Pandit Ananda Chārlu, Rai Bahādur; a short description of the "Pink Terraces" of New Zealand; a striking poem called "Haridās and Tansen" which reveals wit and fine feeling; the first instalment of an article on Kālidāsa as a dramatist; "Is the *Bhagavadgīta* only a scripture of Yoga?" by Md. Hafiz Syed, who gives the obvious answer: "No." The prize in the competition for the best definition of "Loyalty" in thirty words has been awarded to the following: "Strict devotion to the maintenance of law, faithfulness to a lawful Government, or to the Sovereign, or to a lover, or to a friend, is what is called Loyalty." Six other definitions are quoted, two amongst which are from Mrs. Besant. In all ninety-eight replies were received.

Sons of India, Benares, March, 1909. We find a record of the recent progress of the movement together with a most respectable list of the Protectors, Guardians and Members of the Supreme Council up to date. "Hints for young Sons of India" by X. Y. Z. are continued, in which are the picturesque phrase: "The World-Spirit does not for ever tolerate shams," and the equally true one: "The Englishman who despises Asiatics may have been an Asiatic himself. The Asiatic who hates Englishmen may have been an Englishman himself (in a former incarnation). Does it not seem that perhaps we may be all making rather fools of ourselves?" Mrs. Besant's Adyar lecture on the "Sons of India" is concluded.

The Message of Theosophy, Rangoon, March, 1909. This, our Burmese sister, ends her fourth year of existence. The present number opens with a pleasant philosophico-ethical musing on "The pearl of great price," by W. E. Ayton Wilkinson. Quite apart from its readableness its special interest lies in the fact that it is dated from Thanatpin in Pegu. This indication alone speaks volumes for the world-wide extension of our movement. One statement, though, is a bit surprising. It runs; "Had not the ancestors of Englishmen been all murderers, Englishmen would be all murderers to the present day." This is the doctrine of evolution with a vengeance and the underlying truth might be stated in improved form. B. J. Entee writes on "Modern Education". A Ceylon lecture by Mrs. Besant on the "Pañcha Sila" is reprinted and P. Ramanathan contributes a paper on "Saturn". Notes and news complete the number.

Words of Wisdom, Akola, February, 1909. This is a four-page periodical pamphlet in which two members of the Theosophical Society reprint a series of ethical and spiritual maxims. The paper is distributed free.

Theosophisch Maandblad voor Nederlandsch-Indië (Dutch), Surabaya, February, 1909. First, a translation from the *Adyar Bulletin* (Resolve or Will? by Seeker); then an instalment of "Something about a terrestrial movement round a third axis" by W. G. L., very technical but interesting. Mr. Van Hinloopen Labberton's "Batavian Letter" treats this time of the "Boedi-oetama" of which he gave some details in a letter to the previous number of the *Theosophist*. "The King's Councillor" is the first part of a story, the deeper meaning of which is of special interest to Theosophists with regard to the problem which has been so much before them during the two previous years. We are anxious to see the sequel of this clever tale. P. W. Van den Broek, one of our veterans in Java, appeals on behalf of the study of Esperanto by Theosophists. News, notes, etc., together with a suggested set of rules for the Dutch East Indian Sub-section, which is to be formed very soon, complete the number.

Pewartar Theosophie (Javanese and Malay), Buitenzorg, February, 1909. "Notes"; "On the Theosophical Society"; a portion of the Kawi version of the Rāmāyana; and other contents (which unhappily we cannot decipher). Would the editor kindly join a translated list of titles to the copy he sends us?

De Gulden Keten (Dutch), Djombang, January-February, 1909. The number contains a translation of Mr. Leadbeater's "Faithful unto death"; further short stories, mottoes and poems, translated and original; an exposition of the aims of the Companions of the Round Table; and a poem in Malay, with a view to Lotus classes of Malay children.

Further Asiatic Periodicals: *The Brahmavādīn*, February; *The Vedic Magazine* Vol. II., No. 10; *The Siddhanta Deepika*, January; *The Mysore and South Indian Review*, February; *Prabuddha Bharata*, February and March; *The Madras Christian College Magazine*, February; *The Mahā-Bodhi*, Colombo, February, 1909.

EUROPEAN.

The Vahan, London, March, 1909. The number contains several small contributions giving news, notes, official matter, book-reviews, correspondence, etc. Two members write briefly on the purpose of a national Headquarters. No special literary matter is included this month, but Miss Hardcastle discusses the curious sermon preached by Archdeacon Wilberforce on the subject of reincarnation; she ends her note with the remarks: "Perhaps we are wanting in reverence for the conception of the Higher Ego. In truth the Higher Ego was never in Paris, or Egypt, or China. One of the vehicles was Chinese, was female, was poor, was sick, was illiterate, and so on. The Higher Ego was never female or male, neither white nor black, neither a good bicyclist nor an invalid!"

The Lotus Journal, London, March, 1909. First comes "From Far and Near" giving the news of the Lotus Circle movement. From Adelaide the report is full and favorable. Then comes the first half of Mrs. Besant's Brighton lecture on "Can a man of the world lead a spiritual

Life?" A good dream story by E. C. Matravers is entitled "The very same crocodile"; a little essay on "Devotion," by E. Severs is concluded. "The Round Table" Section gives its directions for the month. A dog story (prize-essay) and a few Golden Chain pages (for the quite young ones) complete the number. The photograph of a number of London Lotus Children forms a supplement to this issue.

Revue Théosophique Française, (French), Paris, February 1909. This number opens with an article, translated from Dr. Steiner, on "The prejudices of the scientific spirit". "Looking Backward" is an anonymous contribution dealing with the conditions in the Society some twenty-five years ago and quoting at length the Master's famous letter to Mr. Sinnett, beginning "this gentleman also has done me the great honor to address me . . ." Louis Peltier contributes a very graphic story entitled "Capital Punishment". It relates how a stern Judge, after having sentenced a wretched criminal to death, has a vision. In that vision he sees his former life in which he was a criminal and in which he was hanged. Then he sees his whole astral life, first wicked, sordid and debased, productive of infinite harm; then gradually improved and purified until complete conversion to virtue. This astral life lasted three centuries. As a result the judge throws up his profession and devotes the remainder of his life to work for the abolition of the death-penalty. We do not want to criticise the details of this story where the general conception is excellent, and may point out that in John King we have a sort of prototype in real astral life of the hero of the present story. Commandant Courmes writes his monthly echoes about the movement, mainly in France, with his usual 'verve' and freshness. Sundry smaller matters complete the number. Special mention deserves the monthly supplement of sixteen pages of *The Secret Doctrine* in French. The present number brings the final pages of the fifth French Volume, being the first half of the English 3rd Volume. Another 20 numbers will complete the whole translation.

Bulletin Théosophique, (French), Paris, March, 1909. This number contains only official matter and news with the exception of a translation of Miss Bartlett's article on the Reason of our Existence. The translator appends some very pertinent and interesting remarks, the perusal of which we strongly recommend.

Théosophie (French), Antwerp, March, 1909 contains three tiny little articles: Contemplation; Will and its Development (to be continued); and the well-known parable of the Blind Men and the Elephant. The authors are given as W. K. M. Kohlen, F. J. Van Halle and Shri Rāmakṛṣṇa (though we would claim that the parable occurs already in the Buddhist canon!). The forthcoming appearance of a Belgian *Theosophical Review* is announced.

Theosophia (Dutch), Amsterdam, March, 1909. The translations in the present number are from Colonel Olcott (*Old Diary Leaves*); Annie Besant and C. W. Leadbeater (*Occult Chemistry*); Annie Besant once more (*Introduction to Yoga*). A. E. Thierens concludes his "Formation of Character and Education," an important paper. Miss M. C. Denier van der Gon treats of that exceedingly interesting subject "Bābism and Behaism" to be concluded in the next number.

Mrs. Windust describes a visit to "A Modern Saint," that being Antoine le Guérisseur, preacher, saint, healer and miner, living near Liège. Book reviews and notes complete the number. In the latter there is a plaintive wail about the change of the word 'Section' into those of 'National Society'. The Dutch Section is registered by law under that name, and so the reviewer says: 'Now we are here in Holland the Dutch Section (of what?) and in Adyar the Theosophical Society in Holland.'

De Theosofische Beweging (Dutch), Amsterdam, March, 1909. Official matter, news and correspondence. In the latter department we find an interesting letter by Mr. Thierens on the question of "Big or small Lodges?" which deserves to be submitted to a wider public than that of the Dutch Magazine alone.

Sophia (Spanish), Madrid, February 1909. The first article is a translation of a Buddhist story written by our French sister Aimée Blech; then comes a poem (in Catalanian and in Castilian) on the Messina earthquake, by J. Plana y Dorca, ending with the lines so truly Spanish as well as Theosophical: "No ploris, germana, que tota la terra hispana serà per tu generosa!" Plutarch's "Isis and Osiris" in translation is continued; Julio Garrido writes briefly on "The Theosophical conception of Will." The final conclusion is: "He who knows penetrates and rules, and therefore he can." The learned Dr. Viriato Diaz-Perez writes intelligently on Ruskin. Jose Granés writes about Karma under the title of the "Hour of Justice." Bulwer Lytton's *The House and the Brain* is continued in its Spanish garb. Notes and news complete the number, amongst which we find a touching appreciation of and farewell to *The Theosophical Review*.

Teosofisk Tidskrift (Swedish and Danish), Stockholm, February, 1909. The number is this time one of translations. Miss Bartlett's "Our *raison d'être*"; Svāmi Abhedānanda's "Philosophy of Good and Evil" and Annie Besant's "The future of the Theosophical Society" are given. News and notices form the original part.

Bollettino della Sezione Italiana (Italian), Genoa, February, 1909. We have again an exceedingly good number before us. T. F. writes about the German mystic Carl von Eckartshausen, who lived in the eighteenth century. Mr. Mead's "What is Theosophy to me?" is translated. The recent earthquake in Sicily has given rise to an interesting article on "Great catastrophes and Theosophy." In this the following three problems are principally dealt with. First, how can the laws of personal and collective Karma adapt themselves to such a terrible and same fate of thousands of different persons at the same time. Have we to suppose that all these persons had individually deserved to suffer thus. And what is the national karma is such a case? Second, if clairvoyance is a fact, and includes seeing in the future, could not then these unhappy people have been warned beforehand. And again, could not clairvoyant research indicate the seismically dangerous spots on the earth's surface and recommend safer ones for habitation? Third, if death is merely a liberation from the gross physical limitations, and is practically a 'spiritual promotion,' why deplore such catastrophes, and why try to prevent them? Further articles are on "The Order of Service"; on ubiquitous "Esperanto" (pushed on

by enthusiastic Mr. Warrington); on "The unknown biopsychical forces and the scientific hypotheses concerning spiritualism" (Teresa Ferraris); a little discussion on the orthodox versions and spellings of the Samskr̥t (and other) words in *The Voice of the Silence*. [Narjol is a mistake; the right orthography is phonetically *naljor*, in exact transliteration *nal hbyor*, which is the Tibetan translation of the Samskr̥t word *Yoga*, but is also used as an abbreviation for *naljorpa* which means *Yogin* and *Yogāchārya*.] Several lesser contributions, amongst which is a reprint of an early letter from H. P. B., complete the number.

Isis (German), Leipzig, January, 1909. Mrs. Besant fills the biggest part of this number by two articles, one on "The Guardians of Humanity," the other on "The place of politics in the life of a nation"; both in translation, of course. Baptist Wiedenmann gives an exposition of theosophical teachings about the ancient history of humanity and the laws of its evolution. Frau Lübke contributes some notes and news from Adyar.

Mitteilungen, (German), Cologne, December, 1908. The whole of the number is filled with official and other news, amongst which is particularly an extensive report of proceedings of the seventh annual convention of the German Section, and a summary of Dr. Steiner's far-spreading activities.

Tietäjä (Finnish), Helsingfors, March, 1909. "From the Editor"; "On the Kalavala," (trs. from H. P. B.); "H. P. B. and the Masters of Wisdom" (trs. from Annie Besant); H. P. Blavatsky (trs. from C. W. Leadbeater); "What Theosophy teaches," III. Man, by Aate; "In the search for health" (Uraniel); Children's Department (Editor); Reviews and Notices. We should like to be less laconic in our notice, but what can we do when all we can really understand in this review is its page numbers?

Westnik Teosofii (Russian), S. Petersburg, February, 1909. Translations are given of Mrs. Besant's *Yoga*, of a chapter of the *Ancient Wisdom* and of the "Æther of Space". An original article is the musical phantasy by Mme. Unkoffsky, entitled "The colors". Alba (Mme. Kamensky) writes on the history of the theosophical movement in Finland, and reviews the magazines and other publications.

Other European Journals received: *Journal du Magnétisme*, Paris, February; *Modern Medicine*, London, March; *Light*, London, March numbers; *Richmond Hill Church Magazine*, March; *The Humanitarian*, London, March; *The Animals Friend*, London, March; *The Health Record*, London, February; *The Herald of the Cross*, London, February.

AMERICAN MAGAZINES.

The Theosophic Messenger, Chicago, February, 1909. This Magazine is steadily growing in interest. It offers together with a few more substantial articles, an extraordinary variety of notes and news, theosophical and non-theosophical, but always equally readable. Over the familiar initials W. V. H., we find three contributions; "Love as viewed by Theosophy"; "On being alone," and "Common sense about mental healing". Mr. Jinarājādāsa continues his "Art as a factor in the soul's evolution". Letters from Adyar (Wadia) and from Benares

(S. E. P.) bind East to West. Mr. Leadbeater answers again an immense number of questions. Notes on all sorts of subjects, current literature included, take a survey of the entire geographical as well as mental worlds. "The new Theology" is a useful summary. Book reviews and a children's department complete the big number.

The American Theosophist, Albany, N. Y., February, 1909. F. Milton Willis writes "Some remarks upon the Christian Master"; Hilda Hodgson Smith on "The larger consciousness"; Donald Lowrie on "Service". Then follow a list of instances of psychic manifestations in daily affairs, and "Hints to young students of Occultism" (XI), the latter full of sound ethical and practical advice. "The Principles of Theosophy," "The Influence of the Press," "The Justice of Karma" are other articles, which together with usual news, notes, etc., complete the number.

Revista Teosofica (Spanish), Havana, January, 1909, concludes the legend about the origin of maize, translates an answer by Mr. Leadbeater about the heaven-world and gives an original article on "Faith and Devotion".

Luz Astral (Spanish), Casablanca, Chili, numbers for January, 1909, gives the usual varied collection of theosophical notes or translations, alongside with the official decrees and announcements of the Municipality of Casablanca. This little bi-weekly journal, more of the nature of a newspaper than anything else, is certainly the most striking production amongst the theosophical magazines, combining—quite evenly balanced—the features of a Municipal Gazette with those of a theosophical propaganda paper. May it prosper.

Alma (Portuguese), Porto Alegre, January, 1909, has short articles on "The Secret Doctrine" (not the book, but the system); "The Law of Causality"; "Mediumship"; "Mental emancipation"; and a translation from Mrs. Besant. Notes and News.

Further American Journals: *Boletín oficial del Gran Oriente del Uruguay*, Montevideo, February; *Notes and Queries*, Manchester N. H., February; *The Truth Seeker*, New York, numbers for February; *The Nautilus*, Holyoke, Mass., March; *The Phrenological Journal*, New York, March; *Bulletin of the New York Public Library*, February.

AUSTRALIAN MAGAZINES.

Theosophy in Australasia, Sydney, March, 1909. General contents are "The Outlook," "Questions and Answers"; "Branch news"; "Reviews"; "Magazines" etc. Mr. Leadbeater's appreciation of Madame Blavatsky has, in its round through the Magazines, come to this number. "The unmarked Mile-stones," and "Love the Revealer" contain sound ethical thoughts. "National Politics," to be continued, is an article of originality and merit.

Theosophy in New Zealand, Auckland, February, 1909. There is a full report of the thirteenth annual convention of the New Zealand Section. "Studies in Astrology," by Ganuma, are continued; Miss Browning writes with freshness on "Un-utilised power" in our ranks, and preaches a lesson that might be heard everywhere in our Society. "No

work is menial if it is done for the good of humanity" is a quotation from it. Another runs: "I have often had a quiet laugh to myself over the way we talk about Missionaries, and then the way we talk about the work of Theosophy." Lastly: "We are too apt to keep our Theosophy for private consumption." "For the Children," "Activities," and "Notes," complete the number.

Other Australian Journals: *Progressive Thought*, Sydney, March; *The Harbinger of Light*, Melbourne, March.

AFRICAN MAGAZINE.

The South African Bulletin, Pretoria, February, 1909, opens with the usual sections and then gives short articles on "Beginning," "Manas and the mental bodies," and "The call of Brotherhood".

J.-v. M.

The Theosophic Art Circle is to be congratulated on its January Transaction¹. *Orpheus* surpasses previous numbers in artistic merit, and justifies the appeal made to theosophic Lodges to assist the Art Circle in its effort to spread through our Society a deeper appreciation of the value of art-activity as seen from a theosophic point of view. Unfortunately the arts do not find much sympathy with the majority of Theosophists; yet it will not be possible for artists to aid in shedding the light of the Ancient Wisdom on the world, until beauty is really, and not only theoretically, recognised as part of that Wisdom. People forget that Art dies without sympathy. They are apt to forget also that the love which is God is loveliness—realising which Jean Delville writes truly in *Orpheus*:

"None that brought to birth no beauty shall win grace."

The poem, "La Prière d'un Mage," breathes the awed fervor which in a great workman burns up all sense of the importance of his own creations. Anatolius, in a contribution on "Imagination," paints many Theosophists in heavy sordid colors—not undeserved, alas! from the poet's viewpoint. The frontispiece, "L'Homme-Dieu," from Jean Delville's huge canvas, represents humanity caught in the whirl-clouds of space and time, straining blindly towards the vast radiant Christ, who, sun-like, sheds His light over the scene of death and misery. Mr. Clifford Bax discusses Spirituality in the second "Theosophic Dialogue" with the dignity of aspiring thought and consecrated art. Space forbids comment on Miss C. Spurgeon's suggestive "Note on the Evolution of New Senses as seen in Literature," and other articles. *Orpheus* has an 'atmosphere'.

M. M. C.

We have received a Canarese pamphlet from Mysore on "Sons of India"; the second Annual Report of the Depressed classes Mission Society of India (Bombay) which indicates the performance of some noble, useful work; and a pamphlet entitled "Godward Ho!"

¹ *Orpheus*. To be obtained from the Hon. Secretary, Herbert Sidley, Esq., "Strathleven," Oakleigh Park London, N., Four Shillings and Sixpence per annum post free.

DR. STEIN'S FINDS OF MANUSCRIPTS.

From the Times Weekly Edition we extract the following data concerning Dr. A. M. Stein's important finds of Manuscripts in Central Asia. They are contained in a report of a lecture delivered by him before the Royal Geographical Society in the beginning of March, in which he gave an account of his great Central-Asian expedition during the years 1906-1908. We confine ourselves solely to extracts relating to literary discoveries.

"By September 9th Dr. Stein had returned to Khotan . . . Then he set out for the desert adjoining the Oasis north-eastward . . . Scarcely had they begun systematic clearing when pieces of paper manuscript began to crop out in numbers. They were able to recover here, in spite of the almost complete disappearance of the superstructure, a large number of manuscript leaves in Samskr̥t, Chinese and the "unknown" language of Khotan, besides many wooden tablets inscribed in the same language, and some in Tibetan. Most of them probably contained Buddhist texts, like some excellently preserved large rolls, which on one side presented the Chinese version of a well-known Buddhist work, with what evidently was its translation into the "unknown" language on the other. The clue thus offered for the decipherment of the latter might yet prove of great value . . . In the desert northward [of Niya] Kharoshthi documents in wood cropped out in numbers. It added to his gratification to see that a number of the rectangular and wedge-shaped letter tablets still retained intact their original string fastenings, and a few even their clay seal impressions. How cheering it was to discover on them representations of Heracles and Eros left by the impact of classical intaglios! Among sweepings of all sorts were more than a dozen small tablets inscribed with Chinese characters of exquisite penmanship, apparently forwarding notes of various consignments . . . Chinese records the excavation of almost every ruin yielded in plenty . . . An important archæological task caused Dr. Stein to return to . . . the Sacred Buddhist grottoes, known as the "Caves of the thousand Buddhas," to the south-east of Tun-huang.

Dr. Stein described how he discovered in one of the temples, jealously guarded by a Taoist priest, a solid mass of manuscripts measuring close on 500 cubic feet. The bulk of them went back to the time when Indian writing and some knowledge of Samskr̥t still prevailed in Central-Asian Buddhism. Twenty-four cases of manuscripts from this strange place of hiding and five more filled with paintings and similar art relics from the same place have now safely been deposited in London. . . . Returning to Khotan, he despatched his heavy convoy of antiques, making up 50 camel loads, safely to the foot of the Kara-Korum passes to await him. . . . The mere unpacking and first arrangement of the archæological objects, numbering many thousands, will, with the available assistance, probably not be completed before July."

THEOSOPHY IN MANY LANDS.

GREAT BRITAIN.

By April 1st, our British Society's Headquarters will have been moved to 106, New Bond Street, where a good suite has been taken in a fine new building. The rooms are bright and airy and well above the roar of the street, and we hope they will become a happy centre of work for Theosophy. Some of us still look forward to the time when our Headquarters in London shall be more in line with the pattern at Adyar—some quiet house with a garden, near the busy haunts of men, certainly, but beyond the sound of their footsteps. In the meantime our new home should be very convenient and it will be in full working order before the President sets foot in London.

The Referendum Vote on the question of Mr. Leadbeater's return shows a majority of six in favor; we would like to have done better, but it must be borne in mind that about 800 members did not vote, and it is legitimate to assume that these do not actually oppose and will, in a short time, settle down to work and join by degrees in the increasing activities of the new cycle of peaceful activity upon which we are entering. We have yet to learn how many will actually leave us.

The Blavatsky Lodge has suffered more than any other London Lodge from the recent conflict, but we are glad to report that those who remain in it are making gallant preparations to carry on the work with their reduced numbers, and one cannot doubt that their efforts to preserve and to revivify the Mother Lodge of the Section will be blessed.

By the time this letter appears in print we shall be thinking of little else here but the coming of the President, which is looked for about the 7th May. Already plans and preparations are being eagerly discussed in the different places where the stimulus and pleasure of her presence are anticipated.

We are coming to an end of what has been a fairly hard winter's work, and many of the workers are thinking with appreciation of the short Easter recess, which comes early in April, in which they hope to get renewed strength to start a vigorous campaign through the summer months.

The Executive Committee has in accordance with Rule IX. co-opted six members, in place of those who resigned from the Committee. These members are: Mr. Allan (Glasgow), Mr. Banks and Mrs. Betts (London), Miss K. Douglas Fox (Bath), Mr. Laycock (Yorkshire), Major Rorke (Devonshire). There are thus four fewer London members on the central governing body than before, and it is hoped that by thus calling into council many more representatives from the Provinces than has ever been done before in the Theosophical Society in Great Britain, the Executive may become more truly representative of the whole National Society, and form a link between the various centres of activity scattered over the country. If we can get to know more of each other and of the work being done in different districts, misunderstandings and conflicts are surely less likely to arise amongst us, and an Executive Committee in close touch with the Federations and Lodges working in the provinces, should do much to weld us into an organised vehicle for the spread of Theosophy in the British Isles.

1909.]

THEOSOPHY IN MANY LANDS.

259

England—North and South—and Scotland, are now represented on the Executive, whilst the countries allied to us have honorary representatives; and we hope that ere long our sister Isle, Ireland, may feel strong enough to send also a Representative.

A member of the Edinburgh Lodge sends us word of the work that has been done there during the winter. Our Scotch brethren have suffered rather heavily of late through losing some of their oldest, and most hardworking, as well as wealthiest members; but they are carrying the work on bravely, and the record of what they have done, and hope to do, is a good one.

A speciality of their work seems to be the uniting with 'outside' activities; e.g. at some meetings of a Roman Catholic Mission, held in Edinburgh, two Theosophists (Protestant) took the chair, and in return two of the mission priests gave lectures and were entertained at tea in the Lodge rooms, and seemed to appreciate the fine premises and good library of 2000 volumes as well as the tolerant and friendly spirit of their hosts. Our correspondent tells us also of addresses given by two or three Scottish clergymen to the Lodge. Just now a visit from Mrs. Windust (Holland) is expected; she is to take classes and meetings, and her energy and ability will no doubt give a great impetus to the work.

On the English side of the river Tyne our brothers of the Northern Federation have been busy this month with their propaganda tour in and around Newcastle. A vigorous effort has been made, by consecutive weekly lectures and enquirers' meetings, in four different towns, to arouse interest in Theosophy; the attitude of the Press has been friendly, and promising results are looked for in a large district, where, up till now, Theosophy has only been represented by one small Branch.

There is quite a theosophical revival round Manchester. Drawing room meetings are the order of the day; Didsbury had one, with 36 people; Eccles with 40; Hale with 30. These are very good for opening up the way.

In connexion with the *Order of Service League* two meetings, open to the public, have been held in London since our last letter. On Sunday, March 7th, Miss Appal M.D., B.S., B.Sc., addressed on audience of some hundred persons, members and non-members of the T. S., on *Occult Science and Psychic Phenomena*, the lecture being given in connexion with the newly formed *League for the study of Eastern and Occult Science*. The *London League for the Abolition of Vivisection, Vaccination and Inoculation* was addressed by Miss Lind-af-Hageby on "The Psychology of Vivisection". The audience on this occasion consisted chiefly of persons who are not members of the T.S., but who seemed interested to hear how Theosophists regard the question of our relation to the animal world.

M. Camille Flammarion, the famous French astronomer, announces an important discovery, viz., that there is a diurnal rise and fall of the earth's surface of about eight inches, dwarfing the movements of the greatest earthquakes. This movement is not tidal, he says, but is probably connected with the sun's influence. Had he turned to *The Secret Doctrine*, published in 1888, he would have read as follows: "The

universe (our world in this case) breathes, just as man and every living creature, plant and even mineral does upon the earth; and as our globe itself breathes every twenty-four hours" (p. 591, Vol. i. new edition, italics mine).

The subject of spiritual healing is receiving a good deal of attention in this country just now. In the March number of the *Contemporary Review*, Dr. A.T. Schofield discusses the alliances being formed "between the Clergy and Medical men under various names and auspices, with a view to treating more successfully that increasing number of cases that is characterised by severe nervous or slight mental disorder or distress." Perhaps the most significant fact about the new movement is the growing recognition implied that—as the writer says—"the physician has to face in his consulting-room men and women, tripartite beings, whose physiological and psychological interdependence and unity are so complete, that no part can suffer without the others being affected; beings indeed, so complicated, that it is well-nigh impossible to say where a disorder of the spirit ends and where one of the body begins." Dr. Schofield complains that "the training given in our medical schools is physical rather than human, as if we had to do with material mechanism instead of the complex mystery of a human being."

If this enlightened way of regarding their patients could be shared in by the majority of the writer's confrères, how much more rapidly and safely medical science might advance than by following its present materialistic and dangerous lines 'of experimental research' and inoculation!

It is interesting to find in two numbers of a Church of England Magazine reports of a sermon which deals very sympathetically with "non-Christian Religions". After pointing out that the four great non-Christian religions of the world have as adherents just over one-half of the world's population, the Preacher goes on to say: "We Christians are for the most part ignorant of the teaching of these religions. We are dimly aware that they exist, but of their simple theology and beautiful ethics, we have but a very slight knowledge, being content to sum them up as heathen or false religions. From that attitude we are being forced by a series of influences.

* * * * *

"A study of the non-Christian religions brings before us religion rather than church, and as we find certain elements common to every religion our attention is centred upon these fundamentals of religion and it is released from the strain of dwelling upon external forms, modes of expression. The man who is penniless does not want discussions upon bimetalism or theories of banking. The world is athirst for God, and cannot be satisfied with discussions upon forms of creeds, symbols of worship, and methods of Church government.

If we study the non-Christian religions, we find that the religious sense is implanted in man.

* * * * *

I shall, therefore, on the high authority of the Master and of His most enthusiastic and effective apostle and of His most spiritually-

minded evangelist, assume that we are agreed upon this point, that all religion is a revelation given by God to man, that while it assumes variant forms it is the age-long struggle of mankind to express his sense of dependence upon a power at the back of the Universe, which he feels must be there, which, however, while it always invites his love yet always eludes his grasp."

A movement in the direction of brotherhood, set on foot last November amongst what may be called the ruling classes of England, seems to be making great progress. It is called the *Personal Service Association*, and the members offer their service as workers to any of the existing societies for helping humanity. At present about 550 helpers are at work, in forty districts in London, under the guidance of sixty trained and expert district heads; and the experience of the writer has revealed so large a demand on the part of many Societies for helpers, that it has been decided to place the work, begun as an experiment, on a permanent basis, and greatly to enlarge its scope.

When we find a movement of this kind initiated by the wife of the Prime Minister, and carried on by some of the best known men and women of the day, of all shades of political and religious belief, many of them people of high station, we cannot but feel that the 6th sub-race, with its special characteristic of brotherhood, is already casting its shadow before! Several of our members are taking part in the great struggle now going on in England for the political independence of women, and are showing that no question of personal comfort shall be allowed to stand in the way of their efforts to obtain justice for themselves and their oppressed sisters. Mrs. Despard, a veteran fighter in that cause, has again been sent to prison, but it appears that even the steel corselet of officialdom covers a human heart, for after a few days an order was received for her release on the grounds of ill-health, although she assured all enquirers that she was perfectly well and a medical examination failed to falsify her assertions! Younger fighters in the cause are still paying the penalty in prison for their attempt to peaceably carry to their representatives in Parliament the Resolutions with which they had been entrusted by many hundreds of citizens.

H. W.

FRANCE.

Various new leagues are being formed for propaganda through literature. A small committee for this purpose already existed in Paris, but this had dwindled to a single member who supplied theosophical books to country libraries and to various military clubs. Reorganisation is needed and will shortly be carried out. Books will be delivered to town and country libraries, including the most suitable for purposes of study and for the spreading of theosophical thought. Besides the Paris league another will be formed with the same object at Toulon, in order to make our literature more extensively known in the south of France. At Angers one of our colleagues will start a library with a reading room adjoining. He is now asking, through the medium of the *Bulletin Théosophique*, our members in France to help in starting this library by sending him any good books they can spare: novels, geographical and scientific works, etc., and it is hoped that this will give an opportunity for an increasing circulation of theosophical literature.

RUSSIA.

A new Lodge, that of S. Sophia, in Kief, was opened on Feb. 7th (old style) by the General Secretary. The opening meeting began at 2 p. m. and closed at 8—six hours at a stretch! Mme. Alexandra Ounkovskiy lectured on the 6th on Colored Sounds, and created so much interest that the lecture was repeated on the 12th. On the 7th the General Secretary lectured on the importance of the Theosophical Movement, and on the 10th on the main teachings of Theosophy, and the Laws of the Higher Life. Melle. Nina de Gernet was also present, and is remaining in Kief to work for the Lodge.

The members have not yet quite settled down into their new organisation; while the T. S. in Russia has not taken any vote on the Leadbeater affair, one member has protested against him both in the French and English Sections, thus making her voice count twice.

The General Secretary will visit Warsaw on her way to Budapest.

A.

ITALY.

A wonderful change is gradually coming in the thought and mental state of Italy; during the last ten years this change has been slowly but steadily creeping in. And now it is very apparent and very striking; most particularly is it so to those who are working in the literary field of the Ars Regia in Milan, and who are thus able to see the difference there now is in the demand for and interest in theosophical literature, from what there was even a short time ago. During the last few months this demand has been growing with great rapidity, in spite of the steady attacks of the Jesuit Review, the *Civiltà Cattolica*, and in spite of the difficulties through which the Theosophical Society has been passing.

One book, in particular, has 'caught on' to the public taste and need, and that is *Life and Matter* by Sir Oliver Lodge; it was translated into Italian by Professor Gabba, and an introduction was written by the well-known and popular writer Prof. Graf of Turin. In the last six months the sale has been very rapid, and the demands have come in from "all sorts and conditions of men," and from the most out-of-the-way places in Italy and her Islands. The book has been well reviewed by many newspapers in various parts, and the demands have come from Monsignors and Parish Priests, from Frates and Civilians, very literally from "all sorts and conditions of men". The importance of this may be gauged from a theosophical stand-point, when it is remembered that each book contains six pages of catalogued summaries of theosophical literature, and thus the knowledge of theosophical literature and where it can be acquired is being very widely diffused by the Ars Regia.

Signor Sulli Rao has now established commercial relations with all the principal book-shops and publishing houses in Italy and its dependencies. But the Ars Regia activity is not limited to Italy alone; demands for Italian theosophical books have come from Pittsburg and San Francisco in America, from Zara (Dalmatia), and other parts of Austria, from Bulgaria and France.

La Perseveranza, a leading daily paper in Milan, has quite lately given more than two columns of favorable reviews to *Life and Matter*, *The Great Law* by C. Williamson, and to the *Fragments of a Faith Forgotten* by G.R.S. Mead. Moreover the editor has written a friendly letter to say that he is quite willing to review any other books that are sent to him, and Signor Sulli Rao has now sent the translation of the *New Psychology* by Mrs. Besant, and that of *Dem. Ewigien* by Dr. Hübner Schleiden translated by Prof. Penzig. Unfavorable reviews are also naturally, appearing, but that does not matter; the important fact is that there is no longer a conspiracy of silence; free discussion of theosophical literature in the newspapers and reviews is now coming, and it marks a great step forwards.

Another step in advance is being made in another direction; the head of the Ars Regia, Dr. Sulli Rao, has been invited to give a public lecture at a new Political Club for social culture; this he did, giving an admirable lecture entitled: "The Genesis and Evolution of Political Consciousness," taking a purely theosophical basis, without using the terms; a most favorable review of the lecture was given by the *Lombardia* of March 24, in the following terms: "The Genesis and Evolution of political consciousness was the title of an important lecture given last evening at the Popular Club for Social Culture by Dr. G. Sulli Rao, to a large audience. It was a discourse, not a reading, and was most successful, both because the orator excelled in his animated style, and also because he gave in a superb manner a quantity of economic and social doctrines, showing a competence in many vital problems of indisputable importance. The orator justly considered the political consciousness as an indication of the social evolution, and he placed in a clear and just light the causes which produced it, and the effects following as a result. He dwelt at some length on an analysis of the complex elements which form the essence of the constitution of man." Dr. Sulli Rao has been invited to repeat the same lecture on more extended and detailed lines as his audience was so deeply interested. This is the first step towards giving definitely theosophical lectures, which he will do later on.

The whole thought of Italy is changing in a very remarkable way; articles are constantly appearing in newspapers and reviews on occult and spiritual matters that ten years ago would not have been published. The first years of theosophical work, from 1899 to 1905, were devoted to the formation throughout Italy of an organisation, a form, by which theosophical ideas could be spread; a difficult period was passed through at that date (1905), resulting in the transference of the management of the Sectional affairs from Rome to Genoa; the change has been of benefit, for the careful, capable and methodic habits of the Genoa members are felt to give a solidity and accuracy to the management of the Section: they live the Theosophy they teach.

The Rome Group have another force; they are admirable propagandists of Theosophy; their review, *Ultra*, is very well carried on, and various members of the Group have a real gift for propaganda.

The Ars Regia work of Dr. Sulli Rao is very especially dedicated to the spreading of theosophical thought in the widest sense; reaching out in a way that the others cannot do, having relations with the farthest

parts of Italy, not doing so much in the building of forms, as in the wide-spread diffusion of theosophical ideas by means of literature; this current of thought will eventually result in strengthening the Italian Section, for Italians come slowly into any organised body, having inherited a prejudice against such, not easily surmounted.

It must be remembered that Italy, in general, is at the mental stage of the materialism which dominated England, France and Germany 50 years ago. Materialism and scepticism are still the condition of the vast majority of the Italians who have thrown off the dogmatism of the Roman Church, but who have not yet found any real basis for spiritual and religious belief; it is to this large majority that Theosophy will eventually bring its message of hope; for having in it a scientific and philosophical basis for a continued existence in spiritual condition, it alone can help those who cannot any longer continue to hold to a dogmatic creed, one that demands only a blind faith in its adherents, and offers no rational basis for the belief.

The need is felt, and this explains why the book of Sir Oliver Lodge has appealed to such a large public, and why it is having a rapid sale. It fills a want in Italian thought, namely the exact demonstration of the relation of life to matter. Until this basis is laid—which is clearly given in Theosophy—no great or rapid progress of the Theosophical Society in Italy can take place. Progress certainly is being made, but more slowly than in those countries where the materialism of 50 years ago has been dominated by all the various studies of recent years in psychic investigations.

The 'Modernist' movement in Italy is doing much towards gaining a wider spiritual basis within the Roman Church. A recent writer against this movement attributes it all to Theosophy. An interesting statement if true; undoubtedly the force of Theosophy has acted indirectly on many great thinkers.

Another interesting point to notice is that a priest, the leader of the Democratic Christian Movement, Don Romolo Murri, has been elected as member for his town in the Italian Parliament at the recent General Elections. This is most unfavorably regarded by the Vatican, who have excommunicated him.

On all sides, both within the Roman Church, where this broadening tendency is ever growing stronger, and without, where spiritual subjects are being ever more freely discussed on every side, may be seen a new condition rapidly coming, and with this new phase Theosophy will—by means of the widely spreading literature—take an important place in the mental and spiritual life of Italy.

I. C. O.

INDIAN SECTION—BENARES.

Last month we had the pleasure of welcoming amongst us Mr. Jehangir Sorabji, our new General Secretary, who, with his wife, has taken up his residence in the European Quarters. He has already thrown himself into his work with great earnestness, making plans and suggestions for improvements in various directions, and, what is of still greater importance, striving in all ways to promote the increase of

that peace and harmony which should characterise every theosophical centre. We have also during the past month said good-bye to one of the oldest and foremost workers at Headquarters, Mr. Raghavendra Rao, who up to the beginning of October last filled the post of Assistant Secretary, and since then that of Assistant Treasurer, but who has now resigned his position and returned to his home in Bombay.

The President arrived in Benares early on the morning of March 6th. During her stay she addressed the Branch on Sunday evenings upon the Signs of the Closing and of the Opening Age, a subject upon which she has recently spoken at several of the places she has visited. Her arrival as usual was marked by a decided increase in the attendance at all the meetings held in the Section-hall. Benares now possesses two Lodges of the T. S., one having been recently formed by Prof. Unwalla amongst the students of the Central Hindū College.

Amongst our visitors this month is Dr. V. Coomarasvāmi, from England, who has made a deep study of Indian Art. On the evening of March 9th, he gave a lecture upon the subject in the school-hall of the C. H. C. confining his attention to the arts of sculpture and fresco-painting. He traced the rise of the art from its inception about the 3rd century B. C., at the time when the Buddhist religion was gaining predominance, the two developing together, art being used mainly for religious decoration. It reached its highest attainments from the 4th to the 8th or 9th centuries A. D., when the religion of the Buddhist and that of the Brāhmanas also reached their greatest development. The lecturer then spoke of the period of gradual degeneration after the 12th century down to the present day, referring to its revival by the Bengal School of Painters. He concluded with some remarks upon the characteristics and aims of Indian Art, which he showed to be essentially idealistic, having regard, not to the external form, but rather to the life and thought expressed therein, saying that the Indian Artist did not produce copies of what he saw, but gave expression to the conceptions of his own mind, and urging upon his hearers the importance of keeping this ideal always before them in their study. The lecture, which was listened to with great interest, was illustrated by a fine collection of lantern slides, including specimens of the Art of Ceylon and Java, as well as of India itself. He also gave a lecture on "The Message of the East to the West" in connexion with the same subject. Both lectures were fairly well attended, and listened to with interest. The Boarders' Union held their Anniversary, when prizes were given to successful competitors in the departments of literature and physical training; before the meeting some of the members of the Union gave a very good display of dumb-bell and other athletic exercises, showing very plainly that physical development is in no way sacrificed to intellectual training; the proceedings were, as usual, terminated by an address by the President, who dwelt upon the advantages of the Union, its methods of work and the progress made during the year. The President's visit came to an end on the night of April 6th, after a month full of busy activity, terminating with social farewell functions in connexion with the various departments of work in Benares. On the Sunday previous to her departure Mrs. Besant gave her "Farewell Words" to the Branches in Benares, before leaving for Europe and America; she

traced the history of the Society from its origin to the present, showing its influence specially in India, dwelling on the work lying before it in the future, and the privilege of being allowed to take part in that work.

M. J.

CEYLON.

Mr. Hill, the indefatigable Secretary of the Hope Lodge, is winning golden opinions by his active plans for pushing on Theosophy in Ceylon. He is a great believer in advertisement, and the name of the Hope Lodge is prominently figuring in bold type in the local press and tourists Guide Book to Colombo. There has been opened an Inquirers' Class for Wednesday afternoons. And the evening of the first Sunday of every month is devoted to Public Meetings, while the other Sunday afternoons of the month are exclusively devoted to Lodge Meetings for members and associates only. The first Public Meeting in March was well attended, chiefly by young men of the Royal College, when Mr. Hill read a most excellent paper on the "Evolution of Man". All our meetings are held at the Musæus School, which has now become the centre of Theosophy in Ceylon, I am glad to say.

During last month there passed through Colombo Madam Godefroy and Mr. Huidekoper. The former was *en route* to Adyar, while the latter was from Adyar to Europe. They both broke their journey at Colombo and spent a few days with the local members.

Mrs. Higgins gave her second lecture on "Glimpses into Ceylon History" before the Young Men's Buddhist Association. The lecture was illustrated with lantern slides. The energetic Secretary of the Buddhist Theosophical Society, Mr. Robert de Zoysa, in conjunction with his Committee, is working hard to open, at the latter end of this month, the Agri-Horticultural Show and Fancy Fair in aid of the funds of the educational work of the Society, which is urgently in need of help. This was practically the pet work of the late Col. Olcott and it is a living monument to his memory. An occasional visit from our old and trusted friends, like Mr. Leadbeater, to tour round the Buddhist centres will be most appreciated.

Mr. D. B. Jayatilaka has resigned from the Office of General Manager and his place is filled up by Dr. W. A. de Silva, a gentleman who occupied that office at one time with much acceptance and credit to the Society.

Her friends will be glad to hear that Miss Renda is now attached to the Staff of the Musæus School, having returned from Europe early in the year.

THE THEOSOPHIST.

ON THE WATCH-TOWER.

JUST before leaving Adyar I received a very nice parting present. A friend, who withholds his name, purchased the plot of land of about twenty acres which occupies the corner where the Adyar river runs into the sea, being bounded thus on two sides by water, and which has as its southern boundary Olcott Gardens and as its western Blavatsky Gardens. This plot he has presented to me, labelling it Besant Grove. I have accepted it, in order to hand it over to the Theosophical Society, and it forms a very valuable addition to the Headquarters' property, completing the parallelogram marked out by river, sea, and high-roads. The Society is certainly very fortunate in having generous members who are also rich, and strengthen it on the physical plane for its work.

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A well-known figure has passed away from our ranks on earth, one whom illness had for some years forced into the background. Our well-loved Dr. Pascal has cast off what was for him most literally the burden of the body, and has passed into the Peace. It is a passing over which we must all rejoice, for this dear brother of ours has been utterly incapacitated for work for a long period, and his release from a body which had become useless can be mourned by none, least of all by those who love him. His name is written in the annals of the Society as that of the man who with indefatigable energy and uttermost self-surrender laid, broad and deep, the foundations of the Theosophical Society in France, and who counted no effort too exhausting, no sacrifice too great, for the cause which was the idol of his heart. He ruined his health by almost reckless over-work, and has truly trodden the road of the martyr, who counted not his life dear to him. The Society in France made him its General Secretary, and he served it in this

capacity until health utterly failed, struggling on, after the stroke of paralysis that laid him low in London in 1905, long after all his friends had prayed him to take rest. But he had successfully done his work, and handed on a well-organised and prosperous Society to his able and worthy successor, Charles Blech. At length the worn-out body has sunk to rest, and he has heard his Master's voice welcoming him home. He stood with absolute faithfulness and unshaken steadfastness through all the trials of the last few years, and has well won the right to claim his place among those who shall welcome the coming of the World-Teacher.

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People are often perplexed when a man of high devotion and rich service passes out of this mortal world through a long and lingering illness, and they wonder why a life dedicate to all noble purposes should find so sombre an ending. Yet is that weary and prolonged twilight a real "blessing in disguise," for it is the wearing out, in the least unpleasant manner, of a mass of karma which, carried on into the next life, would cause much delay and put many obstacles in the further progress of the soul. The closing years are utilised, in persons of great possibilities in the near future, for this disencumbrance of hampering karma, where it happens that there is much which needs to be outworn ere full discipleship may be achieved. Our noble friend has paid the debts which would have otherwise been claimed in the future, and fair and open lies the road in front of him, when he shall return to tread once more the ways of earth. Blessed is he, and a blessing to the world shall he be on his return.

* * *

The famous mummy, or rather mummy-case—which, after many vicissitudes, came into the possession of a London Theosophist, who sent it to the British Museum on Madame Blavatsky's vigorous warnings as to the dangers accompanying its possession—has again been causing trouble. Its earlier history is probably known to most of our readers, and presents a really appalling list of disasters, falling on those who were unfortunate enough to become its temporary owners, or to be connected with it in any way. For some time nothing had been heard of it, but we now read that Mr. Mansell, an Oxford-Street photographer, has become the object of

its wrath. Mr. Mansell's son and his photographer went to the Museum to inspect it, in order to fulfil an order for a photograph of it. On the way back, the younger Mr. Mansell smashed his thumb badly, and the photographer, on arriving at home, found one of his children badly injured by falling through a glass frame. Nothing daunted, or maybe ignorant that disaster haunted those who came into touch with this uncanny object, the photographer repaired next day to the Museum to photograph the case. He lifted his head suddenly while at work, and cut his nose to the bone against the edge of a glass case. He also dropped a valuable screen, and spoiled it. This seems to be the last exploit, so far, of the unpleasant elemental which guards the mummy-case of Princess Amen-Ra, now exhibit 22,452 in the British Museum catalogue. It is related in the *Weekly Dispatch* of February 28, 1909. The early story of the case is well authenticated, and only last summer one of our members met the gentleman who, at an early stage, lost his arm shortly after becoming its possessor. The Egyptians felt very strongly about the disturbance of their mortal remains, and endeavored to save them from desecration by curses, charms, and other protective devices. One of these was the creation of an artificial elemental, a thought-form, charged with the idea of injuring anyone who disturbed the resting-place of the deceased. Such a blindly malignant thought-form would work injury on any who touched the charge confided to it. As the Princess Amen-Ra died some 3,500 years ago, and must have had two or three bodies since, the elemental might well be disintegrated, and no one be the worse.

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The P. and O. s. s. *Morea*, which I am to board to-morrow, is a new vessel and is very highly spoken of. Her normal speed is 18 knots an hour, and she carries, with her crew, one thousand persons. The newest idea is a smoking-room for both sexes, and this is supposed to be a great attraction. We are far from the days when no gentleman would have dreamed of smoking in a lady's presence! Let us hope that some place, however humble, may be still kept for those women who are so unfashionable as to dislike smoking, and do not care to have

clouds of tobacco-smoke puffed in their faces when talking with one of the masculine persuasion.

* * *

I came to Bombay a day before sailing for the sake of holding a meeting of the Daughters of India, called by Lady Muir Mackenzie, who strongly sympathises with our work, and also to address one called by Mr. Justice Beaman, for a talk on Theosophy. The first meeting was a large gathering, composed entirely of ladies—Hindū, Pārsī, Musalmān and a few English—and I spoke to them on the ideal of womanhood that we should seek to bring to life again in India. They seemed to be deeply interested, and after the meeting we had a little general talk. Bombay women are, as a rule, well educated, and are quite ready to work for the motherland. From this meeting, held at the house of Sethji Dharamsey Morarji Goculdāsji, we went to the bungalow of Lady Muir Mackenzie, where a few English people, with some Hindūs and Pārsīs, had been invited to listen to an exposition of Theosophy. Mr. Justice Beaman presided, and I gave an address, and then we had questions. The gathering was small, for at the end of April Bombay English officialdom has for the most part removed itself to Mahabaleshvar; but those who came seemed to be interested, and it may be the beginning of a little movement towards Theosophy among the English residents.

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To-day—April 24th—I am going to a farewell meeting at the Blavatsky Lodge, and then must board the steamer that carries me westward.

A. B.

The T. S. Order of service is making steady progress in the West. We hear from Holland of the formation of a League called the "Brotherhood of Healers" which has the object of "curing diseases by psychic means." The rules forbid the working members to accept any financial remuneration. The managing committee strongly urges abstinence from alcoholic drinks and also advises avoidance of meat and tobacco. It is a useful form of propaganda. In Perth, Australia, we are informed of the formation of "The

Women's Service Guild," which has for its object the education of women in social and economic questions. The President of the Guild, Lady James, is not a member of the Theosophical Society, but the secretary and the majority of the other officers are, and most of the women members of our Perth Lodge have joined the Guild. It hopes to be able to effect some much needed reforms in the social life of the city. We wish every success to both the institutions. It is indeed pleasing to note that the Order of Service is making such good progress.

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The eighteenth anniversary of the day upon which our great Founder laid aside her last physical body was observed at the Headquarters in the usual way. A hearty meal was given to a thousand poor people, and a very striking scene it was. Men, women and children, a whole regiment of them, seated in long rows under the waving palm-trees, each having on the ground before him a large disc like a tea-tray made of fresh leaves stitched together; the servers dragging along an enormous metal vessel full of rice, and piling on each disc a miniature mountain of it, far more than any average European could eat. Other servers followed with buckets containing a savoury stew or thick soup, made of all kinds of mixed vegetables, which they ladled out profusely on to each mountain of rice; and then the guests fell to, and the mountains rapidly disappeared. In some cases, however, men carefully folded up part of their meal in their leafy plates, and carried it away for some relation or child who had been unable to attend. A sort of Sunday-school treat on a large scale, but far more picturesque in its tropical surroundings than anything seen under the pale northern sun.

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In the afternoon the household gathered in the great Hall, with many members from the various Lodges in Madras. Garlands of white lotus were hung upon the statues of the Founders, and the broad platform before them was covered with glorious pink and white lotus-blossoms as with a carpet, while festoons of drooping palm-leaves framed the picture. The Vice-President of the Theosophical Society took the chair, and in

his opening speech paid graceful tribute to the splendid work done by Madame Blavatsky, and now so ably carried on by her most illustrious pupil, our dear President. According to our Founder's own wishes, selections from *Bhāgavad-gītā* and *The Light of Asia* were read, and the simple proceedings closed with a short address from Mr. C. W. Leadbeater, one of her pupils, describing the wonderful power which radiated from her. Reverent mention was also made of our President-Founder and of those prominent members of the Movement who have passed from the physical plane during the last twelve months—our beloved Dr. Pascal, the first General Secretary of the French Section; Señor José Massō, the first General Secretary of the Cuban Section; and Mrs. A. P. Sinnett, wife of the theosophical pioneer to whose writings many amongst us owe so much.

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In the *Madras Christian College Magazine* for February 1909 is an interesting article on the sage Rāmānuja by J. H. Maclean. It is a pleasure to see that though the author is not yet able to emancipate himself from his Christian bias, which colors the whole article, he yet on the whole strives to appreciate honestly the greatness and value of the Saint. Absence of prejudice we can hardly expect; it is very rare anywhere, and perhaps impossible for a Christian. There are a few points about which we might ask for a kindlier judgment, such, for example, as the strictures upon what is called 'idol-worship,' and the criticisms upon Rāmānuja's shortness of temper and his behavior to his wife. Exact parallels to these could be given from the biblical biography of Jesus, so that the inferences drawn from them in the case of Rāmānuja should in honesty be drawn in the other case too.

A point which specially strikes the student of Occultism is the following phrase: "In seeking the truth the modern Indian has an advantage which Rāmānuja had not—a knowledge of Jesus Christ." A rose by any other name may smell as sweet, but a Sage by any other name is not so holy! Apollonius of Tyana and Rāmānujāchārya were both incarnations of the Master Jesus, yet the former was called "the Pagan Christ," and the latter is accused of having no knowledge of Christianity and its Founder!

MYSTERIOUS TRIBES.

THREE MONTHS IN THE BLUE MOUNTAINS NEAR MADRAS¹

BY

RĀPHĀ BĀI. (H. P. B.)

(Continued from page 138.)

NOW follows a detailed account of the difficulty of the ascent, and of the manner in which the intrepid little party had occasionally to climb up some vertical crag, until at last they reached beyond the clouds, *i. e.*, beyond the boundary of the eternal fog, and were able to see at their feet the heaving mass of blue mist. I shall restrict myself in the following pages to a concise narrative of the most striking events of the adventures of our two land-surveyors, as full particulars of their discoveries will be given further on, and can be found in the abstract of the letters of Mr. Sullivan, the District Collector of Coimbatūr, who was sent at a later period by the Government to make an official investigation of the mysterious domain of the Nilgiri.

Ascending higher and higher above the fog-line our daring friends met an enormous boa-constrictor. One of them fell, in the twilight, over something soft and slippery which began to move and heave, and which turned out to be a very unpleasant companion. The gigantic reptile coiled round one of the superstitious Irishmen and squeezed him so violently that he died a few minutes after his rescue from this cold embrace. The soldiers skinned the dead serpent, and when they measured its length, they found to their horror and amazement that it was not less than twenty-six feet. Now they had to dig a grave for poor Patrick—not an easy thing to do, as the body had to be unceasingly protected from the white vultures which came flying from all sides and gathered round it. This grave is to be seen to this day. It is situated below a rock a little higher up than Coonoor. Later English settlers erected a stately monument on the spot in memory of the first pioneer who lost his life during the expedition. The Malabar men had to go without memorials, albeit they had really been the first victims.

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

The little party, *minus* the three dead men, climbed higher and higher again, and all of a sudden met a herd of elephants which were fighting with one another. The elephants did not notice them, but all the same our men were so frightened at seeing them that they stampeded and dispersed on all sides. When they wished to rally round the colors again, they only succeeded in coming together in groups of two or three. Having strayed about through the forest the whole night, seven of the soldiers returned at different times the next day to the village which the expedition had left twenty-four hours before. Three of the Europeans were never heard of again.

Whish and Kindersley remained alone, severed from all their companions. They wandered about for several days, now ascending high summits, now descending into deep ravines, living on berries and mushrooms all the while. At night the roaring of tigers and of elephants obliged them to seek shelter up big trees. Expecting death at every moment, they slept only by turns, one watching while his companion rested. Thus the Devas and other inhabitants and guardians of these enchanted heights made their presence manifest from the very first day. Vainly did the lost explorers try to find the way back to the village. Every time they took their course downwards they met with obstacles which compelled them, very much against their will, to change their direction and climb upwards again; and if they attempted to go round some hill or rock, they came into the mazy depths of some impenetrable ravine.

Their instruments, even their arms, were with the lost men; they had nothing with them except the guns and pistols which each of ~~them~~ carried on his person. Not being able to find their bearings, they had no chance of tracing their way back to the habitat of men. One route only remained open to them: to climb higher and higher up into unknown and unfriendly regions. Considering that from Coimbatour the Nilgiri rise from the valley of Ootacamund, in echelons, as a range of vertical rocks from five to seven thousand feet in height; considering further that between these rocks are enormous abysses and that our land-surveyors happened to take this very track, the most difficult of all, we may imagine what obstacles they had to surmount. The higher they ascended the more nature itself seemed to cut off their retreat. Often they had to

climb up trees, and then swing themselves over precipices on to the next rock.

Thus nine days passed. By this time they had given up all hope of finding anything else but certain death in these mountains. Yet they manfully resolved to try once more if they could not force their way back into civilisation by taking a straight course from rock to rock, avoiding all roundabout routes. For this purpose they decided to climb up the highest peak in front of them, in order to get a view of the country, and to see in which direction they would have to proceed. They were then in a meadow within measurable distance of a steep hill capped by a crag which did not give the impression of being very elevated. To get on the top of that crag one had only to ascend the hill—apparently no difficult task. But to their utter surprise it required two hours of strenuous effort to do so. The sloping hill was covered with so-called satin grass, and was so slippery that from the very beginning they had to scramble on all fours, clinging to every bush and even blade of grass in order not to slide backwards at each moment. The ascent of a hill covered with satin grass is comparable only to climbing up a mountain of glass. When at last they reached the summit they were exhausted and, as Kindersley puts it, “prepared for the worst”. To-day this very mountain is famous in Ootacamund as the “Hill of Tombs” or “ Cairns,” as they are called here, and certainly this latter Druidic appellation is more appropriate for these monuments of unknown antiquity, which our land-surveyors took at first sight for simple rocks. This hill, like many others of the Nilgiri chain, is entirely covered with these ancient tombs. But there is little known about them. Like everything else in these mysterious mountains they remain an unsolved riddle—their origin as well as later history equally veiled in darkness. Now, while our heroes are taking a well-deserved rest to recuperate their strength, I shall have time to say a few words about these tombs. It won’t detain us long.

On this very same spot excavations were made twenty years later, and it was then found that every tomb contained a large quantity of vessels made of iron, brass and clay, as well as strangely formed figures and roughly worked metallic jewels. Neither the figures—which are obviously idols—nor the jewels and vessels bear

any likeness to similar finds made elsewhere. The clay products are specially curious, and remind one of the archetypal reptile described by Berossus, which crawled about in chaos at the creation of the universe. When and by whom these tombs were erected, and to which human race they served as last resting-place on earth, it is impossible to say or even to conjecture. What is the meaning of those strange geometrical figures made of stone, clay and bone? Those dodecagons, triangles, pentagons, hexagons, and octagons, of perfect regularity? What is the meaning of those little clay figures with a ram's or an ass's head on a bird's body? The form of the tomb (*i. e.*, of its enclosure-wall) is always oval and the wall is from two to three yards high. This enclosure-wall is made of massive unhewn stones joined together without mortar, and surrounds the tomb, five to six yards deep, which, in its turn, contains a regularly shaped vault. The form of these tombs throws no light on their origin, although similar to that of tombs found elsewhere. The same shape recurs in Brittany and in other parts of France, as well as in Wales, in England, and in the mountains of the Caucasus. As is their wont, the British savants claimed a Scythian or Parthian origin for these finds. But the archeological remains found in these tombs bear no trace of Scythian make, nor, up to the present time, have there ever been discovered any skeletons or weapons in them. Inscriptions are also lacking, although some stone tablets have been dug out in the corners of which hieroglyphical signs are scratched, similar to those found on the obelisk of Palenque and other ruins of Mexico.

Amongst the five tribes of the Nilgiri¹, all of which belong to quite different races, no one could give any information about these tombs. Not even the Todas, the most ancient of them all, were able to do so. When questioned by archeologists they invariably answered: "We don't know to whom these tombs belong; they are not ours. Our forefathers found them already here; they have not been erected in our time." Considering the great antiquity of the Todas, it follows that none but the ancestors of Adam and Eve can be buried here. The tribes of the Nilgiri dispose of their dead in very different ways. While the Todas cremate theirs, together with the dead man's favorite buffalo, the

¹ A description of these five tribes will be given later.

Mala-Kurumbas bury the bodies under the water, and the Irulas hang them on the top of a tree.

If our lost wanderers had cast a glance on the scenery round them, after they had rested and risen to their feet, they would have forestalled my description of this magnificent panorama of Southern India. Without knowing it they had ascended the highest summit of the Toddabet (called Doddabetta by the English) the topmost point of the Nilgiri chain, and for hundreds of miles the country lay bare before their eyes. It is difficult to imagine, and still more to describe, what feelings may have swayed these sons of Albion in the presence of such wonderful scenery. They were hungry and exhausted, and with poor humanity these physical conditions generally prevail over mental feelings. If Whish and Kindersley had come on horseback or in a spring-carriage with plenty of provisions, preparing for a merry picnic, as people do nowadays eighty years later, their delight would probably not have been less than ours, as we first gazed down upon the world from this spot. It was a critical hour for the Madras Presidency, as well as for ourselves, for if these two men had died that day in the mountains, thousands of human lives, otherwise doomed, would not have been saved every year by the bracing air of the Nilgiri, and this truthful story would never have been written.

As this locality is intimately connected with the following events, I beg leave to outline it, and, to give in doing so, my own feelings and impressions, for want of a better description. No one who has ever stood on the Hill of Tombs is likely to forget that splendid view, however old he may happen to become. The writer of these lines has more than once accomplished the herculean task of ascending this slippery hill. But let me confess at once that I did it every time in a sedan-chair, which rested on the heads of twelve coolies, eager to make a living out of me. These coolies are always willing to risk overstraining their hearts for a handful of coppers. One gets accustomed to many things in British India, even to the killing with impunity one's fellow-man, the unfortunate, despised, emaciated coolie; but considering the stupendous sight enjoyed from the Hill of Tombs, we claim extenuating circumstances for our guilt.

From this altitude of about nine thousand feet we see, at distance of nearly forty miles, the ocean outlining the Malabar coast like a blue ribbon. For two hundred miles in every direction open space extends at our feet: north and south, east and west, look on naught but green and red and blue hills, on jagged peaks and rounded summits of bizarre form, which shimmer in the burning, tropical sun. Now, gaze northwards: the ridge of the Nilgiri chain overtops the Mysore hills by 3300 feet, and a gigantic cuscussey fifteen miles in width and forty miles long gives the impression of shooting out of the pyramids of Selamalai of the Western Ghats, and making head over heels of the rounded hills of Mysore, which melt away in the fleecy blue mist. At this spot this marvellous range touches the serrated peaks of the Paikars, and thence falls vertically down, while the mountain torrent tosses and foams in the ravine below, and but a narrow strip of rock connects one chain with the other.

Now, dear reader, turn towards the south of the Hill of Tombs: there you see in the full glory of their unapproachable virgin beauty the dark and dreamy woods and the impenetrable marshes of Coimbatūr, which extend over a hundred miles in length, and cover practically the whole of the south-west of the Nilgiri, terminating as they do in the brick-red hills of the Khund. Further back to the left a stony snake, the ridge of the Ghats, winds its way eastwards between two rows of volcanic rocks. Like tufts of bristly hair, like wind-crumbled branches of a fern-tree, isolated serrated peaks stare up into the sky. One is almost inclined to think that the volcanic force which shot them out intended to form a model of a walking man, so striking is the resemblance which these rocks bear to a human being. Seen through the faint, translucent mist, these hills, covered with centenarian mosses, seem to gain life and move. Like boys pushing and kicking one another on their way home from school, they seem to run eagerly out of the narrow valley into the freedom of a wider space. In the foreground, high above these summits but below the wanderer who stands on the top of the Hill of Tombs, a very different view strikes his eyes; behold in silent rapture the Eden at your feet!

Like one of Virgil's spring idylls surrounded by awful figures out of Dante's Inferno, emerald-colored hills, covered with long

and silky grasses and astringent herbs, rise from the level of this mountain valley: but instead of lambs and bonnie shepherdesses one sees here herds of black buffaloes and the immovable, athletic figure of a young Toda-Tiralli officiating as priest, and looking like a bronze statue in the distance.

On these heights reigns an eternal spring. Even the frosty nights in December and January cannot get the better of it—at least not at mid-day. Everything here is fresh and green, everything blooms and smells sweetly through the whole year. But fairer than at any other period are the Blue Mountains during the rainy season, when they look like a child smiling through its tears. The tossing mountain river is here in its cradle. Its birthplace, whence it springs as a thin ray of water, lies hidden under a stone. It leaps downwards, a rippling streamlet, bearing on its transparent bed the atoms of future gigantic rocks. In its two-fold aspect nature appears here as a true symbol of human life: clear and pure on the mountain height it stands for childhood, while rifted and wild in the valley it represents life fighting the elements. But, above and below, everything shimmers at all times of the year in the rainbow-colored glory of Indian tints.

On these mountains everything appears uncommon, strange and curious to the wanderer from the valley. Instead of emaciated brown coolies he sees here a young Toda of tall stature, whose white complexion and noble profile make him look like an ancient Greek or Roman. To make the likeness still more striking, he artistically throws round his shoulders a toga of white linen such as is worn nowhere else in India. This young Toda looks down on the Hindū with the same benevolent contempt with which a cow would thoughtfully contemplate a toad. Instead of the yellow-legged, multi-colored hawk of the plain one sees here a mountain eagle, while the withered grass of the Steppes and the scorched cactus-like bur of the meadows of Madras transform themselves into gigantic

everywhere. From the thick foliage of the wild apple-tree resound at noon-tide the trills and singing of birds not known usually in the vales of India, while the menacing roar of a tiger or the dull low of a wild buffalo breaks forth from the jungle. Sometimes the solemn silence of these heights is interrupted for a moment by a low, mysterious murmur or rustle or by a wild, hoarse scream. Then every sound subsides in the balsamic stream of the pure mountain air, and silence prevails again. Only the ear of a true lover of nature can distinguish, in such moments of absolute stillness, the beating of its strong and healthy pulse; only he can recognise its ceaseless motion in these mute expressions of the joy that millions of visible and invisible beings take in living.

No, it is not easy to forget the Blue Mountains, if once one has seen them. In this beautiful climate mother Nature seems to collect all her dispersed forces and join them together, in order that all particulars of her grand creation, perfect in themselves, should be united into one unique performance. Thus she presents us in turn with phenomena of the northern and of the southern zone of our globe. And therefore also it is that here she now awakens into activity and becomes animated, and now sinks languidly back and expires. Now, you see her half asleep in the full majesty of her beauty encircled by the dazzling glare of the southern sun, and now again, stern and fierce, reminding you of her might by the gigantic vegetation of tropical forests and the roaring of wild beasts. And again, in the next moment, she descends from her pedestal, seemingly exhausted by these efforts, and goes to sleep on a carpet of northern violets, forget-me-nots and lilies of the valley. There our great and powerful mother lies quiet and at rest, fanned by a cooling wind and by the delicate flapping of wings of lovely butterflies, unknown everywhere else.

To-day the foot of these hills is covered with a three-fold girdle of eucalyptus groves, which owe their existence to the first European settlers¹. He who has never seen this beautiful Australian tree (*Eucalyptus globulus*) knows not the loveliest of all garden decorations. It grows more in three or four years than



W. G. JUDGE.

¹ About sixty years ago, General Morgan, F. T. S., sowed all bare places and valleys near Ootacamund with three pounds of eucalyptus seed, which had been sent him from Australia.

other trees do in twenty ; besides, it cleanses the atmosphere from all miasma. Owing to this latter quality the eucalyptus groves of the Nilgiri enhance still further its value as a health resort. All Indians exhausted by the too ardent caresses of a tropical climate, as well as the European residents of Madras, rush to these mountains for rest and health ; and nature never disappoints their trust. To use a metaphor, one might say that the *genius loci* of these mountains gathers together in one bouquet the climes and the flora of all zones, as well as the zoological and still more the ornithological riches of all quarters of the globe and offers it, in the name of his mistress, to the tired wanderer who seeks refuge here. The Blue Mountains are, so to speak, a visiting card, enumerating all her titles and merits, which nature, the stern step-mother of Europeans in India, presents to her tormented step-son as a token of reconciliation.

For our heroes also the hour of such a reconciliation finally dawned. Bodily and mentally exhausted, they were hardly able to stand on their legs. Nevertheless Kindersley, who was the stronger of the two, and less worn out by the hardships, began to walk round the eminence, after he had rested for a while. He wished to find out from this elevated point the best way downwards, through the chaos of rocks and woods which spread at his feet. It seemed to him as if he saw smoke at some little distance, and he made a rush for his companion to tell him the news, when suddenly he stood thunderstruck. In front of him, his back half turned upon him, stood Whish, pale as death, and shaking as if he was in fever. His outstretched hand moved convulsively as he pointed with his forefinger into the distance. Kindersley glanced in the direction indicated, and perceived close by, in a ravine at the foot of the hill, a human dwelling, and a little further on some men. This sight, which at any other time would have filled our lost wanderers with joy, now came as a shock to them and gave them a feeling of horror. The house looked rather peculiar ; they had never seen one like it before. It had neither windows nor doors, and was round like a tower. The roof was pyramidal and rounded on the top. As to the people, the two land-surveyors hesitated at first to call them human. Instinctively they both made for the nearest bushes, whence they stared through the bent twigs at the strange figures astir on

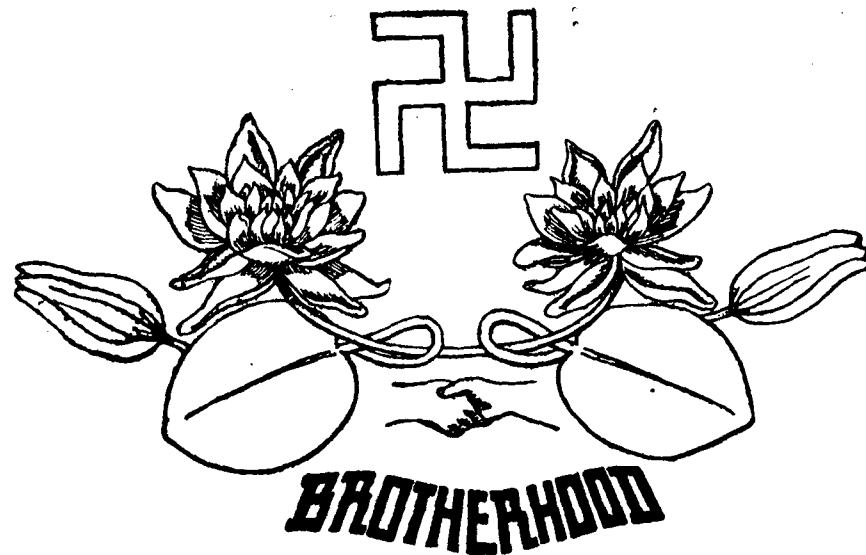
yonder spot. Kindersley describes them as "a group of giants surrounded by a host of misformed dwarfs." Despite their former audacity and sarcasm, they would almost have taken them for the *genii loci* and gnomes of these mountains, had it not soon become evident that these gigantic beings were Todas, surrounded by their devotees and tributaries, the Badagas, and the pygmean servants of these latter—the ugliest of all wild tribes on earth, the Mala-Kurunbas.

Our heroes had exhausted their stock of ammunition and lost one gun; besides, they were utterly spent. They therefore felt themselves no match even for such pygmies as these, and thought it best to try to slide down the hill again and bolt before they were noticed. But at this junction they became aware of the approach of a new enemy from behind. A group of monkeys crept along, and took possession of a tree near our friends; from there they began to bombard them with mud—a very objectionable form of ammunition. The noise the monkeys made attracted the attention of a herd of buffaloes which grazed on a meadow lower down. The buffaloes looked up and bellowed, whereupon the Todas noticed the two men.

(To be continued.)

TO GOD, THE ARCHITECT.

Who Thou art I know not,
But these things I know:
Thou hast set the Pleiades
In a silver row;
Thou hast sent the trackless winds
Loose upon their way;
Thou hast reared a colored wall
"Twixt the night and day;
Thou hast made the flowers to blow
And the stars to shine,
Hid rare gems and richest ore
In the tunnelled mine;
But, chief of all Thy wondrous works,
Supreme of all Thy plan,
Thou hast put an upward reach
In the heart of man.



DEVOTION.

ALL religions seek to draw men to God, to make them realise their relationship to Divinity. All religions also attempt to shape man's character so that he may become God-like, and reflect in himself the attributes which all religions postulate of the God whom they worship, such as Wisdom, Power, Love. Religions were founded, we are told, by Incarnations of Divinity or by men learned in the divine Mysteries, as the means whereby man may realise the unity from which he sprang. The theosophical conception of man is that he is a divine fragment, that the Spirit of man is one in essence and origin with God. Viewed from the standpoint of manifestation, man seems—a *māyā* only—to be separated from God; viewed from the eternal, the spiritual, standpoint, man verily lives ever "in the bosom of the Father." But this divine fragment, which each of us is, whose abiding-place throughout Eternity is the true spiritual plane, lacks that experience of the lower planes of the Kosmos which the God, who gave it birth, possesses. That the son may be "equal with the Father," may share in that experience which the divine Ruler of our Solar System has acquired in some age long past, a world-system is provided for the unfolding of man's Spirit; a world-system in which our earth, as we know it to-day, plays its part. The world exists that we, the children of the divine Father, may acquire that wisdom and experience

which we at present lack, that we may, in some far-off time, return to self-conscious union with our Father, having acquired the necessary knowledge of the lower planes. And this knowledge is necessary in order that we in turn may become, first, helpers in the kosmic process, and, later, Creators ourselves. For universe is not divided from universe, nor world-system from world-system; rather, they are strung together on an infinite chain, a chain to whose beginning our vision cannot pierce, nor contemplate its end. From the apparent death and disappearance of one universe comes the birth of another, inheriting the garnered experience of its predecessor. Eternity seems to connote a process of ever becoming, in which the one divine power pours itself out in an innumerable differentiation of forms, and seeks ever to reflect its innate bliss in countless manifestations of itself.

And what motive urges the Eternal, Immutable and Changeless to manifestation in conditions of time, and place, and change? Love, the force which all men acknowledge as supreme; love, according to one of the oldest religious scriptures of the world, brought the world into manifestation, as the *Nāvaḍīya* Hymn in the *Rgveda* shows us when it says:

There was no death, hence was there nothing immortal. There was no distinction between night and day. The One breathed by Itself without breath; other than It there has been nothing. Darkness there was; in the beginning all this was a sea without light, the germ that lay covered by the husk; then love was born by the power of *tapas*. In the beginning there spread through It a loving yearning; out of this mere thought the earliest seed arose; the sages, having searched the past with meditative hearts, found in this the bond between what is, and what is not.

The keynote of manifestation is separation. The keynote of the Divine is unity. When therefore a man begins to long for emancipation, *mukṭi*, salvation—call it how you will—necessarily, whether he knows it or not, he longs for unity. The *Hindūs* divide the process of man's evolution into two great sections; one they call the Path of *Pravṛtti*—the path of out-going; the other, the Path of *Nivṛtti*—the path of return. These are stages through which all must pass; in one or other of these stages each of us stands to-day. On the path of out-going, as men are still employed in differentiating themselves, they progress by their desires; it

is a stage in which selfishness is useful—in its earlier stages absolutely necessary. But in the *Nivṛtti* path the man seeks the eternal rather than the finite; the joys that come and go have lost their power to charm and hold him; he has learnt to give rather than to take. He has asked himself those significant questions, marking an epoch in the man's development: "Whence do I come? Whither am I going? Why am I here?" He has gained, either by much seeking or from religion, the answers: "I come from God. I shall return to Him. I am here merely to gain experience." Then he resolves, if he is wise, to lose no time in hastening his return, but to use, with that object in view, every power which he possesses, every means that he can set in motion. He has sensed in some dim fashion the vision of the Supreme, so that the lower joys hold him no more.

On the path of out-going the Self is hidden in the multitude of desirable objects which compose the world of sense, in order by the reflexion of the Self to force man's evolution. On the path of return the vision of the Self as One is dimly perceived; as the path is trodden, the eternal and only Beauty shines forth in its pristine glory. On the path of out-going the many attract, and their underlying unity is not perceived. On the path of return the One is consciously sought, the many are seen but as parts of an original unity. But why waste time and strength in searching for the part when the whole may be grasped? The search for the One, the Self, the whole, is therefore undertaken when such a possibility is realised; and the successful finding carries with it salvation, liberation from compulsory rebirth in this *manvantara*, if the object with which the search is undertaken is unselfish. The successful training of humanity presupposes that such will be ready to hand on the fruits of their experience to others. God does not limit Himself, sacrifice Himself to be the life of our world in order to produce selfish monstrosities, perfect in power and knowledge, but lacking in compassion and love. He acts as the life of our universe that helpers of other universes may be the result, men perfect in love, wisdom, power. Liberation must be sought only that one may be the better fitted to act as a channel of the divine will guiding the world, and so to help forward the evolution of humanity of which each forms a unit.

The path of return is differentiated into three, the root number of our universe, the sub-paths of action, wisdom, love. The number of the three paths in itself is significant. The path of return is one in its beginning; it differentiates into three; it unites at its close into one; it is three in one, one in three. Three are the aspects of Divinity which most religions portray, the unmanifested God showing itself in manifestation as a Trinity, as a God in three aspects, or in Christian phrase three Persons. These three aspects of Divinity are reproduced in Nature as the three *gunas* or qualities of matter. In man, in the human consciousness, they show as three temperaments dominated respectively by activity, knowledge, devotion. The path of return is differentiated into three, on one of which, each temperament treads its appropriate path. Three are the paths and yet they lead to the One. Three are the temperaments, yet in each the Self is concealed. As the three paths unite into one, and the emancipated man unites the three temperaments in himself, so God sums up within Himself His triune aspects.

The path of love, devotion, is the path which many in all religions seek to tread; the path pre-eminently of the religious, the devotee. Though the greater part of humanity is still on the path of out-going, as the conditions of modern civilisations testify, a few are beginning to tread the path of return. Those whose feet are set on the path of devotion are apt to find their way exceedingly hard; the popular belief that this path is the easiest of the three paths is a delusion. For the man who is returning by the method of devotion is a man in whom desire has been pre-eminently strong, and he has to effect the enormous internal change in himself which transmutes desire into will, and intense selfishness into altruism. Pain brings about the change in him, as the man whose very self is desire loses what he has desired and gained, or fails to gain it, or gains his desire and finds in the gain (to his astonishment and disgust) satiety, not pleasure. By these experiences—loss and subsequent sorrow, perchance despair; gain and consequent dissatisfaction—the man has had beaten into him the perception that the only thing that gives lasting joy is unity with the Self, which is Bliss and Love. He transmutes into will the force in him which once manifested as desire. All devotion has its root in the

emotional nature and is colored, as human evolution proceeds, by the exercise of the intellect. Devotion takes different forms, has different names applied to it, we have been taught, as its object is equal to, above or below itself; showing either as friendship, passion, affection; love, reverence and adoration; pity, compassion, benevolence.

Devotion shows itself in men as a sentiment directed either to God or to a superior human being, and it is likely that the first stages on the path of return will be trodden under the stimulus of love for another human being, man or woman. The whole course of human order and civilisation in their earliest beginnings can be traced back to the emotional element in man. The separated self at first can love but itself, and thinks only of its own gratification. The division of man into sexes seems planned to rouse him from his selfishness. Bhagavān Dās points out in his *Science of the Emotions* that "division into sexes is Nature's cheapest, easiest and most successful way of giving to every one of her separated Jivas experiences of the noblest, the vilest, sensations and emotions." Man learns his necessary emotional lessons, and evolves in the learning, through intercourse and relation with a being whose existence forms a complement to his own. At first this feeling is frankly selfish, the man only demanding satisfaction of passion, regardless of aught else. Children apparently arouse in both parents—pre-eminently in the mother—unselfish affection, and from the family springs all social order; promiscuous sexual intercourse giving way to polygamy, polygamy being gradually—very gradually—replaced by monogamy, as families joining together for mutual help and protection form the tribe, the tribe swells to a people, and the people to a nation.

Animal man is being replaced by human man, and the human man has to evolve into the divine man. The aim and end of man's spiritual evolution is to attain to self-conscious union with the Divine, all sense of separateness being lost, while individuality is retained. The human consciousness includes the divine, or the divine includes the human. What this state of consciousness means we cannot of course comprehend until we have experienced it. No words, no description, will make us individually understand a state of consciousness until that experience has been our own, has become a

part of our own being. The Mystics who have attained to a sense of Divine union unanimously report that the experience is not translatable either by the reason or by words. "The tongue of that man is dulled who has known God." Religion, philosophy, and the whole course of manifestation and human evolution are directed to secure this union, for which true devotion ever thirsts.

One reason why the path of devotion has failed to attract many in the West, is, I sometimes think, that some degree of selfishness has been connected with it. The cry of the Christian devotee has ever been to renounce the world; his natural inclination to seclude himself in nunnery or monastery to pursue the Beatific Vision has been regarded as a selfish self-seeking after individual salvation. The *Imitation of Christ*, the book which is to the Christian what the *Bhagavad-Gītā* is to the Hindū—full of practical instruction in yoga, the book which has done more, I suppose, to foster devotion than any other Christian work, has even been stigmatised "as a manual of sacred selfishness; self, self, thus it runs through the whole warp and woof of the book," a hostile critic writes. This hostile criticism might be justified if we look at it from the standpoint of a single life theory; for the withdrawal of the purest and most spiritually minded from the throbbing life of the suffering and down-trodden masses must be regarded as mischievous by those ignorant of the beneficent effect produced in the general spiritual life of the nation by the constant supplication, meditation and prayer of the contemplatives. The theory of reincarnation, on the contrary, justifies the occasional withdrawal of some from worldly action for part of a life-period, for we understand how, in such withdrawal, the devotee garners up the strength and spiritual perception necessary in future lives for the perception of the Beatific Vision even in the market-place, and of the Self in the vilest and lowest of humanity.

Another perverted or perhaps one-sided view of Christianity, which also helped to cloud the path of devotion, taught (very generally in the past, and particularly in the mediæval ages of Europe) that to love God perfectly one should destroy in oneself all ties of human affection, and this distorted doctrine was practically worked out by many would-be devotees, often under revolting circumstances, though it is a doctrine which strikes at the roots of

human affection and family life. This view seemed to hold that in loving man one gave to him what was due solely to God. That mistaken conception arose, of course, from divorcing the life of God from the life of His universe and setting God outside His world—as Spectator, not as Actor. If we recognise the one life manifesting in all forms, we see that in loving man we are in reality loving God enshrined in form—the part truly instead of the whole, but still a part. A book which I once read complained that the Hindūs always confuse divine and human love together. But one of the great lessons the East can teach the West is, I often think, to interpret all life religiously, to treat all life as a whole instead of dividing it up into sections as we Westerns do, to help us to cease to regard religion as a sentiment, a practice, a theory set apart from human life, from "the daily round, the common task," and kept scrupulously for Sunday alone, to obliterate the distinction between secular and religious, to see all activities as having a religious significance and meaning, and so forming part of the spiritual life; leading men, as all activity rightly performed should do, by an unfolding of the powers of the human self, to a closer knowledge of the divine. And if the Hindūs see in human love a reflexion of the divine, if they see the use and purport of human affection to serve as a spiritual force, and not merely as an earthly joy, if they see human love as a rung on the ladder which leads to the knowledge of the Self, surely they elevate human affection and do not degrade the divine; they unite the human and the divine, and make all life, all love holy, seeing in neither anything that is common or unclean.

God came to me as Truth, I knew Him not;

He came to me as Love, I broke my heart,

is a common experience of both men and women, and the pain of a broken heart is transitory and finite, while the knowledge that "God is love" endures. "The ways of love, how sore they are and steep," writes a modern poet of human love. The feet that tread the path that leads to the divine love must be prepared to tread on thorns, to drop with blood and to welcome pain. "Love becomes a tyrant, ministering to the soul with persecutions." Any strong human love carries with it agony as well as joy. S. Teresa well describes the passionate love of the unselfish devotee in her well-

known words: "Thou drawest me, my God; Thy death-agony draws me, Thy love draws me, so that should there be no heaven, I would love Thee. Were there no hell, I would fear Thee no less. Give me nought in return for this my love to Thee, for were I not to hope that I long for, then should I love Thee even as I do now." And the Hindū cries: "In whatever thousands of births I may wander, may my undying love be always in Thee!"

Catharine of Siena definitely taught that "love was the means chosen by God to raise a soul as yet imperfect in love to the perfection of love. By thus conceiving a spiritual and absorbing love for some one creature, such a love frees itself from all unworthy passion and advances in virtue, by this ordered love casting out all disordered affections. By the unselfishness and perfection of its love for such a soul, the soul can test the perfection and imperfection of its love for God." Catharine put into practice in her training of her spiritual children the doctrine which she here advocates; she loved and cherished them as they loved and cherished their spiritual mother. S. Francis of Assisi and S. Catharine of Siena were the two most attractive personalities of mediæval religion, and their secret and influence, the glamor which they bear for us moderns, so that we ever clamor for more knowledge of their lives, lies in the fact that they were lovers of God and men. They taught love and they lived love, so their name and fame endure, and their message to men still draws and attracts us, though their bones whiten in their shrines.

The language of devotion is ever tinged with what the critic might describe as anthropomorphism. That the devout utterances of the devotee in all lands have been clothed in the most fervent language of the human lover, that the terms applied to human affection and passion have been transferred to the divine, is a fact that rather scandalises calmer temperaments. But religions come to us from the East, and in the East, where devotion is so much more common and its method more understood, it is as natural to the devotee to express in glowing and fervid words the love that is in him for God as for the lark to sing; and here and there the western Mystic has caught and similarly expressed his glow of feeling. The resources of language are decidedly limited; all vocabularies have been exhausted in the attempt to celebrate fit-

tingly the raptures of human love; it is inevitable therefore that the same figures of speech should be applied, for lack of better, to the love which man feels for God. Thus God has even been apostrophised in the language addressed to the human bride and bridegroom, to mother and child, and the relation between God and the soul described in the terms of human union. Such language has been much used by Catholic devotees, the Roman Catholic division of Christianity having made some provision for the needs of the devoted. In her haven, in consequence, most of the devotees of the West have been driven to find their abiding-place, even if born outside her pale. The devotee sees, seeks and loves the Divine personality. A concrete representation of Divinity is necessary to call forth love in man. The Divine has to be brought down and limited to man's capacity for knowledge if it is to become a reality to him. The Divine therefore limits itself as a concession to our weakness; appears, even in the human form, so as to become real to man and not a far-away abstraction.

This need has been foreseen and carefully provided for in religions, founded as they are by those who have had personal experience of the needs and longings of humanity; and so we find the central position in most religions is held by a man who unites in himself the divine and human natures, and by this duality of nature truly becomes the link, the mediator, between God and men who are not yet conscious of their innate divinity. By the force of the attraction those divine Men exert, They arouse that intense love, reverence and devotion in Their followers that give to each religion its strength, endurance and vitality. So Hindūs worship Shri Kṛṣṇa or the divine King Rāma; the Christian kneels in adoration before the Christ; the Buddhist, in spite of the declaration of the Buddha that He was man only, worships the Lord Buddha, lays flowers upon His altars, and repeats His teaching: "I take my refuge in Thy name and Thee." The Jew reveres Moses, who had spoken, as he believed, with God; the Muhammadan sees in Muhammad the Prophet of the one God; the Zoroastrian reveres the prophet of purity, Zarathustra; and in the latest religion of our times, the Bahāis revere their three great teachers—the Bāb, Baha Ullah, Abbas Effendi, and see in them new channels of the divine Life and Will. In all religions, Divine men or men

who communed with Deity are enshrined in the hearts of men, and the fervor of the devotion poured out to them vitalises to-day, as it vitalised in the past, each great world of faith. For real devotion is strength, not weakness; it is not weak sentimentality, gush or idle emotional feeling; it is the strongest force in the world; by its aid men have effected marvels, literally moved ethical or conventional mountains. Led on by the force of devotion, thousands of men have dared to set life on a hazard, nor counted the cost of defeat. The true devotees stand out pre-eminently in history as men of action as well as saints. They have changed and moulded the face of the world and been the source of modern civilisations. That the world exists as it does to-day, that you and I are what we are to-day, is due largely to their work, heirs of all the ages as we truly are.

On treading the path of devotion we have to cultivate within ourselves the spirit of compassion, sympathy and love, and crush all such passions as jealousy, envy, exclusiveness, intolerance. We have to love more and unselfishly in fact, not less. Love as shown in the early stages of this path will be passionate, deep, intense, but also selfish and probably jealous. Human affection has to be brought under control and purified before the path of devotion can be entered, and that in itself is a gigantic task, and will be accomplished chiefly by the operation of pain, which "is in some way the artist of the world; it creates us, fashions us, sculpts us with the fine edge of a pitiless chisel."

Human conceptions of the Divine character and attributes will also have to be enlarged and purified. The man seeks to impose on all his own conceptions of the Divine, and storms against and persecutes, if possible, all who do not agree with him. The most abominable crimes against humanity have been perpetrated in the name of religion even by so-called saints, men rather who were saints in the making. The true devotee in every religion is pre-eminently broad, tolerant and liberal-minded, seeking for meeting-places and points of resemblance, rather than for causes of offence with those whose views seem to differ from his own; he respects the opinions of others and does not intrude his own, unless of necessity.

Trials of faith and of endurance must be expected, faced, lived through, whether the result be failure or triumph. Not only in the

final stages of human perfecting does the cry ring out for the first time, "Couldst thou not watch with me one hour?"—the cry that testifies for all time to the bitterness of human desertion and the loneliness of man abandoned by man in his greatest hour of need. And that cry is invariably followed, at a higher stage in the evolution of the soul, by the greater agony of the divine abandonment: "My God, my God, why hast Thou forsaken me?"

Again and again in previous lives, in treading this perilous path of devotion, man has given vent to those cries of anguish, has met these crises in the spiritual life. Again and again in the utmost extremity of his need human love has failed him; again and again, extended on a spiritual cross of pain, the Divine has withdrawn His presence, and the man has been left alone to endure his loneliness and agony—alone in the darkness with the voices that jeer and visions that tempt—and has had to stand or fall as best he might. Earthly love fails that the Divine may be sought. "God hides Himself that man may learn to stand alone." It is true in a deep mystical sense that those whom God loveth He chasteneth, and that trials of courage, of faith and of endurance become harder and harder as the soul advances. It is essential that man shall develop strength, shall be able to stand alone and dispense with human, and even with divine aid, shall learn to rely on the God within rather than depend entirely on the God without. Sainthood results from sinfulness, not from sinlessness—a most encouraging and bracing thought. How, unless strength has been gained in many a combat fought in the dark night of the soul, can the man repeat the final, the triumphant word of the Christ on the cross: "It is finished"? That word, the word of the Conqueror, the Christ triumphant, will not be said by any until they have known the shame of failure, the agony of despair; when they have perchance forsworn themselves, and done the evil which in their hearts they despise. But failure does not entail lasting sorrow, nor even lasting sin. It denotes weakness, inexperience only. It leads both to self-knowledge and to an increased knowledge of the path, its snares and dangers. It should act as a spur, as an incentive to fresh endeavor to attain. The only failure on this path lies in accepting defeat. Love is only master of the soul when it makes the soul forget herself, her trials, her failures in her effort to reach her goal. As we develop

devotion, we learn to give successively our wealth, our time, our strength and talents, our will, ourselves entirely, being willing even to surrender what we prize most—human love and our realisation of the presence of God. Only by so giving shall we develop that inner strength which makes it possible for us to endure until we realise that for us also the struggle is over, and we in our turn can repeat: "It is finished."

The first of our race who reached Illumination cried: "I laugh and am glad, for there is liberty." Liberty! When liberty of soul is reached, the path has indeed been trodden to its close, the goal of man attained. Before he was in bondage, now he is free. In Nārada's words: "He becomes possessed of love; he gains that dearest; in all times past, present, future, he knows that Love is the greatest thing." And the Christian Mystic writes: "Love watcheth, and sleeping, slumbereth not. When weary it is not tired, when straitened it is not constrained, when frightened it is not disturbed; but with a vivid flame and a burning torch it mounteth up and securely passeth through all. Whosoever loveth, knoweth the cry of His voice."

Grant, in the fulness of time, to many such knowledge!

ELISABETH SEVERS.

BLIND.

Like as a blind man knocks his way
Unconscious of the glowing day,
Guided by touch and sound;
E'en so the streets of Thought I tread,
Blind to the sun above my head,
The spirits thronging round.
Though God has willed my eyes to seal,
He gave me sense to hear and feel,
I will not mourn my loss:
For, when at danger's point I stand,
I know some kind though unseen hand
Will lead me safe across.

THE USE OF SENSITIVENESS.

WHEN the inner life is becoming real to the mind, one of the most difficult and important things to grasp is that fitness for discipleship is not dependent upon changes in external conditions. A man whose greater life is unfolding cannot be labelled this or that; no miraculous intervention of higher powers will divert his worldly career from its appointed course, unless indeed the growing force of his will may render it more active and more eventful; nor will he ascend to some hallowed state, a sphere of existence unknown to ordinary men and women, which would cut him off from the interests and occupations of their lives. If discipleship had not its roots in human intercourse, human concerns, the task of defining it, even in its earlier stages, or of essaying its attainment, would be a futile one. It is said that knowledge and devotion, wedded to right and beautiful activity, are the keys to enlightenment. But we have no knowledge that is not based upon human experience; no fire of love, the first spark of which cannot be discovered in the hopes and fears, the affections and aversions, the aspirations and the griefs, of the human heart; and no skill of doing that was not learned in the market-place or studio, the workshop or office, upon the broad ocean-wastes, the slow-yielding lands, the crowded halls, or the quiet studies of toiling humanity. Any theories which do not supplement existing knowledge, or ideals which cannot complete themselves in human intercourse—however distantly or falteringly, so long as the promise of ultimate completion is there—are worthless and indeed impossible; since ideals can only arise from experience, and theories collapse which will not stand the test of life.

If a man aspires, then, to become a disciple, the only means of realising that aim will lie in the very circumstances which people generally incline to regard as obstacles to religious experience. He has to learn to bend them to this higher end, and in the attempt to do so, he soon finds that if his own nature were more perfect, the obstacles which he meets would melt in his path.

One of the most difficult conditions to utilise for attaining the goal he has set before him is that of extreme personal sensitiveness. Suppose he sets himself to reach the state of compas-

sionateness and illumination which would fit him for discipleship. Frequent meditation will have rendered him increasingly responsive to every thrill of life about and within him. He will find himself capable of hitherto unimagined sufferings and joys; for, whilst it is true that he will no longer hanker after worldly pleasures and concerns, yet he will not have reached a state of complete disentanglement therefrom, and some of the fire and power of his dawning spirituality will inevitably become entangled in their wearying mazes. Thus, while striving for the Real, the unreal will yet enmesh him, and amid his efforts to gain the freedom of soul-atmosphere, the choking fumes of passion will mingle their poisonous clouds with the upward-reaching mind.

He would contemplate ideal beauty, and the vulgar flashiness of modern civilisation will break in upon his dream. Or he would know the place of the infinite life; but the jar of mankind's disorganised activities—impure, inharmonious—will crash its coarse tumult upon his pained sense. Brotherhood is becoming real to him, not as a mere word but as a deep conviction of the heart. Naturally, lacking at first the discrimination which later will give him patience to wait, to refrain from outwardly manifesting love to people who will only trample on it (to their own dire cost), he will pour affection upon all about him, strangers and acquaintances, known and unknown alike; and the rude shocks of broken trust, of sordid advantage-taking, of the attribution of base motives to his generous good-faith, of misunderstanding of his powers and his friendships, will plunge him into an extasy of suffering, wherein every sensibility will be drawn to breaking tension, and grief, made the more poignant by contrast to his ideal, will fray out the edges of his being, leaving them raw and unprotected, the prey of every merciless circumstance.

Perhaps this seems an exaggerated picture of the sufferings of a sensitive nature, of one who is unfolding to the inner meanings and beauties of things. Yet those who are going through it would say that this is hardly strong enough to convey the agony that assails a soul at this stage of its journeyings. I remember a great Christian preacher, a saintly man, once saying to me in a moment of weakness: "I am longing for death. I hope, I hope, I may soon find rest in death." He was for the time overborne by

the denseness of those amongst whom he was working. Yet that man was no coward, but one of the bravest intellects and most energetic doers alive, dauntless in fighting for the ideal, great-hearted and pure.

Now in examining this painful condition, which to the sufferer appears at first to be a very labyrinth of bewilderment, darkness and confusion, it is possible—even whilst experiencing it—to form some conception of its cause in his consciousness, and its effects on his vehicles, and hence to take a step on the way towards overcoming it altogether. If we consider a dull, narrow life, what does it mean? It is a life without contrasts. The nature vibrates within a limited range. There are no rude shocks; or if they come, that nature, not being capable of adapting itself to them, breaks. The greater the power of adaptation, the greater the strength of the soul. That, somewhat differently expressed, is an evolutionary axiom. As consciousness unfolds, it becomes capable of vibrating within larger areas, hence of including greater contrasts within its experience. If a man is capable of being thrown into extasy by harmonies of sound, for instance, the same life that answers thus to their lofty suggestions will perceive greater discord in the harsh jangle of common noises. The pain of these to him will consist in his having the power to vibrate to the other, and in feeling that power cramped and frustrated by noises which less developed people would not notice at all.

It is told of Mozart that when he was a young child the sound of a street band playing out of tune made him violently ill. That is an extreme case, but it illustrates the point. The child was a mighty genius, and the shock of contrast between the harmonies to which his nature was attuned, and these sounds breaking in upon it, was almost more than he could bear. And if that is so with the senses, it is also true of the entire life, moral and intellectual. When a man begins to develop a fine moral sensibility, he then discovers how callous, or crazy, or easy-going are his fellows. When his intellect begins to awaken, he discovers with Carlyle that "more than half the world are fools". His surroundings have not changed. But contrast arouses his perceptions to greater keenness, as indeed it has ever done, in a lesser degree, in the past. The result of this upon his various

bodies is a normal pressure, painful enough to show that old stiffnesses are yielding to his unfolding life, but not great enough to cause disruption in the transit. This is a healthy, gradual process—if he is a normal man. But if he happens to be one of those rare indomitable creatures who see a goal and make for it at any cost, the dawning spiritual consciousness (*buddhi*) within him, will cause a greater contrast to the life around him (in the early stages) than that of the intellectual man to the average minds of his contemporaries ; and the result of this, *plus* his set determination to achieve, will be a strain upon his vehicles, upon the mental and astral bodies and the physical nervous system, which the slow-going man could never experience. Every tiny event of ordinary life will be magnified into a black shadow against his bright ideal ; whole trains of precedent experiences will be re-evoked by every simple occurrence, straining his nature to its utmost limits. Whenever his ideal is violated in his intercourse with others, he will undergo an astral and mental upheaval, even as Mozart felt a similar physical revulsion when noises rasped his sensitive ear. Thus the vivid contrasts of experience will rend the life of the aspirant, and if he cannot discover some means powerful enough to transmute them, he will be consumed in these fires of his own creating.

But as in every other sickness, the sufferings of a sensitive personality may evoke their own cure. I have already hinted that if a man only be enough in earnest he will learn to make such changes in himself, by his own divine energy, in his own attitude to things and persons, that they will cease to move him from his chosen path, and become helps, instead of hindrances, on his way. Far more than that—most vitally important for the would-be disciple of the compassionate Ones—a man may so learn to hold himself towards all, that he will touch and raise and vivify the meanest of other hearts and minds. How, by transmuting sensitiveness, will he reach this state—the state of saintship, strength, and power to save ? For it must not be forgotten that he must undergo the pain before he can transmute it to this energy of the soul.

The only way to conquer pain is to stand aside from it. Not to deny it—it has a lesson to teach—but definitely to cultivate

that mood or characteristic *the absence of which causes the pain*. To begin to attain that lacking quality, physical, moral, or intellectual, will be to begin to transcend suffering. I will illustrate this by friendship, for we suffer most, perhaps, through our love for others ; but the principle can be applied to any other circumstance.

Our friendships differ in the qualities they evoke. Every harmonious relationship with another demands some adjustment of our nature to balance his. It is thus that character is developed in society. With one, his friend will have to supply the element of patience that is lacking in himself, whilst he in turn will show the power of assuming responsibilities which may be absent in his friend. Another will have a bad memory but a kind heart ; his behavior will reproach his intellectual friend for a tendency to harshness, and his foolish forgetfulness will be atoned for, on the other hand, by the qualities of the other ; and so on.

The would-be disciple has of course risen beyond the lower selfish cravings of love. If he asks for fruits of love at all, it will be for these nobler qualities of heart and mind which spring out of unselfish affections. These indeed he is bound to seek, albeit for no mere personal gain ; for spiritual beauty can only incarnate through lives which are joined in the service of the Divine. But, although inwardly beyond narrow personal attachments, although realising in his deeper Self that they are fleeting, painful, and a bondage to the soul, the aspirant will nevertheless find that the promptings of personal self-seeking long confuse the nobler impulses of friendship upon the path. And not only does this apply to the relations between equals, but also to the parent-feeling towards inferiors, and the child-feeling towards superiors, which are the ideal attitudes of an harmonised life. Now there is not one joy or grief or fear in all of these which the young disciple cannot ultimately trace to some personal aggressiveness in himself, some lack of adaptability in his own lower nature, some foolish desire for lower gratification which brings pain in its wake, some failure on his part to fulfil the conditions which bring about exchange of soul-experience on the lower planes. If, realising this, he calmly sets before him the virtue or virtues which are required to maintain the maximum of

working-force—good-will—in his relations with others, he will gradually become balanced amid the sensations of joy and sorrow, pleasure and pain, which in the lower nature must ever accompany the deeper spiritual love until man rises high upon the path.

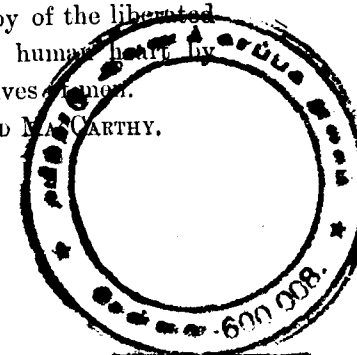
Suppose for instance that the mood evoked in him by a certain friendship is one of enthusiasm and industry, joining the beloved in some cause for which he is laboring. So long as their moods coincide, there will be joy. The lower natures of both will be attuned to the higher. But if one fails in the needful quality of heart or intellect, he will have severed the medium of communion with his friend, he will be cut off by his own lower nature, and miserable in consequence. A man who aims to obtain control of his thoughts and feelings, and so also of his vehicle, will therefore determine in meditation what qualities he needs to perfect his friendship, and whenever shades arise he will quietly seek their cause in some state of dissonance in himself, and when that is once discerned that which erstwhile tore the mind and racked the nerves will be transformed into a healing and uplifting experience. Thus may sensitiveness to pain evoke the power to build noble characteristics.

But there is another condition in which sensitiveness may render a man oblivious of a determined course. Intense joy is as distracting as intense pain; and the desire which is felt in the lower nature for the mere presence of a well-loved friend or comrade, the swirls of feeling which arise through the mere attractions of love, may prove an even greater danger to the nature that would find the power of spiritual affinities. I do not mean that love should not be enjoyed, for its very nature is bliss. But there is a way to enjoy—as there is to suffer—which frees the highest in us, which uplifts but does not intoxicate; and that is the mood of enjoyment which the aspirant must set before him as an ideal. Painful experiences are overcome by the indifference of the critical attitude; pleasurable, by an energetic positive action of the will upon the condition itself. It would be cruel to prescribe it to the average man, but the aspirant understands the necessity for using the surgeon's knife upon his lower nature—upon the brain-consciousness and the desire—in order to achieve this end. He knows that when he denies the expansion of the love-

nature in the sheer ebullitions of feeling, he inflicts pain upon his mind and heart, poignant in proportion to the intensity of the love that is felt. All his joy is turned to grief, or rather to the numbness which signifies the withdrawal of consciousness from a form of activity. It is one of the bitterest trials through which a loving soul can go; but it is the only way for those who seek love beyond the vicissitudes of pain and sorrow, to find their friendships at last in the strong peace of the Eternal. The disciple accepts it, and learns that the pain of passion is to be transmuted to an exquisite sensitiveness to the deep and most hidden beauties within the souls of his fellow-men. Why must he inflict pain thus deliberately upon his vehicles? Why, when he seeks the nobler love, must it be at the cost of death to the personal life? Deadness is in the lower nature then, only because the Self no longer permits it to be identified with and sustained by other lower natures. It is not really death, but only the oblivion that precedes the awakening to a higher form of life. For the time has come when the Self in that man has to be sufficient unto itself, pervading all Selves. In the repression of all outer manifestations of love, the Self will know that it is love, and all that could block this knowledge has therefore to be destroyed, even as in death the body is broken. But just as the disintegration of the body frees prāṇa, and that of the astral and mental bodies renders back its offspring to the spirit, so, in life, this forcing-back of love upon itself—*providing a man can see an ideal worth doing it for*—frees the higher creative powers of love, which possess the whole nature, and mould and transform it to their own unimaginable ends. It is verily a process of birth; and just as mother-love is born of agony, so universal love is born of surrendering personal affections to the impersonal tie of Self-in-all.

The sufferings of an impressionable nature thus bravely endured for the sake of that which is born through it—for sensitiveness, be it remembered, is an indispensable qualification for the religious life—may thus be changed to power to respond to eternal impulses, to the radiant ever-communicable joy of the liberated soul, to the mightiest force implanted in the human heart by which to upraise and transfigure the saddened lives of men.

MAUD M. MCCARTHY.



THE EXTENSION OF THE EMPIRE OF RIGHTEOUSNESS IN WESTERLANDS¹.

THE fact that struck me as most specially significant in the course of our work was the relatively large proportion, out of those who definitely accepted Buddhism as their future guide in life, of men and women who, during the time (generally short) in which they were having their difficulties settled and their questions elucidated, would give expression to what I may term their sub-conscious foreknowledge of the Dhamma they then were hearing. So many of them, using frequently almost the same words, told me that, in some little-comprehended fashion, this Dhamma was not so altogether new to them as, by their former lack of hearing of it, one might expect; as though, in effect, this teaching had all their lives lain dormant in their minds, seeking expression now and then but never quite accessible, till now the written or the spoken word recalled the whole, as sometimes happens with some half-remembered fact. Looking, as we Buddhists are taught to look, for the possible causation of this peculiar psychological fact, it seems to me that this can only be due to one past cause—that for the past few decades in England there have been taking birth men and women who in their past lives were Buddhists.

For if we consider what should happen if one deeply versed in Buddhism in one life took later birth in a non-Buddhist land, we see that, whilst the *details* of his Buddhist knowledge would of course have passed away in process of transmigration, yet the piled-up effect of so many Buddhist Sankharas would leave upon the mind of that being the general Buddhist tendency ineffaceably stamped. Born into the western world in this era of transition through which the western races now are passing, such an one would find about him on every hand a life and a doctrine of life utterly at variance with the accumulated Buddhist experience; he would feel always out of touch with this western environment, with this western laudation of the individuality, this western doctrine of the desirability of competition, the representation of life as a battle-

field in which each man must live only by ousting another from his place. Feeling thus out of harmony with his environment, he would, if actively-disposed, seek to adjust that environment to his sub-conscious ideal; and to such attempt on part of many Buddhists of bye-gone days so to adjust their environment I think that many of the modern reforming and progressive thought-movements must be due.

Thinking of the ancient days of Buddhist glory, its dominion over the hearts and lives of so many millions in populous Asia, one sees that some such effect must sooner or later come to pass; and it is my firm conviction that now, when the centre of the world's mental activity has passed from Asia to Europe and America, multitudes of former Buddhists have so been taking birth. For the Sāsana itself has its Kamma—a wider Kamma embracing that of all its foremost followers; and if, as recent experiences have convinced me, the time is now falling due, with the two thousand five hundredth anniversary, when the great destiny of the Sāsana demands that it should also pass from East to West, then it must follow that many a Buddhist of former days must even now be living there in England, be living indeed in every western country—feeling always at variance with the life about him, waiting always. Who of the thoughtful of our race does not often so feel at variance with the individualism, the spirit of strife and competition which he finds about him wherever he may turn?

To sum up, then, the general resultant of our Mission in respect of that first object of gauging the readiness of the West for Buddhism at this time, I may say that never in all the history of mankind, save only at such great epochs as fall when a Very Buddha is born amongst mankind, could the conditions of a race dispose more towards the acceptance of such a religion as Buddhism than they do now in the western branch of the great Aryan Race. The wonderful organisation of the West, its science, alike in theory and in application, the facility of communication, the printing-press and its power, the transition-period resultant from this sudden new civilisation, the passing-away of the old religions, the ever-growing demand for some new expression of religious truth more suited to the modern mind than those extant

¹ Reprinted from the pamphlet of this name by the Bhikkhu Ananda Metteya. The unusual interest of this statement must be our excuse for reproducing it here. The author was lately engaged in a Buddhist Mission to England. E.P.

in Europe and America—all these, or to express the whole in but a single word, the mental *growth*, the coming-of-age of the western Aryans, make the spread of Buddhism in the West not only a possibility but a moral certainty. There are not scores or hundreds, but thousands and tens of thousands, who, even as I speak, would accept with their whole hearts this Aryan religion, did they but know the nature of its teaching, did they but hear the word of the Master, did they but see the living example of the life of His Brotherhood. Place at the disposal of your Executive one ten-thousandth part of the wealth lavished in this land each year upon religion; place at our disposal but the tenth, the twentieth part of the funds of only one out of the many great Christian missionary bodies; and in ten years of work we will guarantee you ten thousand Buddhists in England alone. For the West is ready—so ready, so waiting that there in England I could have wept to see the readiness with which even my poor exposition of that teaching was accepted, knowing myself helpless to reach the thousandth part of those who waited (and still wait) for the message every Buddhist should burn to give.

You, the descendants of a race which (in the older, brighter days of our religion, the days when it was a living torch in the hearts of its followers) received as a gift out of the large-hearted charity of the great Buddhist Emperor, this Treasure of the Most Excellent Law; you, Buddhists of Burma, out of all the once-mighty Buddhist Empire, remain as the best example, in all that pertains to the deep, the real things of life, of a Buddhist nation still living in the world. Does not that fact move you, brothers, move you to the recollection of what you are—custodians of all the earth's fairest and greatest Light? Does it not remind you of the debt that Burma owes, *still* owes, to one great Branch of this our Aryan Race? Believe me, the time is coming when, be it with your help or otherwise, this ancient Eastern Sun shall dawn also in the western lands. That western world, albeit owning but a lesser and reflected Light, spends, every passing year, its tens of thousands (not understanding, not seeing what the Light is which shines in the Burman life—thinking you need the little-light it has) to bring its creed to you alone—one little moiety of all its religious activity; and you, still silent as to the

light that burns within the guarded shrine of your lives, still helping naught to repay that ancient debt, leave still to one individual the priceless privilege of being Dāyika of the first Buddhist mission to the West. Surely, brothers, you have not understood either that Light in all its beauty, or yet what sort of darkness is that which reigns beyond. You have thought, perhaps, that because the West you know seems so strong, it needs no help from Burma. It is strong but with the strength of stone, stone which is firm and hard and unyielding to the touch, the outer, visible hardness and strength all men can see. Yet think; water, which to that outer test of sight and touch seems softer than the softest fabric, has yet an inner strength indefinitely greater than the palpable hardness of the stone. For water *yields*; it strikes no backward blow when struck. That is the greatest strength, whether in the world of things or in the world of men. Drop by drop falling—just one little drop gently succeeding another—and what, against its power, is all the hardness of the hardest stone? Look at earth's mountains, channelled and grooved and levelled with the plain at last. What giant power has cut them to the earth's plane surface? Softness, brothers—the softness of the rain-drops, falling on the mountains with a force that might disturb a leaf! Think of that lesson, and you will understand.

And from what manner of darkness is it that we ask you (and we have been, these six years, asking you, each single one of you) to help, to work, to energise to relieve the western lands? I do not know whether you can understand that. For I, living for ten long years here in the East, in sight and glamour of the Light that He who was the Wisest of Humanity once kindled on the earth—I too, before I went back to my country and remembered, had come to forget that sort of darkness, just as a child in the sure light of day forgets its terror of the night. There are things which it is good to forget; but sometimes, when they may come to us as well, it is wiser to remember; for all existence is Anicca, and we ourselves must surely die, and surely take re-birth. Let me tell you two things only, to try to give you an understanding, a mental picture of the sort of darkness that we of your Executive have been asking you to try to dispel by bringing about the *at such* the Buddha's Light.

Counting statistically—so many millions of men, women and children, to so many pounds, shillings and pence—I believe England is the richest land in all the world. There are men so rich there that the wealth of the richest Burman would be quite a trivial sum to them; and I fancy that the statistical wealth, divided up to every individual, and standing for the theoretical yearly income of each, would suffice to maintain in what you would regard as luxury at least a dozen Burmese families; so it is a *very* rich land indeed. Whilst we were there, London was visited also by an institution termed the hunger-marchers; that is a very strange term, and it stands for a still stranger and yet more terrible fact. For these hunger marchers were a great body of men, numbering thousands, if you added all of the men who from time to time joined the body—strong, healthy men, who walked in company from place to place, led by a man of the thinking class. This man, the leader, was termed by some of the papers a demagogue—a word meant as a reproach; of him I know nothing save that he had seen just one thing, and that one thing seemed to him so terrible that he organised this hunger-march and led the men, because he thought that way they might get relief. Relief from what? From what the name they took implies—from *hunger*. For these men, so strong and healthy that they could walk from one great city to another, willing to work for their living, simply could not get enough food to eat—could not get the English equivalent of mere rice. These men were threatened with death by starvation unless they did something quite unusual like this. Led by that man who somehow understood what that meant and, as I suppose, that it didn't much matter however unusual were the means to believe so terrible a fact, they came presently, one band after another, to London. There they were, hundreds of men, in the city in the world; in the same city there were at least a million each of whom could have written some words on a paper which to him, personally, would make no difference how much he had to eat—which would merely have altered the figures in his banking-book without even (so wealthy the twenty richest men) materially altering what men call his *light*. Which would have fed every one of those hundreds many times over, set them up till they had got the sort of work each was to do, or carried them to towns where that sort of work was

plentiful. None of those twenty men wrote the words; the hunger-marchers, here and there, managed to collect some paltry sums of money, to get here and there a meal; but that help came mostly from the poorer classes, from men and women who also knew what it was to be hungry, and remembered, and understood. But each day those twenty richest men sat down to breakfasts so costly and luxurious that the value of them would have fed a score of those poor people; each day they read—it may be with a smile—of the doings and the needs of the hunger-marchers in their morning paper; each of them could all the time have written those words on that piece of paper; but they did not write.

One other little picture. There was a Christian minister—a religious and very liberal-minded man, as you will judge from the context—who invited me to give a sermon on Buddhism in his church one Sunday afternoon. So I was very glad, and went; and in the course of my sermon I had occasion to say, in speaking of the fruits, the practical outcome of Buddhism in Burma, that here, though indeed the Burmese are not a wealthy nation, there are no children starving for want of food. Though that was in a church, where, as I suppose, such demonstration was unusual, the large congregation cheered at that. I winced, remembering what the cheering meant; it meant that those religious-minded people—people so religious-minded that they wished to hear even what the minister of another faith had to say about religion—knew well that as we sat there in the church, there were very many—not tens or hundreds, but thousands—of little children in great and wealthy England who were very hungry for just want of food.

What do they mean—these two little episodes from our experience? How does it come about that in that so wealthy land those able-bodied hunger-marchers on the one hand, and on the other those little children, were going about the country hungry, or sitting hungry as we sat, well-fed, in the Christian church? They mean, they can spell for you if you have wit to read the writing, the nature of that sort of darkness to which we think that Buddhism, and Buddhism only, can put an end. For pictures so terrible in their inner meaning can only be where true religion—not talk and doctrines, but a charitable and a loving life—does not exist at large in the hearts of the people. You all know well that such

pictures are impossible in Buddhist Burma ; because, although the Burmese as a race know really less about the history and doctrines of the Buddha than a ten-year-old school-child in England knows of the local creeds, yet what is known is *known* and is lived to the best of their ability by every true son of Burma to this day. And the causation herein? Why do those men, those children starve, when somewhere in the land there is so much wealth to feed them withal? Because of selfishness. I have spoken of the western Individualism—the worship of the self, the terrible teaching of competition inculcated into every child of us from our earliest days, the teaching that it is a fine thing to get the best of it in the ‘battle of life’ as our western authors are fond of calling it. That is the curse ; that is the cause. With the great discoveries of science, that science which has made in scarce a century this new wonderful power and civilisation of the West, the occidental has conquered Nature here and there in manifold departments ; he has penetrated into earth’s depths in search of metals useful to mankind, and, winning with great toil the precious iron from the earth, he has not remained content with forging from it implements of service to mankind. Strife, battle, competition—that is what he has been taught is great and noble ; and the good steel that might have been wrought into useful implements is fashioned instead into weapons—the most subtle and ingenious for the committal of the most terrible of all crimes to which man can put his hand, and tools—the wholesale murder of his fellow-men. He has conquered earth—to make of its fruits his instruments of death ; he has overcome the ocean—to taint its waters with his fellows’ blood ; air, also, he is even now in process of overcoming, so that ere long we may have a new terror to add to life ; and already the nations of the West are striving, each one of them, to be first in the race for the conquest of the air, so that the new burden of aerial armaments may be added to the weight beneath which every western Power even now is staggering—the burden that makes possible those hunger-marchers, those little children starving for mere want of food.

And the cause of this? In but one word it lies ; the cause is self. Just that self the West has come to worship ; just that spirit of competition, that evil teaching of the battle-field of life. The west-

ern man has conquered earth, fire and water and the winds all to do his bidding ; but he has not conquered self, so still he is slave to strife and fear and hate. That is what now the Occident has attained—the conquest of well-nigh everything but self. If the West should turn—as even now many thousands in the West are seeking to turn—this power, this wonderful energy of his mind to that incomparable conquest, then indeed would his civilisation become a true and lasting benefit to mankind ; then indeed would he desist from turning each new hard-won secret of dominion over Nature to the terror of his fellow-men. But up to now few men have seen even the way of turning ; few men, even among the myriads that are weary of this fratricidal folly of the nations, can see a means whereby that greater conquest might be wrought.

There is a Way—that old, old Path, so difficult to see, and yet so clear and visible when taught to us by That One, Greatest of the Sons of Men, whose Voice yet speaks to us, clear through the gulf of half five thousand years. That Way is true religion, lived in the example of a life—not talk of doctrine and dogma, but life that moves the hearts of men to good. The teaching of that ancient Way is yours in Burma to no small extent, not because you call your doctrine Buddhism, but because your children do not starve. Remembering what love, what pity for all living things inspired that Great One whom you follow ; remembering what ancient piety brought here to Burma that teaching of the Path of Peace, I ask you all—not one of you alone, but all—so to devote yourselves, during the next few years, to the cause of this Samagama whereof you all are members, and make possible, in the two thousand five hundredth year from the Enlightenment, a Buddhist mission on a scale worthy of the charity of a pious nation—worthy, above all, of a Truth so great as is that Law which our Master taught us ; so, even so, shall the dominion of the Conqueror by Love presently embrace another third part of our human race.

ANANDA METTEYA.

A NOTE ON BROTHERHOOD.

THE brotherhood of man is a fact in Nature; those who deny it are blind to it because they shut their eyes to actualities which they do not wish to acknowledge. We need waste little time over them; nature itself will refute their heresy. More subtly dangerous are those who misunderstand it, and their name is legion.

Remember not only what brotherhood means, but also what it does *not* mean. It emphatically does *not* mean equality, for twins and triplets are comparatively rare; it implies a difference in age, and consequently all sorts of other differences, in strength, in cleverness, in capacity.

Brotherhood implies community of interest, but not community of interests. If the family be rich all its members profit thereby; if the family be poor, all its members suffer accordingly. So there is a community of interest. But the individual interests of the brothers are for many years absolutely different. What interests has the boy of fourteen in common with his brother of six? Each lives his own life among friends of his own age, and has far more in common with them than with his brother. What cares the elder brother, fighting his way in the world, for the prizes and anxieties of school-life which fill the horizon of the boys?

It is not to be expected, then, that because they are brothers men shall feel alike or be interested in the same things. It would not be desirable even if it were possible, for their duties differ according to their ages, and evolution is best served when every man strives earnestly to 'do his duty in that state of life to which it shall please God to call him'. This does not imply that a man must remain in the station in which his karma has placed him at birth; if he can honestly and harmlessly make such further karma as will raise him out of it he is at perfect liberty to do so. But he should do the duties of his stage. The child grows steadily; but while he is young, his duties are those appropriate to his age, not those of some older brother. Each age has its duties—the younger to learn and to serve, the older to direct and to protect; but all alike to be loving and helpful, all alike to try to realise the idea of the great family of humanity. Each will best help his brothers, not by interfering with them, but by trying earnestly to do his own duty as a member of this family.

HERMANOS.



THE SCIENCE OF PEACE.¹

II. THE SELF OR THE 'I'.

LAST month we took up the easy task of asking questions which were left unanswered. We must now commence the more difficult task of seeking for answers to those questions. And the first step in that search is to try to understand the factors of the problem which is to be solved. Among the temporary solutions in which, for a time, the mind finds rest are those which trace the world-process back to a Duality, whereof the two factors are Spirit and matter, Life and form, Energy and matter—the expressions are synonyms, embodying the idea that we cannot reach beyond these two opposites in our search for a Cause. This is the end, and it is a Pair, a Duality. But we saw that man's mind remains restless and unsatisfied in face of this, as though his very nature demanded

¹ These articles are an exposition of one of the most valuable books issued under the inspiration of Theosophy, *The Science of Peace*, by Bhagavan Das. Those who seek a lasting intellectual foundation for their thinking will find much help from this valuable and original book.

a final Unity both within and without himself. 'Instinctively' he feels that the Source must be a Unity; let arguments be as strong as they may, he *feels* himself a Unity, and by an imperious inner intuition he demands in the universe the Unity he feels in himself. Can that intuition be justified? Does it come from a region where-into the mind has failed to pierce?

But this Duality is undeniably a fact in the universe, and it must be understood in its ultimate expression before its resolution into Unity can be rendered intelligible. Hence we need some term for each member of the Pair, which shall serve as a heading for varieties however numerous, under which they may all be readily classed. The terms which divide most sharply and embrace most completely the two factors and the whole composed of them are the 'Self' and the 'Not-Self,' or the 'I'—the Self-conscious entity—over against the 'Not-I'—all that is outside that entity. No other dualistic phrases are so intelligible, so definite, and so all-embracing as these. One form of monistic Eastern thought sums up the universe as a manifestation of the Self, the I, and merges it again in the Self—thus making the Self the totality, the All, and later limiting it to the conscious factor in manifestation, escaping the confusion which might arise from the double meaning by declaring that the Self alone is real, and the Not-Self unreal.

To discover what I mean by the Self, I wrench the universe in twain, myself and what is outside me. I know an object, and the object is not myself, and I say: the Self is the Knower over against the rest, which is the known. I feel a desire to possess something outside me, and I say: the Self is the Desirer, over against the rest, which is the desired. I do something and feel the activity as mine, and I say: the Self is the Actor, over against the rest, which is the acted on. Or, looking at knowing, desiring and acting as three *modes* of consciousness, I say: the Self is the Conscious over against the unconscious. It may be noted throughout that there is a suggestion of priority, of superiority, in the first of each pair, and yet that the first can only be manifested in the presence of the second. The Knower cannot exist for the sake of the known, for the known becomes known only by the presence of the Knower. The Desirer cannot exist for the sake of the desired, for the desired becomes desired only by the presence of the Desirer. The Actor

cannot exist because of the acted on, for the acted on only becomes acted on by the presence of the Actor. And yet the Knower, the Desirer, the Actor, is but a hidden treasure, an impotent potentiality, until the shadow of himself is cast into the void, and becomes the known, the desired, the acted on.

Can the Self be proved? No. We can have no proof of the Self, for a proof is that which makes a thing more certain that it was before the proof was advanced. Only the unsure can be made sure by proofs. But nothing can make the Self more sure, more certain than it already is, for it is the primary sureness, the uttermost certainty. All proofs depend on it for their validity, and it depends on none. The presence of the 'I' is presupposed in all discussion; all argument are addressed to it, all reasons appeal to it. I can never escape from my 'I,' nor be apart from my Self. Nothing is more certain to me than the certainty that 'I am.' I cannot even think: "I am not," for I affirm in the first word that which I seek to deny in the third. No proof, on the other hand, can convince me that I do not exist, for the proofs of my non-existence must be addressed to the very 'I' that they seek to disprove¹.

The Self, the 'I' is, then, the one fundamental certainty. The Self shines by its own light, and announces itself by its own inherent being as the one thing that knows itself as certain in the universe. All else is matter of inference. "*I see, hear, touch, taste, smell, such and such a thing, therefore it exists.*" The primal certainty "*I am,*" is not a matter of inference but of knowledge. Inferences may be convincing, but they all rest on their appeal to the Self. Things exist because the Self is conscious of them. The world-existence is in the consciousness of the Self; all exists in and by it.

The 'I' of the old man is the same as his 'I' in childhood, though the old man and the child differ in all their characteristics. It was I who played on the beach in my babyhood; I who galloped over the fields in my girlhood; I who thought, rejoiced, wept, struggled, in my womanhood; I who live in peaceful certainty in my old age. Childhood, girlhood, womanhood, old age

¹ The use of the 'I' in these paragraphs is deliberate, instead of the usual 'we,' for each man's primary certainty is himself, his own 'I,' whereas the 'we' is a matter of induction, of argument, of reasoning. But I need no proof that I exist; that is primary and, to me, indubitable.

are *mine*, ephemeral, changing, but I remain through them all, conscious of my identity as my Self. The 'I' of the child with her toys is the same as the 'I' of the old woman approaching the funeral pyre. There is no break of continuity in that Self-recognition. The 'I' remembers, and is constant, changeless in the realisation of itself. Activities, thoughts, desires, change, but the 'I' which recognises the changes is ever there, and these changing surround the changeless. It is the eternal amid the fleeting.

You may strike away all particulars from it, for no particular thing can be always asserted of it. In seeking for its changeless being, you strike away quality after quality. "It is not this," "It is not that," you constantly re-iterate. And you continue these denials till the universe is struck away in successive fragments, and still the 'I' remains. All has gone save Self-consciousness. Only the permanent consciousness remains. All you at last have left is the Self-assertion of the I; it is universal, not particular; a One, a changeless fact, in the midst of changing particulars.

Further, as we contemplate the I, we see in its universality the mark of its eternity. The compound perishes by disintegration; the particular attaches itself now to one thing, now to another. But the unchanging, universal, simple being is indestructible, without beginning, without end.

Hume, in introspection, saw only a series of states of consciousness. But 'states' imply the existence of something in which they inhere; waves are ever-changing, but waves imply the sea, the ocean, of which they are the changing and partial presentments. In the very observation, "I see a series of states," the percipient is present, as well as the states; and they are states of consciousness, of a permanent something manifesting in varied states.

We next learn that each person has an experience of the 'I' which is identical with that above described; as my own existence is indubitable to me, so is my neighbor's existence indubitable to my neighbor. He needs no proof of it; his certainty is as mine. In every case, the same sureness of Self-existence. The existence of other Selves is matter of inference, of testimony, but each, in turn, is sure of his own 'I.' And from this sameness of Self-assertion by this multiplicity of Selves, we come to the idea of a Self, one Self, in which all Selves are rooted, nay, which is each

Self, and each Self the Self in its fulness, in its infinitude, its eternity, its identity. The One is seen as the Many, the Many as the One, the Universal Self, the One 'I' arising out of the endlessness of the separated Selves. That which is identical in Many is seen as the One in all, and in reaching that Universal, or Abstract 'I,' we relegate all particulars to the Not-Self. The Not-Self embraces all that is compound, all that is special, all that the 'I' is not.

Let us now consider the eastern and western views of this Self, this I. For the East gives much for the study of the West, the West much for the study of the East.

All eastern schools of philosophy lay down one aim as their goal—the putting an end to pain. Every great system of philosophy seeks to put an end to sorrow, and this it does by the realisation of Brahman, for "Brahman is bliss." Liberation is the ceasing of sorrow, because it is the ceasing of the bondage which binds man so long as he is in ignorance of his own nature; when man ceases to be ignorant, when he opens his eyes, man is free and man is happy. All knowledge is knowledge of God, since all that can be known is God veiled in matter; science, literature, grammar, logic—all is knowledge of God, though it be the lower knowledge. The aim of this, as of the following of the supreme knowledge, is to "put an end to pain." To seek the Self in the Not-Self is the lower knowledge; to seek the Self in the Self is the supreme knowledge; but by either road, along either way, it is the Self who is sought—and found.

In the East the Self is regarded as knowing, desiring (or willing) and acting. The three are all modes of the Self, which is indivisible—the whole Self knows, the whole Self wills, the whole Self acts. Philosophy and Religion, sacred and profane, are not separated as in the West.

In the West, Philosophy concerns itself not with actions; it considers consciousness, or mind, as divisible into Intellect, Feeling and Will, ignoring action, and relegating that to the sphere of Religion, to which the guidance of conduct is thought more properly to belong. The Philosophy of the West is fundamentally an effort to understand the universe from the standpoint of the Knower. The Desirer, the Actor, fall into the background. The

Knower and the Known almost occupy the place of the Self and the Not-Self.

Berkeley and Hume deal with this from two opposite stand-points; Berkeley reduces all matter to perceptibility; its existence lies in the fact that mind perceives it. Hume fixes his whole attention on matter, and sees mind as dependent on it, reversing Berkeley's position. We must go to Germany to study the method in which western thought has really grappled with the problem.

Kant goes behind Mind and matter—for we must now adopt these less satisfactory names for Self and Not-Self—and posits two noumena, the source of all phenomena, the twofold "Thing-in-itself." The noumenon on the side of Mind, its Thing-in-itself, sends forth laws and forms, while that on the side of matter, its Thing-in-itself, sends forth sense-phenomena, that which is the object of knowledge; there is an endless flow from the Matter-Thing-in-itself into the moulds provided by the Mind-Thing-in-itself, and from this interaction arises the universe of Mind and matter, with its numberless phenomena. Later, Kant seems to be groping after the idea that the Mind-Thing-in-itself is the Ego, the Law of all laws; truly if the Ego be the Law from which all laws flow, we are touching the universality which should lead to the conception of the One Self. But Kant scarce reached thereunto.

Hegel reduced the universe to a pair of opposites, Being and Nothing—better Not-Being—seeing clearly that "every thing contained its opposite within itself," and that these opposites in each relative destroying, annihilating each other, the Absolute, the Not-Being alone remained. The falling of Being into Not-Being, of Not-Being into Being, was the endlessly renewed circle of Becoming, or the world-process. He thus used Schelling's 'law of relativity,' the statement of the fact that you cannot think a thing without also thinking its opposite; if you say 'back' you imply 'front,' and you cannot think one without the other; both must be together in the mind. But he avoided the error of lumping all relatives together as the opposite of the Absolute, pointing out that the Absolute could not be put *outside everything*, thus forming a new pair of opposites, but must be *within everything*, immanent in the whole of the relatives, the Not-Being which remained when the opposites had destroyed each other.

Fichte, though a little earlier in time than Hegel, was none the less a little more advanced in thought, for he escaped from the bondage of 'notions' to the recognition of the Ego as the one primary certainty, the firm eastern ground of all true philosophy and metaphysic. The One, the Universal, the Ego; the mass of particulars is the Non-Ego. Ego and Non-Ego are obviously Self and Not-Self. He worked out the world-process in three steps:

1. Ego=Ego. The ordinary Law of Identity: $A=A$.
2. Non-Ego is not=Ego. Again: Not-A is not= A .
3. Ego in part=Non-Ego
Non-Ego in part=Ego.

This third step is equivalent to saying that when each assumes something of the nature of the other, then we have the world-process, the 'Becoming' of Hegel. Fichte sees that a universe is caused by the Ego taking on itself some of the characteristics of the Non-Ego, the Non-Ego receiving in exchange some of the characteristics of the Ego. All particulars are the outcome of this mixture, the universe is the interplay and interaction. Fichte seems to have stopped short of full expression, of seeing that the universe is not a duality but a trinity. A nexus is imperatively demanded, a relation between the Ego and the Non-Ego. The Ego and Non-Ego apart are sterile; the relation between them is the third factor needed for the becoming of a universe. With the aid of this we shall see that the Universal Ego of Fichte is in very truth one with the Individual Egos, and then will arise the assertion "I am the Self," the guarantee of our own eternity.

ANNIE BESANT.

[III will be entitled "The Not-Self."]

ON ESOTERICISM IN BUDDHISM.

IN the April number of the *Theosophist* the Watch-tower notes gave a quotation from the *Saddharma Pundarika* as a proof that the Lord Buddha had an esoteric doctrine, notwithstanding the opinions of many scholars to the contrary. Now, as the old Dutch proverb says: "Every heretic has his letter," that is to say, one can substantiate any argument by quoting an appropriate text from somewhere in the immense canonical literature; and so in case of quotation we have to be careful and judicious. The point in hand well illustrates this. Professor Kern, who translated the Scripture quoted above in the XXIst volume of the "Sacred Books of the East" says as to the date of the book:

"At present [i.e., in 1884] we are far from the ultimate end which critical research has to reach; we are not able to assign to each part of our sūtra its proper place in the development of Buddhist literature. We may feel that the compositions from different times have been collected into a not very harmonious whole; we may even be able to prove that some passages are as decidedly ancient as others are modern, but any attempt to analyse the compound and lay bare its component parts would seem to be premature. Under these circumstances the inquiry after the date of the work resolves itself into the question at what time the book received its present shape."

As the practical outcome it is further said that "we may safely conclude that the more ancient text in twenty-one chapters, the epilogue included, dates some centuries earlier" than 250 A. D.

If this be true, quotations from this book might belong to a period of about five hundred years after the Buddha's enlightenment, a period at which according to his own prophecy (*Cullavagga* X, 1) the Light of the Dharma would be extinguished¹.

So it seems that quotations of this nature are very uncertain and unconvincing. We might even quote the famous passage from the *Mahā-Parinibbāna-Sutta* (II. 32) where the Buddha is represented to have said²:

"What, then, Ānanda, does the Order expect of me? I have preached the truth without making any distinction between

¹ "Not long, O Ānanda, holy life will be preserved; five hundred years, Ānanda, the doctrine of Truth will exist."

² Translation of Rhys Davids in the Sacred Books of the East, Vol. XI.

³ Oldenberg translates: "What more, Ānanda, does the Order desire from me?"

exoteric and esoteric doctrine³: for in respect of the truths, Ānanda, the Tathāgata has no such thing as the closed fist of a teacher, who keeps some things back."

For an appreciation of the latter passage it should be borne in mind that it was to Ānanda and the Order that these words were addressed, and, as Dr. Schröder ingeniously and forcefully points out to me, for a judgment on texts bearing on such matters, it is of the greatest importance to make a careful distinction between words spoken to the Order and those spoken to the laity⁴.

Indeed the whole of the Buddhist canon teems everywhere with references to Yoga-practices, siddhis and supernatural powers, moves everywhere in an atmosphere of Occultism; a good example, almost taken at random, being furnished by the *Ākāṅkheya Sutta* (Sacred Books of the East, vol. XI).

In how far these indications are historical evidence for what the Buddha himself taught, said and was, must be left to scholars and specialists to be judged, though of course modern 'knowers' may give us precious information on the subject—which however would be of the nature of revelation and not of history as ordinarily understood.

In these matters it must of course always be remembered that ancient traditions may have a long and hoary history behind them, having run all the way along a subterranean course, before they appear on the surface; and the first historical manifestation or chronicling of them is by no means the same as the birth of the teachings they contain.

This is not a mere guess, for some of us have witnessed the process in miniature. An interesting instance in our own midst is that certain teachings orally delivered by H. P. B. and recorded by some of her pupils have been published after her death after having been passed on for some years in secret. And reflexions of the same phenomenon on a bigger scale have reached us—*The Stanzas of Dzyan*, *Light on the Path*, and *The Voice of the Silence* being the most immediate and publicly known examples.

¹ Oldenberg translates: "Between inside and outside;" literally: "having made not-inside not-outside" (F. O. S.)

² Ānanda asks, as he himself says, 'with regard to the Order' (bhikkhu-saṃgham ārabha), so the reply implies only that nothing had been kept back in the oral teaching given to them, and has no reference whatever to the public sermons.

It seems that the greatest problem of Sanskrit literature is precisely the unearthing of the tiny and elusive streams of ancient tradition from the harmonised and formalised settings in which they appear to us now-a-days, and oriental 'higher criticism' is busy in this department, as its occidental twin has been busy and fruitful with regard to Christianity. But in the former case as in the latter, quotations on controverted points from scriptures that may after all have been written some centuries after the death of the Founders of these religions have no great authoritative value.

Buddhist scholarship has made gigantic strides of late and it is gratifying to note how the later statements of this religion by "mere scholars" are growing in depth, comprehension, generosity, sympathy and above all spirituality. The growing sciences of psychology, of comparative religion, of religion itself, of the 'occult' also, have all contributed to these results¹.

Of late we have had a scholar of the eminence of Professor Deussen introducing the terms 'esoteric' and 'exoteric' with regard to the Vedānta, and in fact to Hindūism generally, representing that school of thought as having two quite distinct aspects; the popular one and the rigidly logical, the form of the multitude and the form of the few. In the case of Buddhism similar phenomena are not wanting. I may quote the opinion of Dr. Schrader, who has made a special study of Buddhism. Basing himself on strict scholarship, he has come to the conclusion that it is impossible to deny the reality and presence of the Yoga-practice element in the Buddhism of the Buddha, and that consequently if Yoga exists it is impossible to deny that its results too must have been present in the early Saṅgha; and that, even apart from Yoga, there is enough in early Buddhism (such as the twelve-fold formula of causality) which was evidently and very naturally withheld from the masses.

Dr. Grünwedel, another authority, in his *Mythologie des Buddhismus* (Leipzig 1900) goes at least so far as to admit the following.

"It is difficult to say in how far the legends giving 'iddhi' and 'ānubhāva' to the Arhat, that is, miraculous powers (memory

¹ One of the latest popular treatises on Buddhism strongly bears out this point. I refer to Professor Dr. Richard Pischel's *Leben und Lehre des Buddha* in the collection "Aus Natur und Geisteswelt," published by B. G. Teubner (Leipzig and Berlin) which I strongly recommend to those who read German.

of past existences, seeing and hearing of happenings at a great distance, the capacity to overcome natural laws) belong to the [original] system."

Such opinions are always stronger than isolated quotations from the texts, because they are the distilled essence of the whole recorded religious phenomenon, representing aspects of the essence and spirit of the actual teaching of the Buddha himself, and not to be explained as isolated interpolations or later accretions.

All of this is written to introduce a few remarks by Professor Hermann Oldenberg, one of the most authoritative writers on the subject amongst western scholars. Certain of his conclusions go very far indeed to substantiate the theosophical contention that originally there must have been an esoteric teaching, and what is even more valuable, they give the psychological explanation of its nature and necessity.

Some of our readers will hear with surprise how far these admissions go, based as they are on a thorough knowledge of the whole problem from the ordinary western scholarly and exoteric standpoint 'untainted' by any Theosophy or Mysticism. I quote therefore the following from the Professor's standard work, *Buddha, Sein Leben, Seine Lehre, Seine Gemeinde* (fourth edition, Stuttgart and Berlin 1903. . Second division, first chapter, p. 230 et seq¹.)

"At a time," so we read², "the Exalted One resided at Kosambi in the Sinsapā-forest. And the Exalted One took a few Sinsapā-leaves in his hand and spoke to the disciples: 'What think ye, ye disciples, which is more, these few Sinsapā-leaves that I have taken in my hand, or the other leaves, up there in the Sinsapā-forest?'"

"The few leaves, Lord, which the Exalted One has taken in his hand are insignificant, and far more are those leaves up there in the Sinsapā-forest."

"So too, ye disciples, that is far more which I have understood and have not declared to you, than that which I have declared to you. And why, ye disciples, have I not declared that to you? Because, ye disciples, it brings you no gain, because it promotes not the walking in holiness, because it leads not to the turning away from what is earthly, not to the destruction of all lust, to the cessation of what is impermanent, not to peace, not to understanding, not to illumination, not to Nirvāṇa: therefore I have not declared that to you. And what, ye disciples, have I declared to you?"

¹ The book exists in English and French translations.

² Samyutta Nikāya, Vol. v, pp. 437 et seq.

What suffering is, ye disciples, I have declared to you. What the origin of suffering is, ye disciples, I have declared to you. What the cessation of suffering is, ye disciples, I have declared to you. What the way to the cessation of suffering is, ye disciples, I have declared to you.

"Clearly and briefly these words indicate what Buddha's doctrine is intended to be and what it does not aim to be—what rather it explicitly declines to be. It is not intended to be a philosophy, which, full of a desire for knowledge, investigates the ultimate causes of things and opens the heights and depths of the universe to the intellect. The Buddhist sees in such a joy of knowledge only a clutching by the Spirit of an impermanent aim, by which the striving after permanence is paralysed and fold and variegated forms the Indian Schools and lifts its loud voice in streets and highways, appears to him as merely 'a path of opinions, a bush of opinions, a jungle of opinions, a comedy of opinions, a spasm of opinions, a fetter of opinions, full of sorrow, full of corruption, full of excitement, full of misery'. Those who attach themselves to such opinions are like unto the blind-born who have been made to touch an elephant; one has touched the head, another the trunk, the third the tail, and now we hear 'the elephant looks like this'; 'no, he looks like this'; until the conflict of opinions is transformed into a conflict of fists'. As game gets entangled in the traps of the hunter, so not merely those who live in worldly desires only, but those also who let themselves be imprisoned by speculations concerning the finite or the infinite duration of the world, concerning the identity or non-identity of body and soul, fall a prey to Māra, the Evil One. For the wise one there are other problems that occupy his thoughts. He studies human existence that is immersed in suffering, and, while learning to understand this suffering, he discovers the way to extinguish it. 'As the great ocean, ye disciples, is pervaded only by *one* taste, by the taste of salt, even so, ye disciples, this doctrine and this Order are pervaded only by *one* taste, the taste of deliverance'.

"With all this, however, the problems with which Buddhist thought desires to occupy itself are only enclosed in definite and

¹ *Majjhima Nikāya*, vol. I, p. 485.

² *Uddāna*, VI. 4.

³ *Cullavagga*, IX., 1, 4.

[It might be said that the characteristic difference between modern Theosophy and Buddhism, in one of their aspects, is that modern Theosophy points out more markedly the first big steps on the road towards emancipation: to initiation, to the focussing of consciousness in the Ego. Buddhism points out the end of emancipation: Nirvana, the focussing of the consciousness in the Monad. This seems the clue to the difference in teaching about the permanence or non-permanence of the "Ego," (who is in the one case the man in the causal body, in the other the man in the Monad), and also to the difference of presentation of the teachings of karma and reincarnation. J. v. M.]

narrow limits. There is no purpose to question in any way the necessity of the most serious thought-labor, of mastering abstract series of conceptions for him who strives after deliverance. Deliverance is not a possession of the mentally poor, but only of the knower.

"The old Indian consciousness of the superiority of the knower, the seer, above the thoughtless one, the blind one, is so powerful in the whole East that it fills also the souls of the Buddhists. Only the thinker can conceive the great processes of existence. The thinker only can succeed in finding his way to eternal peace through this Becoming. So the Buddhist doctrine of salvation is not content with those simple, ethical reflexions which address themselves to the feeling of a pure heart. Though certain principles of the doctrine might be intelligible to any one of vivid emotions amongst the Members of the Order, still the more thorough expositions—the knowledge of which was in no way considered as other than an indispensable possession—can have been accessible to relatively few even in India and amongst men wholly devoted to the spiritual life and to these thoughts. 'To ordinary Humanity, moving in earthly walks, having its seat and finding its joys in earthly walks, this thing will be difficult to understand, the law of causality, the concatenation of causes and effects,' so Buddha is represented to have spoken to himself before he betook himself to preach his doctrine. And when examining the sacred texts we find everywhere, side by side with such simple and beautiful sentences as are contained in the *Dhammapadam*, the most abstract dogmatic explanations, compendious systems of conceptions, mutually intertwined in manifold ways, schematising divisions, long rows of categories, connected by the causal nexus or some other logical link.

"Involuntarily, when attempting to restate the thoughts of the Buddhist doctrine in our own language, we receive the impression that it is no mere word when the sacred texts declare that the Consummated One knew inexpressibly more than he judged it suitable to say to his disciples. For that which is expressed suggests, as necessary for its explanation and completion, other things that remain unuttered (unuttered only because they seemed not directly to subserve the attainment of peace, illumination, Nirvāṇa) but of which it is not easy to believe that they were not actually present in the thoughts of the Buddha and of the disciples to whom we owe the formulating of the dogmatic texts."

Here we end the quotation of what I consider a masterly summary and psychological explanation of some of the questions

¹ Dr. Schrader remarks on this that the Buddha never thought of such a folly as making deliverance the ideal of the laity. All that the latter can do, in his opinion, is to strive for a favorable rebirth.

² *Mahāvagga* 1, 5, 2.—*Majjh. Nikāya*, vol. I., p. 167.

with which we are concerned in this present note. How truly Oriental (and indeed universally spiritual) an attitude of thought is the one which is portrayed above, we know from what we have learned from our own teachers. This attitude of the mind may be aptly illustrated by the two following quotations. The first is from St. Paul's *First Epistle to the Corinthians*:

(xii., 8-11.) "To one is given by the spirit the word of wisdom; to another the word of knowledge by the same spirit; to another faith by the same spirit; to another the gifts of healing by the same spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the self-same Spirit dividing to every man severally as he will."

(xiii., 1-3.) "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

The second "is related by Vyāsa in his commentary on Patañjali's *Yoga-Sūtras*." (Quoted in A. Mahādeva Shāstri's *Vedic Religion, Minor Upanishads*, Vol II., p. lxix of the Introduction.) It is marvellous to see how closely the essence of this second quotation agrees with those given from St. Paul and the Buddha, whilst at the same time presenting quite a different aspect in form. It runs:

"There was a great yogin named Jaigishavya. By yoga he attained to all siddhis and could read back the history of the universe through many a cycle¹. In time he turned away his attention from the siddhis, and by Divine Wisdom he realised the true nature of the Self and became absorbed in entire devotion to it. He was once asked by the teacher what happiness he had derived from the siddhis already attained. The reply was that no happiness was derived from them. Then the teacher looked surprised that such extremely felicitous siddhis had given him no happiness. The yogin then explained that the felicity conferred by the siddhis was no doubt far superior to the worldly happiness, but that it was misery when compared with the Bliss of Kaivalya, or Absolute Freedom."

To my mind the case presented here is a strong one for the existence of two distinct layers of teaching by the Buddha, the

¹ A very striking corroboration of the possibility of such researches as have led in modern days to the production of books like *The Story of Atlantis*.

popular and the profound; and it furthermore indicates the existence, even behind both of these, of a still vaster knowledge. Often I am inclined to think that with many Theosophists the conception of esoteric and exoteric is slightly materialistic, and that it savors more of the miraculous than of psychological or philosophical necessity. Perhaps it would be well if some philosopher in our ranks took up this question, and gave us sometime a luminous and subtle exposition as to how these terms should be rightly and spiritually understood and applied.

JOHAN VAN MANEN.

NOTE:—Though mostly concerned with present day Tibetan Buddhism, the following quotation may find a place here. It furnishes an interesting sidelight on the question dealt with above, and is taken from Graham Sandberg's *Tibet and the Tibetans*, London, 1906 (Ch. xiv).

"Amongst the Buddhist fraternity the highest ambition in real life is not the attainment of Nirvāṇa, but the acquirement of magical powers. This is believed by all Buddhists of every land—whether of Burmah, Ceylon, or Tibet—to be actually possible to any man with sufficient learning and earnestness of purpose. It is considered also perfectly legitimate, in that the possession of such skill is in itself a sure sign of the sublimest sanctity.

The general works of classical Buddhism teem with examples of Buddhas and saints who acquired supernatural capabilities of this sort."

Then, dividing the ascetics who at the present day devote themselves to such practices into two classes, the practical sorcerers and the philosophical ascetics, our author, speaking about the latter, goes on:

"Persons of this class devote themselves, with at least a certain amount of solitude and privation, to systematic meditation of a settled and peculiar quality. Moreover, by dint of such meditation, they arrive at, or are supposed to arrive at, certain defined stages in the art, which bring with them accompanying degrees of spiritual perfection as well as of physical adroitness."

J. v. M.

THE NUMBER 777.

IN the *Secret Doctrine* (I. 191) the Master is quoted as advising a correspondent to "try to solve the problem of 777 incarnations".

I am not aware whether this has ever been accomplished by any ordinary student since the advice was given. No practical solution has ever come under my notice in any of our recent literature; and what follows merely represents a few ideas of my own upon this mysterious number.

Before proceeding, however, let me say, firstly, that I cannot claim any of the occult faculties that would be necessary to solve the problem from a practical point of view. Secondly, that in consequence of this, these notes are only put forward as a purely symbolical interpretation of the mystery from the point of view of the mystical doctrine of numbers. And, thirdly, that there is obviously more than one way of dealing with the subject.

It would be possible to approach the subject by the method either of analysis or synthesis. By analysis the number might be resolved into its component parts, and an attempt be made to relate these components to cycles of incarnation in Root-races and Sub-races. By synthesis it may be possible to build up the number in some way, and to show that such building-up follows the natural course of evolution.

The following notes are intended as a suggestion towards such a synthesis from the symbolical point of view rather than the practical.

Most readers will be familiar with the idea that at the beginning of things, in the evolution of a universe, the primordial unity of divine consciousness manifests ten aspects.

"In the Laws or Ordinances of Manu, it is said that Brahmā first creates the 'ten Lords of Being,' the ten Prajāpati or Creative forces." (*S. D.*, II., 606). In the Kabala there are the ten Sephiroth, which in their unity constitute the Heavenly Man, Adam Kadmon, the Protogonos, or the universe regarded as a conscious Being with ten aspects. In most of the great religions this number ten can also be traced; as in Christianity, where it takes the form of the divine Trinity and the seven Archangels, or Angels of the Presence.

1909.]

THE NUMBER 777.

327

If an attempt were being made at anything like a complete study of the subject, it would be proper to pause here and enquire whether any definite reason can be given for insisting upon this number ten. Why should not nine or eleven or any other number be taken as the basis of things?

Without going so far as to attempt a full analysis of this difficult question, it is evident that there are two possible kinds of answer to it; and that they may be described as the practical and the symbolical answers respectively.

In the first place it might be urged that, in the long run, the appeal must be made to facts, including under this term spiritual as well as material truths and principles. That is to say, this ten-fold classification is either correct or incorrect. Either there really are ten possible aspects of cosmic consciousness or there are not. And because the average student of to-day is quite unable to investigate even the lower cosmic planes at first hand, still less the universe as a whole, this kind of answer resolves itself partly into an appeal to the authority of those great Beings who have given the world its systems of religion, and who are believed to have been able to exercise cosmic faculties; and partly into an attempt to deduce the result from known and admitted general principles. That is to say, this first answer is equivalent to maintaining that the subject is capable of being investigated (when the necessary faculties have been evolved) both inductively and deductively; and that when so investigated in its fulness the ten-fold classification will be found to be the correct one.

In the second place, it might be urged that ten is only symbolical. Our scale of notation is a decimal scale. Starting with number one, we proceed through two, three, and the rest of the numbers up to ten. If we attempt to go further, we only repeat what has gone before in another cycle. Eleven is, in the second cycle of numbers, what one was in the first; twelve repeats two; thirteen, three; and so on. Therefore, when we have ten we have potentially everything; and to say that the divine consciousness manifests ten aspects in the beginning, is equivalent to saying that divine consciousness manifests everything.

It should be noticed here that there are other possible scales of notation than the decimal. Numbers can be based upon nine,

eight, or any other number either lower or higher than ten; and the usual works on algebra give the rules for converting a number from the decimal into any other scale. Some of these conversions yield interesting correspondences, but they need not detain us now. All that we need observe is that if, for example, we were speaking in terms of a scale of notation based (let us say) upon eight, then *from the purely symbolical point of view* it would be just as correct to say that divine consciousness manifests eight aspects as it is now to say that it manifests ten. The next step is to notice that this number ten divides itself naturally into three and seven. This may be illustrated in various ways.

In the first place, appeal may be made to the authority of the various great religions, in which, as previously mentioned, the divine Trinity is followed in manifestation by the seven Archangels. Outside the region of religious authority, however, there are various numerical and other analogies.

The number ten is itself only a differentiation of the number three. From the mysterious Unity that underlies the whole universe and is the source of all things, a creative impulse, incomprehensible to us, manifests the ternary or triad, which is a three-in-one, a unity with three aspects. Each one of these aspects then stands to the whole triad as a microcosm to a macrocosm. Each aspect is, as it were, the child of the underlying unity from which it proceeded; and, just as a child inherits the powers of the parent, or just as the microcosm is a mirror of the macrocosm, so each one of the three aspects of the triad has itself the power of becoming a triad; and when this power has been exercised, the original three-in-one will have become a nine-in-one, which, with the underlying unity, makes the ten. Because these proceed from the original triad, this fact is obviously sufficient to afford a natural division of the ten into three and seven.

This may also be illustrated geometrically. If an equilateral triangle be drawn, each of the three sides may be divided into three equal parts; and if these points are joined it will be found that nine small equal equilateral triangles can be drawn within the one large one; the nine small and the one large making the ten. It will be found that seven out of the ten triangles have their apices pointing in one direction and the other three in the opposite

direction; which again affords a distinction between the three and the seven.

Another illustration may be given based upon the properties of numbers. The Least Common Multiple of numbers one to ten inclusive is 2,520. This is equivalent to 360 multiplied by seven. But 360 is the number of degrees in a circle. We have here, therefore, a picture of the first ten numbers, or modes of cosmic consciousness, issuing from latency. They are reflected each within each, and so give rise to 2,520, which is the lowest number that can be formed by their mutual interaction; that is to say, it is the lowest number that can be divided by any or all of the first ten numbers without leaving a remainder. This then divides itself into seven groups of 360 each, or seven circles, which are the seven schemes of evolution within a solar system, each presided over by one of the seven Archangels or planetary Logoi. The point to notice here is that, although we start with ten numbers, only seven systems are formed out of them; three remaining latent. These three, within the sphere of a solar system, represent the divine Trinity; while the seven that are manifested stand for the planetary Logoi. In a lower mode of application, each planetary Logos is a Trinity, and the seven then become the seven globes of a chain.

We have now arrived at a universe manifested as a decad or ten-in-one, which is distinguishable into a higher Triad, purely divine, and a lower Heptad, which represents the septenary evolving man.

Because this decad is a unity with ten aspects, each such aspect will itself represent a potential decad. That is to say, each aspect of the macrocosmic ten-in-one will become a microcosm and will mirror the whole within it. Let us apply this principle to the higher Triad and note the result.

The first and highest aspect of this Triad will represent a potential ten, all contained within the unity of this first aspect; which therefore represents *units*, or the first ten numbers.

The same process is then repeated with regard to the second aspect of the Triad. Just as unity gave birth to ten units, so each of these units gives birth, at the second stage, to ten other units, which together total one hundred, or ten tens. The second aspect therefore represents *tens*.

Again, at the third stage, each unit of these tens produces ten other units, by which the original ten is raised to the third power; and as there were one hundred at the second stage, there will now be one thousand, or ten hundreds. So that the third aspect of the Triad represents *hundreds*.

These three aspects of the Triad have now to be considered in terms of the evolving septenary man; and this will be simplified if a familiar analogy is recalled to mind.

Most readers will be aware of the fact that the number seven is itself divisible into three and four, or the triangle and the quaternary; and that advantage is taken of this to explain the generation of number twelve, as illustrated, for instance, in the twelve signs of the Zodiac. The quaternary or cross here becomes the four elements, fire, earth, air, water. Upon these descends the triangle, which may be taken as the three *gunas* or the three modes of consciousness, whichever is preferred; and the result is that each one of the four becomes triple, and so the whole twelve are produced.

Similarly with regard to the Triad, on the one hand, with its three aspects of units, tens, and hundreds; and the septenary man on the other hand. The interaction of the two will produce seven units, seven tens, and seven hundreds; and in this way the total of 777 will be produced.

I began by saying that these remarks were only intended as a contribution to the study of numerical symbolism, and were not to be taken as applying to practical occultism; but it seems within the limits of possibility that these three numbers, seven hundred, seventy, and seven, may actually have some practical application to the evolution of the spiritual man. Definitely human evolution begins with *manas*, and passes onward through *buddhi* to the attainment of *âtmic* consciousness. Is it possible that the seven hundred may refer, either symbolically or literally, to the evolution of *manas*; the seventy to that of *buddhi*; and the seven to that of *âtma*? In all probability only a Master could answer this question; but even if there is any truth in the suggestion, it does not follow, of course, that incarnations need take place precisely in this order. The division into Root-races, Sub-races, and so on, may easily introduce apparent classificatory irregularities.

H. S. GREEN.



LOST SOULS.

IT is an unspeakable relief to be set free by the common-sense of theosophical teaching from the awful nightmare of the doctrine of eternal damnation which is still held by the more ignorant among the Christians, who do not understand the real meaning of certain phrases attributed in their gospels to their Founder. But some of our students, filled with glad enthusiasm by the glorious discovery that every unit must finally attain perfection, find their joy somewhat damped by gruesome hints that, after all, there are conditions under which a soul may be lost; and they begin to wonder whether the reign of divine law is really universal, or whether there is not some method by which man can contrive to escape from the dominion of the Logos and destroy himself. Let such doubters take comfort; the will of the Logos is infinitely stronger than any human will, and not even the utmost exertion of perverse ingenuity can possibly prevail against Him.

It is true that He allows man to use his free-will, but only within certain well-defined limits; if the man uses that will well,

those limits are quickly widened, and more and more power over his own destiny is given to him; but if he uses that will for evil, he thereby increases his limitations, so that while his power for good is practically unbounded, because it has in it the potentiality of infinite growth, his power for evil is rigidly restricted. And this not because of any inequality in the incidence of the law, but because in the one case he exerts his will in the same direction as that of the Logos, and so is swimming with the evolutionary tide, while in the other he is struggling against it.

The term 'lost soul' is not well chosen, for it is almost certain to be misunderstood, and taken to imply much more than it really means. In every-day parlance the word 'soul' is used with exasperating vagueness, but on the whole it is generally supposed to denote the subtler and more permanent part of man, so that to the man in the street to lose one's soul means to lose oneself, to be lost altogether. That is precisely what can never happen, therefore the expression is misleading, and a clear statement of the facts which it somewhat inaccurately labels may be of use to students. Of such facts there seem to be three classes; let us consider them one by one.

1. Those who will drop out of this evolution in the middle of the Fifth Round. This dropping out is precisely the æonian (not eternal) condemnation of which the Christ spoke as a very real danger for some of His unawakened hearers—the condemnation meaning merely the decision that they are incapable as yet of the higher progress, but not implying blame except in cases where opportunities have been neglected. Theosophy teaches us that men are all brothers, but not that they are all equal. There are immense differences between them; they have entered the human evolution at various periods, so that some are much older souls than others, and they stand at very different levels on the ladder of development. The older souls naturally learn much more rapidly than the younger, so the distance between them steadily increases, and eventually a point is reached where the conditions necessary for the one type are entirely unsuitable for the other.

We may obtain a useful working analogy by thinking of the children in a class at school. The teacher of the class has a year's

work before him, to prepare his boys for a certain examination. He parcels out the work—so much for the first month, so much for the second, and so on, beginning of course with what is easiest and leading gradually up to what is more difficult. But the boys are of various ages and capacities; some learn rapidly and are in advance of the average, while some lag behind. New boys, too, are constantly coming into his class, some of them barely up to its level. When half the year has run its course, he resolutely closes the list for admissions, and declines to receive any more new boys. (That took place for us at the middle point of this Fourth Round, after which, save for a few exceptional cases, the door was shut for passage from the animal kingdom into the human.) A little later the teacher can already clearly foresee that some of his boys will certainly pass the examination, that the chance of others is doubtful, and that there are yet others who are sure to fail. It would be quite reasonable if he should say to these last:

"We have now reached a stage when the further work of this class is useless for you. You cannot possibly by any effort attain the necessary standard in time for the examination; the more advanced teaching which must now be given to the others would be entirely unsuited for you, and as you could not understand it you would not only be wasting your own time but would be a hindrance to the rest of the class. It will therefore be better for you at once to transfer yourselves to the next class below this, perfect yourselves there in the preliminary lessons which you have not yet thoroughly learned, and come back to this level with next year's class, when you will be sure to pass with credit."

That is exactly what will be done in the middle of the Fifth Round. Those who cannot by any effort reach the prescribed goal in the time which remains will be put back into a lower class, and if the class-room doors are not yet open they will wait in peace and happiness until the appointed time. They may be described as lost to us, lost to this particular little wave of evolution to which we belong; they are no longer 'men of our year,' as we say at College. But they will very certainly be 'men of the next year'—even leading men in it, because of the work which

they have already done and the experience which they have already had.

Most of these people fail because they are too young for the class, although they were too old to be put at the beginning into the class below. They have had the advantage of going through the first half of the year's work, and they will therefore take it up again next time very readily and easily, and will be able to help their more backward fellow-pupils who have not had such good opportunities. For those who are too young for the work there is no blame in failure.

But there is another and a very large class who might succeed by determined effort, but fail for want of that effort. These exactly correspond to the boy who drops behind his class not because he is too young, but because he is too lazy to do his work. His fate is the same as that of the others, but it is obvious that while they are blameless because they did their best, he is blameworthy precisely because he did *not* do his; so he will carry with him a legacy of evil karma from which they are free. It is to men of that class that the Christ's exhortations were addressed—men who had the opportunity and ability to succeed, but were not making the necessary effort.

It is of these that Madame Blavatsky speaks in such vigorous terms as "useless drones who refuse to become co-workers with Nature and who perish by millions during the manvantaric life-cycle." (*S. D.* iii. 526.) But note that this 'perishing' is merely from *this* 'manvantaric life-cycle,' and that it means for them delay only, and not total extinction. Delay is the worst that can happen to people in the ordinary course of evolution. Such a delay is undoubtedly most serious, but, bad though it be, it is the best that can be done under the circumstances. If either through youth or through laziness and perversity these people have failed, it is clear that they need more training, and this training they must have. Obviously that is best for them, even though it means many lives—lives, many of which may be dreary, and may even contain much suffering. Still, they must go through to the end, because that is the only way by which they can attain the level which the more advanced races have already reached through similar long-continued evolution.

It was with the object of saving as many people as possible from that additional suffering that the Christ said to His disciples: "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptised shall be saved, but he that believeth not shall be damned." For baptism and its corresponding rites in other religions are the sign of the dedication of the life to the service of the Brotherhood, and the man who is able to grasp the truth and consequently sets his face in the right direction will certainly be among the 'saved' or 'safe' who escape the condemnation in the Fifth Round; while those who do not take the trouble to see the truth and follow it will assuredly fall under that condemnation. But remember always that the 'damnation' means only rejection from this 'æon' or chain of worlds, a throwing back into the next of the successive life-waves. 'Lost souls,' if you will; lost to us, perhaps, but not to the Logos; so they would be better described as temporarily laid aside. Of course it must not be supposed that the 'belief' which saves them is the knowledge of Theosophy; it does not matter in the least what their religion is, so long as they are aiming at the spiritual life, so long as they have definitely ranged themselves on the side of good as against evil, and are working unselfishly onward and upward.

2. Cases in which the personality has been so much emphasised that the Ego is almost shut out from it. Of these there are two varieties—those who live only in their passions, and those who live only in their minds; and as both types are by no means uncommon it is worth while to try to understand exactly what happens to them.

We often speak of the Ego as putting himself down into the matter of the lower planes, yet many students fail to realise that this is not a mere figure of speech, but has a very definite and very material side to it. The Ego dwells in a causal body, and when he takes upon himself in addition a mental and an astral body, the operation involves the actual entangling of a portion of the matter of his causal body with matter of those lower astral and mental types. We may regard this 'putting down' as a kind of investment made by the Ego. As in all investments, so in this; he hopes to get back more than he puts out, but there is a risk of disappointment—

a possibility that he may lose something of what he invests, or under very exceptional circumstances there may even be a total loss which leaves him, not indeed absolutely bankrupt, but without available capital.

Let us consider the elaboration of this analogy. The Ego possesses in his causal body matter of three levels—the first, second and third sub-planes of the mental; but for the enormous majority of mankind there is as yet no activity beyond the lowest of these three types, and even that is usually very partial. It is therefore only some of this lowest type of causal matter that can be put down to lower levels, and only a small fraction even of that part can be entangled with mental and astral matter. The Ego's control over what is put down is very weak and imperfect, because he is still half asleep. But as his physical body grows up his astral and mental bodies are also developed, and the causal matter entangled with them is awakened by the vigorous vibrations which reach it through them. This fraction of a fraction which is fully entangled gives life and vigor and a sense of individuality to these vehicles, and they in turn react strongly upon it and arouse it to a keen realisation of life. This keen realisation of life is exactly what it needs, the very object for which it is put down; and it is the longing for this keen realisation when it has it not which is spoken of as *trishna* (the thirst for manifested life, the desire to feel oneself really and vividly alive), the force which draws the Ego down again into reincarnation.

But just because this small fraction has had these experiences, and is therefore so much more awake than the rest of the Ego, it may often be so far intensified as to think itself the whole, and forget for the time its relation to "its father which is in heaven." It may temporarily identify itself with the matter through which it should be working, and may resist the influence of that other portion which has been put down, but is not entangled—that which forms the link with the great mass of the Ego on his own plane.

In order to understand this matter fully we must think of that portion of the Ego which is awakened on the third sub-plane of the mental (remembering always how small a fraction even that is of the whole) as itself divided into three parts: (a) that

which remains on its own plane: (b) that which is put down, but remains unentangled in lower matter: and (c) that which is thoroughly entangled with lower matter and receives vibrations from it. These are arranged in a descending scale, for just as (a) is a very small part of the real Ego, so (b) is but a small part of (a), and (c) in turn a small part of (b). The second acts as a link between the first and third; we may symbolise (a) as the body, (b) as the arm stretched out, (c) as the hand which grasps, or perhaps rather the tips of the fingers which are dipped into matter.

We have here a very delicately balanced arrangement which may be affected in various ways. The intention is that the hand (c) should grasp firmly and guide the matter with which it is entangled, being fully directed all the time by the body (a) through the arm (b). Under favorable circumstances additional strength, and even additional matter, may be poured from (a) through (b) into (c), so that the control may become more and more perfect. (c) may grow in size as well as in strength, and the more it does so the better, so long as the communication through (b) is kept open freely and (a) retains control. For the very entanglement of the causal matter which constitutes (c) awakens it to a keen activity and an accuracy of response to fine shades of vibration which it could gain in no other way, and this, when transmitted through (b) to (a), means the development of the Ego himself.

Unfortunately the course of events does not always follow the ideal plan of working above indicated. When the control of (a) is feeble, it sometimes happens that (c) becomes so thoroughly immeshed in lower matter that (as I have said) it actually identifies itself with it, forgets for the time its high estate, and thinks of itself as the whole Ego. If the matter be of the lower mental plane, we shall then have down here on the physical plane a man who is wholly materialistic. He may be keenly intellectual perhaps, but not spiritual; he may very likely be intolerant of spirituality and quite unable to comprehend or appreciate it. He may probably call himself practical, matter-of-fact, unsentimental, while in reality he is hard as the nether millstone, and because of that hardness his life is a failure, and he is making no progress.

If the matter in which he is so fatally entangled be astral, he will be (on the physical plane) one who thinks only of his own gratification, who is absolutely ruthless when in pursuit of some object which he strongly desires, a man utterly unprincipled and of brutal selfishness. Such a man lives in his passions, just as the man immeshed in mental matter lives in his mind. Cases such as these have been spoken of in our literature as 'lost souls,' though not irretrievably lost. Madame Blavatsky says of them:

"There is, however, still hope for a person who has lost his Higher Soul through his vices, while he is yet in the body. He may still be redeemed and made to turn on his material nature. For either an intense feeling of repentance, or one single earnest appeal to the Ego that has fled, or, best of all, an active effort to amend one's ways, may bring the Higher Ego back again. The thread of connexion is not altogether broken." (*S. D.* iii. 527.)

These are cases in which (c) has asserted itself against (b), and pressed it back towards (a); the arm has become attenuated and almost paralysed, its strength and substance being withdrawn into the body, while the hand has set up for itself, and makes on its own account jerky and spasmodic movements which are not controlled by the brain. If the separation could become perfect it would correspond to an amputation at the wrist, but this very rarely takes place during physical existence, though only so much of communication remains as is necessary to keep the personality alive.

As Madame Blavatsky says, such a case is not entirely hopeless, for even at the last moment fresh life may be poured through that paralysed arm if a sufficiently strong effort be made, and thus the Ego may be enabled to recover some proportion of (c), as he has already recovered most of (b). Nevertheless, such a life has been wasted, for even if the man just contrives to escape serious loss, at any rate nothing has been gained, and much time has been frittered away.

It may well be thought incredible that such men as I have described could in any case escape serious loss; but, fortunately for our possibilities of progress, the laws under which we live are such that to achieve a really serious loss is no easy matter.

The reason for that may perhaps be made clear by the following considerations.

All the activities that we call evil, whether they are working as selfish thoughts on the mental plane or as selfish emotions on the astral plane, invariably show themselves as vibrations of the coarser matter of those planes, belonging to their lower levels. On the other hand, every good and unselfish thought or emotion sets in vibration some of the higher types of matter on its plane; and because that finer matter is far more easily moved, any given amount of force spent in good thought or feeling produces perhaps a hundred times as much result as precisely the same amount of force sent out into the coarser matter. If this were not so it is obvious that the ordinary man could never make any progress at all.

We shall probably do the quite undeveloped man of the world no injustice if we assume that ninety per cent. of his thought and feeling is self-centred, even if not actually selfish; if ten per cent. of it is spiritual and unselfish, he must already be rising somewhat above the average. Clearly if these proportions produced corresponding results, the vast majority of humanity would take nine steps backwards for every one forwards, and we should have a retrogression so rapid that a few incarnations would deposit us in the animal kingdom out of which we evolved. Happily for us the effect of ten per cent. of force directed to good ends enormously outweighs that of ninety per cent. devoted to selfish purposes, and so on the whole such a man makes an appreciable advance from life to life. A man who has even one per cent. of good to show makes a slight advance, so it will be readily understood that a man whose account balances exactly, so that there is neither advance nor retrogression, must have been living a distinctly evil life; while to obtain an actual descent in evolution a person must be an unusually consistent villain. Thanks to this most beneficent law the world is steadily but slowly evolving, even though we see round us all the while so much that is undesirable; and even such men as I have described may not after all really fall very far. What they have lost is rather time and opportunity than actual position in evolution; but to lose time and opportunity means always additional suffering.

To see what they have lost and what they have failed to do, let us revert for a moment to the analogy of investment. The Ego expects to recover that which he puts out to interest in lower matter—the block that we have called (c)—and he expects it to be improved both in quality and quantity. Its quality is better because it has become much more awake, and capable of instant and accurate response to a far more varied gamut of vibrations than before—a capacity which (c) when reabsorbed necessarily communicates to (a), though of course the store of energy which made such a powerful wave in (c) creates only a ripple when distributed throughout the substance of (a). (It should be noted here that although the vehicles, containing as they do the grosser as well as the finer types of the matter of their respective planes, can respond to and express evil thoughts and emotions, and although their excitement under such vibrations can produce perturbation in the entangled causal matter (c), it is quite impossible for that matter (c) to reproduce those vibrations or to communicate them to (a) or (b), simply because matter of the three higher mental levels can no more vibrate at the rate of the lowest plane than the string of a violin tuned to a certain pitch can be made to produce a note lower than that pitch.)

(c) should also be increased in quantity, because the causal body, like all other vehicles, is constantly changing its matter, and when special exercise is given to a certain part of it, that part grows in size and becomes stronger, precisely as a physical muscle does when it is used. Every earth-life is an opportunity carefully calculated for such development in quality and quantity as is most needed by the Ego; a failure to use that opportunity means the trouble and delay of another similar incarnation, its sufferings probably aggravated by the additional bad karma incurred.

Against the increment which the Ego has a right to expect from each incarnation we must offset a certain amount of loss which in the earlier stages is scarcely avoidable. In order to be effective the entanglement with lower matter must be very intimate, and it is found that when that is so, it is scarcely ever possible to recover every particle, especially from the connexion with the astral vehicle. When the time comes for separation from that, it is almost always a shade

and not a mere shell that is left behind on the astral plane; and that very distinction means that something of the causal material is lost. Except in the case of an unusually bad life, however, this amount should be much smaller than that gained by growth, and so there should be on the whole a profit on the transaction. With such men as I have described—men living entirely in their passions or their minds—there would be no gain either in quality or quantity, since the vibrations would not be such as could be stored in the causal body; and on the other hand, as the entanglement had been so strong, there would certainly be considerable loss when the separation took place.

We must not allow the analogy of the arm and hand to mislead us into thinking of (b) and (c) as permanent appanages of the Ego. During a life-period they may be considered as separate, but at the end of each life-period they withdraw into (a), and the result of their experiences is distributed, as it were, through the whole of its substance; so that when the time come for that Ego to put part of himself out into incarnation once more, he does not stretch out again the old (b) and (c), for they have been absorbed in him and become part of him, just as a cupful of water emptied into a bucket becomes part of the water in the bucket and cannot be separated from it. Any coloring matter which was present in the cup is distributed (though in paler tint) through the whole bucketful of water: and that coloring matter may be taken as symbolising the qualities developed by experience. Just as it would be impossible to take out again from the bucket exactly the same cupful of water, so the Ego cannot again put out the same (b) and (c). The plan is one to which he was accustomed before he became a separate Ego at all, for it is identical with that pursued by the group-soul, except that the latter puts down many tentacles simultaneously, while the Ego puts forth only one at a time. Therefore the personality in each new incarnation is a different one, though the Ego behind it remains the same.

3. Cases in which the personality captures the part of the Ego which is put down, and actually breaks away. These are happily excessively rare, but they have happened, and they represent the most appalling catastrophe that can occur to the

Ego concerned. This time (c), instead of repelling (b) and driving it gradually back into (a), by degrees absorbs (b) and detaches it from (a). This can only be accomplished by determined persistence in deliberate evil—black magic, in short. Reverting to our former analogies, this is equivalent to amputation at the shoulder, or to the loss by the Ego of nearly all his available capital. Fortunately for him he cannot lose everything, because (b) and (c) together are only a small proportion of (a) and behind (a) is the great undeveloped portion of the Ego on the first and second mental sub-planes. Mercifully a man, however incredibly foolish or wicked, cannot completely wreck himself, for he cannot bring that higher part of the causal body into activity until he has reached a level at which such evil is unthinkable.

The case which we are now considering is a real instance of the loss, not indeed of a soul, but of a personality; and such mutilation leaves the Ego maimed and weakened to a very terrible extent. By his carelessness in permitting this he has for the time cut himself off from the current of evolution, from the mighty wave of the life of the Logos, and so until he can return into incarnation he stands (what appears to him to be) outside that life, in the condition of Avichi, the waveless. And it is said that that sensation of being utterly alone in space is the most awful fate that can ever befall the sons of men. Even when he does return to incarnation, it cannot be among those whom he has known before, for he has not enough available capital left to provide ensoulment for a mind and body at his previous level. He must now be content to occupy vehicles of a far less evolved type, belonging to some earlier race; so that he has thrown himself far back in evolution, and must climb over again many rungs of the ladder.

Meanwhile what of the amputated personality? It is no longer a permanent evolving entity, but it remains full of vigorous and wholly evil life, entirely without remorse or responsibility. As its impending fate is disintegration amidst the unpleasant surroundings of what is called the 'eighth sphere' it naturally tries to maintain some sort of existence on the physical plane as long as possible. Vampirism of some kind is its sole means of prolonging

its baneful existence, and when that fails it, it has been known to seize upon any available body, driving out the lawful owner. The body chosen might very probably be that of a child, both because it might be expected to last longer and because an Ego which had not yet really taken hold could be more easily dispossessed. In spite of its frenzied effects its power seems soon to fail, and I believe there is no instance on record of its successfully stealing a second body after its first theft is worn out. It is consoling to know that such entities are so rare as to be practically unknown, and that they have the power to seize only those who have in their nature pronounced defects of kindred type.

I have heard from our President of yet another even more remote possibility, of which I have never myself seen an instance. It is stated that, just as (c) may absorb (b) and revolt against (a), set up on its own account and break away, it is (or at any rate has been in the past) just within the limits of practicability that the deadly disease of separateness and selfishness may infect (a) also, that it too may be absorbed into the monstrous growth of evil, and may be torn away from the undeveloped portion of the Ego, so that the causal body itself may be hardened and carried away, instead of only the personality. If this be so, it constitutes yet a fourth group, and would correspond not to an amputation, but to an entire destruction of the body. Such an Ego could not reincarnate in the human race; Ego though it be, it would fall into the depths of animal life, and would need a whole chain-period to regain the status which it had lost. But this, though theoretically possible, is practically scarcely conceivable. Yet it will be noted that even *then* the undeveloped part of the Ego remains as the vehicle of the Monad.

We learn, then, that millions of backward Egos, unable as yet to bear the strain of the higher evolution, will fall out in the middle of the Fifth Round, and come along on the crest of the following wave; that those who live selfishly, whether in the intellect or the passions, do so at their own proper peril and at the serious risk of much sorrow and loss; that those who are so foolish as to dabble in black magic may bring upon themselves horrors before which imagination shrinks appalled; but that the term 'lost soul' is after all a misnomer, since every man is a spark of the Divine Fire, and therefore can never under any circumstances be lost or extinguished.

C. W. LEADBEATER.

AN ALLEGORY.¹

SOME years ago, after having long and earnestly prayed to God, the unmanifested, incomprehensible and secret cause of all things, I was attracted to Him, and by the power of the Holy Spirit (through whom all wisdom descends upon us, who has been sent to us through Christ, the Logos, from the Father), He illuminated my inner sight, so that I was enabled to recognise the *Centrum in Trigono Centri*, which is the only and veritable substance for the preparation of the Philosopher's Stone. But although I knew this substance and had it actually in my possession for over five years, nevertheless I did not know how to obtain from it the Blood of the Red Lion and the Fire of the White Eagle, neither did I know the processes by which these substances could be mixed, bottled and sealed up, or how they were to be treated by the Secret Fire, a process which requires a great deal of knowledge, prudence and caution.

I had studied to a great extent the parables and allegories of various writers, and I had used great efforts to understand their enigmas, many of which were evidently the inventions of their own fancy; but I found at last that all their prescribed methods for the preparation of the Philosopher's Stone were nothing but fables. All their purifications, sublimations, distillations, rectifications and coagulations, together with their stones and retorts, crucibles, pots, and sand-and-water-baths, were entirely useless and worthless for my purpose, and I began to realise the wisdom of Theophrastus Paracelsus, who said in regard to that Stone that it is a great mistake to seek for it in material and external things, and that the people who do so are very foolish,

¹ This allegory contains the fundamental truths of Occultism and Theosophy, and a volume might be written to explain fully its manifold signification, for all these allegories refer not only to one universal truth, but also to three relative truths, regarding the Spirit (God), Nature and Man, and from these three significations other combinations arise. But such an extensive explanation would be useless, and moreover it would involve a desecration and defeat the very purpose for which the allegory was written, namely, to stimulate thought and to cause the investigator to seek for knowledge within himself. A 'scientific' explanation would merely gratify the curiosity of the superficial intellect; but this paper is not intended to serve for mere amusement, nor to please those who find in it merely a 'historical interest'.

because instead of following Nature, they follow their own brains, which do not know what Nature requires.¹

Nature in her nobility does not require any artificial methods to produce what she desires. She produces everything out of her own substance, and in that substance we must seek for her. He who deserves her will find her hidden there. But not every one is able to read the book of Nature, and this is a truth which I found out by my own experience; for although the true substance for the preparation of the Philosopher's Stone was in my own possession for over five years, nevertheless it was only in the sixth year that I received the key to the mystery by a secret revelation from God.

To open the secrets of Nature a key is required. This key was in the possession of the ancient Patriarchs, Prophets and Adepts, but they always kept it hidden away, so that none but the worthy should come into its possession; for if the foolish or evilly disposed were to know the mysteries of nature, a great deal of harm would be the result.²

In the following description I have revealed as much of these mysteries as I am permitted to reveal, and I have been strongly forbidden to speak more explicitly and plainly. Those who read these pages merely with their external understanding will obtain very little valuable information, but to those who read them by the light of the true faith, shining from the ever-burning fires upon the altars erected in the sanctuary of their own hearts, the meaning will be plain. They will obtain sweet fruits, and become and remain forever true brothers of the Golden and Rosy Cross and members of our inseparable fraternity.

But to those who desire to know my name, and who might charge me with being too much reserved if I do not reveal it, I will describe it as follows, so that they will have no cause to complain: The number of my name is M.DC.XII and in this

¹ As man has a three-fold aspect, physical, metaphysical and spiritual, so the science of Alchemy is three-fold. In its lowest aspect it deals with physical matter, in its higher form with the attributes of the soul; in its highest signification with the spiritual regeneration of man. But as in man Body, Soul and Spirit are not separated entities but, during life, intimately connected together, so the three (respectively seven) aspects of Alchemy form a unity, and there exists an intimate relationship between the highest and the lowest by means of their connecting link, the astral body, which is the soul of all things.

² Every one carries this key in his own "pocket".

number the whole of my name is fully inscribed into the book of Nature by two dead and seven living ones. Moreover the fifth letter is the fifth part of the eighth and the fifteenth the fifth part of the twelfth. Let this be sufficient for your purpose.¹

Monte Abiegno, March 25, 1821.

I was meditating about the wonderful works of the Most High, of the mysteries of Nature and of the fiery and ardent Love of Humanity, and I thought of the wheat-harvest, when the son of Reuben Leae found upon the field the Dudaim, that was given by Leah to Rachel² as a reward for having cohabited with the patriarch Jacob. My thoughts were very deep, and extended to Moses, who took the solar calf which Aaron had manufactured, and rendered it potable by burning it with fire, crushing it into powder and sprinkling it upon the water which he gave to the children of Israel to drink.³ I was wrapt in astonishment, and as I grasped the truth my eyes were opened like those of the disciples at Emmaus who recognised the Lord by the manner in which he broke the bread. My heart was burning within my breast and I lay down to meditate further and fall asleep, when lo! the King Sol-Om-On⁴ appeared to me in my dream, with all his glory, riches and power. He was accompanied by his wives⁵ and concubines⁶ and there were sixty queens and eighty concubines, and the number of virgins⁷ was beyond description. But one was his darling, his dove, the most beautiful and sweetest of all for his heart. They were going in a long procession, as is the custom among the Roman Catholics, and in the line the Centre was highly venerated and loved, and the name of the Centre⁸ was like an ointment that has been poured out, whose

¹ The meaning of these numbers will be plain to the practical occultist.

² Every student of Occultism must know that all these biblical names have little to do with historical persons, but refer to occult powers in the universe.

³ The water (of truth) was too ethereal to be swallowed (and assimilated) by the children of Israel without an addition of Matter.

⁴ The three names of the (spiritual) Sun.

⁵ Arts.

⁶ Sciences.

⁷ Yet undiscovered secrets of Nature.

⁸ The Void, in which alone Spirit can begin to act.

fragrance surpassed in sweetness all the spices of the East, and its fiery spirit was a key for the door of the Temple and its possessor could enter the Sanctuary and grasp the horns of the altar.

After the procession was over, Solomon showed me the only *Centrum in Trigono Centri*. He opened my understanding, and I became aware that behind me stood a woman, having a bleeding wound in her breast, from which blood and water were running. Her neck was like an ivory tower, her eyes like the deep wells at Heshbon near the door Bathrabbim, her nose like a tower upon Lebanon looking towards Damascus. Upon her neck stood her head like mount Carmel, and her hair was tied into plaits, falling over her shoulders like the purple cloak of a King.

But the clothes¹ she had stripped off were lying at her feet; they were disgusting, filthy and poisonous, and she began to say: "I have stripped off my clothes, how could I be contented to wear them again? I have washed my feet, why should I contaminate them now? The guardians² that go about in the town have found me; they have beaten me sore and have taken away my veil."

When I heard these words I was terrified by fear and by my own ignorance, and I fell down upon the earth. Solomon then bade me arise and said: "Do not fear. What thou beholdest is Nature uncovered and the greatest mystery that exists below heaven and upon the earth. She is as beautiful as Circe, lovely like Jerusalem, terrible as a forest of spears, and yet a pure and immaculate virgin, out of which Adam was born. Sealed and closed is the hidden entrance to her hut, for she dwells in the garden and sleeps in the double caves of Abraham upon Ephron, and her palace is deep down in the Red-Sea, in the crystal-grottos and transparent clefts. She is born from the air and has been brought up by the fire. She is a queen of the country, milk and honey are in her breast, her lips are dripping sweets, sugar and milk are in her mouth and under her tongue, her clothes are to the wise like odors wafted from

¹ The external forms.

² The priests and scientists who cling to illusions, the legally appointed keepers of the (supposed) truth.

Lebanon, but to the ignorant they are an abomination. Rouse thyself, look around, behold all these females, and see whether thou canst find a single one who can be compared to her."

As he spoke these words he gave a sign, and forthwith all the females present cast aside their garments¹. I began my search, but I was unable to decide in favor of anyone, for my eyes were kept captive and I could not tell which one was the most charming.

When Solomon observed my weakness, he separated all the other females from that woman and said: "Thy thoughts are vain, thy intellect is burnt by the Sun,² thy memory is like a black cloud, and therefore thou art not able to decide correctly; but if thou wilt not forfeit thy prospects and trifle away thy opportunity, the snow-white tears of this virgin may refresh thy heart, restore thy intellect and purify thy memory; so that thy eyes may see the Magnalia of the Most High, the height of the uppermost and the depth of the lowest. The foundation of nature and the power and action of all the elements will be plain to thee, thy intellect will be of silver and thy memory of gold; jewels of all colors³ will appear before thy eyes and thou wilt know how they were born. Thou wilt then be able to separate the good from the

¹ They were forced to submit to an investigation of their true merits.

² The judgment misled by desires.

³ The jewels of all colors represent (in their highest signification) spiritual states. There are twelve such jewels, and their meaning is as follows:

i. *Jasper* (dark-green) The active power of *Light*, multiplying itself to a sevenfold degree of light—or evolving seven states, by which the seven states of darkness will be consumed. ii. *Jacinth* (yellow) *Love*, born from the matrix of Light, manifesting itself as it grows and emitting red rays. Its power overcomes the spirit (state) of anger and violence. iii. *Chrysolite* (white). Princely *Wisdom*, it confounds that which is foolish and vain, subdues it and comes out victorious. iv. *Sapphire* (blue) *Truth*. Originating and growing out of its own essence. It overcomes all error, doubt and vacillation. v. *Emerald* (green) The blooming spring in its eternal *Justice*, destroying the curse of the unjust attributes of a perverted and degenerate Nature, and opening the fountain of infinite treasures. vi. *Topaz* (golden). The symbol of *Peace*, mild and pleasant. It suffers no impurity or division to exist, neither does it permit that which might cause separation or war. It heals fractures and cures wounds (of the soul). vii. *Amethyst* (violet) Impartiality, *Equilibrium* of justice and judgment. It cannot be falsified, bent or counterfeited. It weighs all things in the scales of justice and is opposed to fraud, cruelty and tyranny. viii. *Beryl* (various colors) *Meekness*, humility, the equal temperament of a spirit that is kind and good and overcomes wrath, stubbornness and bitterness. ix. *Sardius* (light red) The high magical *Faith*; growing into power and destroying scepticism and superstition. x. *Chrysophrasus* (light-green) *Invincible Power* and *Strength*, overcoming all opposition, so that nothing remains which could possibly resist the law. xi. *Sardonyx* (striped) *Triumphant Joy* and *Gladness*, flowing from the fountain of eternal happiness, destroying all sorrow and sadness; may it overshadow and bless you! xii. *Chalcedony* (striped) The crown of *Victory*, *Dominion* and *Glory*, the keystone and the greatest of all miracles, turning everything to the glorification of the source of all Good.

evil, the rams from the sheep. Thy life will be rest, but the noise of the gingles of Aaron will awaken thee from thy sleep, and the sound of the harp of my father David will stir thee up from thy slumber."

This speech of Solomon frightened me still more, and I was exceedingly terrified; not only on account of his heart-rending words, but moreover on account of the exceeding beauty and loveliness of that royal woman. The king took me by the hand and led me through a wine-cellar into a secret but very magnificent hall, in which he refreshed me with flowers and gave me apples to eat. The windows of that apartment were made of clear crystal, through which I looked. Solomon then asked me what I saw, and I answered: "I see the same room in which I was a little while ago, and from which I came to this place, and I see all thy royal women to the left and the virgin to the right. Her eyes are redder than wine, her teeth whiter than milk, but the clothes lying at her feet are filthier, blacker and more disgusting than the creek Kedron."

"Select one of these females for thy sweet-heart," said Solomon; "I esteem them and my virgin equally. I am much delighted with the loveliness of my ladies, and I am not afraid of their dirty clothes." And Solomon turned round and began to converse with one of his queens.

There was among the ladies an old governess, whose age must have been over a hundred years. She wore a grey dress upon her body and a black cap upon her head. She was trimmed with snow-white pearls and lined on the inside with red taffety and embroidered very artfully with blue and yellow silk. Her cloak was of various Turkish colors and ornamented with elevated Indian figures. This old lady gave me a look, secretly took me aside and swore to me that she was the mother of this chaste, pure and mysterious virgin—the virgin of whom the prophet said: "A virgin has given birth to a child, a virgin who is called Apdorossa, which means secretly one who does not like to associate with others." "As this daughter is still unmarried," continued the old woman, "her dower and bridal ornaments are laid under her feet, on account of the danger of war, so that they may not be taken away by marauding troops and she be deprived of her jewels." She

further said that I should not be frightened by the stench and the horrid condition of her clothes, but that I should select her daughter above all others for my love and afterwards she would give me a certain liquid, with which I might clean these clothes. She promised me that I should obtain a fluid salt and an incombustible oil, which I might use in my household and would find it an inexhaustible treasure, and that her right hand would continually caress me, while her left hand would be laid under my head.

I was about to declare categorically what I intended to do, when Solomon suddenly turned round, stared me in the face and said:

"I am the wisest upon the earth, beautiful and delightful is my woman, and the splendor of my queens surpasses the gold of Ophir. The ornaments of my concubines overshadow the light of the sun, those of my virgins the moon. Heavenly are my ladies, inscrutable my wisdom, unfathomable my intellect."

I was very much frightened, and bowed low and said: "Behold I have found favor before thee because I am poor. Give me therefore this virgin, whom I have selected among all for the continuation of my life. Her clothes are soiled and torn, but I will purify them, and I will love her with all my heart, and she shall be my sister, my bride; because with one of her eyes, and with one of the chains from her neck she has taken away my heart."

And forthwith Solomon gave her to me,¹ and this act created such a stir and tumult among the females² that I awoke, and taking it all for a dream I meditated about it until it was time to arise.

Lux.

(To be concluded.)

¹ The truth will easily be given to him who seriously desires it.

² The recognition of the truth is followed by an overthrow of scientific prejudices, opinions and errors.

THEOSOPHICAL WORTHIES

WILLIAM QUAN JUDGE.

THE third name which rises before the mind when one thinks of the founding of the Theosophical Society, after those of Helena Petrovna Blavatsky and Henry Steele Olcott, is that of William Quan Judge, one of its Vice-Presidents. Others went before him in this office, but they left little impress upon it. In the earliest *Bye-Laws*, printed in October, 1875, we read: *President*, Henry S. Olcott. *Vice-Presidents*, S. Pancoast, M. D., George Henry Felt. *Corresponding Secretary*, H. P. Blavatsky. *Recording Secretary*, John Storer Cobb. After the names of Treasurer, Librarian, and Councillors: *Counsel to the Society*, William Q. Judge. A little later, these first two Vice-Presidents vanish, and in 1880 General Abner Doubleday is made Vice-President, and is so notified from India; but none of these became well-known to the Society at large, while, out of that first New York group which stood round its cradle, the name of the young and then unnoticed lawyer rises up clear and distinct as one of the great workers and leaders in the movement which has since become world-wide.

Born in Ireland, his karma led him to America, and there, he tells us, "in 1874, in the City of New York, I first met H. P. B. in this life. By her request, sent through Colonel H. S. Olcott, the call was made in her rooms in Irving Place. . . . It was her eye that attracted me, the eye of one whom I must have known in lives long passed away. She looked at me in recognition at that first hour, and never since has that look changed. . . . It was teacher and pupil, elder brother and younger, both bent on the one single end, but she with the power and the knowledge that belong but to lions and sages."

He was beside H. P. B. through those early days, saw the exercise of her wonderful powers, and shared in the founding of the Theosophical Society. And throughout the remainder of her life on earth, the friendship remained unbroken, and during the later years she regarded him as her one hope in America, declaring that if the American members rejected him she would break off all relations with them, and know them no more.

After the departure from America of the two Founders, the interest for a time died down, and W. Q. Judge passed through one

of those terrible times of struggle and inner desolation, of gloom within and disappointment without, which are the destiny of all elect souls. Spiritual and intuitional, he was also extraordinarily capable as an organiser and a leader. But those qualities at first lay hidden, for there was naught to organise or to lead. He would go and "hold a meeting by himself" week after week, holding the lonely citadel for the coming days. Gradually a few gathered round him, and the days of solitary working passed away for ever. He travelled over to Europe and knit closer his tie with H. P. B.; went on to India—at the time of the Coulomb conspiracy—and took an active part there in the defence of the Society. His return to America marked the beginning of the upward arc of the Society there.

Then came the revelation of what was hidden under the reserved demeanor of the young lawyer: an unquenchable energy, a profound devotion, an indomitable will. And these were held together by a single aim—the spreading of the truths of Theosophy, the building of an organisation which should scatter the seed over the land. During the succeeding years, aided by a band of willing and capable workers, whom he inspired with his own fiery zeal—Mr. Fullerton, Dr. Buck, Mr. Neresheimer, Mr. Spencer, Mrs. J. Campbell Ver-Planck—he built up a strong and admirably equipped Section, and made it the instrument that was needed for the work. He founded the magazine called *The Path*, one of the most remarkable of theosophical journals, and in this appeared some of the most admirable articles which have seen the light, the best being from his own pen and from that of his most devoted disciple, Jasper Niemand. He wrote a few vigorous and lucid books, which are still sought after in the Society.

While at the height of his power and his usefulness came the cloud which enshrouded the last years of his life. Between the President of the Society and himself had appeared an ever-widening gulf, and at last the President—having gathered a mass of evidence against him, charging him with the misuse of the Mahātmas' names and handwriting—deputed Mrs. Annie Besant to draw up the case and lay it before himself, the General Council and a Judicial Committee. Mr. Judge successfully defended

himself on the grounds: 1st, that he, as Vice-President, could not be tried on such a charge; the General Council, on the motion of Messrs. Keightley and Mead, on July 7th, 1894, decided that the point was well taken; 2nd, that any official decision involving the question of the existence or non-existence of Mahātmas would jeopardise the neutrality of the Society on matters of opinion. The Judicial Committee, on June 10th, followed the decision of the General Council on the first point, and refused, on the 2nd, to consider the charge at all, as to do so "would be a violation of the spirit of neutrality and the unsectarian nature and constitution of the Society." Mr. Judge thus, in his own defence, established for the future the full liberty of members of the Theosophical Society, and members have been left to guard themselves, by the exercise of their own intelligence and conscience, on all matters of opinion and all claims to superphysical authority. Some members, alarmed for the morality of the Society under such conditions of freedom, brought forward a proposal for Mr. Judge's expulsion, on the ground of forgery, at the subsequent Anniversary Meeting at Adyar, but it was defeated by the interposition of Mrs. Besant, and no evil results have followed.

In April, 1895, the great Theosophist made a fatal blunder; he seceded from the Theosophical Society, leading almost the whole American Section with him, and reorganising it under the title of "The Theosophical Society in America," the old name for all Sections. Most, though not all, of his colleagues went with him, and only a few scattered Lodges remained to carry on the charter of the Section. Unfortunately for the future of the movement he had built up, Mr. Judge did not long survive to guide it. His health, long undermined by persistent dengue fever, was further assailed by serious lung trouble, and he gradually sank, passing away on March 21st, 1896, at about 9 a.m.

His real work, the spread of Theosophy in America, was splendidly performed, and his memory remains as a lasting inspiration. His strength has passed back into the Theosophical Society, which has nearly regained in America the point of numbers and influence at which he left it. Most of his colleagues have separated themselves from the leader he chose when his insight was clouded by physical disease, and remain as an independent

organisation, loyal to his memory. But he himself has come back into the ranks in which for long years he worked so nobly. The error has worked itself out in the vanishing away of the great organisation he left, which is now confined to a few scattered places. The good remains as a ever-potent force, incarnating itself in the spreading society which represents Theosophy in America. Let the ill be forgotten, and let only the good survive, for William Quan Judge must ever have his place among THEOSOPHICAL WORTHIES.

A. B.

What we most need is such a theosophical education as will give us the ability to expound Theosophy in a way to be understood by the ordinary person. This practical, clear exposition is entirely possible. That it is of the highest importance there can be no doubt whatever. It relates to and affects ethics, every-day life, every thought, and consequently every act. The most learned, astute, and successful church, the Roman Catholic, proceeds on this basis. Should we refrain from a good practice because a bigot takes the same method? The priests of Rome do not explain, nor attempt to explain or expound, the highly metaphysical and obscure, though important, basis of their various doctrines. They touch the people in their daily life, a knowledge of their own system in all details enabling them to put deep doctrine into every man's language, although the learning of the preacher may be temporarily concealed. With them the appeal is to fear; with us it is to reason and experience. So we have a natural advantage which ought not to be overlooked.

WM. Q. JUDGE in *The Path*.

ON REVELATIONS.

SEVERAL students have asked whether the discoveries announced in the article on "The Æther of Space" (*Theosophist*, vol. xxix, No. 9, June, 1908) modify in any way what was previously written in *A Study in Consciousness, Occult Chemistry*, etc., as to the formation of the planes of the solar system. Speaking generally, a modification of the way of expressing facts and an amplification of details rather than a correction of facts are needed, as will be presently explained, but the enquiries suggest the need of a few words on 'revelations' as a whole.

As a matter of fact, revelations can only come from the Masters Themselves, or from Those above Them in the Occult Hierarchy, and are concerned with matters of deep import and weighty significance, such as those embodied in the early days of the Theosophical Society in Mr. Sinnett's *Esoteric Buddhism* and, later, in Madame Blavatsky's *Secret Doctrine*. Even in these, mistakes have inevitably occurred, as Madame Blavatsky pointed out in her great work, from the fact that the knowledge imparted by the Masters had to be assimilated and reproduced by the pupils to whom They gave it, and in this process inevitably contracted some errors, due to the imperfection of the pupil, not to the lack of knowledge of the Master. The treasure was in earthen vessels.

But in the writings of the pupils themselves, when they are not merely transmitters, there are no revelations, but only observations and deductions or inductions, and these are subject to all the ordinary rules which govern such matters. The powers of the student, at any stage, are limited, and he can only observe within the limits of these powers. As he advances, his powers increase, and when, after such increase, he again observes a particular phenomenon observed in his earlier days, he sees much more of it than he did before. Hence he describes it more fully, and in many ways differently. Later on, he sees relations which before were invisible to him, and these modify his description of the related phenomena. The solar system, to the vision of one order, is a series of separate globes revolving round a central globe; to the vision of a higher order it is as a lotus flower spread out in space, and every apparent globe but the tip of a leaf. Is the first vision true? Yes and no. It is true on its own plane, but the

expression of it will be modified when the results of the subtler vision of a higher plane are in the memory of the observer. If with my physical eyes I see a boy whirling a flaming stick, I say that I see a fiery circle. Is it true? Yes and no. I see a fiery circle, but there is no circle, only a point moving so rapidly that the impressions overlap each other and appear to me to be continuous.

If observations are to be published at all—and by such publication of observations every science grows—they must be taken as mere commonplace observations, and not as revelations. They must be subject to amplification, modification, correction, by further observations. As was said in the original article on "Occult Chemistry" (*Lucifer*, November 1895): "These observations need repetition and checking. . . . Further observations are necessary to substantiate details. The observations. . . are believed to be correct so far as they go."

Let us now compare the statements in "The Æther of Space" as to the atom with those of the earlier literature, taking the *Lucifer* article and pp. 17-24 of *A Study in Consciousness* as fairly covering the ground.

The bubbles may be regarded as "the matter drawn in from the infinite space on every side for the building of our solar system" (p. 17), and the "seven types of matter" are to be formed from these. A single bubble may provisionally be taken as probably the atom of the Ādi plane, so that we may conceive that when the Logos commenced His work of manifestation He found nothing but a mass of separate equidistant bubbles. We know nothing of His work on that plane, but reasoning by analogy we may venture to suppose that there also sub-planes may exist, made by His action in ensouling forms composed of aggregations of the bubbles.

When He willed to constitute the second plane He poured forth a wave of His life, and this wave, with its definite wavelength, is the *tanmātra* of the future atom of the plane; it carries with it nearly all the bubbles of the system, but leaves an infinitesimal fraction of the whole as the matter of the Ādi plane. As the wave of life wells out, it shows itself as requiring a different mode of expression from that on the Ādi plane; no longer does it work with simple bubbles, but its atom is a complex

form consisting of forty-nine bubbles. On this second plane, this atom of forty-nine bubbles is the unit, the brick used for the building, though *what* it there builds is still beyond our conception.

When the third plane is to be constructed, the out-welling is *not* from the lowest sub-plane already evolved, nor is the atom of this, the nirvānic plane, built directly out of the forty-nine-bubble-atoms already existing. It may be remembered that it has been pointed out that *the atomic sub-planes are all in touch* (pp. 26-28), and constitute what has been termed "the short cut"; in the building, the Logos sends out a fresh wave, which seizes upon nearly all the Anupādaka atoms—leaving only what is needed for the work of that plane—and sweeps them away; as they are swept away they are broken up, and reduced into their constituent bubbles, and *those same bubbles* are instantly reformed into atoms of quite another shape, each containing two thousand four hundred and one bubbles. This process is repeated until the physical plane is reached, only sufficient material being left behind on each plane for the needs of the evolution which is to take place upon it.

This is exactly the reverse of the breaking-up process described in the article on "The Æther of Space". It was there stated that a physical atom is not built directly of astral atoms, and therefore cannot be broken up into them; but that if the force ensouling a physical atom is pushed back beyond the limits of physicality, the physical atom dissolves into its fourteen thousand million constituent bubbles, which immediately re-arrange themselves into forty-nine astral atoms. If the force be pushed back once more, beyond the limits of the astral plane, these forty-nine astral atoms dissolve again into separate bubbles, and the same force instantly ensouls two thousand four hundred and one mental atoms, which are however simply a new arrangement of the same group of bubbles that originally constituted the physical atom.

Therefore, just as it is incorrect to speak of breaking up a physical atom into astral atoms, so it is inaccurate to speak of building a physical atom out of astral atoms, because before the change can take place the astral atoms must dissolve into their

constituent bubbles and these must be rearranged in quite a different way. But it must be noted that a physical atom is never built up out of any bubbles but those that have previously been part of astral atoms, just as astral atoms are never built except out of bubbles which have previously formed part of mental atoms. In the descent, each plane is formed *only* of bubbles which have previously had the experience of all the planes above; but at each change from plane to plane, they leap back for an instant into the original condition of separate bubbles, and the arrangement in the new and lower atom is caused by a new wave of life from the Logos, expressing itself in further self-limitations. In the earlier investigations we missed this swift dissolution and rebuilding, and saw only that where the physical atom had been, the astral atoms were. We concluded too hastily that the one was disintegrated directly into the other.

As has been said, each new wave of life from the Logos is a *tanmātra*; the axes along which the force moves to make the new arrangement are the *tattva*. These determine the size and form of the atom (p. 20), but what "we may call the surface or wall of the atom," determined by them, the "whirling wall" spoken of in *Lucifer*, is not a true surface or wall, but an illusory one, like the circle of the whirling fire-stick—an appearance merely. This fact, also, we did not notice in the earlier investigations. The 'shell' spoken of on pp. 22-24 is equally an appearance, the pressed-back matter of the earlier plane as the vortex of the new atom declares itself (see *Lucifer* article). But though the detail as given on pp. 22-24 needs amending, the involution which was there imperfectly described is a fact, as the experience of each plane is carried on by the bubbles which leave it to form the atoms of its successor.

We have gone into detail in this matter, partly in answer to questions put at one of our Adyar meetings, and partly in order to remind students that all our observations are likely to be modified and corrected and amplified as to details, as they are repeated with powers which have grown, and with increasing familiarity with the phenomena of the different planes. In all these matters, we are in the region of science, not of revelation.

A. B.

C. W. L.

IN THE TWILIGHT.

"THE following details of a somewhat strange phenomenon were related to me by an eyewitness," said the Superintendent. "During the Brahmoṣavam festival about thirty years ago a certain Sannyasi was staying near the Ekaṁbareshvara Tank at Conjivaram. His manner of living and the wisdom of his speech attracted crowds of hearers, and even Brāhmaṇas of great learning were often to be seen among his audience. One day the conversation turned upon the subject of the lower classes in India, and the Yogi criticised in strong language the demeanor and general attitude of the Brāhmaṇas towards other castes. This caused great offence to the Brāhmaṇas present, and they spoke very insultingly to the Sannyasi. For some time he remained silent, and they, misunderstanding this, became more and more abusive and aggressive. At last the Yogi, feeling the situation impossible, determined to put an end to it. Seeing a child of about five standing near, he called him, gave him a banana and made friends with him. In a few minutes the little boy assumed an appearance of great brightness and intelligence, and began to speak in Sanskrit—a language which of course he had never learned. The Yogi turned to the Brāhmaṇas, and said: 'Gentlemen, you are dissatisfied with what I have said to you; instead of speaking further to me, put all your questions to this child. He will answer you fully, quoting appropriate texts from the scriptures whenever necessary.' The incredulous paṇḍits showered questions upon the boy, but as quickly as they could ask came replies that confounded them by the depth of thought and knowledge of the sacred books which they displayed. Finally the Brāhmaṇas prostrated themselves before the Sannyasi and begged him to pardon their rudeness, and departed to their homes sadder and wiser men."

"Is such a thing as that really possible?" enquired the Fiddler.

"Oh yes," replied the Shepherd, "there are several ways in which it might have been done. We are not told what the Yogi was doing while the child was speaking; if we knew that, it would help us to decide which method he employed. He may simply have hypnotised the boy, and so made him speak whatever he wished."

"But no passes of any kind were used; I particularly enquired about that from my friend who told me the story," objected the Superintendent.

"That would be quite unnecessary," answered the Shepherd; "The Yogī gave a banana to the child, and that might easily have been the vehicle for any amount of influence. A little child, too, would have less will-power to resist than a grown man. But the Samyāsī may not have employed hypnotism at all; he may have used the boy as a medium or mouth-piece, and spoken through him himself. In that case he would be unable simultaneously to speak through his own body, and it must have appeared as though in deep meditation. I should think that that is most likely what he did. But if he were active and speaking in his own body at the same moment as the boy spoke, we should have to assume that some one else controlled the child-body. That also could quite easily be arranged; any dead pandit could do it, if the boy had been thrown by the Yogī into a passive and mediumistic state. I myself once saw a baby about twelve months old take up a pencil and write while its mother held it in her arms—write an intelligible sentence in a clear and legible hand. Of course that was a case of mediumship; the mother herself was a well-known medium. But it is a phenomenon of somewhat the same nature as that described by our friend."

"Talking about hauntings" said Chitra, "I can tell you of a rather curious case where the people who haunted a house are still living, instead of long dead, as is usual.

"Some years ago after an illness caused by overwork I spent a few weeks with some friends in order to regain strength. Their home was a large brick house built by an old retired admiral; its long passages all communicated with each other and were made as much like the alley-ways of a ship as was possible.

"I occupied a bedroom the door of which was directly opposite that of the large dining-room, a passage running between. A door at the end of this passage and in the same wall as my bedroom window opened out on to a verandah, so when we all retired for the night I was practically alone at that corner of the house. My room was comfortable, its atmosphere peaceful, and I grew well and strong. The fact that I had no one near me did

not disturb me at all, as I am not in the least nervous. I slept the deep sleep of the convalescent and knew naught of the night.

"A year or so after this my hostess with her husband and children visited England partly for her health; and while away they let their home furnished to a young couple who appeared in every way desirable and were reputed wealthy. My friends returned in a year, the lady very much worse in health than when she left home. For months she hovered betwixt life and death and no one was allowed to see her. As soon as I might, I called to see her, and it happened that I took with me a friend. When we came out of the house this friend, who was somewhat sensitive, exclaimed at the dreadful psychic atmosphere she had felt there, and expressed the wish that I had not promised to go and spend some days there. I, thinking the oppression which I also had felt was due to the illness of the hostess, laughed at my friend's fears and in due course went to pay my visit.

"It was early summer and still cold, so night after night we sat round the dining-room fire, ensconced in big cushioned arm-chairs. The first evening while we were sitting thus, I was considerably disturbed by a feeling that something was fighting at the further end of the room, behind me. I could see nothing, and the sound was scarcely physical; it was as though shadows were scuffling and fighting. I said nothing, and I did not care to attract attention by repeatedly looking round, so I read on till we retired for the night. I had scarcely closed my bedroom door when I knew I had company, shadowy company, silent and yet in a certain way noisy. There was a sound as though an unseen riding-whip of hard leather tapped against the door; it seemed as if it might be hanging from an invisible nail on the upper part. The venetian blinds rapped sharply upon the window-frames, though there was no breeze; and while doing my hair I was patted and lightly slapped more than once. I examined the door; there was no mark of a nail, and all was newly painted and varnished. I examined the blinds; there was nothing to cause a movement. I smiled to myself and, addressing my unseen companions, said 'I wish you would be quiet and let me go to bed'.

"Into bed I stepped, extinguishing my light and drawing up the bed-clothes. Flop! came something on my feet; 'A cat,' thought I. I struck a light and looked; no cat, no anything!

"‘Humph!’ I said. I put out my light and lay down again; at once flop! came something on my feet once more. Again I struck a light and looked; nothing was there, but there seemed to be a depression as if a cat had lain there. I passed my hand over the place, but felt nothing, and indeed I knew there was neither cat nor dog in the house. I lay down to sleep again, but was several times pushed and touched before I succeeded.

"In the dining room the next evening I again felt and heard the shadowy scuffle, and looking round saw two light, mist-like and semi-transparent forms at the further end of the table apparently fighting. I somehow knew they were a man and a woman, but *how* I knew I do not understand, for they were simply mist-wraiths. I said nothing to anyone, as I was afraid of disturbing my hostess, whose nerves were still greatly unstrung, and had I told my host he would assuredly have thought I was going out of my mind.

"On retiring to my room the next evening the same phenomena occurred and I began to feel decidedly uneasy, as I could in no way account for them. Again the invisible whip tapped on the door, again I was patted and pushed, and again flop went something on the foot of my bed when I lay down. Once more I relighted my candle, and felt over the place where I saw the depression, and as usual found nothing, so I slept a broken sleep, being frequently disturbed and touched.

"On the third night while reading before the fire I again felt and heard the phantom fight and as I left the room after saying good-night, I distinctly felt something walking beside me. It breathed a warm breath full of the odour of port-wine on my neck and cheek, and I felt sick. It entered the bedroom with me and disturbed the whole atmosphere; again things were moved and I was patted and pushed. I sat on the edge of the bed laughing uneasily and with decidedly quickened heart-beats, and was lifting my feet up towards the bed when over my bare left foot glided something that felt soft, plush-like and boneless. I laughed aloud, all fear gone, and said: ‘You little creatures, I wish you would be quiet and let me sleep!’ I saw nothing, but the touch was not unpleasant and I felt sure it was only a tricky little elemental. This time when the flop came on my feet I sat up without a light,

and felt the bed, but of course nothing was there, and that night I slept well.

"Next afternoon I told my friend, and as soon as I asked ‘What is there in this dining-room that we cannot see?’ she said ‘Hush! don’t let my younger daughter hear you; she will never come into this room or your bedroom alone if she can help it even in daylight, and we are trying to laugh and talk her out of her fears.’

"I then related the whole thing, and asked: ‘Who was in this house while you were away?’

"‘Well, this is strange,’ was the answer; ‘we let the house to a very fine-looking young couple whom we thought were all that could be desired; but we found out afterwards that they drank heavily. They seem to have lived only in this room and your bedroom. They fought nightly, and moreover they left the ewer in the bedroom half-full of port-wine, which was still there when we returned. My daughter senses the fighting and I do not know what else, but we have discouraged her and tried to cure her of her ideas, so please say nothing about it to any of the others.’

"I did not, and as I have never asked permission to tell the story I have suppressed all names. I am certain there was nothing of the kind there on my former visits, and I always had the same bedroom. As far as we know, the young couple who are the cause of all this are still alive and, I think, in England. They are still quite young.”

"But," exclaimed the Painter excitedly, "how is it possible that people still living can haunt a place?"

"They don't," replied the Shepherd placidly. "That is not a case of haunting in the ordinary sense of the word, though as far as the discomfort to sensitive visitors is concerned it comes to much the same thing. There *are* instances of real haunting by a living person, but that is not one of them."

"Then what was it that happened?" said the Painter.

"Evidently the squabbling of that unfortunate young couple had produced a strong impression upon the astral matter there, and that impression was still clear enough to be perceptible to sensitive persons, though not quite able to influence ordinary people. You see that Chitra and the younger daughter of her

hostess received a strong, yet not perfectly clear impression (for the forms were misty), while the visiting friend had only a general idea of an unpleasant psychic atmosphere, and apparently the hostess herself and her husband felt nothing."

"When you speak of an astral impression I presume you mean something different from the ordinary record," observed the Scholar.

"Yes," answered the Shepherd, "the permanent record belongs to a much higher plane, and only occasional pictures from it are reflected into astral matter. This is quite a different phenomenon. Every emotion makes an impression on the surrounding astral matter. It is hardly worthy of the name of a thought-form; perhaps we might call it an emotion-form. In all ordinary cases that impression fades away after a few hours at most, but where there has been any specially violent outburst, such as intense hatred or overmastering terror, the impression may last for years.

"Mr. Stead expressed the idea very well in *Real Ghost Stories*, though he calls the impression a type of ghost. He says: 'This is a type of a numerous family of ghosts of whose existence the phonograph may give us some hint by way of analogy. You speak into the phonograph, and for ever after as long as the phonograph is set in action it will reproduce the tone of your voice. You may be dead and gone, but still the phonograph will reproduce your voice, while with it every tone will be audible to posterity. So may it be in relation to ghosts. A strong emotion may be able to impress itself upon surrounding objects in such a fashion that at certain times, or under certain favorable conditions, they reproduce the actual image and actions of the person whose ghost is said to haunt.' He describes there exactly what happens.

"I may instance a little experience illustrating this which I myself had years ago. I was walking down a lonely road in the suburbs of London—a road where only the curbstone was as yet laid. Suddenly I heard somebody begin running along this curbstone desperately, as if for his life. Somehow the sound of the footsteps conveyed to me a vivid sense of the mad haste and overwhelming terror of the runner, and I

turned at once to see what was the matter. The footsteps came rushing straight up to me, passed under my very feet as I stood upon the same curbstone, and dashed away on the road behind me, yet nothing whatever was visible! There was no possibility of any mistake or deception, and the thing happened just as I describe, and left me much startled and perplexed. With the light of later theosophical knowledge I now understand that some one had been terribly frightened there, and that the impression of his fear still remained sufficiently strong to reproduce the noise which he had made as he ran. Here only the sound was reproduced, but sometimes the form is seen also.

"The same thing happens with a less vehement emotion if it is frequently repeated, or if it lasts for a long time. I remember a house where a child had lived for years in a state of constant fear and repression; the astral conditions there were so bad as to react upon the physical body of a sensitive and cause violent sickness. An instance of the persistence of such an impression for many years is to be found in the prosaic locality of the Bayswater Road, close to the Marble Arch. Any sensitive person who will start from the Arch and walk westward on the south side of the road will soon be conscious of something excessively unpleasant, as he passes the place where for some centuries stood the horrible gallows called Tyburn Tree. Of course even the strongest of such impressions must fade in time, but under conditions favorable for it it may last, as you see, for many a decade.

"Another point that we must not forget is that elemental essence of a gross type *likes* such coarse and vivid vibrations, so that in every place where there is such an impression as we are considering, a kind of astral vortex is caused for that particular type of matter only. The astral atmosphere becomes thick; it corresponds to a sand-storm or the worst sort of London fog. And because there is such a preponderance of the coarsest kind of matter, the low or gross emotions which utilise such matter are very easily aroused there; there is a special temptation towards them, as a Christian would say.

"Yet another detail. There are classes of nature-spirits at a low stage of development which revel in the vibrations produced by coarse emotion, and rush from all sides to any point where they

can enjoy it, just as London street-boys converge upon a fight or a cab-accident. If people who quarrel could see the unpleasant-looking creatures that dance in the stormy waves which their foolish passion is radiating, they would calm down instantly and fly from the spot in shame and disgust. Do not forget that such creatures do their best to exacerbate anger or hatred, to increase jealousy or terror, not in the least because of any evil will towards human beings, but because they delight in the violent and highly-colored vibrations which are caused. These entities throw themselves into such emotion-forms, ensoul them and try to perpetuate them to the utmost of their power, and it is largely due to their action that centres of this kind last as long as they do."

"But are there never centres of *good* emotion? Must such things be always evil?" asked a plaintive voice.

"Certainly there are centres of good emotion; every temple, every church is a case in point. What else is the feeling of reverence that comes over even a Cook's tourist when he stands in one of the grand mediæval cathedrals than the effect of the persistence of similar emotion felt by thousands through the centuries? And naturally a higher type of elemental essence and a higher class of nature-spirits avail themselves of this opportunity just as the other kind do of the less desirable centres."

"I have come across such *good* centres in my roamings," said the Magian. "One such, and a very typical one, is the Elephanta Caves. Very health-giving and exhilarating magnetism seems to be stored up on that spot, and a great rush of something pouring in which brings peace and joy is often experienced. This is especially marked at a particular spot where a great Lingam of Shiva stands, and a quiet meditative mood is very helpful there in bringing a sort of an illumination one but rarely comes across. Of course a proper attitude of mind is necessary, and I do not think one who is sceptical about superphysical influences will derive much benefit through his picnic trip. It is an unique spot, and I have observed and heard some strange things there."

There are still many such spots in various parts of India," remarked the Shepherd. "That is one of the many reasons which make it the pleasantest country in the world for the residence of sensitive persons."



ROUND THE VILLAGE TREE.

THE FIRST ROSES.

A CHRISTIAN LEGEND.

TOWARDS the wide market-place of an Eastern City streamed a hurrying crowd. The hot rays of the sun blazed down on city and people, and lighted up angry, cruel, and enquiring faces, all turned in one direction—the central point of the square.

"Who is she?" "What has she done?" "Where did they find her?" The questions were heard all through the crowd, and the answer was always the same: "She has committed a crime, and she is rightly punished."

And there in the midst of the crowd was raised a high pile of wood, and on the top, in the middle of the pile, stood a young girl, and round her several priests urging her to confess her crime before she died. For this was her story:

Rosetta was a peasant girl, living with her old grandmother, and her face was very fair. Large dark eyes had she, and curved full eastern lips; and one day as she leant idly on the edge of the fountain, resting a moment ere she carried home her freshly-filled water-pitcher, a young man riding by checked his horse to speak with her, and her sweet voice and gentle manner caught his fancy, and he carried her heavy pitcher to her cottage-home, and she thanked him softly, and he went his way. But he could not forget the girl leaning on the grey stone wall of the fountain, with the dull red pitcher outlined against the prickly cactus leaves.

So the young man came often to the fountain-side, and often carried home the pitcher, and said soft words to the aged woman in the cottage for love of her dark-eyed grandchild; and at last he prayed Rosetta to marry him, and Rosetta would not, for she loved her pretty cottage-home and her grandmother, who had none save her, and the youth went away, angry and threatening mischief.

And so it befell that one summer evening as Rosetta went fountainwards, as usual, to fill her pitcher, she was suddenly seized by some armed men, who carried her away by force, in spite of all her weeping and crying for mercy, and they shut her up in a castle belonging to the youth, who was of high rank and wealth. For some weeks they coaxed her and bribed her with presents to love the wicked youth; and when she would not they beat her and threatened to kill her, and at last they took her and carried her away to the great neighboring town, and they bribed bad men to accuse her of a great crime, and she was tried and found guilty. So she was condemned to be burned alive in the middle of the great market-place, for that was the cruel punishment their laws commanded.

So came it that Rosetta stood on the pile in the market-place, and that so many had crowded round to see her die. But Rosetta persisted that she had done no wrong, and that she was innocent, not guilty; so at last the priests let her alone, and bade them set light to the dry wood, and as the soldiers approached Rosetta's voice was heard calling aloud for help to Mary, the fair Queen of heaven, the sweet mother of God: "O Mary, Mother, that sittest with the moon under thy feet and the seven stars round thy head, help and rescue thy child! Thou knowest my innocence: help, O Mother of God!"

The wood caught, and the fire crept crackling upwards. Rosetta saw the tongues of flame darting towards her, and shrank back and hid her face. Suddenly there was a great shout, and when she opened her eyes she saw beside her a messenger from Mary, white-robed, with great rainbow-hued wings, and he smiled into her troubled eyes. Then, glancing timidly downwards, she saw no flames, but red and white roses all round her feet and his; for wherever the flame had kindled the wood red roses blossomed, and where the dead ashes had been white roses gleamed. "And those were the first roses, both white and red, that ever any man saw."

Perhaps some of the children would like the story in rhyme:

The Sun blazed down on the Syrian town,
And the serried crowds in the market-place;
Near the pile they raise, red torches blaze,
And a girl stands by—Christ! how fair of face!

Men had soiled her name with a deed of shame,
And the Judge had doomed her to death by flame;
Yet no fear was seen in her modest mien,
Her lips were firm and her glance serene,
While her face was alight with radiance bright—
Men had judged wrong, should not God judge right?
As over the crowd her soft tones swept,
There were some who cursed, and some who wept:

"O Christ! of a maiden the spotless Child,
By Thy Virgin-Mother undefiled,
By her tears, when the tongues of men made free
With her maiden treasure, her chastity;
Hear me, a Maid! and give some token
That my foes have foully and falsely spoken;
That I come to Thine arms a Virgin, free
From the sin which I blush to name to Thee."

She ended. The flames began to rise.
A flash of lightning flared from the skies.
In that flash of lightning God's Angel came,
And back from the Virgin he rolled the flame.
The fire sank down at the touch of his feet,
And he left 'mid the ashes a token sweet,
For the pile of faggots was turned to flowers,
Roses still dewy from Eden's bowers;
Where the flame still smouldered the blooms were red,
And white were the flowers where the flame was dead.

A. B.

STORIES FROM THE HISTORY OF CEYLON.

BAPPĤA-KACCHAYANA, THE BEAUTIFUL PRINCESS.

In India there lived a King of the name of Pāṇḍu. He was a son of the Shākḥya Prince Amīṭḍāna, the maternal uncle of the Baddha.

Pāṇḍu had left his own land because enemies had invaded it, and he had not the power to drive them away again. So he wandered away to the holy river Gaṅgā with a good many of his subjects, who loved him too much to let him go away alone. He founded there a new kingdom. Soon his new kingdom grew and flourished under his wise and just government.

He had a very virtuous wife of the name of Susima, and they had seven sons and one daughter. The daughter, whose name was Baddha-Kacchayana, was the youngest of all. She grew up to be a lovely girl. Her skin was like gold, and her black, silky hair was so long that it almost reached the ground. Her eyes shone like black diamonds, and she was as slender and graceful as a palm-tree.

Everybody who saw her could not help loving her, and when she grew up into maidenhood her beauty was so great that it could hardly be described.

In the whole of India her loveliness was famed, and singers used to wander from court to court praising the beauty of this Princess. But not only was she fair to look upon; she was also so kind and sweet in disposition that her serving-women would have given their lives for their sweet Princess.

Seven young Princes were aspiring to her hand in marriage, and sent her beautiful presents, and they all declared that they could not live without her. But with all this, they had only seen her at a distance, for in India it is not allowable to look closely at girls and admire them. So Baddha-Kacchayana remained quite indifferent to all this adoration, which was paid to her from a respectful distance. It is true she was glad to receive many beautiful presents, and she liked to be adorned with them, for she was like other girls. When she was brought to her parents thus attired, in her beautiful embroidered asoriya, covered with jewelry, her dear little feet peeping like lotus-buds out of her golden

sandals, then even the old king could well understand why it was that all the young Princes should fall in love with her.

King Pāṇḍu however grew more and more uneasy on account of her beauty, for you know he could only give his daughter to one of the seven Princes, and he feared that the other six would unite in war against him. Thus he would again lose his kingdom, which he had brought to such a flourishing state, and which he loved very dearly. So he thought it best to ask some of the wise Brāhmaṇas for advice, and they gave him a very strange answer to his question. It was, that he should put his beautiful daughter on a ship on the river Gaṅgā, and let the current carry her away. They assured him that the ship would reach a beautiful Island, and she would become the happy Queen of this Island.

At first King Pāṇḍu did not like to hear of such a thing, and when he told his wife of this advice, she was so sad that he almost gave up the plan altogether. But the seven Princes pressed him more and more to give his decision, and at last he had to make up his mind what to do.

I suppose my readers will ask why King Pāṇḍu and Queen Susima did not ask their daughter which of these Princes she wanted to marry. Perhaps this would have been the best way, and it would have been according to the ancient royal custom. But it seemed best to King Pāṇḍu to follow the advice of the Brāhmaṇas, so he called the seven Princes, and told them to come after seven days to the River Gaṅgā, where they would find the Princess. He told them also that the Prince who could capture her should have her as his bride.

The seven Princes were satisfied with this decision, and went home to their kingdoms, ready to return within seven days, each one sure that he would be the one to capture the beautiful Princess.

Meanwhile King Pāṇḍu made his preparations. He had his best ship beautifully decorated; he explained to Baddha-Kacchayana the necessity of trusting herself to the ship in order to save her father's kingdom from ruin. He told her that the Gods would protect her, and guide her to land on a beautiful Island, of which she would become the happy Queen.

At first the Princess was very unhappy, for she was afraid of being left on the ship. But when her father looked very sad, and when even her mother, although bathed in tears and choking with sobs, implored her to accept this karma, she, as a true daughter of India, was obedient to her parents.

She had adorned herself as a bride and, with thirty-two faithful companions, stepped into the ship that was waiting for her on holy Gaṅgā. There she waited until the seven Princes had arrived in all the splendor of their youth, beauty and valor, just in time to see the beautiful Princess once more, as the ship moved slowly off down the holy River.

King Pāṇdu then called out to the seven Princes: "Look! There is your Princess. Whichever of you can overtake her, may have her."

The seven Princes were so astonished that they could not understand at first what the old king meant. But after a moment's thought they realised his meaning. Some jumped into boats, and rowed quickly after the ship; others ran along the bank, and then jumped into the river to try to reach the ship by swimming. But all was in vain. The ship with the Princess was rapidly floating down Gaṅgā and was soon out of sight.

So they had to return home sadly without their bride. And because none of them had seen the beautiful Princess, they made friends with and consoled each other. They also forgave old King Pāṇdu, so that he could continue to reign in peace.

The ship, however, with Baddha-Kacchayana and her thirty-two faithful companions, sailed on for twelve days. They left Gaṅgā, and entered the Bay of Bengal, sailing southwards. The Gods protected the innocent maidens, and the ocean smoothed and quieted his waves. The sun smiled down upon the decorated ship, with rays made gentle by his love for them. During the night the moon laughed at them good-naturedly with his one eye and made a bright silvery pathway, in which the ship sailed along quite smoothly. So they sailed on, and after twelve days and nights they reached the shores of Tambapanni (Laṅkā) where, strange to say, they were already expected.

It came about in this way. An old Sage, of the name of Kalavela, had prophesied to the people of Gomakamaka that on a

certain day a beautiful ship with thirty-three holy nuns would land upon their shores, and he had asked them to receive them very kindly and with great reverence.

The people were very hospitable anyhow, and revered Kalavela very much. So when the ship with the Princess and her maidens was sighted, they were not astonished at all, but jumped into their catamarans and rowed to the ship, and invited the maidens, who had taken the disguise of nuns to protect themselves, to come on shore with them, which they did.

Here they were received with honor and kindness, and taken in palanquins, as they desired, to Vijīta, where one of the ministers of King Pāṇduvāsadeva of Laṅkā received them very kindly.

In the meanwhile the King had been informed that a ship with thirty-three holy nuns had arrived, and remembering a prophecy that a disguised nun would become his Queen, he sent his first minister to Vijīta, to inquire who these nuns were and where they came from. The most trusted friend of Baddha-Kacchayana told him the whole story and the minister recognised at once the prophecy of Kalavela and joyfully reported everything to Pāṇduvāsadeva, who was a nephew of the late King Vijaya and second ruler of the Island. He was not yet crowned, only because he had not found a suitable Princess for his Queen-Consort.

The King himself, full of joy, invited Baddha-Kacchayana to his capital Upatissa. Adorned not only with all her beauty, but also with the jewels of her royal ancestors, she entered the capital, where she was kindly and humbly received by the Court and joyfully greeted by the King. A grand wedding was celebrated, at which not only did Pāṇduvāsadeva marry Baddha-Kacchayana, the beautiful daughter of King Pāṇdu, but also the thirty-two maidens of her suite married thirty-two of the King's men.

Grand was the crowning festival of Pāṇduvāsadeva, the second King of Laṅkā, who reigned very happily with his beautiful Queen Baddha-Kacchayana.

This is the true story of the beautiful Baddha-Kacchayana, the daughter of King Pāṇdu, the grand daughter of Amitodana, brother of King Suddhodana, who was the father of the Buddha.

(To be continued.)

M. MUSÆUS HIGGINS.

A DHYANI BUDDHA FROM BORO BUDUR.

WE reproduce this month a photograph of one of the four beautiful Dhyani Buddhas from Boro Budur in Java¹. Java was colonised by Indian Buddhists in the sixth or seventh century, and much of the best that remains of Indian art is to be found there still, or has been removed thence to Holland.

The seated Buddha is the especial type of the Divine Ideal in Indian art. In this type, convention and tradition are sometimes supposed to be demerits from the artistic point of view. Indian art has been condemned because there is supposed to be no development and no variety in the Buddha type. There is, of course, development and variation. But it is true that the artistic conception is really the same. It is an error to regard this as an artistic weakness: it is an expression of the fact that the Indian ideal has not changed.

What is that ideal so passionately desired? It is one-pointedness, same-sightedness, control: little by little to control the futile and unsteady mind, reining in not merely the senses, but the thought. As a lamp that flickers not in a windless spot, so is the mind to be at rest. Only by constant labor and passionlessness is this peace to be attained. What is the attitude of mind and body of one that seeks it? He shall be seated like the image,² for that posture, once acquired, is one of perfect bodily equipoise:

"Having made the mind one-pointed, with thought and the functions of the senses subdued, firmly seated, he should practise Yoga for the purification of the self.

"Holding the body, head and neck erect, in immoving equipoise with fixed unseeing gaze, the self serene, fearless, firm in the vow of Brahmachārī, the mind controlled, thinking on Me, harmonised, let him sit aspiring after Me.

"The Yogī, ever thus united with the Self, with the mind controlled, goeth to Peace, to the Nirvāṇa that abides in Me." *Bhagavad-gītā*, vi, 12-15.

¹ This is later than the 7th century A. D. and shows the Indian Divine Ideal more fully developed than at Sarnath.

² It should however be noted that the image represented in our illustration is not in the attitude of meditation, but in the act of giving the special form of blessing mentioned later. Asst. Ed.

This spiritual and physical attitude is in Indian thought associated with every striving after the great Ideal. The Buddha's attainment of realisation, the greatest moment in India's spiritual history, is then of necessity presented in the race-art as its memory lives in the race-consciousness.

A word more may be said on the subject of Dhyāni Buddhas. The earthly mortal Buddha is but a manifestation or partial incarnation of a pure and glorious Being existent on a finer and more ideal plane of consciousness. This idea belongs to the Hindū conception of partial incarnation (*amśah*). We are reminded, too, of Myers' theory of human personality, with its threshold of consciousness, dividing the lesser part functioning on this physical plane from the greater part of us functioning on some more ideal plane. In other words, according to the 'New Theology': "The soul's true being is in a spiritual world; perhaps a timeless, non-spatial existence. It exists in this spiritual world before, during, and after its temporary incarnation in gross matter."

These notes may serve to suggest to readers of *The Theosophist* that the history of Indian religious thought is written as clearly in Indian art as in Indian literature. We intend in succeeding months to reproduce a selection of other masterpieces of Indian sculpture.

ANANDA K. COOMĀRASWAMY, D. Sc.

The Boro Budur is the ruin of a splendid Buddhist temple in Java, in the residency of Kadu. It is the most elaborate monument of Buddhist architecture anywhere existing. It is supposed that the building was begun early in the seventh century, and continued for at least a century and a half, though some hold that it was finished as late as 1400 A.D. Boro Budur is built on a low hill, between four vast volcanoes which supplied the blocks of trachyte of which the edifice is built. Its height to the cupola is 118 feet. It is a pyramid of a square form, each side at the base measuring four hundred feet, and consists of seven walls, which are built like the steps of a stair up a hill. Between the walls are narrow terraces running round the building, and in each is an arched doorway leading to the next higher terrace. These walls are

richly ornamented with statuary. Outside are over four hundred niches, topped with fantastic domes, and each occupied by a large statue of the Buddha. Between each of these are bas-reliefs including seated figures and architectural ornaments and carvings of all sorts. Below the niches, on the lower storey, is an immense bas-relief running round the whole building, representing scenes from the life of the Buddha. The inner faces of the building are also profusely illustrated. Of the large reliefs above there are over two thousand; and most of them are as vigorously designed as they are carefully executed. The upper terraces too deserve a detailed description, though we cannot here go further into that subject.

Though, it may be, carried out during the course of a century and a half, the execution never deviated from the original design, which was to construct a building that should form a complete education to the worshipper of the principles of the Mahāyāna. For, it is interesting to note, all the Javanese Buddhist remains are of a Mahāyāna character and there seems to be no evidence that the Hinayāna creed ever existed in Java. The form was rather a semi-Brahmanised Buddhism. We find statues of Brahmā, Vishnu and Śhiva, which on examination prove to have been regarded as Bodhisattvas and not as Gods.

The restoration as well as the exploration of the Boro Bodur is still going on. Only a few years ago an old supporting wall, hidden by a more recent fifty-foot terrace, was discovered. The main design of the building may be described as that of a temple in archaic South Indian form, but considerably flattened, and solid throughout. The decorations of this immense building, the sculptures on which are so numerous that it has been calculated that if placed end to end they would cover a distance of three miles, are with very few exceptions of Indian origin (exceptions are formed by the representations of rocks and deserts) and bear little trace of Cambodian or Siamese, still less of Chinese influence. The whole of them form part of one grand design, which (as has been said) was to establish once for all a visible representation in stone of the entire scheme of Mahāyānist doctrine. Seen by the worshipper from the moment of his approach, in all his ritualistic

circumambulations (*pradakṣhina*) of the shrine from below upwards till he reached the holy dagoba on the extreme summit, sacred especially to the Buddha himself as supreme over all, the sculptures taught him what Buddhism meant, how the virtuous Buddhist could attain to salvation and what awaited him in the future if he led a virtuous life.

Before ascending to the first terrace, the eye is caught by the rows of life-size Buddhas that adorn the retaining walls of the several terraces and the cage-like shrines above on the circular platforms. All the great figures on the east side represent Akshobhya, the Dhyāni Buddha of the East. Likewise those on the south are of Ratnasambhava; on the west of Amitābha; on the north of Amoghasiddhi.

Amoghasiddhi is represented in the *abhaya mudrā*, the right hand being raised and displayed palm outwards—"Fear not. All is well." (Dr. Brandes' interpretation.) Our illustration gives us evidently a reproduction of one of the Amoghasiddhi figures.

The above is only a summary made for the convenience of our readers from encyclopædias and other works of reference. It may interest them to know that the magnificent symbolism in this huge building has already drawn the attention of some members of the Theosophical Society and as a result we find interesting articles on the Boro Budur from the theosophical point of view in the Dutch Theosophical Magazine for Java (*Theosofisch Maandblad voor Nederlandsch-Indië*) in Vol. III. and Vol. VII. The first article is by the late Mr. A. P. van Asperen van der Velde, the pioneer of the Theosophical Movement in Java; the second by our learned friend D. van Hinloopen Labberton, the Assistant Secretary of the Dutch Section for the Dutch East Indies.

J. v. M.

SCIENTIFIC NOTES.

THE MYSTERY OF SEX.

A recent discovery referred to in the March *Review of Reviews* (p. 221) should be of interest to the Theosophist. The orthodox scientific journals have not yet taken it up, but it has all the appearance of a true discovery.

A working engineer named Williams has by means of it been able to invent a new instrument which is called a sexaphone, which by its motions has the power of determining the sex of any living organism. Its principal use, so far, has been to ascertain what will be the sex of chickens before giving the eggs to be hatched by the mother hen, but it is equally applicable to all other living organisms.

The instrument consists of a fine steel wire and pendent weight, which is presumably magnetised, though the description does not definitely say so. When placed over anything of the male sex, whether, a man, beast, bird, fish or even a new laid egg, the instrument rotates. If on the other hand the object be female the instrument moves like a pendulum from side to side.

To quote Mr. Williams' statement: "My wife can test 200 eggs an hour and we hatch out 100 per cent. and have just the proportion of cockerels or pullets that we prefer." Mr. Stead tested the instrument in his own offices and reports as follows: "I tried it on General Sir Alfred Turner's head. The little ball quivered, moved slowly, and soon was gyrating round and round as if it would never stop. I tried on a lady's head. The circular movement slowly died away, and then the steel ball began to swing back and forth like the pendulum of a clock."

When the above statements are confirmed by scientific investigators, they will constitute a proof of much that is said in *The Secret Doctrine*. As is well-known the swinging of a pendulum is made to measure the force of gravity, which is a centripetal or attractive force; and since the pendulum motion is that which designates the female sex we have here a significant link between female nature and matter, in that they both exert centripetal or attractive forces.

On the other hand the force produced by rotation is centrifugal, male, and repulsive, hence repulsive and attractive forces are by this discovery definitely linked with the male and female aspects of nature and this when fully proved will be a fact of the highest order of

scientific importance, and will doubtless lead to the opening up of an entirely new field for physical and biological investigations.

In the mechanism of our solar system we find centripetal and centrifugal forces exactly balanced, and this is absolutely essential for the stability of the system. It is evident therefore that Nature is both masculine and feminine, and that these aspects are co-operating, balanced in quantity, and perfect in combination. It is as it were the Sexless Absolute manifesting as a bisexual Cosmos. This view is fully set forth in *The Secret Doctrine* (vol. I., p. 302) where we read: "The active power, the Perpetual motion of the Great Breath only awakens Cosmos at the dawn of every new period, setting it into motion by means of two contrary forces, the centripetal and the centrifugal forces, which are male and female, positive and negative, physical and spiritual, the two being the one Primordial Force, and thus causing it to become objective on the plane of Illusion. In other words, that dual motion transfers Cosmos from the plane of the Eternal Ideal into that of finite manifestation."

The above extract does not indicate which force is male and which female, but this is given elsewhere, for substance and matter are often associated with the female principle, and as gravity or centripetal force is a property of matter we are able to infer the rest. Thus in *The Secret Doctrine* (vol. I., p. 572) we read: "Gross ponderable matter is the body, the shell, of matter or substance, the female passive principle; and the Eohatic Force is the second principle, Prāna—the male and the active."

In conclusion I would point out that a discovery throwing light on the fundamental character of the sex nature is peculiarly appropriate at the present time, when questions concerned with its evolution are uppermost both in the Society and the outside world. Anyone who has carefully studied *The Secret Doctrine*, where the coming changes in the character of the race are clearly outlined, can scarcely be surprised that questions relating to the sex instinct, both normal and abnormal, should periodically be forced to the front, since many are at present in a state of transition with regard to this fundamental aspect of our nature. For, as stated in *The Secret Doctrine* (vol. I. p. 436), the physical means of producing the phenomena of life which at present prevails will alter during the Fifth Root Race and disappear at the end of the Sixth Root Race.

G. E. SUTCLIFFE.

OUR CONTEMPORARIES.

THE HINDUSTAN REVIEW—(April)¹

Mr. E. B. Havell gives a response to Lord Morley's declaration that if any one with experience would lay his finger on any specific defect in the working of the governmental machinery he would exert all his power to remove it. The writer, whose experience in Indian arts and crafts is not small, points out the negligence of the administration in India in that department. "It is chiefly through this official neglect of Indian architecture and contempt for Indian art that the Indian aristocracy now fill their palaces with tenth-rate European pictures, instead of employing the Indian artists, descended from the court painters of Akbar, Jehangir and Shah Jahan, to decorate their *chitra-salas* with splendid fresco paintings, as they did in the days of the great Mogal." The writer affirms the existence of a living national art in India, and says that the country could still rival her great architectural triumphs in the past. But the Anglo-Indian administration is fifty years behind Great Britain, and much behind the best artistic thought of the people it rules. Its policy ought to be to make India industrially self-supporting by developing her own magnificent resources of industrial skill to the utmost—by bringing European science not to crush out handicrafts but to fortify them. The things wanted are radical reforms of our educational and public work system, but chiefly, more sympathy with and a better understanding of Indian art in its relation to Indian life.

Other Contents: "Modern Organisation of Industry"; "The Basis of British Rule in India"; "Indian Musalmans and Indian Politics"; "The American Woman"; "Thomas Farrer"; "The Last of the Great Moghuls"; "The Prisoner of Lust"; Reviews, etc.

THE NEW AGE—(April)²

"Buddhism in Seattle," by Agnes Lockhart Hughes, is a readable article which speaks of the spread of the doctrines and teachings of the Buddha in western lands. Lately, through the generous help of Mrs. Selma Anderson, the daughter of a Methodist minister and the wife of a rail-road man of Seattle, a temple has been erected. Equipped with all modern conveniences, the temple attracts large congregations every Sunday when three Buddhist priests conduct the service. The temple possesses a bronze statue of the Buddha which is reported to be over 2,200 years old. "Self-conquest and universal charity are the fundamental thoughts—the web and woof of Buddhism—the melodies on the variations of which its enticing harmony is built up. Such a religion could not remain hidden long in cloister." It is spreading in Seattle through the efforts and fluency in the English language of a young Buddhist—Mr. Jiro Irmada.

Other Contents: "The great mechanical Fagin"; "Socialistic Ideals"; "Plant Dyspepsies and their cure"; "The Apparent and the Real"; "Masonic Activities, etc."

¹ 7, Elgin Road, Allahabad.

² Official Organ of the S. C. of the 33rd degree A and A. Scottish Rite, S. J. U. S. A., 1, Madison Avenue, New York.

THE CO-MASON—(April)³

The second number of this excellent quarterly has some very interesting reading. "The Object of Masonry" by Annie Besant, 33°, is instructive, from which we extract: "The entry of women into Masonry hand in hand with men is full of fairest augury for the future, for it will re-knit the ancient tie between Masonry and the inner worlds, will re-open the ancient channels in which the water of life can flow, and shed once more the pure White Light on all who pray for its bestowal. Masonry, thus restored and revived, will play a great part in preparing the world for the Coming Race, in proclaiming and popularising the ideals necessary for its moulding, in shaping the new order in which Wisdom as authority shall wed with Liberty, and ensure co-operation and progress. To this high end is Co-Masonry ordained, and fortunate are they who are its Initiates."

Other Contents: "From the Master's Chair"; "Concerning Rites II"; "Astrology and Co-Masonry"; "The Mark Degree"; "The Book of Job"; "Great Names in Masonry—I. The Chevalier Ramsay"; "Symbolic Trees"; "Music and Masonry"; "A few Suggestions for the Good of the Order"; reviews, etc.

MODERN ASTROLOGY—(April)³

Bessie Leo pens a very instructive article on "Temperament" which is full of suggestions of practical utility. There are three temperaments for each person, the monadic, the individual and the personal. The first, which would give the clue to our original "father star," is beyond the scope of our investigation; our particular field of study is the individual temperament. This lasts throughout a manvantara, but its influence on the life of a person depends upon the point he has reached in evolution. Where the spiritual or monadic and the individual temperaments are joined together there must be a tremendous amount of life, and in such a case is generally noticed the display of genius in *one* direction only. The personal temperament very largely rules the physical and astral bodies, and lasts throughout an incarnation; it is the result of karma. Sometimes it fits the Ego, sometimes it is otherwise, but as long as there is Karma to be worked out, in no case can one have a perfect fit. When the world will accept the Laws of Reincarnation and Karma people will seek to assist the reincarnating Ego to secure the right type of body. The subject of temperament provides a very fascinating study of great value.

Other Contents: "The Editor's Observatory"; "The Zodiacal and Planetary Temperaments"; "The Knowledge of the Sterres"; "Halley's Comet"; "Foundations of Physical Astrology"; "News from Nowhere"; reprints, reviews, correspondence, etc.

THE METAPHYSICAL MAGAZINE—(March)³

"Sāṅkhya Darshana" by Mr. S. C. Mukerjee, M.A., is an exposition of that philosophy which to the writer is "the greatest metaphysical system in the world." Kapila's philosophy is grand and true, but

¹ 13, Blomfield Road, Paddington, London, W.

² Imperial Buildings, Ludgate Circus, London, E. C.

³ 500, Fifth Avenue, New York, U. S. A.

other philosophies also have their own grandeur and truth, though to the writer of this article it does not seem to be so. The doctrine of *Māyā* from the stand-point of the Sāṅkhya is explained, and he who rises above *Māyā* "realises that the external world is a part and parcel of the Self." After discussing "the twenty-four categories," "the nature of bondage," "the attributes," the writer speaks of "liberation" which he says, "consists in realising that the real Self is God and the Soul is distinct from the attributes of matter. Union with God confers freedom and the ignorant regards himself as an actor."

Other Contents: "Spiritual Culture in the *Bhagavad-gītā*"; "Therapeutics"; "The Cause of Earthquakes"; "On the Path of Return"; Poems, "The World of Thought," Reviews, etc.

THE OCCULT REVIEW—(May)¹

"Science and Psychology" is a very sensible contribution which all Spiritualists will do well to read carefully. "Scrutator" tries to answer the rather important question: What value are we to attach to the vast array of spiritualistic phenomena recorded now-a-days? He tries to answer it by the help of Camille Flammarion's new book, now translated into English, *Mysterious Psychic Forces*. It is not possible to arrive at final conclusions, and we must occupy ourselves with facts. Theories and doctrines can be formulated later, and the more we know of facts, the more reliable will be any hypothesis we may assume in regard to them. Therefore Spiritualism should for the present concern itself with a series of phenomena for which Science cannot offer any explanation. From years of varied research three deductions stand out as well established: (1) The soul exists as a real entity, independent of the body; (2) It is endowed with faculties still unknown to Science; (3) It is able to act at a distance, without the intervention of the senses.

Other Contents: "Notes of the Month"; "The Prisoner" (Poem); "Dealings in Legitimacy"; Correspondence, etc.

ACADEMICAL MAGAZINES.

Journal of the German Oriental Society, Vol. LXII., No. 4.

In an article on "Some Figurative Representations of Ancient Indian Deities," Dr. Bloch points out that a certain Jamālgharī relief of the museum at Lahore has been misinterpreted by Grünwedel, in that the animal's head between Sūrya and Candra, looking down at prince Siddhartha leaving Kapilavastu, is not that of a bull as the representative of the sign Taurus ("an indication of the date when, in the artist's opinion, Gaṇṭama's flight took place"), but that of a boar, referring to the Varāha Avatāra of Viṣṇu. The latter, with some other divine and human beings, is imagined as a spectator and witness of that important occurrence. The relief seems to belong to the first or second century B.C. and at any rate corroborates the hypothesis that the transition, in Indian art, from the symbolical representation of divine beings to their humanisation, probably did not take place before the Greeks had become the instructors in art of the Hindūs. Other instances of the said

symbolical representation are the wonderful capital of an Ashoka column at Sarnath near Benares, where the elephant, bull, horse, and lion stand no doubt for Indra, Shiva, Sūrya, and either Durgā or Pārvaṭī; further the many coins with the humped bull of Shiva. It is also worth noticing that the Buddha figure appears in India "only where, and only when Greek influence makes itself perceptible." From a note we copy the interesting fact that some coins show the Mahomedan Credo in Sanskrit as follows: *Argakṣameka Muḥammada arafira, i.e., "the Undefinable is One, Muhammad is (Its) incarnation"*. This shows that Allah had to the Indians a rather impersonal aspect (Jahwe would have been treated differently!) and that the idea of a 'prophet' (rasūl) was something foreign to the Indian mind.

"On the style of the Philosophical Portions of the Mahābhārata" by Otto Strauss, is a paper of the Copenhagen Congress. In these portions, the author rightly says, the dialogue form is very often something secondary, the question being simply invented in order to introduce the story, which then goes on with little or no interruption. Clearness and order are conspicuous by their absence: the authors leap from one subject to the other, playing at dominoes, as it were, with their ideas, and they believe they know things, when they know how to name and count them. In the discussions there are mainly three standpoints: (1) the orthodox Vedic doctrine; (2) the more spiritual Upanishat standpoint; and (3) scepticism. Of these the former two have much difficulty in defending themselves against the attacks of the sceptics, who are superior to them in power of argumentation, and are therefore hardly ever really conquered but rather silenced.

Jarl Charpentier contributes an interesting study on the Hatthipāṇjātaka and kindred texts ("Studies on the Indian Narrative Literature"). The Buddhist text is compared with the corresponding Jain text (*Uttarajjhayana XIV.*) and finally with a *piṭṭapaṭra-samvāda* of Mahābhārata XII. The author then tries to reconstruct the original story. The comparison throws light on several passages of the Jain text which have been mistranslated in the Sacred Books of the East.

There is further a paper by Dr. Bloch, on "The Time of Kālīdāsa," which must have been written at the same time as and without knowledge of Dr. Hoernle's paper on "Some Problems in Ancient Indian History" (*Royal Asiatic Society Journal*, January 1909; see preceding number of the *Theosophist*) and is, indeed, a most curious counterpart to it. Both scholars find that Raghu's 'conquest of the world' (digvijaya) exactly agrees with the dates of a contemporaneous inscription, but—*mirabile dictu*—the inscription is not the same in both cases. It is with Hoernle the Mandasor inscription of Yashodharman, and with Bloch the Allahabad inscription of Samudragupta. The conclusions drawn are conformably different: whereas Hoernle sets down the time of Kālīdāsa as about 490-550 A.D., Bloch states that Kālīdāsa must have lived at the court of Candragupta II. whose inscriptions are dated from 401 to 412 A.D. And just as Hoernle identifies, through the mediation of Kalhana's Vikramāditya, Yashodharman with the famous Vikramāditya of popular tradition, so Bloch is very pleased to state that Candragupta II. has, on his coins, the title Vikramāditya, and that, according to Indian tradition, Kālīdāsa lived at the court of a king Vikramāditya. The starting-point, however, of Bloch's inquiry is

¹ 164, Aldersgate Street, London, E. C.

Shloka IV., 20 of *Raghuvarṇaśāṣṭi*, which he declares to contain an unmistakable allusion to the Guptas and especially to Candragupta II. (*īkshu-gopturgnanodayam*).

Other contents: "Ruyyaka's *Alaṅkārasaṃyasya*," translated by H. Jacobi (conclusion); "Concerning the Neo-Babylonian and Achaemenid Chronology," by F. H. Weissbach; "The Tomb of Abū'l Fida's in Hamā," by Dr. E. Graf von Mülhausen; "On 'Stammabstufung' in the Malay word-formation," by K. Wulff; "Biblical-Hebrew Metrics," by Professor Dr. P. Nivard Schlögl; "Concerning the Problem of the Minavian parasitic *h*," by Fr. Prætorius; "The Name of Sanherib" (appears to have been Sin-ahhē-riba, not Sin-ahhē-erba), by A. Ungnad; "Ethiopian Etymologies," by Fr. Prætorius; "Concerning the Samaritan Joshua," by Dr. A. S. Yahuda ("the problem..... is hardly of any interest to anybody except Dr. Gaster").

Mind, a Quarterly Review of Psychology and Philosophy, January, 1909.

"The Logical Foundations of Mathematics," by R. B. Haldane, is a reply to a criticism by Mr. Bertrand Russell, in the form of a discussion of the main thesis of the latter's 'Principles of Mathematics'. Haldane does not believe in the 'pure' mathematics of Russell (as opposed to applied or mixed mathematics), but holds that "pure mathematics, even in its most abstract phases, is not a mere process of deduction from general principles," but always based on experience. Kant and Hegel have been misinterpreted by Russell. Hegel has made the most effective and most complete attempt that exists to disclose the borderland between Logic on the one hand and Mathematics on the other.

"On our knowledge of Immediate Experience," by F. H. Bradley, is engaged with the problem how immediate experience itself can become an object without ceasing to be 'immediate'. The solution is found in the fact that, however much transcended, it both remains and is active in that it is "not a stage which shows itself at the beginning and then disappears," but on the contrary "remains at the bottom throughout as fundamental." There is a thoughtful digression on the problem of Attention, and another on Introspection, and in a note there are some interesting remarks on Mr. Myers' famous work. Mr. Myers' 'Subliminal Self,' we are told, is but a new edition of Eduard von Hartmann's Unconscious. But Mr. Myers "could not see that the problem which most pressed on him was not as to the existence of my self after death, but as to the existence of my self at any time and at all."

In an inquiry into "Psychical Process" Mr. Harold H. Joachim, starting from the fact that in seeing, hearing, etc., we are never aware of the corresponding process of seeing, hearing, etc., asks whether there is something analogous in the psychical process, *i.e.*, in the process of judging, inferring, willing, etc. The answer is that the 'mind' is not that in or of which processes are, but essentially itself a process, so that the distinction between 'psychical process of judging' and 'content judged' vanishes altogether, and instead of two sciences we have but one, *viz.*, that of the 'content,' *i.e.*, 'a more concrete science of Logic'.

There is, finally, an article full of interesting details on "A Modern Basis for Educational Theory." Mr. W. H. Winch, the author, strongly urges that we should draw our educational inferences directly from facts; that we should turn to a quantitative experimental treatment of

our problems; and, with this aim in view, he successively treats the following questions: quantitative research and school method; quantitative research and educational theories; how far can we teach at all?; are acquired powers inherited?; the secular continuity of knowledge; does the child produce in replica the evolution of the race?

Of the "Discussions," Mr. A. E. Taylor's Note on Plato's "Vision of the Ideas" may be mentioned here. Mr. Taylor altogether rejects Mr. Temple's theory (see *Theosophist* Vol. xxx, April, p. 113), mainly because, in his opinion, the theory of 'Ideas' (*eidé*) has not been started by Plato, but is pre-Platonic.

From the Reviews we learn *inter alia* that a second edition has appeared of Paul Barth's admirable book on the Stoa (*Die Stoa*, Stuttgart, 1908). It is to be hoped that an English translation will soon follow.

The Review of Philosophical Periodicals has also some interesting news, of which the following will be particularly suggestive to our readers. The *Psychological Review*, vol. xv., No. 3, has an article on "Group Self-Consciousness: a Stage in the Evolution of Mind" in which it is explained that between the objective consciousness of the animals and the individual self-consciousness of man stands, genetically, the group self-consciousness of the tribe or community. Bishop Le Roy's paper "Among the Primitive Africans" in *Revue de Philosophie* (Oct., 1908) is summarised thus: Evidence of missionaries to African belief that the soul survives death, but not for ever, unless it be the soul of a great man; that there are also other spirits, some tutelary, some evil or roguish, no chief evil spirit or Satan; that there is one Supreme God, bearing many names; this God is inaccessible to magic, nor is ever worshipped under the form of any image; He is neither adored nor blasphemed; observed instance of African horror of blasphemy.

F. O. SCHRÄDER, Ph. D.

THEOSOPHICAL MAGAZINES.

ASIATIC.

Adyar Bulletin, Adyar, May, 1909. The 'Headquarters' Notes' open the number as usual in a breezy and optimistic way. They are followed by an article from the pen of Mr. Leadbeater entitled 'What is the Theosophical Society?' The writer gives us in very direct and lucid terms much information concerning the inner side of our theosophical movement. We may safely predict that this important contribution will go the round of our various magazines the world over. Dr. English continues his popular treatise on 'The Human Body,' written with great felicity of expression. It occurs to us that a reprint of this article (either in vernacular translation or in its original form) would make an exceedingly good pamphlet for broadcast distribution amongst the Indian population. Just the sort of work for the Sons of India, or some Order of Service to undertake. C. Nārāyaṇasāmi Aiyar gives interesting and useful short analytical tables of elements encountered in the search for liberation, under the title of 'Some Hints for the Realisation of Wisdom'. In their concise form these tables will be welcome, especially to Western readers. R. Jagannāthiah writes enthusiastically on 'The Great Teacher

H. P. B. as I saw Her.' The more of such personal recollections are put in print, the better. The number of eye-witnesses is already growing small. Nina de Gernot writes fascinatingly in the impressionist manner on 'Djinnistav,' the mountainous Caucasus. 'Theosophy the World Over' gives the usual summary of the world's theosophical news.

Theosophy in India, Benares, April, 1909. The greater part of the present number is printed in new, bold and very attractive type. For next month the whole magazine is promised in this much improved dress. 'The Monthly Message' is a contribution, unsigned, and so most likely by the new Editor. One sonorous phrase we quote: "Ye preachers and reformers of the West, who squander your millions in evangelising the so-called Pagans, unfurl the Banner of Love in your own native lands. Ye are more wanted at home than abroad." Mrs. Besant contributes a note on the 'Work in the Panjāb' and Mr. Leadbeater an article on 'One-pointedness,' from which we extract the following sentences: "We too must develop the critical faculty; but we should criticise *ourselves*, not others." "There are always two sides to every question; generally more than two." "We who are students of the higher life must rise above prejudice." M. J. gives as usual a thorough report of a lecture by Mrs. Besant, this time on 'The relation of judgment and intuition to devotion'. Herein we find the following statements. "Impulse arises from the kāmīc nature, intuition is that which works through the buddhic body." "There is nothing that does more towards stopping growth and development than putting the whole of one's responsibility on to some one else." "I have found hero-worship very valuable to myself, and I believe it to be a condition of growth." "All near relation to the Master teaches you that you can never serve Him by blinding your intelligence or atrophying your conscience." L. J. S. appeals for help for and contributions to *Theosophy in India*. Seeker begins an article on 'The Yogī of Nazareth' in which he says: "Christianity with Jesus is a mere creed, slippery and helpless; but Christianity with Christ, its source and root, is a spiritual pearl of great price to the world and its teeming millions." The article is one of exuberant eloquence, very lyrical indeed. Notices, news and other usual departments, together with some official correspondence, complete the number.

Central Hindū College Magazine, Benares, May 1909. 'The Crow's Nest' signals the news of the month—in the first place Dr. Arthur Richardson's resignation as Principal, everywhere deplored and regretted but unavoidably necessitated by grave ill-health. Mr. George S. Arundale has taken his place. Mrs. Besant's visit too is specially noted. Ananda K. Coomaraswamy, D. Sc., writes on 'Art and Svadeshi'. He says "The loss of beauty in our lives is a proof that we do not love India; for India, above all nations, was beautiful not long ago. We do not love India; we love suburban England, we love the comfortable bourgeois prosperity." This article contains some very interesting matter and pertinent remarks. Mrs. Besant writes very urgently—and in her quality as P. T. S.—on behalf of the College, appealing for financial aid. A competition is started asking for the best definition of the word "nation" not exceeding thirty words. Many of our own readers will find the task quite a difficult matter should they try it. 'The Historical Sense of Hinduism' is concluded, the last instalment being signed by Bhagavān Dās. P. S. Sreekantan describes, under the general heading of 'Indians of To-day' the career and brilliant qualities of Mr. Manohar

Lal, first incumbent of the Minto Chair of Economics in the Calcutta University. Miss A. J. Willson gives 'Science Jottings'. The curator of the Oriental Library at Mysore, Mr. A. Mahadeva Shastri, contributes a learned and exceedingly interesting note on Castes and on Mrs. Besant's position with regard to them (which he entirely endorses). Smaller matter and the usual departments complete the number.

Sons of India, Benares, April 1909. The number opens with notes and news for the month, amongst which the advisability of adopting a uniform for the Order is discussed. X. Y. Z. gives the fifth instalment of 'Hints for Young Sons of India'. It contains some very plain speaking and thoroughly valuable advice. 'The future of India rests upon character; an essential part of character is moral courage.' An appeal is made—and it deserves a general and liberal response—for funds for the support of a Free Institution for the Depressed Classes in Madras.

Cherāg, (Gujerāti), Bombay, May 1909. The general contents are as follows: 'Social and religious reforms among the Pārsis' which points out the dangers of introducing an element of reform in religion without understanding its real meaning. Then comes 'A letter from the Pārsi Members of the Blavatsky Lodge T. S.' to Mr. C. W. Leadbeater, as an occultist and clairvoyant, to make investigations concerning their lost scriptures and give them some clue as to their whereabouts; this was in 1899. Mr. Leadbeater replied very courteously, but said that to tell them where to find manuscripts on this physical plane would be a breach of the rules against the showing of phenomena.

'Theosophy and the Zoroastrian religion' is written by a non-Theosophist, largely along theosophic lines, quoting passages from the Avesta about the Law of Karma and the State after Death. It is a sign of the growing interest in Theosophy among the Pārsis. The writer concludes that to be a true Zoroastrian one has to become a true Theosophist. The comparison of the well-known Chinese bridge of the Avesta with the Antahkarana, with quotations from *The Secret Doctrine*, and the Zend Avesta is worth considering, and we hope to publish a translation of it in a future number.

As a supplement a review of "A Modern Priestess 'of Isis' by Wilhelmine J. Hunt is reprinted in answer to a Bombay Pārsi lawyer who recently attacked H. P. B. in the columns of *The Pārsi*.

Thoughts, Bombay, February 1909. This is a little four-page leaflet reprinting paragraphs from theosophical and other literature. It is distributed free and is a friendly little production. (Its title ought to drop the article.)

Theosophisch Maandblad voor Nederlandsch-Indië (Dutch), Surabaya, March 1909. Mrs. Besant's *Shri Ramā* is translated. W. G. L. concludes his essay on 'Something about a terrestrial movement round a third axis'. 'The King's Councillor' by Pelgrim is concluded. The denouement of the tale is as we expected. The King's Councillor, who is a trusted man, high in authority, holy of life, has a bad son. This son is a drunkard. Every device his father can invent to save him from this weakness fails. At last the aged Councillor makes one last attempt; speculating on the higher and inner emotions of his son, he makes him promise not to take any intoxicating drinks save those that he himself will give to him. The son obeys and the father tries to wean his son gradually from his baneful habit. But one day he is seen handing

the pernicious drink to his soul. Intriguers carry the news to the King; the Councillor is suspected as a man of hidden vice, corrupting the young. There is great excitement and he is thrown into a dungeon. Of course all ends well. The real motive is discovered, the intriguers are shamed and the Councillor reinstated. There are many complications in this clever story, but the above is the main plot. The last sentence of the story consists of four words, referring to our allegorical Councillor. We will quote three of them and leave the fourth to be guessed by our readers. They are: "His name is"

Two short translations and some minor matter in the usual departments complete the number.

Pecarta Theosophie (Javanese and Malay), Buitenzorg, April 1909. As the Malay portion of this number is very small we cannot do justice to the greater part of the contents. *Tidu mengerti, tooran Redakteur; soeka isi di bahasa English!*

EUROPEAN.

The Vahan, London, April, 1909. *The Vahan* is following more or less the example of its American sister, and prints now an amount of miscellaneous matter in short paragraphs and small articles. The number opens with 'News from Abroad'. Then a quotation from Mrs. Besant is given 'Concerning Independence in the Theosophical Society,' reprinted from our 'Watch-Tower'. 'The Purpose of a National Headquarters' is a subject once more ventilated by three correspondents. Diana Read writes (very briefly) on 'The Function of Art in the World and the Theosophical Society' and the Reverend S. Uday from Constantinople, a brother of well-known Baconian Mr. Uday, describes 'Christmas Eve in the Eastern Church, at least in the Greek Orthodox'. Notes on 'The Way of Religion' and 'The Way of Art' are given. A. H. Ward writes interestingly as usual on 'The Seven Rays of Development'. This time 'The path of devotion' is treated of. It is interesting to note this appreciation: "About the best example of the working of the Ray of Devotion I can see in the world is the Society of Jesus, with its wide culture combined with deep devotion: here is shown the action of the Ray extending from the higher astral ethers into the region of the lower mind, and stimulating its powers." It is a curious coincidence that this month the Jesuits are much *en vogue* in our journals. In this same *Vahan* we find on page 91: "We may learn a lesson from the 'Society of Jesus,' the instance being Retreats for Workers in the world. Mrs. Besant too has some interesting remarks on the Jesuits from quite another point of view in this month's *Theosophy in India*, saying amongst other things "As an example of want of intuition, take the typical Jesuit." (p. 97). A second quotation from Mr. Ward's paper is "The virtues of the Ray I believe to be devotion within and mercy without, the vices, intolerance and malice." William G. Fay contributes a little allegory on the same theme, though on other lines, as the story quoted above from our Javanese contemporary. Some extracts on life and death, book-notices, and news complete a number which contains a few more pages than usual.

The Lotus Journal, London, April, 1909. News and Notes come first, recording with satisfaction the first time that the receipts of the year have exceeded the expenditure. Unhappily the actual amount is only 7d. But then seven is the perfect number and D stands for five hundred.

So mystically and symbolically the sum is all right, and may be meant to prophecy untold wealth to come! Chitra continues her 'Trip to Rotorna.' Would we had been with her on the voyage! Nellie Verdonck contributes a note about the Dutch Children's Federation (non-theosophical) existing in twenty towns in Holland. From Mrs. Besant a Brighton lecture is reprinted (and concluded), the title being "Can a Man of the world lead a spiritual life?" 'Dorothy's Party' is a nice little story by M. Tudor Pole. E. M. Mallet gives some notes on William Wordsworth as a first article under the general heading of 'Some Great Poets'. 'The Round Table' notes for the month are given, chronicling the formation of a second Round Table in Manchester. A little animal-story and 'Golden Chain Pages' for the very young ones complete the number.

Revue Théosophique Française, (French), Paris, March, 1909. The number opens with a translation of Mrs. Besant's 'Theosophy and the Theosophical Society,' followed by a translation of Mr. Leadbeater's 'Nature Spirits'. The 'genealogical tree', as the editor calls it, is added to the translation, and as it was not given with the original article it will prove very valuable to the readers. The editor adds a little introductory note in which he proposes to call these 'Nature Spirits' 'Élémentins' in French. The notes and news Section fills the remainder of the number, France of course being treated in detail. The monthly supplement gives the first instalment of a French translation of the *Bhāgavad-gītā* based on the well-known rendering by Mrs. Besant and Bhagavān Dās. The Sanskrit part of this work is however omitted. The usual supplement is the translation of *The Secret Doctrine*, of which the sixth and last volume (being the second half of the third volume of the English edition) was to have been begun. An unavoidable delay has necessitated the temporary change.

Bulletin Théosophique, (French), Paris, April 1909. The entire number is filled with official matter, save a small paragraph on 'Tolerance' in which we find many sound maxims, for example: "Tolerance must be true, wide, intelligent, sympathetic;" "Tolerance is not a haughty condescension nor an indulgent condescension." Amongst the official matter a report of the Convention of the Society in France, and extracts of the General Convention report of the Society at Adyar are the most important.

Annales Théosophiques (French), Paris, Vol. II., No 1. This excellent quarterly has a place all by itself in our theosophical periodical literature. It is the only magazine that prints exclusively original essays and lectures by (French) members. The 'essay' is almost completely absent in the polyglot literature of our movement. In former years, early in the history of our Society, the 'siftings' were something of the kind. And again the French 'conference' is not precisely the English 'lecture,' at least not in actual practice. 'L'art du conférencier' is still cultivated amongst our French brethren. As a result these interesting annals make very attractive reading. The present number contains two essays. The first is 'Hindū philosophy, report of a mission confided to the author by the French Minister of Public Instruction,' the author being Mademoiselle la Doctoresse M. Schultz, quarantine and sanitary doctor at Port Said. This report is extraordinarily interesting and sympathetic, and for us, Theosophists, the most important point in it is certainly its ninth

chapter, devoted entirely to the Theosophical Society. The second and concluding paper is by M. L. Revel, whose fertile pen has already contributed numerous writings to French theosophical literature. It is readable, clear and original, as we should expect. We should like to see this or some other of Mr. Revel's publications appear in English dress for the benefit of English monoglots. The title is 'The Essential Characteristics of Theosophy'.

La Revue Théosophique Belge (French), Brussels, April, 1909. We most heartily welcome this new Journal, the second Belgian magazine serving theosophical thought. It is well printed and, though of modest dimensions, of sufficient size (24 pages) to serve its purpose with utility. This first number contains an introductory word from the Editors appealing for help and support and outlining the Editors' intentions. The next contribution is translated from Mrs. Besant, the title being 'What is the Theosophical Society?' Then comes the translation of some letters from the Adept whose 'name' was often given in full in earlier days of our Society, but whom in later days it was preferred to indicate only by the initials K. H. We might be excused for giving the friendly advice to do the same in these translations, of which more are to follow. It is a matter of experience that no good purpose is served in spreading broadcast names that are revered and held sacred by many. The letters are to be taken from 'The Occult World' and similar early works. Jean Delville writes 'Why cataclysms?' evidently in connexion with the Calabrian and Sicilian catastrophe. The Italian *Bollettino* treated the same problem last month.

The last article is a reprint, and is entitled 'Occultism and Capital Punishment'. It contains sensible considerations, and is opposed to such punishment. Its last sentence runs: *Ubi autem astu secretatum: Que tous les êtres soient heureux!* What do our pundits think of that? Notes and news, book reviews, etc., complete a good number. We wish our young sister prosperity, a long life and the acquiring of much 'merit'. To an impersonal 'Review' such a 'selfishly spiritual' wish may be extended.

Théosophie (French), Antwerp, April 1909. 'Dhāraṇa' is a pleasant little meditation by W. H. M. Kohlen. F. J. van Halle continues his 'Will and its Development'. The 'choice extract' that serves as a fill-up on the last page is not very choice.

Theosophia (Dutch), Amsterdam, April, 1909. Translations we find as follows in the present number. Colonel Olcott's *Old Diary Leaves*; Mrs. Besant and Mr. Leadbeater's *Occult Chemistry*; Nārāyaṇa's *Itiopaḍeshu*. A word of appreciation is due at the termination of the translation of the chemistry articles. The plates must have caused a great sacrifice to the publishers and the specific work of translation must have been very hard. Miss M. C. Denier van der Gon concludes her article on 'Babism and Behaism'. 'Concerning Atlantis and Crete' is translated from the 'Times Weekly Edition' and furnishes interesting reading, though its conclusions clash with those of our 'seers'. P. Siesling writes briefly on 'Easter'. J. C. H. is the author of a fragment called 'In Memoriam'. E. M. Juyn contributes a paragraph about a former article on 'Theosophy and Christianity'. Mr. A. E. Thierens summarises Professor Reynolds' booklet 'On an inversion of ideas as to the structure of the universe,' brought to note in Theosophical circles by the recent Koilon article. It is a pity that *Theosophia* has not yet published the Koilon article, as it is an im-

portant 'document' of lasting value in the history of theosophical research along this line. It would be useful to have it on file, especially in connexion with the article on 'Revelations' in the present number of our own Magazine. Book reviews complete the number.

De Theosofische Beveging (Dutch), Amsterdam, April, 1909. The number is exclusively filled with official matter and news.

Sophia (Spanish), Madrid, March, 1909. Rafael Urbano is always interesting, as he proves again in his article on the Book of S. Ciprian, which he calls 'A magical apocrypha'. From the gifted author of *The great Initiates*, Edouard Schuré, a passage is given in translation concerning 'The temple of Jupiter'. J. Rogido Moreira writes about 'Our Father' (Who is in heaven and Who yet lives in us). M. Roso de Luna, whose literary activity equals his zeal and learning, records an interesting folktale called 'Juanillo el Oso' (Little Johnny the Bear) as the first of a series of Spanish folktales. Balwer Lytton's *The House and the Beach* is concluded: a fine piece of literary horror! News and book reviews follow. In the latter we notice that René André's *Historia del alma* has appeared in Spanish dress. We are glad to see that.

Theosofisk Tidskrift (Swedish and Danish), Stockholm, March, 1909. The number is nearly entirely one of translations: first 'My Creed' (Elisabeth Severs), then 'Theosophy and Art' (Clifford Bax), lastly 'The value of the feeling of happiness' (Annie Besant). One original contribution is given. It is quite an interesting little note by Betty Westerland. It deals with Mr. Schuré's biography of Dr. Steiner, (well-known to English-reading Theosophists by Mr. Gysi's translation of the Doctor's work), and discusses Mr. Schuré's assertion that there exist two different schools of Occultism, the Eastern and the Western, as well as some other statements by that author.

In the news department we see that in Bergen in Norway a new Lodge has been formed.

Ultra (Italian), Rome, April 1909. This excellent bi-monthly review contains the usual variety of matter. Prof. Giulio Buonaiuti opens the number with an article on 'Theosophy and Scholasticism,' to be concluded in the next number.

We believe that the learned writer characterises Theosophy very justly when he says: "The theosophical doctrines and, in general, oriental philosophical systems, interpreted and completed by the moderns, offer an admirable complex of such profound, daring and lofty (profonde e geniali) views that it will be far easier to the sceptic, the materialist, and the official philosopher to ridicule them, than to combat them with full knowledge and with profit." Giuseppe Piomelli writes about 'Two cases of mediumship' and describes in his first instalment their genesis and development. Lucy C. Bartlett's article on 'Occultism' is translated. Augusto Agabiti contributes an interesting paper on the symbolism of the lotus flower in connexion with 'The Theosophical White Lotus Day'. This is an article we should like to meet in English dress also. Edmondo M. Dodsworth's article on 'Haunted houses' is continued. Rina Ballatore begins an article on the 'Life and psychic powers of Anna Kingsford,' and Mr. Mead's 'Some questions about Theosophy' are continued (in translation). 'Spiritualism and Science' by G. P. Staniforo is the next article and C. A. Vecchi's 'A remarkable subject' and a prophecy conclude the series of papers. An exhaustive 'Review of things spiritual,' notes on the Theo-

sophical Movement, a full review of the Magazines and book reviews complete a number of excellent quality.

Bollettino della Sezione Italiana (Italian), Genoa, March, 1909. Italy ranks about highest in proportion to its entire population as well as to the number of its members of the Theosophical Society with regard to its theosophical periodicals. The two magazines complement each other, and both are in their own line of a high quality. Both also contain more original productions than we are wont to meet in the non-English theosophical periodicals. The present number of the *Bollettino* opens with an article by J. C. Reghini on 'The relation between the heretics, the secret societies and the cultural societies of humanism.' Jebus Prasio writes on the 'Dweller on the threshold,' an interesting mythological study. The author's thesis is that this 'dweller' (guardiano) is universal, both in symbolism and in reality. "Every threshold has its guardian; every step forward encounters its obstacles, proportionate to the energy spent and the weaknesses that have been overcome." Teresa Ferraris writes about 'The Order of Service' in the Theosophical Society. She summarises various activities the world over which have been started under this name. The same writer contributes a short article on 'The Probation System' (in dealing with criminals, juvenile and first offenders). Mrs. Besant's *Adyar Bulletin* answers about the killing of obnoxious creatures is translated, as well as Miss Bartlett's report about the first moral education congress (from the *Theosophist*). 'Signs of the Times' is a new department of the nature of our 'Watch-tower'. H. P. B.'s famous letter to General Lippit, translated under the title 'Was I a B. a medium?' concludes a good number.

Mitteilungen (German), Cologne, March, 1909. This number is completely taken up with official matter and news. Amongst these we find the most detailed programme of the *Bouddhist Congress* that we have found as yet in any Magazine. Therapeutic reports show much activity and a general state of spiritual prosperity.

Tietäjä (Finnish), Helsingfors, April, 1909. The contents of the number are as follows: 'From the Editor's'; 'The Peace of the Nations' (C. W. Leadbeater); 'H. P. B. and the Masters of the Wisdom' (Annie Besant); 'The Astral Awakening' (V. H. V.); 'What Theosophy Teaches', IV (Aate); 'In the Search of Health', II (Uriel). Reviews, notices, a children's department, etc., complete the number.

Vestnik Teosofii (Russian), St. Petersburg, March, 1909. The contents are as follows: 'Invisible Worlds' (trs. from C. W. Leadbeater); 'The Ancient Wisdom' (trs. from Annie Besant); 'The Superphysical World and its Guosis' (trs. from Dr. R. Steiner); 'Laws of the Higher Life' (trs. from Annie Besant); 'From the Sacred Books of the East'; 'The Octave of St. Theresa' (E. Li); a Poem by M. Stanionkowitsch; 'Theosophy in Norway' (Alba—the Editor); 'Review of Theosophical Literature' (Alba); 'The Æther of Space' (trs. from Annie Besant and C. W. Leadbeater); 'The May Union' (Alba); 'Letter to the Publisher' (N. G.); Book review' (K. Kudraftzeff). The supplement gives an instalment of *The Great Initiates* translated from E. Schuré.

AMERICAN.

The Theosophic Messenger, Chicago, March, 1909. The usual variegated collection of small articles fills the number. Over the signature of W. V. H. we find two articles: 'The Aum' (I) and 'Karmic

attachments and their uses'. From Mr. Leadbeater we have three contributions: 'The Peace of the Nations'; 'Questions answered' and 'A Course of Study in Theosophy'. Mr. C. Jinarajadasa writes on 'International Arbitration'. A short and interesting old poem (1875) from Annie Besant, entitled 'Prayer,' is reprinted. Mr. Warrington explains 'Esperanto as a peace movement'. An interesting little Chinese legend is given, as also Mademoiselle Kamensky's sketch of the development of 'Theosophy in Russia' already known to our readers from our own pages. Various small reprints, amongst which is one from Mrs. Besant (The Future), are found spread over the various pages of the number, also London and Adyar (W. A. E.) letters. 'Life in India' by S. E. Palmer must be very interesting to those unacquainted with oriental life. Mr. Warrington writes again on 'The Soul's Growth.' 'Words of Peace' is an unsigned contribution. Mr. Henry Hotchner makes some sensible remarks in 'The Experiences of a field-worker.' Brightly written news, plans, programmes, records, reports, etc., fill no small space. From a report of 'A Trip to Leavenworth prison' we quote a phrase in which influences from the hoary Orient and the youngest Occident are welded together in quaint and startling fashion. The writer describes in the following words how he rode on an old rambling tramcar: "The car verily was an incarnation of a prairie schooner. We gripped the seats and scanned the horizon anxiously for bad karma, as the old antique scudded and bounded along over the rolling vales of Kansas." Current literature brings a great variety of instructive 'clippings'. Book reviews complete the number. In the latter we agree entirely with C. J., who says: "Two books will in future be regarded as epoch-making in the annals of Occultism—this on *Occult Chemistry* and the little manual *The Astral Plane*." A reviewer in last month's *Bollettino* remarked the same, and we think indeed that the *The Astral Plane* has a place all by itself in modern theosophical as well as in general occult literature throughout the ages. We have some reason to believe that a high authority once thought as much, but that is another story.

The American Theosophist, Albany, N. Y., March, 1909. Klif Wild writes about 'Capital Punishment' and in fact very strongly against it. His conclusion is "Every theosophist should make capital punishment an issue; not from emotional reasons but from the standpoint of knowledge and love." Irving S. Cooper has a contribution on 'The justice of reincarnation'. From Mrs. Besant—who incarnates every month in many forms all over the literary world of Theosophy, keeping up many *mâyavi-rûpas* at a time—the speech is quoted with which she unveiled the statue of Colonel Olcott at Adyar. 'Psychic manifestations in daily affairs' is continued and gives again a number of interesting cases. Of 'Hints to young students of Occultism' No. XII. appears, dealing with the desirability of working first for spirituality and not for 'powers'. The editorial notes are interesting and we see from them that another 150 subscribers would make the journal pay its way. A ticklish question is "Was the instruction of Jesus to his disciples about going forth without purse or scrip a condemnation of the use of money, and is it practicable for Theosophists to try to approach that attitude towards money?" The question is only answered from the 'common-sense' point of view, as is proper taking into account the limited space available. Still we should like to see this problem treated some day in a deeper way, comparing for instance the Buddhist regulations for the Sangha on

this point: 'From the field' we learn that 'New York is *bliss*, Boston and Chicago voluble.' And further that with respect to Theosophy in Kansas City 'there is a counter attraction in town in the person of the Rev. 'Gypsy' Smith, who has the reputation of being able to 'convert' a larger number of sinners in a smaller number of minutes than any other evangelist now in the business."

Revista Teosofica (Spanish), Havana, February, 1909. Playra writes a word of exhortation to 'Christian Theosophists' after which an article by Commandant D. A. Courmes on 'Cremation' is translated. This is followed by a translation from Dr. Th. Pascal about 'How to discover apparent death.' An article dealing with the question as 'How to define the word Theosophy' is begun, concluding the number.

La Verdad, (Spanish), Buenos Aires, December 1908-February 1909. We have received three numbers of this interesting magazine. It seems that instead of in Buenos Aires, as heretofore, the magazine is now printed in Spain, which explains the delay. We have no space to detail the contents of all these three numbers, but generally speaking we may say they are excellent. The December number contains the life sketch of that Spanish pioneer in our movement, Francisco de Montoliu y de Togados. In the January number we find a biography of our old friend D. A. Courmes whose various writings have nearly all found their way in the Spanish Magazines, in *Verdad* amongst others. We find many translations from Mrs. Besant and others as well as some good original matter by various authors. The magazine has interesting departments for notes, book reviews and kindred subjects and is altogether a very creditable production.

Luz Astral (Spanish), Casablanca, Chili, numbers for February. These numbers bring as usual a great number of theosophical articles, mostly translated, from Annie Besant, from H. S. Olcott and others. This little 'gazetteer' does eminently useful work.

Alma (Portuguese), Porto Alegre, February, 1909. Vivalbo Coaracy continues his 'Secret Doctrine'. Dr. Th. Pascal's 'Relation between Theosophy and Science' is translated. 'Life' is a fragment taken from H. P. B. 'Oriental Philosophy' is translated from E. Izard. Dr. L. S. Fugairon contributes a page on 'Spirit and Matter'. Reviews of books and notes complete the number.

AUSTRALIAN.

Theosophy in Australasia, Sydney, March 1909. General contents are 'The Outlook,' 'Questions and Answers'; 'What our Branches are doing,' 'The Magazines' and 'At home and abroad.' Small articles are entitled 'The persistence of religion,' 'Pain,' and 'Thoughts about Easter.' At somewhat greater length the following subjects are treated: 'National Politics' (II), quaintly signed 'Shūdra' and 'The Forgiveness of Sin' (Ernest Hawthorne). One of Mr. Ward's articles from the *Vāhan* is reprinted, as also paragraphs from the Adyar Convention report. From one of the branch reports we extract a brave little note.

"When anything unusual occurs in our Branch we look at each other with a smile and say: 'Oh! We'll have something to report this month!' This unusual thing very rarely happens with us, but it has this month—we have received an application for membership. This is so rare for us that we thought it worth chronicling."

1909.]

THEOSOPHICAL MAGAZINES.

395

How few there are in the Theosophical Society who have been long enough in it, and have taken an active enough part in the organisation of a new Branch, to remember the same experience and the same feelings on account of it.

Theosophy in New Zealand, Auckland, March 1909. The number opens with news 'From far and near'. Gamma then continues her 'Studies in Astrology'. 'The Usefulness of the Unreal,' by N. W. J. Haydon is begun and is to be continued. The title reminds us of Chapter XI. of the Tao Te King. Extracts from the *Adyar Bulletin* tell all about the Adyar Convention. A pretty tiny fairy tale is 'Little Gray Cloud' by Kaoru. Chitra writes her usual bright letters to her 'loving lotus buds'. Reports of activities complete the number.

AFRICAN.

The South African Bulletin, Pretoria, March 1909. The number opens with an editorial note 'retrospecting' the existence of the journal which completes its first year. 'Beginning' by W. E. M. is continued. Inner development is that which should be 'begun'; its *how* being here outlined. 'The Call for Brotherhood' (by Arthur Cook) is also continued. 'Union' is the last of the three short articles and deals with the union of the several States of South Africa from 'the theosophical standpoint,' thus skirting politics, dangerous politics. News, branch reports and similar matter complete the number.

OUR EXCHANGES.

We also acknowledge the receipt of the following Journals:

ASIATIC. *The Brahmavadin*, March; *The Siddhanta Deepika*, February and March; *The Mysore and South Indian Review*, March; *Prabuddha Bharata*, March; *The Madras Christian College Magazine*, April; *The Maha-Bodhi*, March; *The Dawn*, April; *Sri Vanu Vilasini* (Tamil) *Chentamil* (Tamil); *Sadaeshana*.
EUROPEAN. *Journal du Magnétisme*, Paris, March; *The Light of Reason*, Hfracombe, April; *Modern Medicine*, London, April; *Light*, London, April numbers; *Richmond Hill Church Magazine*, April; *The Animals Friend*, London, April; *The Health Record*, London, March; *The Herald of the Cross*, London, April.

AMERICAN. *O Pensamento*, S. Paulo, March and April; *The Truth Seeker*, New York, numbers for March; *The Phrenological Journal*, New York, April; *Bulletin of the New York Public Library*, New York, March. AUSTRALIAN. *Progressive Thought*, Sydney, April; *The Harbinger of Light*, Melbourne, April.

J. v. M.

THEOSOPHY IN MANY LANDS.

NEW ZEALAND.

The work of the New Zealand Section goes on steadily. Mr. J. R. Thomson, who for some years has filled the post of Assistant General Secretary and Editor of the Section's Magazine, and who was appointed Organiser and Travelling Lecturer at the last convention—has got fairly to work; Miss Ida Burton is acting as sub-Editor to the magazine during his absence.

The organiser is working among the small outlying districts in the North Island; intending later to visit the larger centres, working his way gradually southward; finishing his year's work in Dunedin and Invercargill in December; remaining in Dunedin long enough to attend the convention which is to be held in that centre, this year.

The Section's Organ *Theosophy in New Zealand* is now on a sound financial footing, thanks to the indefatigable efforts of the Section's officers and many of the members; and with the new volume, commencing in April 1909, the Magazine is to be enlarged by eight pages. As the Magazine is now practically self-supporting, more of the "penny-a-day fund" will be released for other purposes.

Lotus work is very much alive in New Zealand. This is owing chiefly to the great enthusiasm of the leaders in this branch of the work; but there is no doubt that the flame of enthusiasm among the children themselves has been kindled and fanned to a great extent by the "Chitra" pages in the magazine, so ably edited by Miss Christie, who is now in India for a period of study preparatory to further work for the cause of Theosophy later on.

Class work is a great feature in the work of most of the branches of the Section; and in the various classes there is a spirit of strong steady work and real hard study. Dunedin is specially strong in this branch of the work. There is an Enquirer's Class conducted by Miss Billing, and a *Secret Doctrine* and a *Bible* Class under the leadership of Mr. Burn. At all these classes good work is done, and some hard thinking, that should assist the growth of the mental bodies of the various students.

In addition to the regular classes, various groups are forming for special lines of study; among these there are a "Golden Circle"—a group of six students who meet once a month to discuss knotty points, and solve difficulties; and a group for meditation—the culture of the spirit of devotion, and the helping of the work by the power of thought, and love. Other groups are in process of formation.

The work is very quiet; there is but little stir on the surface. There have been quite a number of travelling teachers of allied philosophies passing through the Dominion. We have had a teacher of "mental science" so called, a Vedantin sister and more than one inspirational speaker for spiritualism, each teaching his own particular cult for all it is worth, and each claiming for it that it is greater than all the others put together; while yet another teacher proposes in his advertisement to expose the fallacies of Theosophy, Vedantism and all the other isms but his own. There is little doubt that all are doing good work in their own way, breaking fresh ground, and preparing it for a rich harvest later on.

H. H.

CEYLON.

We have had a very pleasant little visit from Mr. A. Schwarz on his way to Europe. He spent a week with us, and his friends were glad to see him.

Jaffna, the home of the Tamils (who are Hindūs) has had a visit from Mr. Brooks. He spent a few days there and addressed audiences on Theosophy. The ground was thus prepared, and we hope Theosophy will take root in the north of Ceylon. Mr. Brooks had just time enough to look up a few friends at Colombo, and he returned to Tuticorin after a few hours' stay.

Owing to the Easter holidays, the public meetings of the Hope Lodge were suspended. They will be resumed in June, when the hot-weather visitors will return from the hills to take part in the meetings. The weekly meetings and the Enquirers' Class are being regularly held and our Secretary Mr. Hill finds his hands quite full with them. The Agri-Horticultural Show and Fancy Fair in aid of the funds of the Buddhist Educational Movement came off at the latter end of last month, on the Ananda College grounds. It was decidedly a success, thanks to the efforts of Mr. R. A. Miranda, President of the Buddhist Theosophical Society, its Secretary Mr. R. G. de Zoysa and Mr. L. S. Guneratne, who were chiefly responsible for the excellent display made and the business-like method in which the Show was conducted. It was opened by Mr. Donald Obeyesekere in a neat little speech, which was followed by one from Dr. Ananda Comaraswamy, who is at present visiting Ceylon.

The results of the last year's Cambridge Local Examination have reached Ceylon; and the candidates sent in from Ananda College, Mahinda College, Dharmaraja College and the Muscous Girls' School have done exceedingly well. Some of them come off with flying colors, gaining honors and distinctions. Our Educational Institutions were closed at the beginning of last month for the usual six weeks' holiday.

H.

ITALY.

The Eighth Annual Convention of the Italian Theosophical Society took place this year on the 9th and 10th of April at Turin, and was marked in every way by cordiality and harmonious sentiments on all sides. All agreed that there was the feel once more of united effort and good promise of useful development in the near future. The first day was taken up to a great extent with the inevitable business, reports and financial statements, after which Dr. J. R. Spensley addressed the meeting on "Charybdis according to Greek and Roman authors".

On the following day the Executive Committee were elected as follows: Professor O. Penzig, General Secretary (Genoa), Pietro Bocca, Treasurer (Genoa), William H. Kirby (Genoa), Madame Teresa Ferraris (Genoa), Contessa Ida Reglind (Genoa), Major O. Bazziani (Stresa), Carlo Pilla (Bologna), Reginald Maclean (Palermo), Aldo de Magny (Turin). After which an interesting paper on "Dreams and Cures among Ancient Peoples" was read by Mr. Gian Giuseppe Pavia. In the afternoon of the same day a further paper on "Propaganda, its Methods and Value" by William H. Kirby was read, and with this the convention, which had been rendered most pleasant throughout by the cordiality and hospitality of Turin members, came to a close.

The Rome Lodge, taking advantage of the New Rule 31 of the Theosophical Society Statutes, has decided to detach itself from its colleagues and from the Italian National Section of the Theosophical Society in order eventually to form part of the International Independent Section, if ever this comes into being.

This withdrawal of the oldest lodge, consisting of some eighty members, from a total of something under three hundred members in the whole Italian Section is a serious loss from the merely numerical point of view, and shows clearly once more the disadvantage of the lodges where a few people usually control the issues, and the part are apathetic or indifferently or partially informed. But in the life of the Theosophical Society, and while we wish our friends all success along their own path and thought and work, we feel confident that in a very short time our renewed efforts and harmonious endeavor will consolidate and develop the Italian Theosophical Society into a stronger branch of the parent tree than heretofore.

This separation however should by no means prevent each from spreading theosophical ideas in its several spheres of influence. The *Bollettino* of the Italian Theosophical Society, the official monthly periodical, is growing in circulation and value. It is now a full-fledged magazine. On the other hand the *Ultron* of the Rome Lodge, which is issued every two months, is also extremely useful and reaches an even wider circle of readers.

Some of our theosophical friends may be glad to hear that Mr. R. G. Macbean, who for many years has been Treasurer of the Italian Section and a valued member of the "Giordano Bruno" Lodge of Genoa, has recently been named British Consul at Palermo. He will doubtless do good work in that city in connexion with Lieutenant Borgi, President of the Palermo Group, who, alone out of all with him in the barracks at Messina on the night of the earthquake, awoke to find himself intact and his room upstanding amidst surrounding ruins.

In this connexion it may be mentioned that the response to a fund opened by the *Bollettino* on behalf of sufferers from the earthquake was very gratifying and produced more than £ 60.

Dr. Steiner's teachings and writings are making steady headway also in Italy. Not only do many lodges possess or circulate translations of his prolific utterances, comparing the teachings with those found in our other theosophical literature, but certain of his books have been translated into Italian; and Dr. Steiner himself was recently invited to lecture at the Princess d'Antoni's in Rome, and he also took occasion to do so at the Rome Lodge. In Palermo a group of persons study his Esoteric or Rosicrucian disciplines, and we understand another group in Milan is also being formed for the same purpose.

A good contingent of members from Italy are going to the Budapest International Congress, and this may partly be due to the fact that there is some talk of the next Federated Congress meeting in Italy. Rome had been thought of as a likely place for the Congress of 1911. But since the secession of the Romans, it is generally thought that Turin, the old capital of the north, would be the most suitable city for the Congress. This however will be decided at Budapest.

W.

THE THEOSOPHIST.

ON THE WATCH-TOWER.

A crowd of friendly faces, garlands and piles of flowers—such was the sight shut out from me by the closing door which, like the gate of the Inferno, opened inwards and not outwards, and separated the traveller westward-bound from the dear eastern friends. A smile and a nod, with a touch on the wrist, from the plague-doctor, a descent into a puffing launch, an ascent up the side of a giant steamer, and one is on board the P. and O. s.s. *Morea*, almost ready for her long journey towards the sun-setting. Presently the throb of the engines is felt, the water begins to slip past her sides, and the bird of the ocean is away on a summer sea. Not a wave, scarcely a ripple, ruffled the broad expanse of water stretching between Bombay and Aden, and we steamed into Aden harbor at 7 p. m. on Wednesday, April 28th. A brief stay and away again, turning presently into the Red Sea, which was as smoothly placid as the larger ocean, and onwards to Suez, at the rate of nearly four hundred knots a day, till Suez was reached at 7 a. m. on May 2nd. The usual inspection was soon over, and before 10 a. m. we were gliding towards the canal, and ere long were slipping between its banks; thirteen hours carried us through to Port Said, where the *Isis* was awaiting the passengers bound for Brindisi, and we were presently put on board her with the mails.

In Europe again, on the Mediterranean, and in the chilly European air. Here changes the spirit of my tale, and memory does not joyfully recall the hours till Brindisi welcomed us, and was welcomed, at 2 p. m. on the 5th May. Very gladly did I, at least, find myself on *terra firma*, and rattling along the well-known Italian coast, amid sprouting vines and gray twisted olives, and presently some snowy summits outlined against the sky. On Thursday

morning an old friend and co-worker, Mrs. Cooper-Oakley—one of the pupils of H. P. B. who has remained faithful—joined me at Piacenza, and we journeyed together to Turin, whither she went to the celebration of White Lotus Day, and where the Turin Lodge gave me warm greeting, swiftly followed by farewell. Onward again through the great tunnel of Mont Cenis, and through the delightful scenery of the French Alps, until at 10 a. m. on the 7th the train came to a standstill on Calais pier. A very horrid little steamer received us, with scarcely any deckroom, intended only for the mails, but leaving two hours earlier than the regular boat, and into this we trundled. It had a very comfortable little cabin, however, of which I was the sole occupant, and there I remembered my sins in much perturbation of body, if not mind. After much tossing we reached Dover, where the loving greeting of our British General Secretary met me, and I handed myself over gladly to her care. Away through Kentish fields and Surrey woods, until we thundered into London, and rushed into the midst of a crowd, gathered at Charing Cross to bid me welcome. And so to 31, S. James's Place, my London home.

* * *

London is a good deal changed as regards its traffic. Private carriages have almost disappeared, and motors have taken their places. The hansom and the four-wheeler are in a small minority and taxi-cabs fly about in every direction, and crowd the cab-stands everywhere. They go very fast, but are driven with great skill and care, and very rarely meet with or cause accidents; but a whole crowd of these, packed closely together in a street-block, offers a curious sight to unaccustomed eyes. They add unpleasantly to the smells of the streets, but are otherwise innocuous. But London is certainly more noisy than ever, with the continual rush of the motors of all kinds and the incessant tooting of their horns of warning. One feels rather as though one were in one of H. G. Wells' stories.

* * *

On the 8th May, White Lotus Day, there was a crowded gathering at the charming new Headquarters of the Theosophical Society in Great Britain, 106, New Bond Street. The flat is delightfully bright and pretty, and, being high up, is quiet and airy. A

lift takes one up to the door, and through a small hall the visitor passes into a pleasant reading-room, with large windows, and then into the library. There is a well-lighted Secretary's office, with the office of the Assistant Secretary adjoining, and a convenient room fitted with a small stove for the supply of tea to members. On this festival evening the members had crowded in, and a very pleasant hour was spent in recalling the past and forecasting the future. Many old and well-tried members were present both from town and country, and one wondered, in passing, how the delusion had been floated that most of the old members were hostile to the President and the General Council. A few familiar faces had certainly vanished, but plenty remained, and those more friendly even than ever, as though by the warmth of their love and joy to hide the few gaps.

* * *

On the following morning there was a large gathering of the E. S. in the Co-Masonic Temple, which hospitably opened its doors to the sister organisation, and in the afternoon there was an informal gathering at the Headquarters, with much tea and many admirable cakes. No lecture had been arranged for this first Sunday, lest winds and waves should have delayed my coming. Monday night brought a reporter from the *Daily Chronicle* for an interview, and a most accurate report of the conversation appeared in the issue of May 12th, occupying a full column of the chief page.

* * *

The next few months will be very busy ones; a series of seven Sunday lectures has been arranged for Sundays in London, and a series of four, for members of the Theosophical Society only, under the auspices of the Blavatsky and the H. P. B. Lodges. In addition to these, in London, I speak at the Convention, at the Christo-Theosophical Society founded in the days of H. P. B. and presided over by Sir Richard Stapley, and at the great Humanitarian World-Congress, holding its public meeting in Queen's Hall. In the provinces public lectures and Lodge meetings have been arranged at Blackpool—to open a new Lodge—Manchester, Newcastle, Sunderland, Leeds, Derby, Edinburgh, Glasgow, Brighton, Letchworth (Garden City)—to open a new Lodge—

Bournemouth, Southampton, Liverpool, Sheffield, Birmingham, Nottingham, Dublin, Bradford, Harrogate, and Oxford. Then abroad there will be lectures in Belgium, Holland, Hungary, France and Italy, and the two months' tour in the United States. If health and strength hold, a good record of work for the Theosophical Society will have been put in ere Indian soil is again trodden by its President. May the blessing of the Masters prosper the work done in Their sacred Cause and in Their Name!

**

The French General Secretary writes me a brief account of the cremation of the body of our good brother Dr. Pascal. By his wish there were no flowers and no speeches, but a large number of Theosophists gathered to pay their last grateful tribute to the organiser of Theosophy in France, and even those who have deserted it "came almost without exception to render this last homage to their former chief." Another instance of the way in which death unites those whom life had separated. M. Blech also mentioned a remarkable lecture, admirable alike in matter and form, given in the Headquarters at Paris by a Modernist priest. Modernists and Theosophists are drawn together by the anathema pronounced on both in the papal Encyclical.

**

Mr. Stead has taken a remarkable step in establishing "Julia's Bureau," on lines laid down by his other-world correspondent of many years. Two or three honorable and trustworthy mediums have been engaged, who are willing to act as channels of communication between people in the flesh, who are eager to reach beloved departed friends, and those who have passed into the next stage of human life, on the other side of death. The name, with its business connotations, will probably shock many, especially of the 'unco guid,' but every spiritualistic *science* is really a temporary bureau of the kind established by Mr. Stead, only he is guarding his channels of communication and laying down careful conditions and restrictions, which will diminish the many dangers surrounding this method of bridging the gulf. As the evolution of mankind continues, the astral senses will inevitably unfold, and that which is now comparatively rare will become common. With this normal higher evolution—as natural and inevitable as the evolution behind us, in which the physical senses were developed—the

veil between the astral and physical worlds will become ever more transparent, and those who have cast off the denser body will be visibly present among those who still wear it, and communication will be general and free. None will then be "a departed person" until he passes into the heavenly world.

**

Mr. Fricke is working away in South Africa, breaking up hard soil with his theosophical plough. He spent five weeks in Durban, giving one public lecture each week in the Congregational Hall. He writes: "The work here is not easy; people seem indifferent, and the general depression all over the country has much to do with it." He visited Mrs. Gandhi, the wife of the heroic and saint-like Mr. Gandhi; she is living twelve miles out of Durban on a farm bought by her husband, on which some thirty Europeans and Indians are living harmoniously side by side; they are allowed to live free on the land, each having a few acres, on condition that they cultivate it, and give a little of their time to the work of the printing-press, for which they receive a small remuneration. Mr. Fricke, at the time of writing, was leaving Durban for Maritzburg, Greytown and Ladysmith, thence going on to Pretoria. A book-depôt has been established at Durban, and stocked by the Propagandist Fund, the money to be returned gradually as the books sell. Members all over the world should send good wishes to this faithful servant of the Masters, as he goes on his lonely way.

**

It is interesting to note, in passing, the greatly increased respect with which Theosophy is mentioned in the English press. Thus, the *Daily Chronicle*, at the beginning of a long interview, remarks "apart from the distinction which the leadership of the Theosophists gives her"—a pleasant reversal from the earlier absurd idea that I conferred distinction on the Theosophical Society. So the *Pall Mall Gazette*, remarking on the interest of the interview, describes the Theosophical Society as "that most elastic and comprehensive of all religious communities." A leading North-country paper, in a long article on Miss Pagan's acting version of Ibsen's *Peer Gynt* remarks: "That the Theosophists should have found their account in a performance of *Peer Gynt*

is in itself a testimony to the marvellous imaginative and intellectual reach of Ibsen's dramatic poem." And again: "We gratefully recognise the service which the Edinburgh Theosophists have done in bringing about the performance of this still imperfectly known masterpiece." The *Christian Commonwealth* has asked permission to report my London lectures in its columns, and the old difficulty of finding well-known citizens in provincial towns to take the chair at my lectures seems to have vanished.

Mrs. Sharpe has been unanimously re-elected General Secretary of the Theosophical Society in Great Britain, a fitting recognition of the dauntless courage, tact and ability with which she has guided the National Society through the late crisis. She has won the right to continue at the helm through the more peaceful times that lie in front, and to enjoy the sunshine of prosperity after having faced the storm.

A. B.

We have to announce the passing away of General Morgan, one of the very early members of the Theosophical Society and a warm friend of H. P. B. He rendered great services in defending her and the Society during the Coulomb scandal, and has been a staunch supporter of Theosophy all these years. He died at Ootacamund, which has been his home for a very long time. May the blessing of the Masters be with him on the other side!

**

Later letters from London tell us that our President's first lecture in St. James's Hall was a great success. The building seats over a thousand people, but every seat was occupied and many who desired admission were unable to obtain it. The audience was extremely enthusiastic. At Blackpool on May 17th another mighty audience packed the theatre, and there was a very good report of the lecture in the local daily paper. Two new Lodges of the Society were formed during the President's first week in England—one at West Didsbury and one at Letchworth; and there will undoubtedly be more. Mrs. Besant will leave England for America at the end of July.

MYSTERIOUS TRIBES.¹

THREE MONTHS IN THE BLUE MOUNTAINS NEAR MADRAS.

BY

RĀPHĀ BĀI (H. P. B.)

(Continued from p. 282.)

A few minutes later they were surrounded by those horrible dwarfs, the Mala-Kurumbas, who took hold of them without meeting with any resistance on their side. Kindersley swooned, as he tells us, in consequence of the disgusting smell emitted by these monsters. To their utter amazement they did not prepare to eat them up, neither did they handle them roughly. "They jumped and danced round us," narrates Kindersley, "and roared with laughter, their enormous mouths wide open. The Todas proved themselves gentlemen." After having satisfied their very natural curiosity at the sight of the first white men they had ever met, they gave them their excellent buffalo-milk to drink, made them eat cheese and mushroom soup, and finally prepared a bed for them in the very same house which our wanderers had seen from the top of the hill. The place was dark but warm and dry, and the two men slept like the dead right through that day and the night following. The Todas on the contrary spent the whole of that night in solemn council, as came to be known later. Mr. Sullivan² states in his Government reports that when he had gained their love and confidence after some years of mutual intercourse they told him, when speaking of that memorable day, that for a long time they had expected in their mountains "people coming from the setting sun." Asked by Mr. Sullivan how they had got this information they invariably answered: "The buffaloes told us long ago. They always know everything." That night the Todas decided the lot of the English, and turned a fresh leaf in the book of their own history.

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

² It is worth while mentioning that until this day the Todas call Mr. Sullivan "Father's brother," the most distinguished appellation amongst them. For reasons which will be stated later, the Todas recognise no other relationship than that of father, and even this only by name. He who adopts the child is considered as its father.

The next morning, when they saw that the strangers could hardly walk, they ordered their tributaries the Badagas to make a kind of stretcher on which the invalids might be carried. Whish and Kindersley further noticed that early in the morning they had sent away the Mala-Kurumbas. "From this moment we saw no more these pygmies, until we returned to the Nilgiri at a later period," says Kindersley. As has since been told in the narratives of the missionary Metz, the Todas feared, not without reason, that the presence of the pygmean Mala-Kurumbas might be fatal to their guests, and therefore sent them back into their jungles, strictly forbidding them to look at the white men. The reason they gave for this strange interdiction was this: "If a Kurumba looked at some one who feared him and who was not accustomed to his glances, his look might kill." Naturally they had seen directly that the Englishmen shrank from these pygmies, and consequently they were prohibited from looking at them.

Our land-surveyors were most agreeably surprised at the unexpectedly lucky turn their adventure had taken. Resting comfortably on the stretchers made by the Badagas, they were now in a position to pay due attention to the way and the surroundings through which they were passing. The variety of the vegetation quite overwhelmed them. They saw combined in a small spot almost all the forms and species of the tropics as well as of northern climes. Often they came across an old fern-tree, round the knotted trunk of which flowered the aloe and the cactus. Violets bordered the feet of palm-trees, while the white stem of the birch and the trembling poplar reflected themselves in the quiet waters of the lake, close to the proud lotus, the royal flower of Egypt and India. They found on their way fruit-trees and berries from all lands and of all kinds—bananas, apple-trees and pine-apples as well as raspberries and garden straw-berries. Yea, Blue Mountains, country of Plenty, blessed abode! nature has chosen thee as a place in which to hold a sort of world-exhibition of all her marvels and her splendor.

During the whole time of their descent hundreds of rivulets purled and gurgled round our explorers, while fresh spring-water came forth out of the rifts of the rocks and moist vapors spread

over warm mineral springs. A refreshing coolness fanned them from all sides, the like of which they had never experienced before in sultry India.

The first night of their home-journey was marked by a comical incident. After a short council between themselves, the Badagas suddenly seized the two Englishmen, stripped off their clothes and dipped them, despite their desperate resistance, into the warm mineral water of a pool, during which process they bathed their wounds and bleeding sores. This having been done, the Badagas proceeded to hold them in turns, on their folded arms, above the steam rising from the surface of the water, while they chanted some incantations, accompanied by terrible grimaces and intermittent awful screams. "For a while," says Kindersley in his report, "we thought that they would sacrifice us to some of their sylvan deities."

The surveyors mistook their intentions, although it was only the next morning that they realised how unjust their suspicions had been. Now the Badagas rubbed their aching feet with a paste of soft loam and juicy herbs, wrapped them in warm blankets and sent them to sleep over the hot vapors. When Whish and Kindersley woke up the next morning an unusual sensation of well-being pervaded their bodies, and they specially felt an agreeable strengthening of their muscles. Every trace of pain was gone from the feet and the joints as if by magic. They rose hale and strong and with fresh vigor; so much so, that Whish says in a letter to a friend: "We felt dreadfully ashamed in the presence of these wild men, whom we had suspected so unjustly."

Towards noon they had descended the mountains so far that they already began to feel the heat very much. They noticed that they were below the fog-line and in Coimbatore territory. Whish writes that one thing had been a continual wonder to them. At every moment during their ascent they had met with traces of different wild beasts and had continually to be on the look-out lest they might by chance get into the lair of a tiger, or run against an elephant or a herd of cheetahs. "Whilst now, during our descent, the wood seemed deserted: the birds twittered from the distance only without coming near. and not even a red

have crossed our way." The Badagas led them down-hill on a narrow, winding footpath, which did not appear to be much used, though it was free from all hindrances and obstacles. At sunset they came out of the wood, and presently encountered people from the mountain villages of the Coimbatour district. But they could not introduce them to their companions. When the Badagas saw in the distance the coolies returning home from work, they suddenly disappeared, jumping like a herd of frightened apes from rock to rock. Again the Englishmen remained alone, but now they were on the border of the wood, and all danger had passed.

They called the coolies and learnt from them that they were in Windi, not far from Malabar, in a district diametrically opposite to the town of Coimbatour. The mountain chain in its whole expanse separated them from the waterfall Kalakambe, and from the village from which they started. The Malabar people led them to the high-road, and by supper-time they were seated under the hospitable roof of the Munsif of a small village. The next morning they procured horses, and towards evening they arrived in the village so well-known to them, from which they had started for the enchanted mountains but twelve days previously. The news that the ungodly Sādhabs had safely returned from the holy domain spread like wild-fire in the village and its neighborhood.

"The Devas did not punish these audacious adventurers; they have not even tormented them a little, these infidels, who dared to penetrate into this holy ground secluded for centuries from the rest of the world. What does this mean? Can they really be the chosen Sādhabs?" Such queries and reflexions were uttered aloud and in whispers in all the villages around, until at last the occurrence became the great question of the day. The Brāhmanas wrapped themselves in ill-boding silence. "Such has been the will of the blessed Devas in this instance," said the elders, "but what will the future bring? The Gods only know!" The commotion spread far beyond the district. Hosts of superstitious Dravidians came to prostrate themselves before the English, and to render them the honors prescribed for the Chosen of the Gods.

The land-surveyors triumphed; the British prestige was firmly grounded for years to come at the feet of the Blue Mountains.

CHAPTER II.

New ascent of the Toddabetta mountain - England declares the Blue Mountains to be British territory, and pockets the Nilgiri - The Gods are degraded into mortals - Different hypotheses about the Todas.

Although I have drawn the description of these events from the printed report of Whish and Kindersley, our story almost gives the impression of being a fairy-tale. Desirous as I am to avoid even the bare suspicion of exaggeration, I shall keep strictly in the rest of my narrative to the words of the Collector of Coimbatour, the Right Honorable John Sullivan, whose report to the East India Company of the year 1819 lies before me. In this way it will have a purely official character. It will no longer be possible to consider it as an extract from the fantastic records of two half-starved hunters, suffering from fever in consequence of the hardships undergone; nor will it rest any longer on the testimony of superstitious Dravidians; it will be the literal rendering of the report of an English official, and contain the essence of the statistical work on the Blue Mountains which he published later. Mr. John Sullivan lived in the Nilgiri, and in his capacity as an official he had for many a year much to do with the five tribes which inhabit them. The memory of this upright man will remain green in these mountains. It is still kept alive by the garden-city of Ootacamund, with its pretty lake, which he founded. His writings are easily procured, and bear testimony to everything that the reader will find in this book. It can only increase the interest of our story, if we render faithfully the words of the late Collector of Coimbatour.

During my stay in the Nilgiri I have verified all the observations made by officials and missionaries with regard to the Todas and the Kurumbas; I have compared their statements and theories with those of General and Mrs. Morgan, as well as with the conclusions at which Mr. Sullivan arrived in his writings, and I vouch for their correctness. I now resume my story at the point where the land-surveyors returned to Madras, after their marvelous rescue.

The news of this newly discovered land and its inhabitants, as well as of the hospitality which the Todas had offered our heroes and the good services they had rendered, created such a sensation that it aroused the 'Fathers' of the East India Company out of their sleep, and they decided to investigate the matter.

A special messenger was sent from Madras to Coimbatūr. Now-a-days this distance is covered in twelve hours; then it took as many days. The highest district official received the following order from his superiors: "Mr. John Sullivan, District Collector, is requested to investigate the unreasonable fables about the Blue Mountains and report officially on the same."

The Collector set to work directly to equip an expedition. This time it was not to consist, like that which the land-surveyors had gathered together, of a handful of people ready to disband at the first opportunity; it was to be strong and numerous enough to explore the polar regions, if need be. In the Collector's expedition were hosts of sepoy, some dozen of war-elephants, hundreds of hunting leopards, of hounds and ponies, and, last not least, in the rear-guard over twenty experienced English hunters. Presents were also taken: arms for the Todas who never carry any, and gorgeous turbans for the Kurumbas who wear no such head-gear. Further there were tents, instruments, doctors, medicines, and also oxen to be slaughtered on the way. Some Indian prisoners were also taken, in case it might be necessary to risk human lives when exploding rocks or laying out roads. One thing only was missing—native guides. Every one of this calling had bolted. The fate of the two Malabar men during the last expedition was still vivid in the memory of all. Intimidated on the one hand by the Brāhmanas, and on the other by the English and their prestige, the Dravidians guessed that the Devas might avenge themselves on Indians, while allowing the Bara-Sāhabs to go unpunished.

Three great Rājās sent emissaries from Mysore, Wadhwan and Malabar to entreat the Collector to spare the country and the many tribes. They said:

"The Gods sometimes keep back their wrath, but if once it explodes it is terrible. The projected ascent of the holy summits of the Todḍabeta (Doddabetta) and Mukkarḍabeta would be the cause of unparalleled sufferings for the whole land. Seven hundred years ago the Kings of Chola and of Pandyan,¹ intent on appropriating these mountains for themselves, took the field with their armies to fight the Devas, but ere they had even passed the fog-line they were precipitated

¹ The ancient name for the Panjab.

down the rocks, their suites and their whole armies with them. So much blood had been spilled on that day that the ground and the rocks are still tinted red for several miles."

The Collector remained inflexible. It is always difficult to move an Englishman. He does not believe in the power of the Gods, but thinks, instead, that he has a divine right to annex everything which is easily attainable.

Mr. Sullivan started in January, 1819, with his caravan. Avoiding the fatal cataract, he began the ascent from Denaigonkotta. Soon afterwards the astonished public read in the *Madras Courier* of January 30th and February 23rd the reports of the Collector, the main contents of which I shall now summarise:

"To the Most Honorable East India Company and Their Excellencies the Directors. I beg to say that according to the instructions received on such and such a day I have undertaken under such and such circumstances the expedition into the mountains. I did not succeed in obtaining any guides, for, under the pretext that these mountains belong to their Gods, the inhabitants declared they would rather languish and die in prison than cross the fog-line. Having therefore formed a small column of sepoy and of Europeans, I began the ascent on the 2nd of January from the village of Denaigonkotta, two miles distant from the foot of the Nilgiri. . . . In order to give a clear conception of the climate of these mountains, I have the honor to submit to your Excellency the following parallel tables from the first to the last day of the expedition."

These tables state that while the thermometer continually showed 85° to 106° Fahrenheit over the whole Presidency of Madras from the 2nd to the 15th of January, it did not rise higher than 50° Fahrenheit in the Nilgiri, a thousand feet above the level of the sea. As the expedition ascended higher and higher the thermometer gradually fell, until at last, at an altitude of 8,076 feet, it showed only 32° Fahrenheit during the coldest hours of the night.

To-day, when the Nilgiri is covered with European plantations and the town of Ootacamund counts about twelve thousand inhabitants, and everything is orderly and well organised, the climate of this lovely country is a marvellous and unparalleled phenomenon. At a distance of three hundred miles from Madras and eleven degrees from the equator, the difference of temperature on the

¹ It is a fact that at some places, specially in Ootacamund, the rocks and the soil are of a red color; but this is due solely to the iron and the other elements they contain. The rain changes the streets of the town into orange-red rivers.

coldest and the hottest days is never more than fifteen to eighteen degrees. This is the case at an altitude of one thousand feet, as well as at one of eight thousand feet. We give below some proofs taken from Sullivan's first notes.

On January 2nd, at the height of one thousand feet above the sea, the thermometer according to Fahrenheit showed: "At 6 a.m., 57°; at 8 a.m., 61°; at 11 a.m., 62°; at 2 p.m., 68°; and at 8 p.m., 44°. At an altitude of 8,700 feet the same thermometer showed on January 15th: "At 6 a.m., 45°; at noontide until 2 p.m., 48°; at 8 p.m., 30°. In the night about two o'clock the water inside the jugs was slightly frozen. This was in January, at an altitude of almost nine thousand feet above the level of the sea. Down in the valley the thermometer showed on January 23rd, 85° of heat as early in the day as 8 a.m. At noon 99°; at 2 p.m., 108°; at 7 p.m., 97°; and at 2 a.m., 98°. In order not to bother the reader with figures, I shall conclude the statements about the climate of the Nilgiri with the following parallel tables of the mean temperatures of Ootacamund, the present capital of the Blue Mountains, London, Bombay and Madras:

London 50°, Ootacamund (7,300 feet above the level of the sea) 57°, Bombay 81°, Madras 85°.

All the invalids of Madras, all people suffering from their livers, rushed into these beneficent mountains and in almost all cases regained their health. During the first two years after the founding of Ootacamund, from 1827 to 1829, only two persons died there out of the 3,000 permanent residents, and 1,313 passing visitors. Throughout all these years the mortality never exceeded $\frac{1}{4}\%$. In the data of the Committee of Statistics the following remark is to be found:

"The climate of the Nilgiri may now be considered with certainty as the healthiest in India. Only in cases where some inner organ has already been hopelessly destroyed, can the fatal effects of a tropical climate not be cured in these mountains." (Records of the Medical Board of Madras.)

Mr. Sullivan mentions in his memoirs that the people living round the Nilgiri had for centuries remained absolutely ignorant of this marvellous region, and adds in conclusion the following geographical and descriptive notes:

"The mountains of the Nilgiri stretch from 76° to 77° Longitude East and from 11° to 12° of Latitude North. To the north they are inaccessible, owing to the rocks rising almost vertically; on the south, about forty miles from the sea, they are covered with impenetrable and consequently unexplored forests; to the west and east they are encompassed by the serrated rocks and heights of the Kshund. It is therefore not astonishing that they have remained unknown outside of India for many centuries, and that even in India they were secure from the invasion of strangers on account of their peculiarities, so unusual in many respects. These two mountain chains, *i.e.*, the Nilgiri and the Kshund, occupy together an area of 268,494 square miles, which are covered by masses of volcanic stones, valleys, ravines and rocks."

Owing to these circumstances, the expedition of Mr. Sullivan was obliged to leave behind, at an altitude of a thousand feet, the elephants and almost all the luggage. The further ascent could only be accomplished by means of ropes and pulleys. On the first day three of the prisoners perished; on the second seven. Whish and Kindersley accompanied Sullivan, but were not of much use to him, as they could not find the smooth foot-path by which the Badagas had carried them downwards. It had disappeared as if by magic, and though often looked for since, no one has yet come across it. The Badagas turned a deaf ear to all enquiries on that subject. Obviously they did not intend to surrender all their secrets to the English.

The main difficulty of the expedition consisted in the climbing of the vertical rocks which surround the Nilgiri like a Chinese wall. Fifteen prisoners and two sepoy met their death in this attempt. Now the explorers had to hew steps in the rocks in order to find a footing, now they had to let themselves down by ropes into the ravines; many indeed were the obstacles in their path. But at last their efforts were crowned with success, and on the sixth day they reached a region which was fairly level. In the name of Great Britain the Collector here declared the Blue Mountains to be a royal domain. After the Union Jack had been hoisted on a rock Mr. Sullivan jokingly remarked that the Devas of the Nilgiri had now become British subjects.

From this moment they saw traces of human dwellings. They found themselves in a world of majestic and yet fairy-like beauty. But after a few hours this scenery suddenly disappeared as if

bewitched. "Again we came into the fog. A cloud, the approach of which we had not noticed, enwrapped us on all sides, although, according to Whish and Kindersley, we had passed the fog-line a considerable time before."

In those days the Madras meteorological station had not yet recognised the nature of this peculiar phenomenon, and could not for that reason trace it back to its true cause. Mr. Sullivan was therefore only able to express his astonishment at this curious spectacle, and to describe it as it then appeared. He says in his report:

"For an hour at least, we felt ourselves amidst a tangible, dense, warm and mellow mist; in proof of which were our soaked clothes. The cloud was so thick that our men could not distinguish one another at the distance of half a step. Later on the figures of persons and separate parts of the surrounding scenery began to dance swiftly before our eyes, emerging suddenly out of the moist, bluish atmosphere, which had the appearance of being lit by Bengal fire, and then disappearing as suddenly into it again."

In some parts where the ascent was very difficult and consequently slow, "the vapor became so intolerably hot that several of the Europeans almost suffocated."

Unfortunately the scientific investigators who accompanied Mr. Sullivan did not succeed, probably from lack of time, in investigating this phenomenon. The next year it was too late. When the greater part of the rocks (which previously surrounded these mountains) were blown up in order to make roads, and one after the other disappeared, this phenomenon also disappeared. The blue girdle of the Nilgiri is gone. This curious mist is now but rarely seen, in fact only during the monsoon. Instead of it the real mountains have assumed from the distance a still brighter azure blue tint.

(To be continued.)

¹ During the monsoon, especially the south-west monsoon, the air is continually filled more or less with moisture. As the heat of the day gives way to the cool of eventide, and the vapors sink lower down, the fog, which forms itself on the summits, spreads gradually over all the rocks at the foot of the mountains. Added to this are the continual marshy evaporations from the woods, where the thick timber-growth keeps the soil moist all the year round, and where the moors and swamps never dry up, as happens in the valleys. As the Nilgiri chain is encompassed by a row of prominent heights with rocks, it follows that, for the most part of the year, it holds back the vapors, which then change into mist. Behind this fog-line the atmosphere in the mountains is always pure and clear. This mist is only seen from below; from the mountains above it is not visible. Up to the present the learned men of Madras have not been able to solve the problem of the unusual light blue color which appertains both to this mist and to the mountains.



THE EFFECT OF ALCOHOL ON THE HUMAN ORGANISM.

I must ask the reader to remember the limited scope of this paper. The problem of alcohol is so large—affecting so many aspects of life—and there are so many points of view from which it may be studied that, however intentionally restricted the outlook of any given writer may be, it is yet impossible for him to deal adequately, in a short space of a few pages, with a subject all approaches of which are wide and indefinite and so little marked by boundaries that no scientific demarcation can be made.

Perhaps therefore I may be allowed to state, firstly, what I have *not* considered in this article and, secondly, to refer very briefly to the literature of the subject before I deal in detail with the influence of alcohol on the human organism.

I shall not allude to the social evidence against alcohol, nor to the special criminological effects which this drug favors; nor to the economic problems of poverty and destitution in relation to high and low standards of wage-earning; the domestic disorganisation of the home; the biological factor of loss of parental feeling and the neglect of children; the immorality which directly and indirectly results from the mere fact of drinking in public places. These subjects are too wide to be included in one short article.

¹ Abstract of a lecture given to the H. P. B. Lodge, London.

For similar reasons I must exclude the changes in social customs which show that the use of alcoholic beverages is being steadily abandoned in hospitals; in armies and navies; in exploratory expeditions; in athletics and among the more cultured classes of advancing nations. And also I must omit references to the comparative evidence which exists with regard to the effects of this class of drug on animal and plant life generally.

The account is heavy on all of these points, but I am considering only the direct action of alcohol on the human organism.

For further reference the following list may be consulted:

1. POPULAR STUDIES.

- a. "Alcohol and the Individual," by Dr. Henry Smith Williams, *McClure's Magazine*, October 1908.
- b. *Alcohol and the Human Body*, by Horsley and Sturge, 1907.
- c. *The Drink Problem*, edited by Kelynack, 1907.
- d. Rather more technical and less recent, "The Alcohol Number" of *The Practitioner*, November, 1902.

2. THEORIES OF ITS INFLUENCE ON MAN.

- a. *Alcoholism*, by Dr. W. C. Sullivan, 1906.
(A study of convivial and industrial habits of drinking).
- b. *Sociological Papers*, Vol. III., 1906, containing papers by Dr. Reid¹ and the writer, the former maintaining the position that race immunity to alcohol can be acquired by selective elimination of the alcoholically susceptible; the latter that a type of person with physical appetites is the most important consumer of alcoholic beverages, where social custom permits of this, and that alcoholic susceptibility is not the central factor in the problem.

3. TECHNICAL INVESTIGATIONS.²

- a. A joint American inquiry edited by J. S. Billings on *Physiological Aspects of the Liquor Problem*, 1903.
- b. F. W. Mott's studies of alcohol in the third volume of the *Archives of Neurology*.

¹ Dr. Reid has published many earlier works on the same subject.

² I have not given any references to mere statements of opinion when these are unsupported by fact. The *Lancet* published a manifesto signed by sixteen medical men in March 1907, but as these men, when challenged to produce the evidence upon which their conclusions had been founded, were unable to give any data in support of their contentions, I have intentionally omitted this and similar unscientific pronouncements from my list.

- c. Occupational Mortality—returns contained in the supplement to the 65th Annual Report of the Registrar-General of Births, Deaths and Marriages in England and Wales, 1908.
- d. Vols. I., II. and III. of *Inter-Departmental Committee on Physical Detoriation*, 1904.
- e. Royal Commission on the *Care and Control of the Feeble-Minded*, 1908.
- f. Home Office Report of the Inspector under the Inebriates Act 1879-1900, published 1906.
- g. Various Parliamentary Returns as to the sales of alcoholic beverages.
- h. "Criminal Statistics" returned under heading of "Judicial Statistics" give relation of alcohol and crime.

4. ALCOHOL AND THE STATE.

Consult E. R. L. Gould, E. R. Pease, J. Rowntree and A. Shernell, and special legal authorities.

5. ALCOHOL AND THE INDIVIDUAL TREATMENT OF INEBRIETY.

I know of no satisfactory work on this subject. As inebriates become extremely untruthful their statements of reformation cannot be trusted without positive confirmatory evidence, and no shorter period than three to five years of complete abstinence from alcohol can be taken as evidence of cure. If therefore any drug or other cures for the condition of alcoholism exist, owing to lack of carefully balanced evidence it is not at present possible to discover them. Moreover, as disease states are not studied in those slighter but regular drinkers who subsequently abandon the habit, to find out at what stages partial recoveries are possible, one cannot even gauge to what extent more advanced inebriate treatment is simply waste of effort.

With these preliminary notes to act as guides to my subject I can proceed to examine the evidence and data connected with the title of this paper from three points of view as follows:

- I. Why the action of alcohol is not commonly understood.
- II. Facts about alcohol.
- III. How alcohol acts.

I. WHY THE ACTION OF ALCOHOL IS NOT COMMONLY UNDERSTOOD.

I will only briefly enumerate the chief difficulties in this connexion.

1. *The historic difficulty.* With the growth of knowledge, disease-states formerly believed to be similar or even of identical nature are now often known to be the result of separate direct and indirect causes. Thus typhus fever was confused in the early part of last century with typhoid fever, and although there are a large number of diseases which cause enlargement of glands in the body, these enlargements were mostly grouped under the one term scrofula.

True alcoholic gout associated with a given deposit or presence of abnormal quantities of urate of soda in the joints or in the blood was also confused with other kinds of joint disease such as 'poor man's gout' or Rheumatoid Arthritis.

As diseases were not diagnosed with sufficient clearness, it was obviously difficult to separate the alcoholic from the non-alcoholic.

2. That alcoholic beverages cause drunkenness has been known for hundreds of years, because the state of drunkenness often comes on during or just after the swallowing of the liquid; but fatty and fibrous degenerations of tissues and the disease symptoms which result from them are gradual and insidious, and have only been recently proved to be due to alcoholic influences.

Evils due to alcohol were thus first put down to other habits and conditions of life.

3. *Change in social habits.* Because manual workers were once too poor to take either wines, spirits or beer, it was once true, as Sydenham stated, that 'more wise men than fools have gout,' but as at the present time manual work is better paid and the manual worker spends much on beer and the mind-worker has become much more abstemious, this relation of mental power to gout is no longer a true one, and we now see that there is no causal relation between gout and mental capacity. *Gout is caused by alcoholic poisoning, and by this primarily if not exclusively.*

4. The growth of town life, with its increased mind-stress and diminished opportunity for physical exercise as well as the increased prevalence of the public-house with its temptation to drink, has made alcoholic excess a more serious and noticeable evil than in earlier periods of civilisation.

5. Alcohol, like other narcotic drugs, has a very puzzling action. Most drugs are consistently stimulating or depressing, or have some

other constant characteristic. Alcohol appears to stimulate first and paralyse only when larger doses are taken.

This favored the belief that small doses were beneficial and only large ones harmful.

6. Its so-called 'preservative action' made it appear to be a check to bad influences. We now know that it preserves dead animal and vegetable tissue by destroying living organisms that would affect these. No form of living tissue is benefited by its action.

7. Alcohol arouses a feeling of well-being which for many years was mistaken for a real increase in mental and physical capacity.

8. Because there are so few pleasant non-alcoholic beverages custom and taste have made its use widespread.

9. Like all narcotics it creates a powerful craving, so that the alcoholic habit once acquired is seldom abandoned.

For these reasons its pleasures have been insisted upon and its evils overlooked.

II. FACTS ABOUT ALCOHOL.

1. Alcoholic beverages contain many different varieties of alcohols, ethers, and other alcoholic substances and also others—non-alcoholic. It has been maintained because of this fact that the non-alcoholic substances must be taken into account.

That the alcoholic series are alone responsible for the disease produced is shown:

- (a). Because diseases caused experimentally by pure alcohols are similar to those caused by alcoholic beverages.
- (b). Because the craving created by one alcoholic drink can be satisfied by another, but not by a non-alcoholic. To a drunkard whisky or brandy can on occasion take the place of beer or wine, but lemonade, tea or coffee do not, nor can a non-alcoholic ale take the place of an alcoholic one. The craving is alcoholic and can only be satisfied by alcohol in some form.
- (c). Constant drinkers tend to pass from the lighter wines and ales to the heavier ones and from these to spirits, absinthe and even methylated-spirit drinking.

It is obvious therefore that alcohol, and not the other substances, is the main factor to consider.

2. *Alcohol and Race.* There are no facts which prove that the same quantities of alcoholic substances affect individuals of one race more prejudicially than the individuals of any other.

There would seem to be some reason for thinking that primitive peoples drink to excess more frequently than cultured, but as they eat to excess also, this fact has probably no direct bearing on the influence of alcohol on the human organism.

3. *Alcohol and the Individual.* It is perfectly certain that some individuals are much more susceptible than others. I have myself known an instance of a man whom a single glass of light ale would put into a state of dangerous homicidal excitement, and there are many who may drink large quantities with little immediate effect. The fact of this difference is quite undoubted, but its significance has yet to be explained. Possibly mentally organised men and women are less able to take large quantities without intoxication and are more readily injured by its use than those having little mental power but a strong physique. And children may be also more susceptible than adults and perhaps women than men, but positive evidence on this most important subject is lacking.

There remains therefore the more general question of the general medical and statistical evidence of alcoholic disease as seen under ordinary circumstances.

4. *Physical effects of alcohol.* The question whether alcohol is or is not a food may be dismissed in the present paper, because its poison value is so far in excess of its food value that it can never be seriously considered as a food-product under any circumstances. As a drug it no doubt has its place in medical treatment; as a flavoring agent in beverages, it still has and will have for many years to come many defenders, but as a food-product it can never be seriously regarded, because the consumption of alcohol on a food basis would lead to the drinking of such quantities that drunkenness and death would inevitably result. Fatty, starchy and other heat-forming foods are harmless in their action, but until we can so modify the influence of alcohol that its heat-giving qualities are not accompanied by tissue disorganisa-

tion, it cannot, for obvious reasons, be thought of as a food. If it were so modified it would probably not have the alcohol qualities and its attraction would therefore be slight. The one question to decide is for this reason whether as a flavoring agent for beverages it is or is not, when present in small quantities, more or less harmless.

Alcohol is a member of a group of drugs to which opium, tobacco, hemp (the Indian narcotic) and coca (the South American narcotic) belong, but although all these other drugs have been widely used by different races of mankind, it is quite certain that none of them give rise to such positive disease-states. All of them are harmful, all of them create cravings which are very difficult to overcome, but none of them leave such lasting effects on human and animal organisms. There are forms of alcoholic disease for every group of tissues in the body.

In the nervous system fatty or other degenerate changes have been shown to result from its influence in the brain and spinal cord, and alcoholic neuritis is a recognised form of nerve disease. In the digestive system changes in the cells of the stomach and alcoholic liver disease (hobnail liver) are common results of its action. In the circulatory system fatty disease of the heart and atheroma of the blood-vessels. Disease of the joints occurs in gout. Its effect on the muscles is easily recognised in the thick voice which the weakening of the throat-muscles entails; on lung tissue in the liability to consumption and pneumonia. No tissue in the body is resistant to its influence. Even with regard to parentage, Mathew Duncan, Tredgold, Sullivan, Ballantyne and others have shown that it is particularly dangerous; and Mott asserts that "epilepsy, insanity, imbecility, idiocy, mental weakness and loss of moral control and will-power are frequently the heritage of children born of drunken parents and chronic tipplers."¹ Is it at all likely that a drug so powerful as to produce these changes when taken in large quantities can be a safe drug to use when individuals are in good health, even though they do take it less excessively?

Of the shorter life of the moderate drinker as compared with the abstainer recent insurance statistics appear to afford proof, as from six to eight years shorter life (varying at different age periods)

¹ 4th Croonian Lecture.

is the insurance calculation on this subject where insurance societies have kept the abstaining and moderate non-abstaining classes distinct. And although there are other influences at work to make a positive conclusion difficult to form, yet the very much shorter life of those engaged in occupations where alcoholic drinking is customary makes it exceedingly probable that the 'moderate' drinker does suffer, though to a less degree.

5. *Mental effects of alcohol.* Although, as we have seen, there is a bare possibility that a sufficiently small dose (and it obviously must be a very small one) may not be harmful, as it might be that the longer life of the abstainer over the moderate drinker is due to other than alcoholic causes, yet even this hope is no longer tenable when the influence of alcohol on the mind is once understood.

Statistics taken in America and confirmed by the results from other countries, show that from the replies of 115 men of distinction 108 avoid alcohol before and during work, four are total abstainers and only twelve take it during working hours, the feeling being that the best work is done without its influence.

Kraepelin and investigators who have followed him have been able to prove that, except for a temporary acceleration in very simple ideas, there is no quickening in the performance of any thought-process; that from the first it tends to be less accurate; and that all more complicated mental work is actually performed more slowly, though persons taking small quantities of alcohol as compared with abstainers are under the impression that their work is better than it actually is.

The business glass and the complimentary dinner to buyers are, of course, founded on the assumption, now shown to be an experimentally valid one, that alcohol impairs the judgment and makes the buyer less critical in his purchases. And the after-dinner speech (which is notorious for its flat reading next day, should it by chance be reported, though it seemed to the diners quite sparkling) is an instance of a similar kind.

At the present time so powerful is the evidence against alcohol, and so little that is of value can be said in its favor, that I doubt if any medical man could be found who if asked what alcohol is good for in health or disease could truthfully name even a single condition, if the exception of its value in syncopic attacks

in which sal volatile is equally efficient) were excluded. This brings us to the last point.

III. HOW ALCOHOL ACTS.

Alcohol is what is called a devolutional drug, that is to say it acts most readily on the highest tissues of the nervous system, and as the dose increases, paralyzes lower and lower tissues as its influence deepens. Thus a man at first has less self-control; is more bombastic and less critical, and in a still lower stage performs immoral acts of which he feels genuinely ashamed next day. At a still later stage he loses control of his power of movement, staggers in walking, has defects in vision and hearing, and at last becomes so helpless that speech (which has gradually become slower and more muttering) and movement are alike impossible, until loss of consciousness, coma and death may result.

What appears to be stimulus in the earliest stage is, as we have seen, in the mental field a loss of controlling power, so that thoughts flow less restrictedly, and the state has in this respect some relation to mania in the insane; what appears to be a heart stimulus is now known to be the result of a paralysis of the regulating nerve of the heart, and the other nerve is affected when on a larger dose death ensues. It is in no sense a stimulant, but a consistent narcotic, checking the function first of the highest nerve cells, secondly of the lower centres and lastly of the lowest nerve impulses that are immediately connected with life.

In this respect alcohol is not alone; what can happen in a few minutes with alcohol, opium and other similar drugs, takes place in about two years in the one perfect devolutional disease that is known (general paralysis of the Insane).

Here also the highest mind centres are attacked first, here also grand ideas, bombastic display, slurring speech, staggering gait become developed, and in the end a paralysis which precedes death. Just as the moderate alcoholic thinks he is better for his single glass of beer or his wineglass of wine or his evening allowance of whisky or brandy before going to bed, so the general paralytic at the commencement of his disease states dogmatically that he has never felt better in his life, that his mind is clearer and his judgment sounder, though he may that very day have become an inmate of a lunatic asylum.

Were there no other fact against alcohol than this, that its effect closely resembles the most fatal and most degrading disease that is known, its action under any circumstances ought to be suspected; but when it can be shown that a living plant or animal cell is often altered in even one per cent solutions of this drug; that its effect on animals seems to be not unlike its effect on man; that experimentally it has been shown that man works less perfectly with any (even a slight) appreciable quantity of alcohol; that insurance statistics reveal that the abstainer has the best expectation of life; that occupational mortality returns prove the alcohol-influenced trades to have the worst mortality; that not a single tissue in the body can be named which can claim exemption from its harmful action; then I think it must be conceded that this drug has no place in healthy life-conditions, and its medical value, if it has any, is largely a question which the future alone can decide.

J. LIONEL TAYLER, M.R.C.S.

Desire of wine and all delicious drinks,
Which many a famous warrior overturns,
Thou couldst repress; nor did the dancing ruby
Sparkling, out-poured, the flavour, or the smell
Or taste that cheers the heart of gods and men,
Allure thee from the cool crystalline stream.
Wherever fountain or fresh current flowed
Against the eastern ray, translucent, pure
With touch ethereal of heaven's fiery rod,
I drank, from the clear milky juice allaying
Thirst, and refreshed; nor envied them the grape
Whose heads that turbulent liquor fills with fumes.
O madness, to think use of strongest wines,
And strongest drinks, our chief support of health,
When God with these forbidden made choice to rear
His mighty champion, strong above compare,
Whose drink was only from the limpid brook!

MILTON.

AN EIGHTEENTH CENTURY BROTHERHOOD.

IF the common opinion that the eighteenth century was a time of spiritual deadness is a correct one, such a flat and dreary condition would no doubt be the natural consequence of the prolonged previous period of religious warfare, which had left the world weary of controversy. The conflicts of the preceding century, which had secured political liberty, had also obtained for the world some degree of freedom of thought, but the religious compromise wrested with so much difficulty from king and priest, which parcelled out Europe into Catholic and Protestant, was obviously only the precursor of the complete liberty of thought required by succeeding generations of spiritual teachers.

The great burst of intellectual and artistic development in the German-speaking states, which resulted in geniuses like Kant, Beethoven, Goethe and stars of lesser magnitude, is especially interesting to students of religious thought, who may trace here a reaction from the indifference to spiritual questions which almost seems to have been the result of the recently acquired permission to believe and worship with some degree of freedom. Though a purely abstract piece of close reasoning, Kant's *Critique of Pure Reason* is as evidently the result of interest in the ideal worlds as is the more human creation of *Faust*, Goethe's greatest work. This last is a marvellous compilation of deep thought and beautiful poetry, developing through a wild medley of myth and magic into the mystical religious drama that forms such a splendid close to the immortal book.

That strange, fantastic romance, *Wilhelm Meister's Apprenticeship and Travels* is another instance of the importance attached by Goethe to the inner life. Possessing little interest for the ordinary novel-reader, it is nevertheless crowded with wise sayings and acute criticisms, and the author's unequalled powers of observation and analysis are evident in the great variety of characters that throng the constantly shifting scenes of the hero's wanderings. A strange assortment of both ordinary and extraordinary events, with *dramatis personæ* varying indifferently from the lowest to the highest class, presented to us in the shape of casual sketches of life seen through the eyes of an inexperienced young man, the whole work throws much light on the

social life of the time. The hero views his experiences from a purely romantic standpoint, and the book may well be more truly autobiographical than the accredited *Dichtung und Wahrheit*, where Goethe records such thoughts and feelings as he wished to appear before the world.

Much of the interest that has been felt in *Wilhelm Meister* results from the incidental conversations and dissertations on all sorts of topics, religion, philosophy, literature, the fine arts and most of all the art of living, great stress being laid on the acquisition of *Bildung*, or culture. To gain this precious possession the student is advised to seek inspiration in great works, leaving untouched what is mediocre and commonplace, which will not attract those who have seen better things. With this object, a fine poem or some good music, or great work of art should be a daily necessity, and among such influences Shakspeare is most highly revered.

The hero's first introduction to the great English dramatist is thus described: "The stream of that mighty genius laid hold of him and led him down to a shoreless ocean, where he soon completely forgot and lost himself." Further, Shakspeare's works are called: "Performances of some celestial genius, descending among men to make them, by the mildest instructions, acquainted with themselves—the unclosed awful books of fate, while the whirlwind of most impassioned life was howling through the leaves and tossing them fiercely to and fro—an enchanter summoning by magic formulas a vast multitude of spiritual shapes into his cell." The long and elaborate analysis of Hamlet is one of the best known parts of the book, where he is compared "to a costly jar in which an oaktree has been planted, the roots expand, the jar is shivered. A lovely, pure and most moral nature, without the strength of nerve which forms a hero, sinks beneath a burden which it cannot bear and must not cast away." Even more familiar is the oft-sung poem: "Know'st thou the land, where lemon-trees do bloom," while the old harper's pathetic verses, which formed the solace of the unfortunate Queen Louisa of Prussia, are scarcely less beautiful.

Who never ate his bread in sorrow
Who never spent the darksome hours
Weeping and watching for the morrow,
He knows you not, ye heavenly powers.

As well as those beginning:

Who longs in solitude to live
Ah! soon his wish will gain;
Men hope and love, men get and give
And leave him to his pain.

Notwithstanding the charm of the poems and the brilliancy of the comments and discussions, diligent searchers may find still more important questions developed in *Wilhelm Meister*, for it soon becomes evident that behind the scene is a deeper pattern traced by wise hands, while the hero's apparently purposeless adventures, which land him in such incongruous environments, are watched by a powerful body of men, who are his guardians, though unknown to him. The secret societies of all descriptions that honeycombed the eighteenth century and form a common topic in romances dealing with the period here assume a strictly ethical and didactic character, resembling in that respect the secret and semi-secret religious organisations of those independent spirits who could not obtain sufficient spiritual sustenance from the orthodox Catholicism and Protestantism of the day, such as the Herrnhuter herein described, and other similar associations. The body of aristocratic and highly cultured German gentlemen that stand in the background of the story guiding the Apprenticeship of Wilhelm Meister and manipulating those events that will serve to form his character by giving him the needful experience, have however as little in common with these pious Nonconformists as with the well-known machinery of political societies. Their methods and the composition of the bonds that unite them with their disciples are more in touch with Freemasonry and seem to be a reflexion of masonic systems, as may be at once seen in the titles, Apprenticeship and Travels, to which latter designation the book is changed when the great day comes that sees the end of the hero's apprenticeship and his admittance into a higher grade.

Wilhelm's first initiation into the rank of Assistant was conducted by the cynic Jarno, with whom he has often held intercourse under the impression that he was in the company of an officer in the army and an experienced man of the world, from whose lips trenchant words of wisdom often fall. One of these axioms was "Thought expands but lames; action animates but narrows"; another: "Here or nowhere is America," meaning that those who

wait to succeed until they can find different environment will wait for ever. The influence of will on destiny had been a favorite topic with the strangers who from time to time gave Wilhelm advice, and showed no consideration for the weak-witted and hesitating. Little of Jarno's present rôle had however transpired before the time when Wilhelm was led to a secret room in one of these mysterious places, where his fate has taken him, and told that he is now free having learnt wisdom. In a much lesser degree this scene might recall the marvellous moment in the *Purgatorio*, when Dante hears that having passed through the pains and labors of the purgatorial hell he has gained free-will and is "crowned and mitred," needing henceforward neither King nor Priest.

Henceforth Wilhelm Meister will be counted among those called Assistants, who hold the privilege of one day rising to be Masters, should they succeed in satisfying the ruling powers. Even hindrances and obstacles are put in the way of the unfit, to the higher grades will always be unattainable.

The *Apprenticeship* appeared in the author's prime and with the hero's student days, many years elapsing before adventures were chronicled in the *Travels*, which show the of one who has gained an assured position in his own world still in one sense a learner who must gain experience. In travels he is under a rule which compels him to spend part of his life in constant journeying about the world than three nights being spent in one place; and we infer and stricter rules become evident as the candidate for advancement progresses onward. This book seems almost undecided times, as if written in some glyph or symbol that must answer too many secrets. The would-be learner is frequently answered "at present you can know no more," from the who still surround him as of old and appear when the

As he wanders about the world both new and old things come across his path, whether on the open or in mysterious halls and crypts where sometimes strange things occur, and those he has known formerly as ordinary world appear in symbolical robes whose import is veiled. Far more vague and disjointed than the dim and inexplicable events that occur seem

thoughts and feelings, though all the story was chiefly concerned with Wilhelm Meister's states of mind, external experiences having always been contingent on and representative of mental developments. Beginning with his first inspiration, his father's art-collection, one influence after another is emphasised as he is drawn in various directions, good and bad, wise or unwise. Here is a record of the impressions of poetic and thoughtful youth as it traverses the world seeking experience and learning firsthand from humanity instead of through the usual medium of books. The supreme importance of the inner life relatively to outer events is shown in the following beautiful passage in the *Apprenticeship*.

Nothing reached and acquired produces on the heart the effect that their longing for it at a distance had led them to anticipate. Now fate has exalted the poet above all this as if he were God—he has a fellow-feeling for the mournful and the joyful in the fate of all human beings—is at once a teacher, a prophet, a friend of Gods and men. How! thou wouldst have him descend from his height to some paltry occupation! He who is fashioned like the bird to hover round the world, to nestle on the lofty summits, to feed on buds and fruits, exchanging gaily one bough for another, should he work at the plough like an ox, or be tied up in a chain like a dog to guard the farmyard by his barking? Poets have lived so in times when true nobleness was better revered; and so should they ever live. Sufficiently provided for within, they need little from without; the gift of communicating lofty emotions and glorious images to men served them as a rich inheritance. They found a home in every habitation of the world and the lowliness of their condition but exalted them the more.

In the course of his wanderings Wilhelm arrives at a district devoted to education, where a variety of instruction is given not only to the young, but also to those studying especial arts and sciences. Having often discussed educational theories with Jarno and others, who had laid down as an axiom that only real students should enquire into origins and objects, children being satisfied with superficial aspects, this so-called Pedagogic Province was deeply interesting to him. Jarno further explained that the average man never attains the stage when the comprehensible appears common and insipid, adding that this stage may well be called glorious, as it is the middle point between despair and deification. Among other interesting incidents in the methods here pursued, Wilhelm is much delighted with the song of the art students, expressing their aims and inspiration, of which the last verse may be quoted, though all is worthy of notice:

Thousand fold and graceful, show thou
 Form from forms evolving fair.
 And of man's bright image know thou
 That a God once tarried there :
 And whate'er your tasks or prizes
 Stand as brethren one and all,
 While, like song, sweet incense rises
 From the altar at your call.

Their dwellings are much handsomer than those of the musicians, as it is held that "Plastic artists should dwell like Kings and Gods; how else are they to build and decorate for Kings and Gods?" On the other hand they need no festival, a necessity for the musician, as his works of art are always before him. We seem to have in this ideal educational institute a concrete representation of the many dissertations on *Bildung*, or culture, in the earlier volumes, which was explained to be such an important factor in development. Great importance is also attached to ethical and religious education, and the divisions into stages or grades reappear, as is seen in the exercises and dress of the younger students. Through the symbolical gestures of the children reverence is inculcated, for it is the one thing they do not bring into the world, though absolutely necessary for right thinking and acting. Much of the education of the young is simply given to unfold that which is already within them, but humanity does not willingly submit itself to reverence, which only appears spontaneously towards a favored few who are consequently often honored as Saints or Gods. The children's symbolic exercises briefly express the three main divisions of religion, the natural, where reverence is shown to those above, the second stage, the philosophical, when they learn to reverence those around them, and the final attainment in Christianity, which reverences what is beneath it.

One of the rules of the Union of which Wilhelm Meister is a member is :

To honor every species of religious worship, for all of them are comprehended more or less directly in the Creed; they must also respect all forms of government, in whatever place they may happen to sojourn as they wander over the world, and a final requisition is rigorously exacted that they should practise and inculcate such manners and morals as the reverence for ourselves, which arises out of the three reverences. To this all must profess adherence, though there will be some among these who have even in youth had the joy and good fortune to be initiated likewise into the higher general wisdom taught in certain cases by those venerable men.

In the last chapter of the *Travels* is a long description of the nature of this Union that unites all the members and grades in a holy bond, whether Masters, Assistants or Apprentices, Wanderers or Renunciants. All in their place compose the Union that belongs to the whole world.

Simple and grand is the thought; easy is its execution by understanding and strength. Unity is all-powerful; no division therefore, no contention among us. Let a man learn to figure himself without permanent external relation; let him seek consistency and sequence not in circumstances but in himself; there will he find it; let him cherish and nourish it. He who devotes himself to the most needful will in all cases advance to his purpose with greatest certainty; others, aiming at the higher, the more delicate, require greater prudence even in the choice of their path. But let a man attempt what he will, he is not as an individual sufficient for himself. Society therefore remains the greatest necessity, and all persons capable of service ought to be in communication with each other. All know how and on what principles this Union has been fixed and founded and there is no member who could not apply his faculties to some definite purpose at any given moment or who is not assured that in all places whither chance, inclination or even passion may conduct him he will be received, employed, or assisted, and in adverse circumstances as far as possible refitted and indemnified.

And thus we arrive at the solemn parting scene at the close of the book, when all the constituent principles of the Union were explained, before the Wanderers and Renunciants started on yet another journey, and the song of the travellers concluded this last meeting and the book :

Keep not standing, fixed and rooted ;
 Briskly venture, briskly roam,
 Head and hand, where'er thou foot it,
 And stout heart are still at home.
 In each land the sun doth visit
 We are gay whate'er betide ;
 To give space for wandering is it
 That the world was made so wide.

CAROLINE CUST.

THE TEST¹.

THE pale shades of twilight were creeping over the forest. The birds, clad in purple and gold, had ceased their warblings; the graceful humming-birds and bulbuls no longer pursued one another from branch to branch, though faint appealing cries could still be heard from time to time, summoning some feathered wanderer to the nest.

With legs crossed and hands resting on his knees, head erect and steadfast gaze, the Lord Buddha was plunged in meditation beneath a jambu-tree. Within the glade the silence was so profound, so filled with a mysterious blessing, that even an unbeliever, chancing to pass by, would have prostrated himself to the ground in reverent worship, whilst the fiercest of wild beasts would have approached the Saint with a feeling of mingled awe and love.

Suddenly, the hind which was sheltering her fawn beneath the robe of the Blessed One raised her delicate head, sniffing the air in surprise. A dull murmuring sound was heard; at first a faint noise of distant voices; then the tramp of hurried steps along the ground, until finally there emerged into the glade a small escort. At its head was a handsome youth, of bronzed complexion and wearing rich garments, embroidered with precious stones.

Making an imperative sign to his fellow-travellers, he came forward alone towards the Buddha. When quite close to that calm, majestic countenance, he flung himself in earnest adoration at the feet of the Blessed One. Then he rose to his feet and stood with downcast head and clasped hands, in an attitude of fervent worship.

The Lord Buddha remained motionless, but a ray of tenderness lit up His glance.

"Bhagavat," said the young man, lifting up his voice at last, "I greet Thee, Blessed One. I come from a distant realm, the land of Kanchamba. My name is Djêta; I am the King's son and the heir to the throne, and I have come to ask a favor of Thee. Ever since Thy fame reached me, O Bhagavat, I have had neither rest nor peace of mind. The treasures of my palace have no charm for me; my wives and friends can no longer delight my heart or my

1909.]

THE TEST.

433

senses. I aspire towards a higher life. Receive me as Thy disciple, O Blessed One; Thou couldst find no one more devoted than myself."

The Lord Buddha kept His calm, gentle glance fixed on the prince, but not a sound escaped His lips. Prince Djêta continued:

"Wilt Thou not deign to answer me, O Bhagavat? Dost Thou regard me as unworthy of such a privilege? From my earliest infancy, O Saint, I have led an unstained life, practised virtue and followed the commandments of the Law; I have lived in accordance with the custom and the morality of my country, and have diligently studied the Sacred Books. Does that not suffice to command Thy attention? May I not become Thy disciple?"

"No," was the only answer.

"Speak, then, O Bhagavat! and I will bow to Thy wish. What must I do to win this privilege?"

"Seek, and thou shalt find."

"Find what?" said the young prince, in tones of anguish.

As Gautama Buddha made no reply, he continued:

"Be it so; I will seek. Doubtless this is some test Thou art pleased to impose upon me?"

"Perhaps!"

"And when may I be permitted to return to thee?"

"When seven moons have followed the rainy season."

Djêta bowed his head. Without another word he threw himself on to the ground, remaining long in this humble attitude. Then he rose to his feet and slowly retired. The small escort disappeared in the night, every sound died away, and the confiding hind, laying her head on the knees of the Blessed One, fell asleep by the side of her fawn.

The Lord Buddha was again deep in meditation.

* * * * *

Seven moons after the rainy season, in the self-same glade and under the same jambu-tree, the Lord Buddha was sitting.

The sun had gone down in a pool of blood, and great black clouds were driving across the heavens, harbingers of a storm. The air was sultry and oppressive.

A feeling of vague unrest hung over the forest and its tenants. Many of them had come for shelter close to the Blessed One. Birds cowered in flocks in the branches of the overhanging tree,

¹ Translated for *The Theosophist* from the *Revue Théosophique* by Frederick Rothwell.

filling the air with plaintive cries. A young panther was sporting at His feet, careless of the threatening hurricane.

In dreadful fury, the storm burst upon the forest. A deluge of rain came down and the trees moaned beneath the onset. The jambu-tree alone remained untouched; not a drop of rain fell on the Lord Buddha.

The storm raged around, but no storm can check a determined will. As the twilight hour approached, Prince Djêta drew near to the feet of the Blessed One.

"O Bhagavat! The hour I have awaited with such impatience has at last come. Again and again has dawn followed on twilight and twilight followed on dawn. And now the holy, the longed-for hour has come. Speak, O Bhagavat! The tests Thou didst announce have not assailed me. I have continued to live a life of purity, adding thereto asceticism and privations of every kind, forcing myself to become indifferent to sensual delights, to pleasures and riches even within my own palace, subjecting myself to solitary and prolonged meditation. Wilt Thou accept me as thy disciple this time?"

"No."

Djêta, filled with dismay, raised the skirt of his gown to his face. Tears were in his eyes, and for long he said not a word.

Then in trembling accents, he lifted up his voice once more:

"Wilt Thou deign to speak to Thy servant, O Blessed One? Wilt Thou deign to tell him the reason of this refusal?"

The Lord had now come out of His motionless attitude. With caressing hand, He quieted the young panther, which had kept up a dull growl in the presence of Djêta. The roar of the thunder had ceased, and the very wind was stilled to listen to the words of the Blessed One.

"Noble prince, the tests that awaited thee are not such as are spoken of in the outside world. I did not ask thee to give up thy wives and thy pleasures, and to live a life of privation and asceticism. The tests to which thou hast been submitted without suspecting it, called forth by a former Karma, came from thy own nature; and thou hast failed before these tests. Return to thy palace and content thyself with living the life of a virtuous man. Not yet art thou ready for the life of the disciple."

His bronzed cheeks purple with confusion, Prince Djêta said in anxious tones:

"Wilt Thou deign to explain, O Bhagavat, the tests in which I have failed? Though my shame be thereby increased, yet ardently do I seek for light."

"I will tell thee," said the Lord Buddha. "Thy first test was the test of calumny. Dost thou remember, noble prince, that in thine own palace, at thy father's court, thou wert accused of a fault thou didst not commit? Instead of waiting quietly until men's minds had become enlightened, or else accepting this humiliation as a debt of destiny which it was thy duty to pay, thou wert anxious to defend thyself, protesting thine innocence and even going so far as to rebel against the wrong. Such was thy first failing."

"If I had deserved these accusations, I would have borne them," said Djêta, turning pale; "I knew, however, that I was innocent."

"The good and virtuous man is right in protesting his innocence, and defending himself; but he who would enter the Path, he who would be my disciple, must bear with injustice and slander without uttering a word in self-defence; he must be able to wear the crown of glory or the mantle of infamy, indifferent to both alike."

Djêta bowed his head.

The Lord Buddha continued:

"In the second test, it was thy egoism that was the cause of thy lapse—the selfishness of a great affection. Thou didst love thy friend Yachas as thyself: close was the tie that bound you. Now it happened that a new-comer at thy father's Court, having need of Yachas for some purpose of his own, laid siege to his heart, endeavoring to come between you and win his friendship. Instead of being resigned and tearing up the rank weeds that were taking root in thy soul—instead of loving Yachas for himself, and not for the joy his friendship caused thee—a feeling of rebellion entered thy heart, and thou didst thy best to fling obstacles in Bhallika's path, directing against him a current of angry thoughts.

"I knew that the friendship of Bhallika for Yachas had its origin in self-interest," protested Djêta. "Was it not my duty to warn my friend, and protect him against Bhallika's intrigues?"

"Canst thou be sure that Bhallika's interested friendship would not have become purified in the course of time? Art thou certain it was not destined to become sincere some day? Besides, O Prince, though the good and virtuous man may be allowed to defend his affections, as he would his honour, the sage, he who would enter the Path and become my disciple must practise the renunciation even of his dearest affections; he must tear from his heart the bleeding roots of jealousy and egoism, and accept the betrayal of his most devoted friends without any feeling of bitterness.

"Noble prince, the treasures of thy father the king, the delights of the senses and the pleasures of vanity have no longer any attraction for thee; it has been no merit on thy part to abstain from them. In the presence of real renunciation—that which was offered thee—thy courage failed; thou wert unable to clothe thyself with the bleeding robe of sacrifice, of love which gives without asking for any return."

Djêta bowed his head and, for the third time, confusion entered his soul. Then his questioning glance again fell on the Sage:

"Speak again, O Bhagavat! Overwhelm me with shame once more. Night has come upon me, a darkness more profound than that which now surrounds us."

The Blessed One said:

"Noble prince, a third time hast thou failed through lack of love. Nandâ, one of thy wives, committed a grave fault, whereupon thou didst cause her to be driven forth from thy palace, without showing any pity for her youth and ignorance."

"O Bhagavat! Could I act otherwise? Was it not my duty to preserve my own honour and that of my palace, rather than keep by my side a guilty, fickle woman? In shutting my eyes against the evil done, should I not have been hurling an insulting defiance against the morality of my country? Would not such a course have been an outrage on my ideal of purity?"

"Noble prince, must I repeat the same thing once more? The man of the world, even when virtuous and of good repute, is permitted to think of his right, to think of preserving his own honor. He may judge and punish, or drive from his presence. The sage however does not judge; seeking to understand, he pardons. His eyes are more eager to discover an excuse for a fault than the fault

itself; in his heart there is more tenderness and compassion for his brothers than there are drops of water in the bosom of the sea.

"Purity is not a virtue: it is merely the abstaining from evil. The sage attributes thereto no merit whatsoever. Purity of life may even become a stumbling-block on the Path, for unless girt about with love and pity it often leads to pride and hardness of heart. Then it has become nothing more than a phantom of purity. In the course of thy travels, noble prince, hast thou ever raised thine eyes to the lofty mountains of the Himâlayas at the hour of sunset? Hast thou seen those mighty, snow-clad peaks, on which everything seemed frozen and dead, suddenly light up with glowing pink tints, delighting heart and eyes with their beauty? Such is purity: apart from love, it may be nothing more than a white shroud of death to the soul; but if love blooms upon it, it becomes the channel through which pours a mighty Life."

Djêta's eyes filled with tears. Without a word in reply, he flung himself to the ground. Finally, he said in husky tones:

"O Bhagavat, take not from me the sun of Thy presence without granting me one more favor. Permit me to make a fresh attempt, another appeal to Thy justice. I know now what Thou requirest of me."

"I consent," said the Lord, and, as He gazed on the prostrate youth, so bright a glance shone in His eyes and so gentle was His smile that the whole glade appeared to be illumined, and the birds, believing that dawn had appeared, began to warble out their morning hymns.

Torches lit up the path as the small escort disappeared in the darkness of the night. The prince followed slowly. As they issued from the forest, in the dim glory of the new-born day, the elephants were awaiting their master to resume their journey to the land of Kanchamba. And in the peaceful glade, beneath the jambu-tree, the Lord Buddha was again deep in meditation.

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No sooner had Djêta returned to the kingdom of Kanchamba than he found himself obliged to assume the reins of government, as the King, his father, had fallen seriously ill. Nobly and conscientiously did he acquit himself of his new responsibilities, making for himself a reputation for justice and kindness.

The first thing he did was to load with honors Yachas and his friend Bhallika, making them a present of two princely dwellings, close to each other. He had his wife Nanda sought for, and brought back home to the royal palace. This action roused great bitterness; it caused his father's old servants to grumble, and brought much scandal upon himself. Mistrust, once aroused, grew rapidly, and criticism followed upon criticism. The just and beneficent, though at times imprudent, reforms which through love for his people Djêta imposed on his ministers gave rise to imputations of despotism and autocracy.

Djêta remained unmoved by these secret attacks, welcoming the scratches of the thorns as he had done the perfume of the roses. All the same, a veritable clique was formed against him, secretly fomented by his younger brother, an ambitious youth eager to take Djêta's place. A rumour was purposely spread abroad that Djêta was an autocrat, and that, all his projects for reform notwithstanding, he would bring the kingdom to ruin. It was said that he was under the influence of that beggar-monk whose reputation had spread over the town of Kanchamba, and that it was his intention to abolish the customs and practices ordained by law and tradition, and to establish a new religion.

One day Djêta heard a rumor of a plot being formed against him. His very person was the object of attack. He was not anxious, though he warned a few of his trusty friends. Thanks to the vigilance of these latter, the would-be assassin was seized just as he was on the point of flinging himself on the prince, dagger in hand. His name was Arada, and he belonged to the Kshattriya caste. Pale with dread and fury, he was conducted before the prince. With the utmost calm, the latter asked him:

"Wherefore, Arada, didst thou wish to kill me?"

"Because I look upon thee as a danger to the kingdom. Thou art opposed to our traditions, and wishest to do away with our holy practices, and introduce into our midst reforms that are dangerous and contrary to the prosperity of the land."

"This assassin is only a harmless fanatic," thought Djêta, fixing on him a look of tender compassion.

"Note," he remarked to his servants, "that this man had good motives, even though he made a criminal attack upon me. Guards, draw near, and take away his chains."

Filled with amazement, the guards immediately obeyed.

"Now leave me alone with Arada," added Djêta in tones of authority.

Reluctantly his friends and his servants slowly departed, not without many a backward glance. The daring of their prince filled them with consternation.

With folded arms, Arada looked defiantly at the prince. Without seeming to notice his insulting glance and attitude, Djêta alked up to him, placed his hands on his shoulders and looked straight into his eyes. There was neither scorn, bravado nor pity in this glance, only a mute, prolonged questioning. Had not his lord said: "The eyes of the Sage are more eager to discover the cause and excuse of error, than the error itself?" Djêta was searching into past causes. Suddenly a strange new impression came to him. As though the spirit of One whom in his secret heart he called his Master was entering within him, illumining him with His own light, he now saw with other eyes than his own; he comprehended the hidden meanings of things.

Thus he beheld the warrior's past; the chain of his former existences bound to one another by the thread of Karma. There he saw numerous causes of ignorance producing numerous errors, and ever the springing up afresh of desire, and suffering—the result of desire.

Then, in a flash, the personality of Arada seemed to him to disappear—or rather, in that personality the whole of humanity had suddenly become incarnate. Poignant was his sorrow at this vision of a poor, frail humanity, chained down by ignorance and error, dedicated to misery and suffering of every description!

Distracted with grief, a wave of tenderness burst over him. He would have liked to take to his arms, to clasp to his throbbing heart, this suffering humanity, to give it his own life, to purify it with the gift of his own purity, and with his love to kindle renewed life in it, to raise it one step higher through his own sacrifice.

Returning to his wonted state of consciousness, as though just emerging from a dream, Djêta stammered forth the following words to the amazed warrior:

"Brother—for I know nothing else of thee than that we are brothers and that I love thee—brother, come to my arms and share my glory, as I, too, would share thy disgrace!"

And when the guards, uneasy at the prolonged silence, ventured to appear on the scene, they saw Arada weeping on the shoulder of their prince, whose countenance was transfigured with joy.

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In the sun-lit glade the Lord Buddha was plunged in meditation, His legs crossed beneath Him in the shade of His favorite tree. He had waited the whole night, for He knew that the prince was faithful to his promise. The first pale, tender streaks of early dawn had appeared, succeeded by the day-break, all wreathed in smiles, followed by the radiant sun, darting his golden beams over the ground and through the blossoming branches.

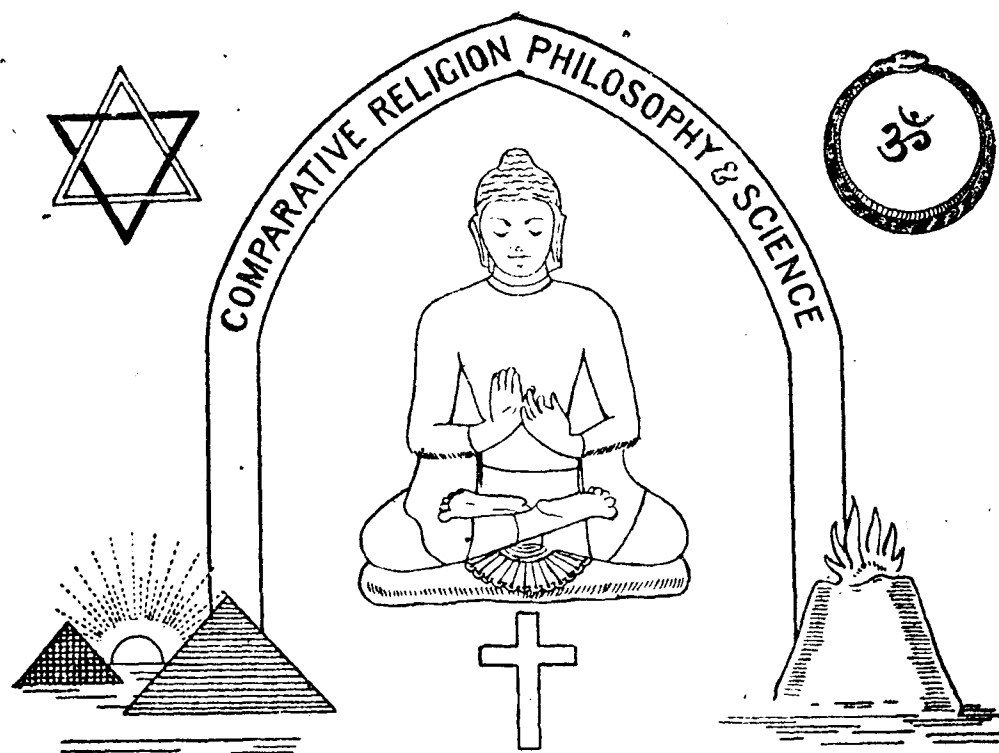
Perched on the branches of the jambu-tree, the little winged worshippers of the Blessed One were chanting to Him their morning songs; the gentle, affectionate hind had brought to Him her fawn; the leopards and young panthers were sniffing and rubbing against Him in friendly fashion, licking His feet. . . . For within that blessed glade the awaking of nature was ever the awaking of love.

Now a slight noise is heard, the sound of approaching steps. The Blessed One opens His eyes; Djêta is standing before Him. He has come alone, without escort, and dressed in a beggar's robe. The prince flings himself to the ground, in humble adoration before Gautama Buddha. Then, as he painfully rises to his feet, tired by the length of his journey, the Lord turns towards him the palms of His hands in token of blessing, and says in accents of infinite tenderness:

"Welcome, O Djêta, my disciple!"

Never had the breeze been more gentle or fragrant as it caressed their brows, never had the concert of winged songsters been more delightful, never had the profound peace that reigned throughout the glade been more solemn and mysterious, more awe-inspiring, than on that morn, whilst Djêta, seated at the feet of the Blessed One, was eagerly listening to the Sacred Word.

AMEE BLECH.



THE SCIENCE OF PEACE.¹

III. THE NOT-SELF.

IN the last article we dwelt on the one thing of which we are absolutely certain, the fact of our own existence, of our Self, that part of us which is permanent, unchanging, the I, which continues as a thread on which changing things are strung—"like beads on a string"—and which gives to us the sense of continuity, of reality. The fact of the existence of anything which is not this is reached by a process of observation, of reasoning, of some activity of this Self. This totality of things *outside* us is called the Not-Self, and it includes everything which is not the I of which we are absolutely sure, everything except the self-conscious Self.

In some ways this is a more difficult study than that of the Self; for the Not-Self is complex and puzzling, hard to grasp and

¹ These articles are an exposition of one of the most valuable books issued under the inspiration of Theosophy, *The Science of Peace*, by Bhagavan Das. Those who seek a lasting intellectual foundation for their thinking will find much help from this valuable and original book.

to realise. The way in which the idea is reached in philosophy is by a process of putting the Not-Self—of which we have only a secondary knowledge—over against the Self—of which we are sure.

Fichte defines the Not-Self as that which the Ego is not. If we take this in a little detail, setting the Not-Self in contrast with the Self, we can disentangle some broad and definite characteristics which belong to the Not-Self as a whole, as a concept, and which serve as a clue to guide us through the maze. We must seek that which is opposite to the characteristics of the Self, the I, and thus isolate the Not-Self, the Not-I, for study.

I. The Self is One, a Unity, and therefore infinite, eternal.

The Not-Self is then a Many-ness, a multiplicity, a mass of separate and therefore limited things, an innumerable collection of finites, each transitory.

II. The Self as a Unity is simple, and therefore stable.

The Not-Self is then complex, compound, made up of many parts, unstable, the parts associating and dissociating themselves in ever-changing inter-relations.

III. The Self is Life, Being.

The Not-Self is then Non-Life, Non-Being. (You must not here think of 'matter' as you know it, for in nature 'matter' is never found separate from 'Spirit,' 'form' from 'Life.' Every 'atom of matter' is a living thing, for life ensouls it.) *Abstract matter—which has no concrete existence—is non-livingness, as opposed to livingness, the mark of the abstract Self.*

IV. The Self is Consciousness.

The Not-Self is Unconsciousness.

Beholding the Self as Existence, Reality, Being, we see the Not-Self as Non-Existence, Non-Reality, Non-Being. If this is clearly grasped, and it is understood that both Self and Not-Self are abstract Ideas, concepts, the use of the word Non-Reality, and the 'Illusion' often used as its synonym, would not prove so confusing as it is found to be by many, in both eastern and German philosophers—surely re-incarnated Vedāntins. It is not the world *as it exists around us* which is unreal, illusory. That world is a mixture of Reality and Non-Reality—*saṭasat*, existence—non-existence, in the eastern phrase—and only when the Reality is with-

drawn is what remains unreal. To take a limited example: our solar system is built up of atoms, each composed of bubbles, caused by the breath of the Logos; so long as His breath is there, the system shares in His Reality, for He is in every point of it; but if He withdrew His breath it would vanish, for His breath is the Reality, and without it is Nothingness¹.

The Self, Consciousness, Life, Being, is then the only Reality, and in contrast with this the Not-Self is unreal, and is transitory as opposed to the Eternity of Consciousness.

We thus arrive at a definite idea of the meaning of the word Not-Self, Not-I, Non-Ego, as used in philosophy. It is a mass of separated particulars, the mass of *all* separated particulars. On this, we must pause.

All that *can* be *must* be. This was clearly seen and admirably expressed by the Arabian Muhammaḍan philosophers of the ninth and tenth centuries. The ALL—the manifested and the unmanifested in their totality—includes all possibilities. When certain possibilities become actualities there is a particular universe in space and time, but the Possible and the Actual are different only in relation to our separated and limited consciousnesses; to the universal Consciousness the Possible and the Actual are one. We call 'actual' that which is present in our consciousness, as limited by space and time in a particular universe. But to the All-Consciousness there is no distinction between possible and actual, latent and patent, imaginary and existing. "That which is unreal has never been; that which is real can never cease to be," says the *Bhagavad Gītā*. In the widest sense of the words this is true. "The unreal has no being," can never have being, has never been; the real can never cease to be, it always is.

To digress for a moment: we have here the basis of what is called "personal immortality." All forms are capable of manifestation and re-manifestation, and exist in Eternity. They exist in manifestation so long as any separated Self is conscious of them—their ever-being is because the Supreme Self is ever conscious of them—and hence may be prolonged by any such Self. If the Self in John Smith is so enamored of his expression as John Smith as to desire to prolong that stage of limited consciousness indefinitely,

¹ See the article on "The Æther of Space," *Theosophist*, June, 1908; or as reprinted as an Appendix in *Occult Chemistry*.

who may say him nay? He can go on expressing himself as John Smith for exactly as long as he pleases. As a fact of observation, he grows tired of John Smith, and puts out a different expression of himself, but even then John Smith remains in Eternity.

To return. The mind of the student should dwell on this thought until it has permeated his whole mental being, for endless confusion and perplexity result from making "The All" less than the all, excluding something from it, and then puzzling why that irrelevant something exists. But when the All is seen as the all, with nothing outside it, the eternal, changeless, spaceless, timeless, motionless, *totality*, then it is seen that it may be regarded as a Void, since all pairs, that is every manifested thing, annihilate each other therein, or as a Plenum, since all exists therein unmanifest in eternity as Idea and any may become manifested in time as Thing. So also are Absolute Motion and Absolute Stillness the same, though relative motion and relative stillness are opposed.

The explanation of every particular existence—as of the pen that Hegel failed to explain¹—of every separate thing in a universe, is that it is a temporary and local appearance of that which ever is. It is not a new creation of what was not; it is merely a coming forth, a manifestation, of that which ever is.

Passing on from this basic thought that all particulars ever are and can never cease to be, let us consider the conditionings of these ever-existent by Space, Time and Motion.

The idea of Space arises from the fundamental opposition between Knower and known, Desirer and desired, Actor and acted on. In the very assertion of Self and Not-Self, the idea of separation brings up inevitably the idea of Space, which is the interval between the separated. The concept of Space inheres in the fact of separation. As the abstract Not-Self is manifested as concrete Not-Selves, the idea of Space conditions all the observations of the Self. The many pre-suppose Space, and need it for the manifestation of their Many-ness; the Not-Self imposes Space on the Self. Space disappears when Knower and known, Desirer and desired, Actor and acted on are merged. For where there is no

¹ The Science of Peace, p. 60.

separation there is no Space, and where separation is there Space must ever inhere.

The idea of Time is another condition forced by the Not-Self on the Self. Time results from limitation, or again from Many-ness. Where limitation is, and individual selves arise, the fact that these limited selves are not omnipresent necessitates Time, which is *succession*. A series of separate things cannot be known simultaneously by a limited Self; he can only observe them, become aware of them, one *after* the other, and so the idea of Time arises, the succession of the states of consciousness recognising one object after another, the succession of appearances in consciousness. Hence is Time rightly called the Master of Illusion, for it arises from our inability to see everything simultaneously, from the limitations of our perceptive powers. In this inability, in this limitation, Time inheres.

A writer imagined himself as travelling away from our earth into the fields of Space outstripping the light, and preserving the power of vision of earthly events. As he fled away, he read the light-record of 'past' events, past reigns were seen, backwards ever, till the earth became a fire-mist. As a star that we are 'looking at' may have been destroyed thousands of years ago, but the light-waves coming from it may only now have reached our eyes, so at that same distance of Space the state of our globe thousands of years ago could alone reach the eyes of one stationed there. A man who travelled at the same speed as light would always see the same event—a birth, a marriage, a death, would go on for millions of years, so far as he was concerned.

Thus thinking, and using the imagination on these strictly scientific lines, we may catch something of the illusory nature of Time, and understand the fundamental difference between the unending succession of the Everlasting and the simultaneity of the Eternal. To "live in the Eternal" is to transcend Space and Time, to dwell in that Heart of Peace which is above the illusion of division and has reached the realisation of Being, which sees the fulfilment from the beginning, that which Is, instead of the Coming forth and the Return. Being of the nature of the Eternal, we should not be the fools of Space and Time, nor be troubled by the shadow-dance of the illusory. Thus taught the

Christ: "The knowledge of God is eternal life;" so His disciple: "This is life eternal, that we may know Thee." When the Self is realised, eternal life is enjoyed. Earth and heaven are alike in time; when the Self turns inward, then alone does he become conscious of his own eternity. This is not a question of evolution in time, but of Self-realisation. We must rise above the idea of unending Time into the mystic Now.

Equally does Motion, the third great conditioning of consciousness arise from the many-ness of the Not-Self. Motion is the attempt of each separated limited Self to reproduce within itself the omnipresence of the Self. It cannot be omnipresent because of its limitations, so by constant motion it seeks to reflect the omnipresence of the One. The effort to realise Unlimited Being within the limitations of the Not-Self is Motion. On the nirvāṇic plane, an atom can expand illimitably, and again contract to a point, as though each atom strove to catch an image of the Changeless One, the Spaceless One, the Timeless One, the Motionless One.

Remembering the old Hermetic maxim, "As above, so below," we may strive to master the complexities and the strangenesses of our own individual lives, lives the essence of which is the eternal partless Self, related to the ever-changing parts of the Not-Self which we appropriate and release. In our own relation therewith we may find a clue to the understanding of kosmic philosophy, the relation of the universal Ego to the Non-Ego, the final pair of opposites.

So through and in despite of Space and Time and Motion, may we rise to the Spaceless, the Timeless, the Motionless.

Our next step must be the study of Beginnings and Endings—those words which comprise all universes, and all happenings in all universes. In Space and Time, Motion is ever bringing to birth beginnings, and is ever casting to death endings. Universes are born, grow, decay, end. Science has glimpses of beginnings, glimpses of endings; nothing endures, nothing is changeless. This is equally true of the forms within universes:

Every moment one is born,
Every moment one hath died.

And even within the form, there are innumerable beginnings and endings—particles come, born into the form, particles go, dying out of the form; however stable a thing may seem, its constituent

particles are ever changing. As water driven by hydraulic pressure out of a tube appears like a bar—and is indeed so strong that a bar of iron struck against it breaks—and is yet but a succession of hurrying particles in swiftest motion onwards, so is it with our bodies; the form remains, but the particles composing it are ever changing; the form is a constant flux.

This fact has led to some errors, and one of these is that there must be an exact balance everywhere. But that is not necessary for the forms. Some say birth in one place must mean death in another, pleasure here must be pain there, that there cannot be an increase in this without a decrease in that. This is true of the Totality, but no universe is truly self-contained and out of relation to other parts and to the Whole. The Constancy of the Whole is obviously true; but that which is true of the Whole is not necessarily true of the parts, and birth and death, pleasure and pain, increase and decrease are of the parts. Even if a system were self-contained during the Day of its Logos, within His ring Pass-not, He Himself would ever remain as a channel whereby the infinite Life might pour into His system, increasing the amount therein. Moreover, philosophy has taken too little account of the law well-known to science, the law of the transmutation of forces.

Even taking the amount of force as constant, the forms it takes are many, and one form of it is transmutable into another. The amounts of heat and of electricity are not constant, for one can pass into the other—a fact that is applicable in philosophy.

What is the fundamental relation between the Self and the Not-Self? Evidently a process of ever-repeated appropriation of the Not-Self by the Self, and an equally ever-repeated loosing or repudiation of that which had been appropriated. The whole process of the life of the individual consists in this appropriation and repudiation; so with the world-process. If we study the life of man, in others and in ourselves, we see that the gaining of knowledge, in the true sense, is a continual process of repudiation. What once we regarded as our Self with growing knowledge is repudiated as the Not-Self. The savage, when he says 'I,' means his body, his passions, his appetites. With advancing thought, we realise the body is not 'I' but 'mine'—an appropriated part of the Not-Self. The 'I' has drawn inward and repudiated the body:

"I am not this body." Presently the emotions are similarly repudiated, and are relegated to the Not-Self, and the passionless Self asserts itself: "I am not these emotions." As meditation is practised, another indrawing takes place, and the mind, the apparatus for thinking, is repudiated in turn: "I am not this mind." And the process continues still further; as the Self draws ever inwards, he casts off, one by one, all that he once held to be himself. At last we see the great principle: on the path of forthgoing the Self appropriates; on the path of return he repudiates.

None other than this is the World-Process. Appropriation of and Self-Identification with the Not-Self: "I am This"—an affirmation. Repudiation of the Not-Self: "I am not This"—a Denial. To understand yourself is to understand the universe.

ANNIE BESANT.

[IV will be entitled "The Spirit."]

Without beginning and supreme—even Brahm,
Which neither can be said to be, nor not to be,
All hands and feet; all faces, heads and eyes;
All ears; it sitteth in the world's great centre,
Possessing the vast whole. Exempt from organ,
It is the light which shineth through all organs.
Containing all things—unattached to any;
Devoid of properties—partaking all;
Inside and outside, the movable and motionless,
Throughout all nature—inconceivable
From the extreme minuteness of its parts.
It standeth at a distance, yet is present;
Is undivided, yet in all things standeth
Divided; of all things it is the ruler,
That which destroyeth now, and now produceth.
The light of lights, declared exempt from darkness,
Wisdom and wisdom's aim, and wisdom's fruit,
And within every breast presideth—THAT!

TUKĀRĀM'S ABHĀNGAS.

TUKĀRĀM is a Marāṭha poet and belongs to the sect of the worshippers of Vithoba at Paṇḍharpur in the Sholapur District of the Bombay Presidency. The shrine attracts pilgrims twice during the year from beyond the Narbaḍa and from Berar and Khandesh in the North, Gondwana and the Nizam's Dominions in the East, Telangana and Mysore in the South, the Konkan and Gujrāt in the West, and from all the Central Districts of the Bombay Presidency. The number of pilgrims rises often to a hundred thousand. Tukārām is the last of the saints who built up the edifice of the Bhāgāvāt creed in Māhārāshṭra, the foundations of which were laid by Dnyaneshvara at the end of the thirteenth century, and the main portions reared by Nāmḍev and Ekanāth during the fourteenth and the fifteenth centuries, while Tukārām, in his own words, 'crowned' the edifice. But though belonging to a sect, Tukārām's influence extends beyond it. He is a poet of the whole of the Māhārāshṭra people. His words are constantly on the lips of the rich and the poor, the trader and the peasant. The Brāhmaṇa preacher concludes his kathā with a prayer in Tukārām's words. A great moral and religious teacher, a poet whose burning words give apt expression to the most intense personal religion, whose pithy sayings go straight to the hearts of all, whose pure saintly life was in perfect accord with what he preached, Tukārām has secured the greatest respect and reverence. Indeed the rustics chant "Gyanba Tukārām," in unison, and feel themselves safe in the protecting arms of the all-merciful God, who sent His divine messengers Dnyāṇḍev and Tukārām on purpose to reclaim the lost.

To this influence Tukārām had attained long before he died. Shivaji, who at the close of Tukārām's career was fast rising to power, paid him homage and asked to be initiated by him. But Tukārām, with his thoughts ever fixed on the world beyond, was not tempted to include a royal personage among his disciples, and sent him away with a remonstrance at once lowly and dignified, but full of sympathy for the Rājā's work, and the people over whom he ruled. This influence he had gained by the unsullied character he had all along maintained, his works of charity, his

intense love for all creatures great or small, and his earnestness and deep devotion.

Tukārām was born in the village of Dehu on the banks of the Indrāyaṇi, a village to the north-east of Poona. The date of his birth is commonly given as 1608 A. D; but from some documentary evidence, supported by a few facts in Tukārām's life and the life of his Guru, Mr. Rajvade thinks that the event must be placed some forty years earlier. Further researches may show that this date is perhaps too early.

Tukārām descended from a long line of devout Kunbi Vaniyas, or Banyas, who had followed the trade of a shop-keeper for more than seven generations in the little village. They were honest and held in great respect by the people. Brought up early to business by his father, Tukārām thrived and gladdened the hearts of his parents. But soon after, domestic misfortunes followed in rapid succession. In the course of a few years he lost both his parents, his first wife and eldest son, and the wife of his elder brother. This elder brother was a religious devotee, whose heart could by no means become reconciled to the cares and duties of this world, and therefore, now that he was freed from all the ties of a husband, he left the country for good to seek eternal peace in the hearts of the holy Himālayas. These successive shocks were rendered still more heavy by losses caused by a great famine that followed. Trade slackened, his customers fell off, and his debtors became insolvent. Their ruin brought ruin to the family, from which Tukārām could not recover, even with the help of the rich relations of his second wife and some of his friends. These misfortunes, while they called forth the dormant religious turn of mind he had inherited from a long line of ancestors, made him indifferent to the concerns of the shop. Indeed, he looked upon his misfortunes in the light of blessings divinely sent to draw him back to God's grace. A severe mental struggle followed. He craved and yearned for God's mercy, which he thought he had forfeited by his past worldly life. He longed for a vision. He left his home and prayed to God in the midst of deep woods on a hill some miles off, where he was discovered by his younger brother. Brought home by the latter's remonstrances, he divided with him what little of the ancestral property was left, and sank in the waters of the Indrāyaṇi the title

deeds of the property which fell to his share, thus giving a tangible proof of his having completely cut himself off from the ties of this mundane life.

He became from this time a religious devotee, but by no means a wanderer. For, beyond visiting a few neighboring villages near his native Dehu, and Pandharpur (where he went twice during the year so long as he had strength to walk the distance) and once only Poona, he is said never to have left his village. Selfless, he sought to gather no crowds of idle admiring disciples round him, but followed what his conscience dictated. He listened not to the counsel of his relatives and friends, who thought he had gone mad, and bore in patience the well-meant but harsh rebukes of his second wife. This lady, except for her bitter tongue, was a good type of a Hindū wife, and did all she could to look after the comforts of her husband and the children, and must be credited with a fair amount of success in her efforts. After a long mental struggle, the agonies of which he has recorded in heart-rending words, now entreating God in the tenderest of terms, now resigning himself to despair, now appealing with the petulance of a pet child for what he deemed his birth-right, now apologising in all humility for thus taking liberties with his Mother-God, he succeeded at last in gaining a restful place of beatitude—a state in which he merged his soul in the Universal soul.

While thus satisfied for himself, Tukārām was convinced that he had a mission to fulfil, and, that he must spread the light vouchsafed to him. He had now two visions, in one of which he was initiated by his Guru and in the other he saw Nāmdev and Paṇḍurang, who bade him complete the work left unfinished by Nāmdev. This constituted his inspiration. At first he stood behind renowned preachers, and only took part in the chorus. But a study of the writings of old poets and saints soon gave him confidence in his powers, and he began to preach on his own account. Severe to himself, he knew no compromises. He dealt heavy blows at all forms of hypocrisy. It was a strange spectacle—a Kunbo preaching to the masses. It made him many enemies, and he had to pass through a series of persecutions, which we need not describe in detail. It left him in secure possession of freedom to go his own way and preach to the people—a freedom which he prized more than the esteem and reverence it gained for him.

His preaching embraced all subjects, but he especially dwelt on the necessity of practising the cardinal virtues, which in his opinion were mercy, charity and patience. At the same time he insisted on purity of thought, and earnest and single devotion to God. Occasionally he darted light shafts of ridicule, but these do not show a practised hand. The weapon he handled most successfully was the heavy flail of truth and expostulation, before which he knew all falsehood must fly. While he hit hypocrites hard, he was all humility and lowliness to really saintly characters, whom he asks us to honor even above our household and tutelary Gods. Preaching for the sake of gaining a livelihood he held in utter abhorrence. He recognised most of the social evils prevalent in his time, such as the selling of daughters in marriage, the uselessness of undertaking long pilgrimages, or of religious practices unaccompanied by a corresponding sincerity of heart.

At last old age came upon him. He had to give up his regular visits to Pandharpur, and the poignant grief which this enforced absence inflicted upon him, his impatience to meet the pilgrims on the return journey, are well described in words whose tenderness is, we believe, without a parallel in Marathi literature.

From this time he began to see visions, and called on the spectators to see that Viṣṇu Himself had descended to take him away. During this mood he composed or rather poured forth the celebrated stanzas called "Love's Lament," in which he likened the human soul to a bride, while the Bridegroom was, of course, God—a conception implied in the parable of the Bridegroom in the Christian bible. While singing these verses, he proceeded to the bank of the Indrāyani, and was seen no more (A.D. 1650.)

No Mahārāṣṭra saint other than Tukārām has recorded the history of his personal mental struggles, and it is because of this human element in these autobiographical Abhaṅgas that Tukārām appeals so strongly to all seekers for truth. His Abhaṅgas are a bible not only to the thousands of Vārkaris—the pilgrims that flock to the shrine at Pandharpur—but even to the new Hindū reformers of the Theistic school in the Bombay Presidency, whose founders—the late Justices Telang and Ranade, and Mr. N. M. Paramānand, Mr. W. A. Modak, and Dr. Bhandarkar, have often made his Abhaṅgas the texts for their religious discourses. In the manner

of the authorised edition of the hymns of the Prāthana Samāj a prominent place has been given to Tukārām's Abhaṅgas—indeed they form more than half the volume.

Tukārām's Abhaṅgas in the authorised edition number about four thousand five hundred; but he is reported to have composed many more. Some of these have been recovered. On the other hand there are many Abhaṅgas which are evidently spurious. Many of the Abhaṅgas were composed extempore, while Tukārām preached, and were carefully taken down by a few of his disciples who stood behind him. A few are known to be in his own handwriting, which was bold. The selections for translation in this essay are made from the pocket edition of the Nirṇaya Sāgar Press, and the number preceding each verse is the number as given in that edition. The best and the most correct edition is that issued from the Indu Prakash in 1871, under the auspices of the Department of Public Instruction, Bombay. It was edited by the late Mr. S. P. Pandit, and has been used by almost all the latest compilers. Tukārām Tatya's edition in two volumes, while it contains some Abhaṅgas not previously published, ascribes to the poet many that are evidently not genuine. We will now proceed to make a selection from these verses for the benefit of our western readers, since, so far as we are aware, they have not yet been translated into any European language.

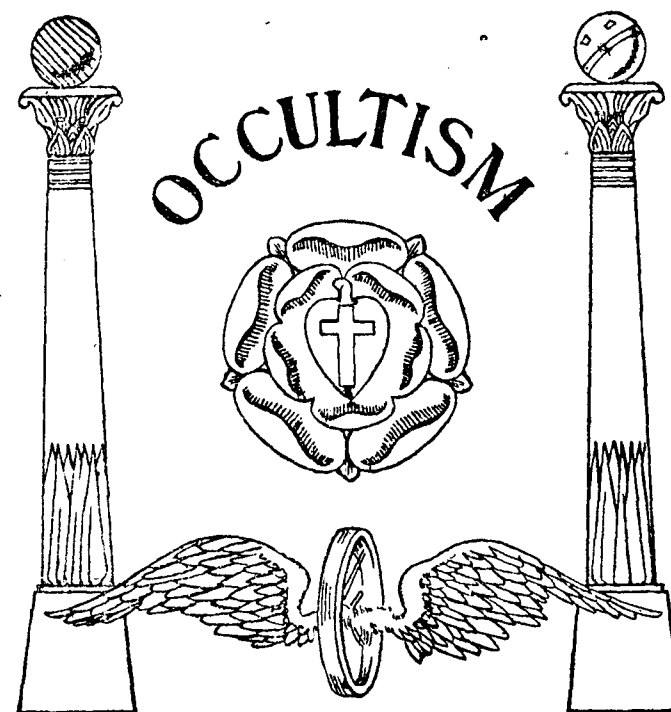
SELECTIONS FROM THE ABHAṅGAS.

161. To cross a mirage what vessel shall be sought?
Children sport with broken pieces of a jar for coins;
What profit or loss does that transaction make?
Girls in sport perform auspicious marriages;
Are true relations caused thereby?
What joys or sorrows dreams yield in sleep
Vanish when one awakens.
Tukā says: Births and Deaths are words unreal,
Bondsman and freeman, all are naught.
163. To the blind all are blind—for they cannot see.
To the dyspeptic food is poison—for he has lost his relish
for food.
Tukā says: He who is not pure himself
Thinks the rest of the world impure.

165. O let me feel and see what thou inspirest me to say,
 Otherwise, O God, it will all be a mockery.
 Without salt what taste has savory food?
 A corpse decked in all pomp, without life;
 A part acted ill, a beauty ill-endowed,
 A mock marriage with no bride and bridegroom,
 All money spent in show.
 Tukā says: Verily I am such if I see not
 In my soul the Spirit of Love.
167. Wretched above all wretchedness is he who is a slave to a
 woman;
 For him no Heaven beyond, no honor here.
 All wretched is he whom greed consumes,
 From whose door a belated traveller unhonored turns away.
 All wretched is he whom sloth and sleep have mastered, or
 voracious appetite.
 All wretched is he whom no true knowledge befriends.
 His saintliness pines for what? the honor of this world.
 Tukā says: Thus have they made themselves wretched.
 The scoffers and disputants Hell is ready to receive.
169. All is Brahma, not an inch is there that is not filled by it.
 An Idol, why can it not represent God?
 What say we to those that have no faith?
 Their fancies wild lead them astray.
 They lack the faith of saints.
 Like those of learned fools, their words lack the ring of the
 true metal.
 Tukā says: While Saints have strengthened faith,
 The bad have unwittingly spoken ill of God.
170. One is in spiritual trance, the other fattens on sloth.
 They look the same, but the observant eye sees the difference.
 One intent on God recites the names of God, the other
 sleeps;
 One renounces all, the other makes a show for his
 stomach's sake;
 One's piety is for self, the other's is for God.
 One knows the true secret; the other none, though they
 look the same.

(To be continued.)

V. M. MAHĀJANI.



OCCULT CHEMISTRY.

SINCE the publication of the book on *Occult Chemistry* some further investigations have been made and a number of additional elements examined, making our list much more complete than it appears in that work. The whole of the information thus obtained, with diagrams illustrating it, will appear in the second edition of the book. Meantime it may be of interest to our readers to have a list of the additional elements, with their weight-number, and a few observations as to the probabilities which seem to be suggested by this further study.

The list of the newly-observed elements, arranged in the order of their atomic weight, is as follows. As in the list in the book, the name is given in the first column, the type to which the element belongs in the second, the number of ultimate physical atoms in the third, our number-weight in the fourth, and the accepted atomic weight (when known) in the fifth.

The weights given in the last column are from the International list for 1908. The number-weight is obtained by dividing

the number of ultimate physical atoms in an element by 18, the number of such atoms in a unit of hydrogen. For many elements hydrogen seems a natural standard, since no less than 34 are exact multiples of it by number-weight.

Those elements marked with an asterisk are not given in the International list. There are however places for all but B in Crookes's diagram.

Element.	Type.	Number of Atoms.	Number Weight.	Weight O=16.
Caesium ...	Rb.	2376	132·	132·9
Barium ...	Mo.	2455	136·38	137·4
Lanthanum ...	Nb.	2482	137·88	138·9
Cerium ...	C.	2511	139·50	140·25
Praseodymium ...	Nb.	2527	140·38	140·5
Neodymium ...	Mo.	2575	143·05	143·6
* A ...	Rb.	2640	146·66	...
* X (Interperiodic) ...	Fe.	2646	147	...
* Y ...	"	2674	148·55	...
* Z ...	"	2702	150·11	...
Europium (?) ...	Rb.	2736	152	152
Gadolinium (?) ...	Ag.	2794	155·22	156
Terbium (?) ...	Sb.	2880	160	159·2
Dysprosium (?) ...	"	2916	162	162·5
Erbium ...	"	2979	165·50	166
Thulium (?) or Ytterbium (?) ...	Rb.	3096	172	171
Tantalum ...	Nb.	3279	182·16	181
Tungsten ...	Mo.	3299	183·27	184
Mercury ...	Te.	3576	198·66	200
* B ...	"	3600	200	...
Thallium ...	Sb.	3678	204·33	204·1
Lead ...	Sn.	3727	207·05	206·9
Bismuth ...	Sb.	3753	208·50	208
* C (Actinium ?) ...	Nb.	4140	230	...
Thorium ...	C.	4187	232·61	232·5
Uranium ...	Ra.	4267	237·05	238·5

It is not always certain in the case of the rare elements that what is examined clairvoyantly and found to be of a certain weight is the element bearing a given name in the International table with a corresponding weight. But each element has its type—tetrahedron, cube, octohedron, and so on—which is seen by clairvoyance; in case an element so examined be wrongly labelled, its type also is given, and the correct name for it can be found by considering this type and the weight.

Of the new elements A comes under caesium. The three new interperiodics have in each of 14 bars, X 189 atoms, Y 191, Z 193.

The element with weight 155·22 in general appearance resembles the metal orichalcum described by Plato as much used by the Atlanteans. Presumably this is gadolinium, if the agreement in weight is any indication.

The element with weight 172 is of the rubidium type of 16 'spikes'; perhaps this is thulium, though judging merely by weight it may be that labelled ytterbium, for which the International list gives weight 173. It is noteworthy that the element has exactly the same number of atoms, 3,096, as in the new inert gas meta-kalon. This is the only instance so far of two elements having the same weight.

Mercury is a tetrahedron and has as its centre-piece the connecting rod in gold, made up of 16 occultum.

The element marked B is also a tetrahedron and closely resembles mercury, the difference being only the addition of six atoms to each of the four funnels of mercury. This produces a new element, a *solid* mercury. A specimen of this rare form of mercury exists in an occult museum.

The element C is a radio-active element. It is not the temporary product of the disintegration of a heavier element. These 'by-products,' uranium *x*, thorium *x*, radium *x*, and others have been observed but not drawn, as they are not stable elements. C may be actinium or ionium, if either is not a mere disintegration product. It is a cube with six funnels with the same centre-piece of 819 atoms as in radium. This centre of radium also appears in tantalum, tungsten, thorium and uranium.

Uranium has a centre-piece and four funnels exactly like radium. The difference is only in the four 'spikes.' Consulting the diagram of a radium spike it will be seen to consist of three lithium uprights of 63 atoms each, and floating above them a cone of ten. Uranium has the three lithium 63, but no cone. Instead of the cone are two groups of bodies of 36 and 19 atoms respectively. The 36 group is one half of a helium atom, made up of four 'cigars' of 6 atoms each at the four corners of a tetrahedron, and surrounding them the half of a hydrogen atom (three groups of threes) and another body of three. Above this half of helium floats a hitherto unobserved body of 19 atoms.

If uranium does break up in radio-activity, each uranium atom can give rise directly to two helium atoms from the four spikes.

Using occult methods it is found possible to transmute uranium to lead and thorium to bismuth.

C. JINARĀJAPĀSA.

The identification of some of these more lately observed elements with new elements provisionally catalogued by science is often only tentative. In many of the specimens shown in geological museums rare earths are found mingled in inextricable confusion, and this is also true of the mixture of elements in certain mineral springs. When in such a case examination reveals the presence of an element not hitherto catalogued by us, we make careful drawings of it, count its atoms and note the class to which it belongs. It frequently happens that scientific books mention two or three elements whose atomic weights are in the neighborhood of that of the stranger, but none that exactly coincide, so that we are left in doubt as to whether our new discovery is one of these or is actually something hitherto undescribed. Such cases are distinguished in our list by a mark of interrogation.

The conditions of our research are so radically different from those of the man of science that there is little reason to wonder if we are sometimes uncertain as to whether we have arrived at the same result. He goes to work by means of chemical analysis, eliminating from the specimen before him element after element of those already known to him; and if a trace appears of something different from any of those, he applies to it various tests, the results of which may eventually enable him to announce that a new element has been observed. He then proceeds to calculate its atomic weight by various intricate methods, requiring a patience and accuracy of observation which cannot be too highly extolled.

We have our difficulties also, but they are of quite a different nature. Our method is first to reduce the consciousness to a point and then to send it on its travels among the molecules of the substance to be examined. The relative size of the vehicle of observation adopted by the consciousness depends upon the nature

of the research required. It may be made commensurate with the "chemical atom," so as to observe it as a whole, or it may be reduced to the size of the ultimate physical atom, or still far less even than that, in order to make more detailed examinations. Instead therefore of acting upon the elements from without, as the scientific investigator does, and recognising their presence only by the effects they produce, we find ourselves wandering about among the chemical atoms and recognising them by their appearance. Taking a very rough analogy, suppose that it is desired to know how many different nationalities are represented in a certain great city. The chemist's method corresponds to standing upon a high tower and shouting first in one language and then in another, in order to see what response will be obtained, while ours corresponds to going in and out among the crowd and picking out the nationalities face to face. The chemist is certain to find the element for which he searches if it be present in sufficient quantity to produce the expected effect, but naturally he has no sieve fine enough to sift out a single molecule. Along our lines the single molecule, if we happen to meet with it, is quite sufficient; but among so many millions it might easily happen that we did *not* meet it.

In considering some of these heavier elements, especially those belonging to the radio-active group, we find a certain variation from the orderly progress to which we have become accustomed in dealing with lighter substances. All the way through we have been in presence of an evolutionary force steadily pressing downward into matter along a spiral line, as indicated in Sir William Crookes's picture (*Occult Chemistry*, p. 12). At certain points (represented by the discs in that picture) this force encounters the perpendicular lines which represent the various types or tendencies. We may suppose that the steady downward pressure determines the number of ultimate physical atoms which are available for the making of what is commonly called a chemical atom, and the type or tendency prevailing at a certain point determines the form which that chemical atom shall take—that is to say, how the available number of ultimate atoms shall be arranged. One can imagine a group of nature-spirits, marshalled under the orders of some higher Power, building these atoms according to the plan of the line to

which they belong, and then scheming how to introduce the additional atoms which have been gathered since last the force crossed their line, while still retaining the main characteristics of their original plan.

Putting aside hydrogen, oxygen and nitrogen, which seem exceptional, these types are well marked, and in the early stages it is rare that one of them in any way influences another. But among these later and heavier elements it would seem that the power of the distinctive type is becoming less in proportion than that of the evolutionary force, for this latter is beginning to carry on with it certain characteristics from one type into another. In other words, an element begins to show affinity not only with those above it on its own special perpendicular line, but also with that next before it on the spiral. The result of our observations seems in some ways to suggest the idea that an effort is being made to evolve certain features which shall when perfected be imposed upon all types; that for this purpose experiments have been tried, the combinations which are found suitable being retained, and the others being gradually dropped.

I have sometimes thought that perhaps these heavier elements are not yet so clearly defined as those which come earlier in the list—not so irrevocably fixed. In several cases we have differences so slight as to suggest that we may be dealing not with two elements, but with two attempts to build an element. Where the two are found in fairly equal quantities it may be that both forms are still on trial; when one is common and the other rare, the presumption may perhaps be that one has been found more suitable, and is in process of general adoption. But this is mere speculation.

We find the central sphere of the chemical atom always increasing in size and importance, until in the radium group it seems to be the soul of the atom and the reason for which it exists—an active, intensely *living* object rotating with wonderful rapidity, ever drawing in and throwing out streams of matter, and actually maintaining by its exertion a temperature higher than that of surrounding objects. It will be noted that we only gradually evolve a central sphere capable of this. The sphere in sections (such as that of calcium, chromium, strontium, molybdenum) seems to have been

one of the attempts, while the sphere composed of five interpenetrating tetrahedra was another. It would appear that the desired result was achieved by a combination of these two forms. Tin, for example, has the five tetrahedra in their simple form; in lead, which is on the same line, they are so masked as to be almost unrecognisable, but if we look carefully we shall find that the twenty cigars marking their angles are still there, though each has now become the active agent at the mouth of a segment or small funnel. Bismuth repeats this arrangement, but by the time we come to radium we find that the sphere has been strengthened by the addition of another tetrahedron, so that we have now twenty-four segments instead of twenty. This form persists in actinium, thorium and uranium, so we may perhaps infer that it has been found satisfactory. Following the arrangement into groups adopted in the book *Occult Chemistry*, we will now distribute these additional elements into their several classes according to shape.

THE DUMB-BELL GROUP.

Gadolinium (?) Only one new member of this group appears in our supplementary list, but it is both interesting and beautiful. It falls upon the line between gold and silver, and clearly shows itself as an intermediate stage between them. At the top and bottom of the dumb-bell, as a centre from which each set of funnels radiates, appears the globe *c*, as in gold, but it has not as yet the two attendant globes *d*. The funnels are identical with those of gold, except that the cone at the mouth has only 21 atoms (like silver) instead of 28, thus making a funnel of 90 atoms. The connecting rod, however, is yet in embryo, for it has not the wonderful solar system which makes so splendid an appearance in gold, but it has already evolved the curious form *a*, with its four rope-like rings, borrowed from occultum, though we have here only two of these *a* forms, instead of four, as in gold. The *b* forms which rotate round the central sphere in gold appear in this element, but are curiously doubled, two of these doubled forms standing above and two below the two *a* forms. The connecting-bar thus contains six bodies, and it is evidently constructed of eight atoms of occultum, just as the connecting-bar in gold is built of sixteen such atoms. If the reader will consult the plate on p. 25 of *Occult Chemistry*, he will easily be

able to construct for himself a mental picture of this specially beautiful metal.

There is some reason to believe that it is the long-lost orichalcum of the Atlanteans. If this be so, it probably exists in much greater quantity than is yet known in some compound at present unrecognised. We cannot be at all certain that it is the gadolinium of the chemist, though the atomic weights seem to suggest it.

THE TETRAHEDRAL GROUPS.

Barium. This element closely resembles strontium and molybdenum, but has introduced the seven-atomed form in the middle of its central sphere. It has also borrowed the materials of the lithium spike (which have probably been brought along the spiral line from the previous element caesium) but has arranged them as a sphere in its funnel. In the same funnel appears a new form (consisting of four fives and a seven, with a cigar of six round which two of the fives revolve) which is later destined to play a prominent part in the powerful central globe of radium. Its little attendant spheres prefigure in their arrangement the ultimate centre of that globe, though they show three and four respectively where it is to show seven.

Neodymium. This element closely resembles molybdenum, but has strengthened its funnel by an additional sphere, and altogether altered the centre-piece. The heart of the latter is a group of 27 which may be seen in the illustration of radium (*Occult Chemistry*, p. 89), and this is surrounded by twenty wedge-shaped bodies which begin already to approximate to the radium type.

Wolfram. On the same line with neodymium, this element (sometimes called tungsten) may be defined as a stage between it and radium. In fact, wolfram is almost exactly radium without the spikes which are its distributive agency. The central sphere is identical with that of radium (p. 89), except that the six atoms at the outer end of each section are not equidistant, but are definitely arranged in the well-known cigar form. In the case of radium it is evidently only the speed of revolution which overcomes their cohesion, and here the speed is much less. The funnels also are identical with those of radium except for a curious addition of two atoms to the central column of each.

Uranium. This, the heaviest element yet known, resembles radium even more closely than the last. If our readers will take the diagrams of radium on pp. 89, 90 and 92 of *Occult Chemistry* they will have no difficulty in understanding the description of uranium. The central sphere is as drawn on p. 89, except that. (as in wolfram) the cigar replaces the six separate atoms. The funnels are like that on p. 90, the two extra atoms imported in the case of wolfram having been dropped. The spikes contain the three lithium uprights, as on p. 92, but instead of the little cap of ten atoms there are two bodies. The lower of these two is exactly half a helium atom, and the upper contains an ovoid of seven atoms surrounded by four of three atoms. Though heavier than radium and so like it in appearance, uranium is far less active.

Mercury. Here we have an element with a decided individuality of its own. True, its component parts are all borrowed, but the combination of them is unique. With splendid audacity, it seizes upon the wonderful system of 864 atoms which makes the connecting rod in gold, and uses that as its centre-piece. It borrows its funnels from tellurium, though dropping two atoms from each column, and then captures the lovely selenium star, but turns it into a solid-looking and vigorously-rotating sphere. We may credit what is borrowed from tellurium and selenium to the type to which all three belong, but what is taken from gold must represent the influence of the evolutionary force, since gold comes just before it on the spiral, though on quite a different line.

The new element marked B on the list prepared by Mr. Jinarājādāsa is mercury in its solid form—that is, a form which remains solid at ordinary temperatures. Only the one block of this has yet been seen, and it is therefore not certain whether we may rank it as an ordinary element or as a special alchemical preparation, though it has every appearance of being the former. It probably bears somewhat the same relation to ordinary mercury as 'platinum B' does to ordinary platinum.

THE CUBE GROUPS.

Lanthanum. This, being on the line of yttrium, preserves the type of the latter, though it is even more nearly related to niobium. It moulds its additional atoms into two of the forms belonging to

the calcium line, which have apparently been brought over from barium by the evolutionary force.

Praseodymium. This again reproduces the niobium type, though it adds 33 atoms in each funnel. The centre-piece, however, is that of neodymium.

Tantalum. This element may be described as praseodymium with additions, borrowed mainly from the all-pervading molybdenum type. The central sphere has now become that which is universally adopted by the heavier elements; it has already been described in writing of wolfram and uranium.

Terbium (?) This is one of the cases in which we are quite uncertain whether the element which we have observed is that whose scientific name we are provisionally attaching to it. It copies antimony, but adds much to it. Segments A and B in the funnels are identical with those of antimony, but additional segments are introduced, the constituents of which are borrowed partly from nitrogen (which is the head of the group) and partly from that molybdenum type which seems to be gradually invading all the groups. The centre-piece is still the five interpenetrating tetrahedra.

Erbium. This element closely resembles the last. The centre-piece is the same, and so are the A and B segments in the funnels. A third segment is introduced almost identical with one of those in terbium, but slightly larger, so that 99 additional atoms are included.

Thallium. This element retains the centre-piece of lead, but reproduces the funnels of erbium with a slight addition.

Bismuth. We have here all the thallium segments, with an addition which unexpectedly proves to be an almost exact copy of the arm of zirconium, illustrated on p. 65 of *Occult Chemistry*. The centre-piece is as in thallium.

Actinium. (?) Since men of science have not yet determined the atomic weight of actinium, it is by no means certain that this element is what they mean by that name. It lies on the same line as lanthanum, and reproduces the funnels of the latter, though adding to them some of the well-known molybdenum spheres. It uses also, with very slight alteration, the antimony funnels and the arm of zirconium, thus showing very close affinity with bismuth. It

uses eight of the lithium spikes, having these quite apart from the funnels, and directed to the eight angles of the cube. Its centre-piece is that of radium, from which it is no doubt borrowed.

THE OCTAHEDRAL GROUP.

Cerium. This is on the line of carbon, titanium and zirconium, and has many of their characteristics. The projecting arms which give to titanium and zirconium the form of a cross are so masked by other projections that they now take their place as ordinary funnels, and we have once more the octahedron which in appearance resembles a corded bale. But it is worthy of note that the additional funnels are made up of forms of the calcium line, brought along the spiral from barium. The characteristic carbon atom still appears distributed into four parts as usual, though oddly enough its little funnels have lost their linking atom. The centre-piece is still the five interpenetrating tetrahedra, but now each of their cigars has become the head of an ovoid, the rest of which seems to be supplied from those surrounding the centre in zirconium. With a slight rearrangement and the loss of some of their atoms the ovoids have retired inside the tetrahedra, presumably in order to strengthen them.

Dysprosium (?) This element is intermediate between tin and lead. It is in fact simply tin with larger funnels, for the centre-piece and the spikes are exactly the same. The four ovoids which occupy the funnel of tin are here found revolving round a central column whose constituents are borrowed as usual from molybdenum. It is by no means certain that this metal is what chemists call dysprosium, though the approximation of the atomic weights makes it a probability. It was found by accident in common solder, where it was present presumably as an impurity.

Lead. The innermost centre here is that of cerium, but the ovoids surrounding it contain each one atom more, and their component parts are differently arranged. This seems to be the type of centre-piece finally adopted, for all that have been yet examined of the elements which come later on the spiral retain this form, though it is strengthened by the addition of four similar segments, and also becomes much more closely compacted. Lead shows the line to which it belongs by introducing into its funnels bodies from both the pillars and funnels of tin, but it includes also

the spheres from calcium and molybdenum which now seem to appear on all lines.

Thorium. This element also is on the line of cerium, and reproduces its features, though of course adding considerably to them. Oddly, the carbon atom has here resumed the links which it lost in cerium. The lithium spikes are here again, brought over presumably from actinium, but as thorium is an octahedron there is now room for them in the funnels. The special adaptation of the antimony funnels has evidently come along the spiral from actinium also, and the central sphere is that which now seems invariably to be used. Many and remarkable similarities exist among all this group of radio-active elements, yet each has certain distinctive characteristics; the exact signification of all these must be a matter of later study if leisure can ever be found for it.

THE SPIKE GROUP.

Caesium. This element is in many ways similar to rubidium, but has four 'nitrogen balloons' for its centre-piece instead of three, and also adds two bodies of 29 atoms each to each of its sixteen lithium spikes.

Unknown element, (marked A in the list). Another spike-element has been discovered, heavier than caesium, but evidently of the same type. Its central sphere is identical, but in each of the sixteen spikes two lithium columns are found, and also a tiny floating cap, alternately of nine and fourteen atoms. The total number of atoms in this is 2,640, giving it a number-weight of 146.6. It is just possible that this may be what chemists call samarium. It seems to fall quite naturally into the place in the table of elements where something of its type might be expected. A curious fact connected with it is that a single atom was found which appears to be a variant of this—an absolutely unique specimen, identical with it except that the two little caps contain seventeen and eighteen atoms respectively instead of nine and fourteen. This gives a total number of 2,736, which would correspond to an atomic weight of 152, coming not far from the chemist's suggested new element europium. This is however not at all the place for a spike-element in the periodic table, as it falls on the wrong side of the group of interperiodics, so that for the present we receive the observation with caution, and wait

until other specimens have been seen before admitting so subversive an element definitely to our list.

Ytterbium (?) Here again the identification with the scientific name is uncertain. All we can say is that there is a sixteen-spike element here, much of the same character as that last-mentioned, with four 'nitrogen balloons' for its centre-piece, and with two lithium columns revolving round a smaller central column of forty atoms in each of its spikes. Whether this is ytterbium, or whether it is as yet undiscovered by science, is not for us to say. A noteworthy fact is that this element contains the same number of ultimate atoms as the star meta-kalon (*Occult Chemistry*, p. 5). This is the only instance so far encountered of two different arrangements of the same number of atoms, and it suggests various curious possibilities, especially as the whole of the star group seems to fall outside of the regular columns of the periodic system. The star elements are all comparatively rare; they float in the atmosphere, will not combine with any others, and generally behave very much as though they were strangers from some other scheme. Perhaps they are; we are not yet in a position to dogmatise.

THE BAR GROUP.

The members of this group also, like the stars, seem somewhat out of gear with the rest of the plan, and there are points about them which rather suggest that they may possibly belong to another. Their appearance is quite unlike the rest, yet they have a strong family resemblance among themselves. They have always fourteen radiants instead of four, six, eight or sixteen like the others. They seem always to occur in groups, the members of which differ by two atoms in each bar. Another point of radical difference is that they are entirely without the centre-piece which is so prominent a feature in elements of the regular series that there some probability that its development is the reason for the very existence of the elements, and for all the funnels and spikes and other arrangements which surround it.

Mr. Jinarajadāsa (p. xxi. of the appendix to *Occult Chemistry*) prophesied the discovery of a fourth interperiodic group of elements, coming in the table under iron, cobalt and nickel. His anticipation was justified, for the group has since been found, though the

operation of some law which is as yet obscure makes the numbers a little different from those which he calculated. He foresaw accurately even some of the very arrangements of the atoms in the bars; but instead of the series of 185, 187, 189 which he expected, we find 189, 191, 193. Why this should be so we can only speculate. It occurs to me as a possibility that both the forces engaged in evolution (the two which Sir William Crookes postulates) may work somewhat more slowly as they come into denser and denser matter, so that not only the swing of the pendulum may be shorter, but the descent may also be slower. If that is so, it might account for the fact that the interval is slightly shorter than was expected.

Many scientific experiments have been made in breaking down by chemical means some of these heavier elements, and various very interesting deposits and emanations have been obtained in this way. The occultist can also reduce these chemical atoms along several different lines by the use of will-power; but most of the products so obtained are unstable and cannot be regarded as true elements. It has, however, been found possible in this way to bring uranium down to lead, and thorium to bismuth, and probably other transmutations might be achieved by this disintegration process; but the study of the opposite process of the building up of the various forms is naturally of far greater interest.

C. W. LEADBEATER.

Atomic weights, and consequently the final arrangement of elements in the periodic system are by no means in all cases determined with any finality. Some of the elements which have been discovered and studied most recently have been provisionally arranged by scientists in one or other of the vertical columns (groups) but have sometimes had to be transported to some other place in Mendeleëv's table after fuller knowledge of their chemical properties or a more precise determination of their weights.

This state of uncertainty has, as a result, led to quite different expositions in the ordinary text-books on chemistry.

So we find, for instance, in Dr. Josef Klein's *Chemie*, 4th edition, Leipzig (Götschen) 1904, the following notation, given as "the 5th period:"

X	Cs	Ba	La	Ce	Pr	Nd	Sa			
	—	—	Yb	—	Ta	W	—	Os	Ir	Pt
	Au	Hg	Tl	Pb	Bi	—	—			
	—	Rd	—	Th	—	Ur	—			

A similar classification is given by Troost and P'échard in their *Traité Élémentaire de Chimie* (1905).

On the other hand G. S. Newth, in *A Text-book of Inorganic Chemistry*, 7th edition, London, 1899, divides this "fifth period" of the German book into a 3rd, 4th and 5th "long periods," each with an even and odd series. Furthermore he splits up the four lines or series of the German and French books into six and presents them as follows. (Leaving out the indifferent elements in the helium-neon group and other recently discovered elements such as radium which have been studied only since the publication of the edition of the book quoted here.)

THIRD LONG PERIOD.										
Even Series	...	Cs	Ba	La	Ce	—	—	—	—	—
Odd Series	...	—	—	—	—	—	—	—	—	—
FOURTH LONG PERIOD.										
Even Series	...	—	—	Yb	—	—	W	—	Os, Ir,	Pt
Odd Series	...	Au	Hg	Tl	Pb	Bi	—	—		
FIFTH LONG PERIOD.										
Even Series	...	—	—	Th	—	—	U	—	—	—
Odd Series	...	—	—	—	—	—	—	—	—	—

The author remarks however: "It is noteworthy that all the elements belonging to these three periods together make a total which is almost exactly the number required for a single complete long period, including three transitional elements; and it is quite

possible that future investigations may necessitate an alteration in the accepted atomic weights of some of these elements, and consequently a change in their position in the system."

The results of the *Occult Chemistry* researches furnish us with new data facilitating the fixing of any element into its appropriate place in Mendeleëf's table.

Arranging the simpler elements of the earlier periods, about which there is no doubt possible as to their places, we find (with the exception of N and O which are classified as 'egg-shaped' and as of abnormal form) a regular and formal rhythm with regard to the seven groups I. to VII.

The fourth or middle group (at the head of which stands C) monopolises all octahedra amongst the elements: in no other place in the table do we find any octahedra.

Likewise the third and fifth groups (headed by B and N) take all the cubes to themselves, so that it may be predicted that any newly-discovered cube must necessarily be placed in the table either before or immediately after an octahedron. In the same way the second and sixth groups contain the tetrahedric elements.

The first and last, or seventh, groups are a little more complicated, though not less symmetrical. They contain the spike and the dumb-bell elements, alternating in every successive series.

So we find for the main body of the elements (Groups I. to VII., leaving the indifferent ones—He. Ne. etc.,—as well as the inter-periodics apart for the moment) a thoroughly orderly progressive scheme, as follows:

1st short period or even series in any long period.	Spike.	Tetrahedron.	Cube.	Octahedron.	Cube.	Tetrahedron.	Spike.
2nd short period or odd series in any long period.	Dumb-bell.						Dumb-bell.

What this signifies cannot, by any means, be inferred from the researches in their present state. But anyhow it leads to greater certainty in placing new elements, according to their formal types (as spike, cube, etc.) in Mendeleëf's table.

Those elements, therefore which have been newly discovered by Mr. Leadbeater, can be inserted in their places with reasonable

STAR. OA. OB.	SPIKE AND DUMB-BELL. I.	TETRAHEDRON. II.	CUBE. III.	OCTAHEDRON. IV.	CUBE. V.	TETRAHEDRON. VI.	SPIKE AND DUMB-BELL. VII.	BAR. VIII A. VIII B. VIII C. VIII D.			
	H 18 (E)		Occ 54 (E)								
He 72	Li (S) 127	Gl 164		B 200	C 216	N (E) 261	O (E) 290	F (S) 340			
Ne 360	M-Ne 402	Na (D) 418	Mg 432	Al 486	Si 520	P 558	S 576	Cl (D) 639			
A 714	M-A 756	K (S) 701	Ca 720	Sc 792	Ti 864	V 918	Cr 936	Mn (S) 992	Fe 1008	Co 1036	Ni 1064
		Cu (D) 1139	Zn 1170	Ga 1260	Ge 1300	As 1350	Se 1422	Br (D) 1439			
Kr 1464	M-Kr 1506	Rb (S) 1530	Sr 1568	Yt 1606	Zr 1624	Nb 1719	Mo 1746		Ru 1848	Rh 1876	Pd 1904
		Ag (D) 1945	Cd 2016	In 2052	Sn 2124	Sb 2169	Te 2223	I (D) 2287			
X 2298	M-X 2340	Cs (S) 2376	Ba 2455	La 2482	Ce 2511	Pr 2527	Nd 2575	Igu (S) 2640	X 2646	Y 2674	Z 2702
		Abu (S) 2736	Ubu (D) 2794		Lacon 2880	Ubel 2916	Er 2979				
Kal 3054	M-Kal 3096	Lucu (S) 3096				Ta 3279	W 3299		Os 3430	Ir 3458	Pt 3486
											Pt I 3514
			Au (D) 3546	Hg 3576	Tl 3678	Pb 3727	Bi 3753				
			Rd 4087	Act 4140	Th 4187		U 4267				

certainty, though it is by no means certain—sure means of verification failing as yet—whether they are really the same elements as some of those discovered by ordinary science and provisionally placed by their discoverers in these same places.

As a theory it might be hazarded that whatever force it be that manufactures the elements, and in whatever direction it travels (that is to say in reality, in nature, and not symbolically on diagrams only) its turning point from one direction into another is marked by the place where a spike element is followed by a dumb-bell element or vice versa. This theory seems to tally at least with the curve lines in Lothar Meyer's curve. It might be further hazarded that both spike and dumb-bell are two aspects of one malleable archetypal form which in its male or positive condition produces one, and in its female or negative condition produces the other of these two aspects. It is at all events noteworthy that the turning of a spike into of a dumb-bell and of a dumb-bell into a spike seems to coincide with the upward and downward turning of the graphic curve of atomic volumes.

Lastly, it might be also conjectured that the turning of the force gives rise to 'whirlpools' of force at the turning points, producing thus the indifferent and the interperiodic elements.

But it might be also brought forward as a suggestion called for by the regular and mechanical progression of atom-numbers in the interperiodics, together with their unvarying type, that the process of building these interperiodics is a process of adjustment, allowing the next series of elements to start at a given point with regard to the atom-numbers in its initial elements.

Here we give the Mendeleëf table, arranged according to the plan given above, and including all the elements as yet discovered by *Occult Chemistry* (except a 3600 atomed tetrahedron which cannot yet be dealt with, as it seems to be a mere variant of the well-known Hg atom). The table gives the numbers of counted ultimate atoms of each element and supports Newth's earlier exposition as against Dr. Klein's and Troost's later tables.

In this table the symbols in italics indicate elements as yet undiscovered by science.

The symbols are merely the first letters of the word "unknown" in various languages as incognitum, inconnu, unbekannt, etc.

P(la)t(inum) B., occ(ultum), kal(on) and the m(eta) elements have already been mentioned. The new interperiodics are not named as their place is obvious, though they might be simply called X, Y and Z for our purpose if we write xenon in its abbreviated form Xe so as to make a difference.

It should be understood, however, that the element called platinum B is in no sense less an independent element than the other interperiodics are mutually independent elements. The name seems therefore not quite satisfactory, as it might be taken to indicate that this is in some particular sense a variant of platinum. This it is only true in the same sense that platinum itself might be called iridium B., and so on. The original reason for calling it platinum B was that a mass of platinum B looks exactly like ordinary platinum to physical sight, and is frequently intermingled with it in fairly equal proportions.

E after an element means Egg-shaped (H, Occ, N and O); S and D after elements in the I. and VII. groups mean respectively spike (*never* star) and dumb-bell. The element Abn(ornum), which is a spike, has as yet no place in the system but comes numerically before Unkn(own) 2794 D. Therefore it has been put there provisionally. It should be noted, however, that the observed atom may be a mere 'freak,' as only once one solitary atom of such nature has been encountered as yet, and no attempt to find another such has been successful.

The 3600-atomed tetrahedron which has been called solid mercury is not included in the table, as there is no place for it there. This seems indeed a case of the existence of two variants of one element. The discovery of this element, and of Abnormum and platinum B is amongst the most important results of the investigation, as it suggests unforeseen possibilities and brings to our knowledge quite unexpected irregularities in the system. The existence of Abnormum makes it possible to expect the discovery of quite a series of elements related to the periodic system in new ways; the existence of platinum B allows us to grant the possibility of a further extension of the other interperiodics also; the existence of solid mercury makes it possible to expect the existence of a number of variants of the elements already known.

The following scientific elements may be identical with any of the occultly discovered elements of corresponding weight given as unknown in the table, but means of certain identification fail as yet. The numbers given with them are their scientific Oxygen weights:

Dysprosium, Dy, 162.5; Europium, Eu, 152; Gadolinium, Gd, 157.3; Samarium, Sa, 150.4; Terbium, Tb, 159.2; Thulium, Tm, 168.5; Ytterbium, Yb, 172.

In all our table contains 92 elements, including solid Mercury. According to us Co should precede Ni in the system.

It is well-known that there is a school of chemists who are not prepared as yet to accept the periodic system as more than an interesting theory. This we may learn for instance from the cautious and reserved way in which Troost and Péchard express themselves in their *Traité Élémentaire de Chimie* (Paris, 1905, 14th=latest edition, p. 381) in the very short paragraph which they devote to the subject. And in their *Précis de Chimie* (Paris, 1909, 38th=latest edition) we do not find any reference at all to Mendeleëf. Still the *Occult Chemistry* researches have at least furnished data proving that such a system exists, and also have given the formal basis for it. At the same time all is not yet order with regard to the system, and many irregularities have yet to be explained. But as a preliminary suggestion it might be thought possible that all elements now present on the earth do not belong to the same series of manifestation. It might be possible that certain elements have been taken over ready-made from other evolutions, and that certain other elements have been specially manufactured for this special evolution. It might be even a possibility that the atoms of the rarer elements in the atmosphere, such as helium, neon and the rest have furnished the original material out of which the grosser elements were later evolved. Again, it might be found that the so-called egg-shaped elements are fundamentally different from the others. Anyhow we recommend a consideration of these questions.

[Unhappily the Adyar library is very poorly equipped with up-to-date works, treatises or journals on chemistry and we are much hampered here by the lack of suitable literary material on the matter in working out the results of the investigations. *A bon entendeur demi-mot suffit!*]

JOHAN VAN MANEN.

THE INFLUENCE OF SURROUNDINGS.

INFLUENCE is perpetually radiated upon us by all objects of nature, even by the very earth upon which we tread. Each type of rock or soil has its own special variety, and the differences between them are very great, so that their effect is by no means to be neglected. In the production of this effect three factors bear their part—the life of the rock itself, the kind of elemental essence appropriate to its astral counterpart, and the kind of nature-spirits which it attracts. The life of the rock is simply the life of the Second Great Outpouring which has arrived at the stage of ensoul-ing the mineral kingdom, and the elemental essence is a later wave of that same divine Life which is one chain-period behind the other, and has as yet in its descent into matter reached only the astral plane. The nature-spirits belong to a different evolution altogether, of which I have already written.

The point for us to bear in mind for the moment is that each kind of soil—granite or sandstone, chalk, clay or lava, has its definite influence upon those who live on it—an influence which never ceases. Night and day, summer and winter, year in and year out, this steady pressure is being exercised, and it has its part in the moulding of races and districts, types as well as individuals. All these matters are as yet but little comprehended by ordinary science, but there can be no doubt that in time to come these influences will be thoroughly studied, and the doctors of the future will take them into account, and prescribe a change of soil as well as of air for their patients.

An entirely new and distinct set of influences is brought into play wherever water exists, whether it be in the form of lake, river or sea—powerful in different ways in all of them truly, but most powerful and observable in the last. Here also the same three factors have to be considered—the life of the water itself, the elemental essence pervading it, and the type of nature-spirits associated with it.

Very strong influences are also radiated by the vegetable kingdom, and the different kinds of plants and trees vary greatly in their effect. Those who have not specially studied the subject invariably underrate the strength, capacity and intelligence shown in vegetable life. I have already written upon this in *The Christian*

Creed, p. 51, 2nd edition, so I will not repeat myself here, but will rather draw attention to the fact that trees—especially old trees—have a strong and definite individuality, well worthy the name of a soul. This soul, though temporary in the sense that it is not yet a reincarnating entity, is nevertheless possessed of considerable power and intelligence along its own lines. It has decided likes and dislikes, and to clairvoyant sight it shows quite clearly by a vivid rosy flush an emphatic enjoyment of the sunlight and the rain, and undoubted pleasure also in the presence of those whom it has learnt to like, or with whom it has sympathetic vibrations. Emerson appears to have realised this, for he is quoted in Hutton's *Reminiscences* as saying of his trees: "I am sure they miss me; they seem to droop when I go away, and I know they brighten and bloom when I go back to them and shake hands with their lower branches."

It must be remembered that an old forest tree is a very high development of vegetable life, and that when it is transferred from that kingdom it will not pass into the lowest form of animal life. In some cases its individuality is even sufficiently distinct to allow it to manifest itself temporarily outside its physical form, and in that case it will often take the human shape. Matters may be otherwise arranged in other solar systems for aught we know, but in ours the Logos has chosen the human form to enshrine the highest intelligence, to be carried on to the utmost perfection as His scheme develops; and, because that is so, there is always a tendency among lower kinds of life to reach upwards towards that form, and in their primitive way to imagine themselves as possessing it.

Thus it happens that such creatures as gnomes or elves, whose bodies are of fluidic nature, of astral or etheric matter which is plastic under the influence of the will, habitually adopt some approximation to the appearance of humanity. Thus also when it is possible for the soul of a tree to externalise itself and become visible, it is almost always in human shape that it is seen. Doubtless these were the dryads of classical times; and the occasional appearance of such figures may account for the widely spread custom of tree-worship. *Omne ignotum pro magnifico*; and if primitive man saw a huge grave human form come forth

from a tree, he was likely enough in his ignorance to set up an altar there and worship it, not in the least understanding that he himself stood far higher in evolution than it did, and that its very assumption of his image was an acknowledgment of that fact.

The occult side of the instinct of a plant is also exceedingly interesting; its one great object, like that of some human beings, is always to found a family and reproduce its species; and it has certainly a feeling of active enjoyment in its success, in the color and beauty of its flowers and in their efficiency in attracting bees and other insects. Unquestionably plants feel admiration lavished upon them and delight in it; they are sensitive to human affection and they return it in their own way.

When all this is borne in mind, it will be readily understood that trees exercise much more influence over human beings than is commonly supposed, and that he who sets himself to cultivate sympathetic and friendly relations with *all* his neighbors, vegetable as well as animal and human, may both receive and give a great deal of which the average man knows nothing, and may thus make his life fuller, wider, more complete.

The classification of the vegetable kingdom adopted by the Occultist follows the line of the seven great types, and each of these is divided into seven sub-types. If we imagine ourselves trying to tabulate the vegetable kingdom, these divisions would naturally be perpendicular, not horizontal. We should not have trees as one type, shrubs as another, ferns as a third, grasses or mosses as a fourth; rather we should find trees, shrubs, ferns, grasses, mosses of each of the seven types, so that along each line all the steps of the ascending scale are represented. One might phrase it that when the Second Outpouring is ready to descend, seven great channels, each with its seven sub-divisions, lie open for its choice; but the channel through which it passes gives it a certain coloring—a set of temperamental characteristics—which it never wholly loses, so that although in order to express itself it needs matter belonging to all the different types, it will still have a preponderance of its own type, and will always recognisably belong to that type and no other, until after its evolution is over it returns to the Logos as a glorified spiritual power through the same channel

by which it originally rushed out as a mere undeveloped potentiality.

The vegetable kingdom is only one stage in this stupendous course, yet these different types are distinguishable in it just as they are among animals or human beings, and each has its own special influence, which may be soothing or helpful to one man, distressing or irritating to another, and inert in the case of a third, according to *his* type and to his condition at the time. Training and practice is necessary to enable the student to assign the various plants and trees to their proper classes, but the distinction between the magnetism radiated by the oak and the pine, the palm-tree and the banyan, the olive and the eucalyptus, the rose and the lily, the violet and the sun-flower, cannot fail to be obvious to any sensitive person. Wide as the poles asunder is the dissimilarity between the 'feeling' of an English forest and a tropical jungle, or the bush of Australia or New Zealand.

For thousands of years man has lived so cruelly that all wild creatures fear and avoid him, so the influence upon him of the animal kingdom is practically confined to that of the domestic animals. In our relations with these our influence over them is naturally far more potent than theirs over us, yet this latter is by no means to be ignored. A man who has really made friends with an animal is often much helped and strengthened by the affection lavished upon him. Being more advanced, a man is naturally capable of greater love than an animal is; but the animal's affection is usually more concentrated, and he is far more likely to throw the whole of his energy into it than a man is. The very fact of the man's higher development gives him a multiplicity of interests, among which his attention is divided; the animal often pours the entire strength of his nature into one channel, and so produces a most powerful effect. The man has a hundred other matters to think about, and the current of his love consequently cannot but be variable; when the dog or the cat develops a really great affection it fills the whole of his life, and he therefore keeps a steady stream of force always playing upon its object—a factor whose value is by no means to be ignored. Similarly the man who is so wicked as to provoke by cruelty the hatred and fear of domestic animals becomes by a righteous retribution the centre of converging forces of evil; for it must be remem-

bered that such conduct arouses deep indignation among nature-spirits and other astral and etheric entities, as well as among all right-minded men, whether living or dead.

Since it is emphatically true that no man can afford to be disliked or feared by his cat or dog, it is clear that the same consideration applies with still greater force to the human beings who surround him. It is not easy to overestimate the importance to a man of winning the kindly regard of those with whom he is in constant association—the value to a schoolmaster of the attitude towards him of his pupils, to a merchant of the feeling of his clerks, to an officer of the devotion of his men; and this entirely apart from the obvious effects produced on the physical plane. If a man holding any such position as these is able to arouse the enthusiastic affection of his subordinates, he becomes the focus upon which many streams of such forces are constantly converging. Not only does this greatly uplift and strengthen him, but it also enables him, if he understands something of the working of occult laws, to be of far greater use to those who feel the affection, and to do much more with them than would otherwise be possible.

It should be observed that to obtain this result it is not in the least necessary that they should agree with him in opinion; with the particular effect with which we are at present concerned their mental attitude has no connexion whatever; it is a matter of strong kindly feeling. If the feeling should unfortunately be of an opposite kind—if the man is feared or despised—currents of evil influence are perpetually flowing towards him, which cause weakness and discord in the vibrations of his higher vehicles, and also cut him off from the possibility of doing satisfactory and fruitful work with those under his charge.

It has been said that a man is known by the company he keeps. It is also to a very large extent true that he is *made* by it, for those with whom he constantly associates are all the while unconsciously influencing him and bringing him by degrees more and more into harmony with such vibrations as they radiate. He who is much in the presence of a large-minded and unworldly man has a very fine opportunity of himself becoming large-minded and unworldly, for a steady though imperceptible pressure in that direction is perpetually being exerted upon him, so that it is easier for him to

grow in that way than in any other. For the same reason a man who spends his time loafing in a public house with the idle and vicious is exceedingly likely to end by becoming idle and vicious himself. The study of the hidden side of things emphatically endorses the old proverb that “evil communications corrupt good manners.”

This fact of the enormous influence of close association with a more advanced personality is well understood in the East, where it is recognised that the most important and effective part of the training of a disciple is that he shall live constantly in the presence of his teacher and bathe in his aura. The various vehicles of the teacher are all vibrating with a steady and powerful swing at rates both higher and more regular than any which the pupil can yet maintain, though he may sometimes reach them for a few moments; but the constant pressure of the stronger vibrations of the teacher gradually raises those of the pupil into the same key. A person who has as yet but little musical ear finds it difficult to sing correct intervals alone, but if he joins with another stronger voice which is already perfectly trained his task becomes easier—which may serve as a kind of rough analogy. The great point is that the dominant note of the teacher is always sounding, so that its action is affecting the pupil night and day without need of any special thought on the part of either of them. Growth and change must of course be ceaselessly taking place in the vehicles of the pupil, as in those of all other men; but the powerful vibrations emanating from the teacher render it easy for this growth to take place in the right direction, and exceedingly difficult for it to go any other way, somewhat as the splints which surround a broken limb ensure that its growth shall be only in the right line, so as to avoid distortion.

No ordinary man, acting automatically and without intention, will be able to exercise even a hundredth part of the carefully-directed influence of a spiritual teacher; but numbers may to some extent compensate for lack of individual power, so that the ceaseless though unnoticed pressure exercised upon us by the opinions and feelings of our associates leads us frequently to absorb without knowing it many of their prejudices. Therefore it is distinctly undesirable that a man should remain always among

one set of people and hear only one set of views. It is eminently necessary that he should know something of other sets, for only in that way can he learn to see good in all; only by thoroughly understanding both sides of any case can he form an opinion that has any right to be called a real judgment. The prejudiced person is always and necessarily the ignorant person; and the only way in which his ignorance can be dispelled is by getting outside of his own narrow little circle, and learning to look at things for himself and see what they really are—not what those who know nothing about them suppose them to be.

The extent to which our human surroundings influence us is only realised when we change them for a while, and the most effective method of doing this is to travel in a foreign country. But true travel is not to rush from one gigantic caravanserai to another, consorting all the time with one's own countrymen and grumbling at every custom which differs from those of our particular Little Pedlington. It is rather to live for a time quietly in some foreign land, trying to get really to know its people and to understand them; to study a custom and see why it has arisen, and what good there is in it, instead of condemning it off-hand because it is not our own. The man who does this will soon come to feel the characteristic influences of the various races—to comprehend such fundamental diversities as those between the English and the Irish, the Hindū and the American, the Breton and the Sicilian, and yet to realise that they are to be looked upon *not* as one better than another, but as the different colors that go to make up the rainbow, the different movements that are all necessary as parts of the great oratorio of life.

Each has its part to play in affording opportunity for the evolution of Egos who need just its influence, who are lacking in just its characteristics. Each race has behind it a mighty Deva, the Spirit of the Race, who under the direction of the Manu preserves its special qualities and guides it along the line destined for it. A new race is born when in the scheme of evolution a new type of temperament is needed; a race dies out when all the Egos who can be benefited by it have passed through it. The influence of the Spirit of a race thoroughly permeates the country or district over which his supervision extends, and is naturally a factor of the

greatest importance to any visitor who is in the least sensitive. The ordinary tourist is too often imprisoned in the triple armor of aggressive race-prejudice; he is so full of conceit over the supposed excellencies of his own nation that he is incapable of seeing good in any other. The wiser traveller who is willing to open his heart to the action of higher forces may receive from this source much that is valuable, both of instruction and experience. But in order to do that he must begin by putting himself in the right attitude; he must be ready to listen rather than to talk, to learn rather than to boast, to appreciate rather than to criticise, to try to understand rather than rashly to condemn.

We know how often travel is recommended as a cure for many physical ills, especially for those which manifest themselves through the various forms of nervous derangement. Most of us find it to be fatiguing, yet also undeniably exhilarating, though we do not always realise that this is not only because of the change of air and of the ordinary physical impressions but also because of the change of the etheric and astral influences which are connected with each place and district. Ocean, mountain, forest or waterfall, each has its own special type of life, astral and etheric as well as visible; and, therefore, its own special set of impressions and influences. Many of these unseen entities are pouring out vitality, and in any case the vibrations which they radiate awaken unaccustomed portions of our etheric double, and of our astral and mental bodies, and the effect is like the exercise of muscles which are not ordinarily called into activity—somewhat tiring at the time, yet distinctly healthy and desirable in the long run.

The town-dweller is accustomed to his surroundings, and usually does not realise the horror of them until he leaves them for a time. To dwell beside a busy main street is from the astral point of view like living on the brink of an open sewer—a river of fetid mud which is always throwing up splashes and noisome odors as it rolls along. No man, however unimpressionable, can endure this indefinitely without deterioration, and an occasional change into the country is a necessity on the ground of moral as well as physical health. In travelling from the town into the country, too, we leave behind us to a great extent the stormy sea of warring human passion and labor, and such

human thoughts as still remain to act upon us are usually of the less selfish and more elevated kind. In the presence of one of nature's great wonders, such as the Falls of Niagara, almost every one is for the time drawn out of himself, and out of the petty round of daily care and selfish desire, so that his thought is nobler and broader, and the thought-forms which he leaves behind him are correspondingly less disturbing and more helpful. These considerations once more make it evident that in order to obtain the full benefit of travel a man must pay attention to nature and allow it to act upon him. If he is wrapped up all the while in selfish and gloomy thoughts, crushed by financial trouble, or brooding over his own sickness and weakness, little benefit can be derived from the healing influences.

To take a walk in the country is to travel in miniature, and in order to appreciate its healthful effect we must bear in mind what has been said of all the different vibrations issuing from various kinds of trees or plants, and even from different kinds of soil or rock. All these act as a kind of massage upon the etheric, astral and mental bodies, and tend to relieve the strain which the worries of our common life persistently exert upon certain parts of these vehicles. Glimpses of the truth on these points may sometimes be caught from traditions of the peasantry. For example, there is a widely-spread belief that strength may be gained from sleeping under a pine-tree with the head to the north. For some cases this is suitable, and the rationale of it is that there are magnetic currents always flowing over the surface of the earth which are quite unknown to ordinary men. These by steady, gentle pressure gradually comb out the entanglements and strengthen the particles both of the astral body and of the etheric part of the physical, and thus bring them more into harmony and introduce rest and calm. The part played by the pine-tree is first that its vibrations make the man sensitive to those magnetic currents, and bring him into a state in which it is possible for them to act upon him, and secondly, that (as has already been explained in the article on *The Sun as a Source of Vitality*) it is constantly throwing off vitality in that special condition in which it is easiest for man to absorb it.

C. W. LEADBEATER.

THE CADUCEUS IN AMERICA.

A STUDY IN THE LESSER MYSTERIES.

(Continued from page 192.)

BUT as regards the actual use of this idea of "raising from the dead" in a ritual, either with a certain use of occult power or entirely in symbol, the following account is worth quoting at length. It occurs in an old book called *Travels through the Interior parts of North America in 1766, 1767 and 1768*, by Captain Jonathan Carver. He says:

"I found that the nations to the westward of the Mississippi and on the borders of Lake Superior still continue to make use of the Pawwaw or Black Dance. The people of the Colonies tell a thousand ridiculous stories of the Devil being raised in this dance by the Indians. But they allow that this was in former times, and is now nearly extinct among those who live adjacent to the European settlements. However, I discovered that it was still used in the interior parts; and though I did not actually see the Devil raised by it, I was witness to some scenes that could only be performed by such as dealt with him, or were very expert and dexterous jugglers. Whilst I was among the Naudowessies, a dance which they thus termed was performed. Before the dance began one of the Indians was admitted into a society which they denominated Wakon-Kitchewah, that is, the Friendly Society of the Spirit. This Society is composed of persons of both sexes, but such only can be admitted into it as are of unexceptionable character and receive the approbation of the entire body. The initiation, being attended with some very singular circumstances which (as I have before observed) must be either the effect of magic, or of amazing dexterity, . . . was performed at the time of the new moon, in a place appropriated to the purpose near the centre of their camp, that would contain about two hundred people. About twelve o'clock they began to assemble when the sun shone bright, which they consider as a good omen, for they never by choice hold any of their public meetings unless the sky be clear and unclouded. A great number of chiefs first appeared, who were dressed in their best apparel; and after them came the head warrior, clad in a long robe of rich furs that trailed on the ground, attended by a retinue of 15 or 20 persons, painted and dressed in the gayest manner. Next followed the wives of such as had been already admitted into the society, and in the rear a confused heap of the lower ranks. . . . When the assembly was seated and silence proclaimed, one of the principal chiefs arose, and in a short but masterly speech informed his audience of the occasion of their meeting. He acquainted them that one of their young men wished to be admitted into their society, and taking him by the hand, presented him to view, asking them at the same time whether they had any objection to his be-

coming one of their community. No objection being made, the young candidate was placed in the centre, and four of the chiefs took their stations close to him; after exhorting him, by turns, not to faint under the operation he was about to go through, but to behave like an Indian and a man, two of them took hold of his arms, and caused him to kneel; another placed himself behind him so as to receive him when he fell, and the last of the four retired to the distance of about twelve feet from him exactly in front. This disposition being completed, the chief that stood before the kneeling candidate began to speak to him with an audible voice. He told him that he himself was now agitated by the same spirit which he should in a few moments communicate to him; that it would strike him dead, but that he would instantly be restored again to life; to this he added that the communication, however terrifying, was a necessary introduction to the advantages enjoyed by the community into which he was on the point of being admitted. As he spoke this, he appeared to be greatly agitated, till at last his emotions became so violent that his countenance was distorted and his whole frame convulsed. At this juncture he threw something at the young man, that appeared both in shape and color like a small bean; this seemed to enter his mouth, and he instantly fell as motionless as if he had been shot. The chief that was placed behind him received him in his arms and by the assistance of the other two laid him on the ground, to all appearance bereft of life. Having done this they immediately began to rub his limbs, and to strike him on the back, giving him such blows as seemed more calculated to kill the quick than to raise the dead. During this, the speaker continued his harangue, desiring the spectators not to be surprised or to despair of the young man's recovery, as his present inanimate situation proceeded only from the forcible operation of the spirit on faculties that had hitherto been unused to inspirations of this kind. The candidate lay several minutes without sense or motion, but at length after receiving many violent blows he began to discover some symptoms of returning life. These were attended with strong convulsions, and an apparent obstruction in his throat. But they were soon at an end, for having discharged from his mouth the bean, or whatever it was the chief had thrown at him, but which on the closest inspection I had not perceived to enter it, he soon after appeared to be tolerably recovered. This part of the ceremony being effected, the officiating chiefs disrobed him of the clothes he had usually worn and put on him a set of apparel entirely new. When he was dressed, the speaker once more took him by the hand and presented him to the society as a regular and thoroughly initiated member, exhorting them at the same time to give him such necessary assistance as, being a young member, he might stand in need of. He then also charged the newly elected brother to receive with humility and to follow with punctuality the advice of his elder brethren."

Further particulars of what is evidently the same Initiation ceremony, "The Midēwiwin of the Ojibwa," may be found in the seventh Annual Report of the Bureau of American Ethnology, where it appears that there are successive degrees to be passed through, the above account being of an initiation into the first degree. In each, an increasing amount of magic power is thought to be shot into the body of the candidate, in the form of the Migis shell, the small symbolical object, which is a badge of the initiate into this system of Mysteries. See also an article in vol. xxvii of the *Theosophical Review* concerning this ceremony, and the Indians' esoteric traditions and beliefs.

The actual ceremony of the Hako must now be considered. It is complex, and extends over a number of days. It really consists of two distinct groups of ceremonies, the first, in various subdivisions and rituals, being concerned with the preparation of the Hako, that is to say in the making and vivifying or magnetising the objects which are to be used in the second great division, the Mystery or initiatory rites proper. These latter are again subdivided into a group of rituals constituting the public ceremony, and a group of secret ceremonies. It is in the last-named that the actual initiation, or that which is a distinct remnant and remembrance of actual initiations of earlier days, takes place.

The purpose of the ceremony was thought to be to obtain the influence of Tirawa, the circle of the Upper Powers, for the increase of the power, welfare and number of the tribe, but this was only the public and exoteric meaning of the ceremony, and those who participated, at any rate in former times, must have been aware of an efficacy, either real or symbolised, that was not a matter of material welfare only.

Two distinct groups of persons were essential, and these could not belong to the same clan of a tribe. The man who organised a performance of the ceremony, usually a chief or prominent man, gathered round him a group of his kindred, and these were known as the 'Fathers.' The leader of the second group was known as the 'Son,' and his party as the 'Children.'

Two doctors, or Shamans, "who had received knowledge of healing plants either directly through visions, or by initiation into certain rites by which this knowledge was communicated" were to be among the number of the 'Fathers.' Each had to bring an

eagle's wing, this being stated to be the official mark of his rank. This fact may be one more point of identity with other Mystery traditions, for in *A Mithriac Liturgy*, Mr. Mead states that: "The highest initiates of the Mithriaca (as of many other mystery-associations of the time) were called the Fathers. They were also called Eagles, and doubtless in Egypt also Hawks. . . . The initiates of the next lower grade were called Sons of the Fathers."

The Kùrahus was chosen as Master of the ceremonies, and to him all gave obedience; an assistant worked under him.

A particular order and sequence of the rituals and songs was handed down, and no variation was allowed. With regard to the songs, of which there were nearly a hundred during the ceremony, were considered to be of the nature of mantras. The *Handbook of North American Indians* says:

"In ceremonial songs, which are formal appeals to the supernatural, accuracy in rendering is essential, as otherwise 'the path would not be straight,' the appeals could not reach their proper destinations, and evil consequences would follow. Consequently when an error in singing occurs the singers stop at once, and either the song or the whole ceremony is begun again."

They were of course perpetuated and handed down entirely by memory, and this was the duty of the Kùrahus, to remember accurately all details of the many rituals and the words and chant of the attendant songs. The same *Handbook* states:

"The word or *logos* of the song or chant in savage and barbaric planes of thought and culture expressed the action of the *orenda* or esoteric magic power regarded as immanent in the rite or ceremony, of which the dance was a dominant adjunct and impulse. In the lower planes of thought the dance was inseparable from the song or chant which not only started and accompanied but also embodied it."

(To be concluded.)

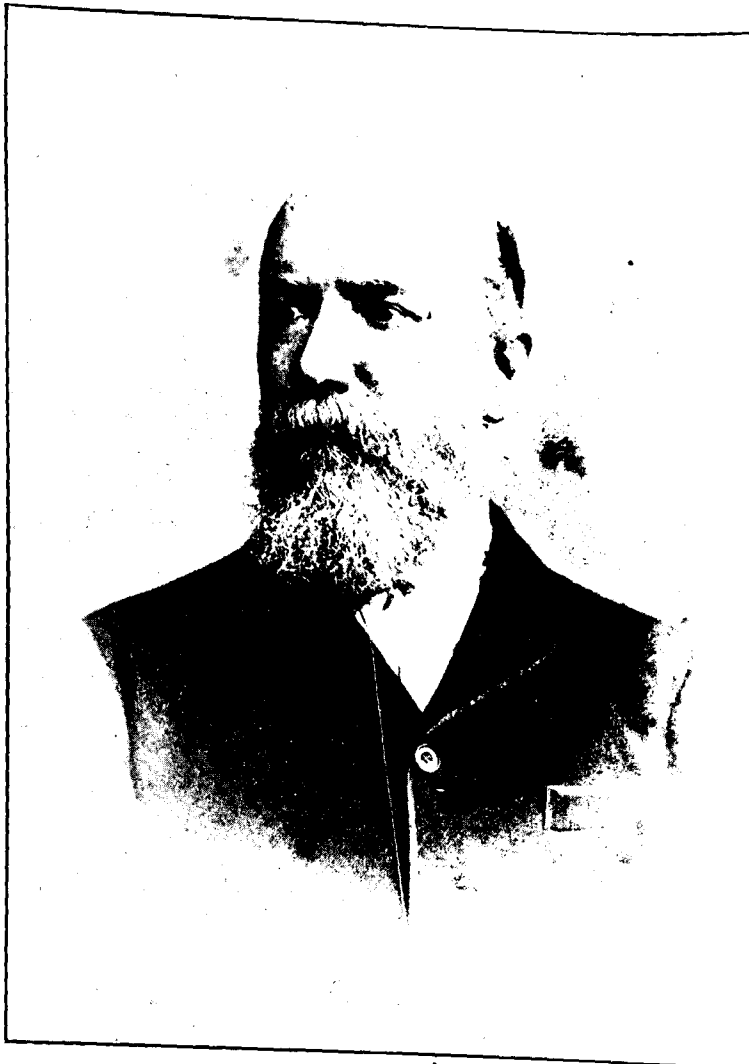
ARNOLD S. BANKS.

THEOSOPHICAL WORTHIES.

ALFRED PERCY SINNETT.

THE next Vice-President of the Theosophical Society was one whose name is far more widely known in connexion with it than that of Mr. W. Q. Judge. Madame Blavatsky and Colonel Olcott were the Founders of the Society, but the man who launched the bark of Theosophy upon the sea of western thought was Alfred Percy Sinnett. It is true that *Isis Unveiled* was written before Madame Blavatsky came to India, but even in America that encyclopædic work never attracted the attention which it deserved, and it produced scarcely even a ripple of interest in England except in a very limited circle. Perhaps one could hardly have expected anything else; the book *was* encyclopædic—far too large for the average man, and not sufficiently clearly arranged to arrest his attention. But when in 1881 Mr. Sinnett startled the literary circles of London by the publication of *The Occult World*, matters were immediately put upon a very different footing. Here was a book by a man whose position vouched for him—a book short, definite and to the point.

True, it told an astounding story—a story to the ordinary man of the world all but incredible, though strangely attractive; but it told it in the most straightforward and transparently truthful manner, so that to many of us in spite of its overwhelming novelty it carried conviction upon its very face. And when shortly afterwards it was followed by the fuller statement of the truth, clear, reasoned, comprehensible, contained in *Esoteric Buddhism*, it is no exaggeration to say that thousands of souls were stirred into instant and delighted recognition of a knowledge which had been theirs long ago in other bodies and under other skies. I know how it was in my own case, and I have heard of many others which were similar; I had at one time in those early days the privilege of assisting Mr. Sinnett in answering some of the enormous mass of correspondence which descended upon him from all parts of the civilised world in consequence of those books, so I know that there must be thousands who share my feeling of gratitude towards their author, as the channel through whom the light came to us. Many of us, too, in addition to that first invaluable



A. P. SINNETT.

The meaning 'chariot,' 'carriage,' or 'cart' is favored by several data. First, the word *yāna* evidently does not occur in the *Piṭakas* (nor in the *Upaniṣads*) in the sense of 'ship'. Secondly, it does occur in the sense of 'chariot,' and that exactly in the combination wanted, viz., *Dhamma-yāna*. Thirdly, in the *Saddharmapuṇḍarīka*, and that in one of those portions declared pre-Mahāyānist by Professor Kern, viz., the third chapter, the three *yānas* (see below) are compared with three carts yoked with deer, goats, and bullocks respectively.

But our two terms have originated among the Mahāyānists whose sacred language was Samskr̥t, not Pāli, and in Samskr̥t the usual words for 'ship,' the meaning being clear, are *yāna* and *pravahana*.¹ I have not found any ancient instances of this use of *yāna*, yet *Ratnāvalī* (4th act, *yāna-bhaṅga*, *vāhana-bhaṅga*) and *Bhāgavata Purāṇa* (iii., 14, 17, *jala-yāna*) may be taken into account, the more so if we consider the small elbow-room of our word (owing to the mentioned restriction of use) and also that ships have ever since played but a small part in Indian literature. *Yāna* (like *vāhana*) means 'vehicle,' and being applied to all sorts of carriages (from the ordinary freight-waggon to the aerial chariot), to litters, and even to riding-beasts, we have no right to doubt that it was not also, just as *vāhana*, from an ancient time applied to water-vehicles where there was the opportunity. Again, *Saddharmapuṇḍarīka* seems to be of little consequence here, for two reasons. The fact that our chapter not only pre-supposes the doctrine of the three *yānas*, which is impossible except as a product of Mahāyāna², but goes even so far as to proclaim that the three *yānas* are in reality but one, because, after all, everybody has to become a Bodhisattva in course of time, apparently shows that this work belongs to a comparatively advanced stage of Mahāyānist thought. Secondly, *yāna* 'vehicle' is naturally applied here in the sense of 'cart,' because this was the meaning suggested by the simile of the burning house from which the father could, of course, save his three classes of children

¹ Apte, *English-Sanskrit Dictionary*, sub voce.

² Because it has no place for the historical Buddha who, according to Pali Buddhism, is neither a Pratyekabuddha nor (any longer) a Bodhisattva or Sravaka, but belongs to a fourth category different from these, viz., the Samyaksambuddhas. The Triyana is attributed, by Sarat Chandra Das, to the intrusion of the trinitarian tendency into Mahayanism.

a few days at the then Headquarters of the Society at Breach Candy, near Bombay. It was not until the beginning of 1883 that his epoch-making book *Esoteric Buddhism* was published, but naturally for a long time before that he had been in frequent correspondence with the Master K. H., and also to some extent with the Master M., for the book is entirely based upon the information contained in the great mass of letters received from Them. In later years, when we came to know much more about such matters, we discovered that but a very small part of this voluminous correspondence came actually from the hands of the Masters Themselves, the great majority of the letters being actually precipitated or written by some of Their more advanced pupils—though of course by Their instructions, and so more or less accurately representing the ideas which They wished to convey. The body of information which these letters gave is unquestionably by far the most remarkable that has ever been placed openly before the world.

True, in one sense it is not new, but very old, for it was taught in the mysteries of ancient Egypt and Eleusis, but *Esoteric Buddhism* is the first coherent statement of it which was ever put before the profane, so that its issue marks the dawn of a new era. It was stated at that time by the Masters that whoever would take the trouble to live the life which They prescribed would presently be in a position to know for himself at first-hand the truth of most of these teachings. Some of us have taken Them at Their word, and have been able to prove their truth; many investigations have since been made, and much additional light has thereby been thrown upon our conceptions of the doctrine. Yet even now it is surprising to notice how often, when we think we have some entirely new discovery, we find that after all it was implied, even if not directly expressed, in those wonderful original letters upon which *Esoteric Buddhism* was based. Whatever books upon Theosophy the future may produce, nothing can displace that work from its unique position.

It was, I think, in March 1883 that Mr. Sinnett returned finally to England. It was towards the end of that year that I first had the privilege of meeting him, thereby laying the foundation of a friendship which I am proud to say has remained unshaken

by the various eruptions which have since then convulsed this very volcanic Theosophical Society. Before his arrival the London Lodge of the Society had been but a small group of students, but under his guidance it increased very rapidly, and soon took the special position which it maintained until its dissolution in the current year. I can remember well its crowded and enthusiastic meetings at that comparatively early period. Then came the Coulomb scandal, and the equally scandalous Psychical Research Report upon it, and the disturbance which this caused considerably reduced for the time the interest felt in fashionable circles in London in the study of theosophical subjects. Mr. Sinnett, however, took up with characteristic zeal the defence and rehabilitation of Madame Blavatsky, and any intelligent and impartial person must admit that his book *Incidents in the Life of Madame Blavatsky* constitutes the most effective of answers to that exceedingly unfair Report.

In spite of the social earthquake caused by the Coulomb affair, the old guard of the London Lodge stood faithfully round Mr. Sinnett, diminished in number, but true as ever. After a time Madame Blavatsky herself settled in London, and the Blavatsky Lodge was formed, and from that very gradually grew the activities of the present British Section. Mr. Sinnett was never much in favor of promiscuous propaganda, nor much in sympathy with the scheme of forming local centres in various parts of the country, being of opinion that its many obvious disadvantages outweigh the mere gain in numbers. For a long time, therefore, he held his London Lodge apart from the Section, though all the while he carried on its work and its meetings along the original lines; and though later he allowed it nominally to be attached to the Section, it was, I think, rather as a concession to the wishes of our present President than from any change of opinion as to the desirability of its methods. Later still, finding himself in disagreement with the policy of the President, he again withdrew his group of students, yielded up his charter, and adopted for it the name of the Eleusinian Society, under which it is now working.

The decade from 1890 to 1900 probably represented the high-water mark of the activity of the London Lodge—a time during which it filled a remarkable place in the Society; a place not, I

think, usually either known or appreciated. For its inner group of students was the only one in which direct clairvoyant investigation was being conducted during that period—a kind of interregnum between the passing away of Madame Blavatsky and the development of the powers now possessed by our present President. Its transactions during that time (such as those upon *The Lunar Pitris*, *The Story of Atlantis*, *The Pyramids and Stonehenge*, *The Human Aura*) represent an amount of hard work which few members now realise, and in that work Mr. Sinnett, though not himself clairvoyant, always took a leading part as organiser and director.

To this period belongs another of his great books, *The Growth of the Soul*, which he describes as a sequel to *Esoteric Buddhism*. Earlier than this he had written his remarkable novels, *Karma* and *United*, which have never received from our Society the attention they deserve, for they would often serve the purpose of introducing our subjects to outsiders whose interest is less likely to be aroused by a book confessedly philosophical or ethical. Exceedingly good little books to put into the hands of a beginner, also, are his *Occult Essays* and *Nature's Mysteries*; and his *Rationale of Mesmerism* remains the theosophical text-book of that fascinating subject.

During later years Mr. Sinnett conceived the very valuable idea of producing a magazine which, without being distinctively labelled theosophical, should nevertheless treat current topics from the occult point of view, and for this purpose he founded *Broad Views*. His wide experience in the newspaper world as well as his intimate knowledge of Theosophy gave him exactly the qualifications required, and it is needless to say that the magazine was always bright, clever and interesting. Yet for some reason it was not a financial success, and after some years of hard work he was compelled to give up the effort.

All who owe so much to his teaching have joined in heartfelt sympathy with the sorrow which has so recently fallen upon him in the almost simultaneous loss of both wife and son. Poignant though that sorrow cannot but have been, it must inevitably have been greatly mitigated, not only by his own accurate knowledge of what death really means, but by the stream of affectionate thought sent to him by the thousands for whom his writings have

changed the face of the world—to whom, through him, death has become no longer a foe but a friend, no longer a skeleton with a scythe to cut the thread of life, but an angel bearing a golden key to unlock the doors of a higher and nobler existence.

So long as the glad light of Theosophy shines through the ages that are yet to come, so long as Madame Blavatsky is revered as the mouthpiece of the Masters of Wisdom, so long also will the name of Alfred Percy Sinnett be remembered as one of her earliest lieutenants—as the man through whose writings that light shone out upon the western world.

C. W. L.

STRENGTH.

To take of life the mingled warp and woof,
Not seeking from its storms to stand aloof,
But putting ever all things to the proof.

To face oft havoc—and then rise again—
Not crushed at finding some ideals vain,
But rendered mightier through conquered pain.

To smile at life, and bid it do its worst—
Well knowing that, though human heart may burst,
A greater power within shall still be first.

To trust so utterly the heart of life
That all its pain seems but the surgeon's knife,
And faith irradiates the sorest strife.

To ask no human aid in our support—
To take help gladly when life brings us aught,
But say, when it departs: "It matters naught."

And—since the heart, though stilled, is wont to cling—
To bless, as friends, all who that heart may wring,
And teach it thus a higher song to sing—

God's song—the song of life—whose swelling note
Alone through pain can ever upward float,
And waft us to calm spheres from pain remote.

LUCY C. BARTLETT.



ROUND THE VILLAGE TREE.

THE DROWNING OF THE WORLD.

A LEGEND OF HINDŪSTĀN.

MANY, many ages ago, there was a good King named Satyavrata reigning in Hindūstān. He was the servant of the Spirit who moves upon the face of the waters, and he was gentle and merciful to all living things. The great Creator Brahmā was weary, and desired to slumber; and, while He slept, the strong demon Hayagrīva plotted mischief against the earth.

Now Hari, the Preserver of the Universe, discovered this plotting of the Prince of Darkness, and he took the form of a tiny fish. And it chanced that Satyavrata, being by the river-side, took up some water in the palm of his hand, and perceived a small fish moving in it. Being so gentle a man, he poured the water back into the river, setting the fish free, but was astonished to hear a tiny voice crying to him:

"How canst thou, O King, who showest affection to the oppressed, leave me in this river-water, where I am too weak to resist the monsters of the stream, who fill me with dread?"

The King, not knowing who had assumed the form of a fish, applied his mind to its preservation; and, having heard its very suppliant address, he kindly placed it in a small vase full of water. But in a single night its bulk was so increased that it could not be contained in the jar, and it again addressed the gentle prince:

"I am not pleased with living miserably in this little vase; make me a large mansion where I may dwell in comfort."

The King, moving it thence, placed it in the water of a cistern, but it grew four feet in less than fifty minutes, and said:

"O King! it pleases me not to stay vainly in this narrow cistern. Since thou hast granted me an asylum, give me a spacious habitation."

He then removed it and placed it in a pool, where, having ample space around its body, it became a fish of considerable size.

"This abode, O King, is not convenient for me, who must swim at large in the water; exert thyself for my safety, and remove me to a deep lake."

Thus addressed, Satyavrata threw the suppliant into a lake, and when it grew of equal bulk with that piece of water, he cast the vast fish into the sea. When the fish was thrown into the waves, he thus again spoke to Satyavrata:

"Here the horned sharks and other monsters of great strength will devour me. Thou shouldest not, O valiant man, leave me in this ocean."

Thus repeatedly deluded by the fish, who addressed him with gentle words, the King said:

"Who art thou, that beguilest me in an assumed shape? Never before have I seen or heard of so prodigious an inhabitant of the waters, who like thee hast filled up in a single day a lake a hundred leagues in circumference. Surely thou art the great Hari, whose dwelling is on the waves, and who now, in compassion to Thy servants, bearest the form of the natives of the deep!"

Hari, loving the good King who thus implored Him, and intending to save him from the sea of destruction caused by the depravity of the age, thus told him how he was to act:

"In seven days from the present time, O good and merciful King, the three worlds will be plunged in an ocean of death, but in the midst of the destroying waves a large vessel, sent by me for thy use, shall stand before thee. Then shalt thou take all medicinal herbs and all variety of seeds, and accompanied by seven others, encircled by pairs of all brute animals, thou shalt enter the spacious ark, and continue in it secure from the flood on one immense shoreless ocean. When the ship shall be agitated by an impetuous wind, thou shalt fasten it with a large sea-serpent to my horn; for I will be near thee, drawing the vessel with thee and thy attendants."

Then Satyavrata put off his shoes in reverence, and went forth and called the chosen seven, and gathered the seeds and the animals and, turning his face to the north, waited patiently.

The sea, overwhelming its shores, deluged the whole earth, and it was soon seen to be increased by showers from immense clouds. Satyavrata still waited, and he saw the vessel advancing, and he entered in, he and all those who were with him. Then Hari appeared in the form of a huge fish, blazing like gold, with one stupendous horn, and the King tied the ship to it with a cable made of a vast serpent, and so rode over the waves in safety until the flood abated, and the earth was once more seen above the waves.

A. B.

STORIES FROM THE HISTORY OF CEYLON.

THE INTRODUCTION OF BUDDHISM INTO CEYLON.

KING TISSA AND KING ASOKA.

The advent of Tissa, the second son of King Matasira, who became King of Ceylon in the year 318 A. B. (307 B. C.) was hailed by the people with great delight. He was already, although very young, so beloved and so pious and good, that they gave him the title of Devanampiya-Tissa (Tissa the delight of the Devas).

Within seven days of his inauguration, the *Mahāvansa* says, many miracles took place in Laṅkā. Riches and precious metals buried in the ground for many years came to the surface. The treasures lost in the sea from the ships wrecked in the neighborhood were thrown up on the shores of Laṅkā. On the Chāṭa-Mountain near Anuraḍhapura three bamboos grew up, very thick and high. The first was entwined with a creeper which shone like silver, the second was covered with many full-blown flowers, and the third had leaves which represented various forms of birds and animals. Pearls of great value were found on the shores of the sea, and precious stones, such as sapphires, lapis-lazuli, and rubies, seemed almost to come forth by themselves from the dried river-beds. All this was caused by the virtues of Devanampiya-Tissa.

Tissa himself was delighted, as you may imagine. But he thought that he was not worthy of all these precious gifts, and that they ought to be sent to a worthier person than himself.

He had a friend and ally, the famous King Asoka (Dham-mashaka) who reigned at this time in India, and he thought that all these before-mentioned treasures would please him. So he sent four of his Ministers over to India with these precious gifts, and you may be quite sure that they were accepted with pleasure by King Asoka.

But let me first tell you a little about King Asoka. He was a great warrior and he had conquered the greater part of India. But after all the wars were ended and everything was quiet again, he looked over his country and he found distress and suffering everywhere. Here a poor widow had lost her sons through the war; there a young mother mourned the death of her husband, fallen in battle. Everywhere young children were starving, as their mother could not support them, having lost their father in the war. And besides the paddy-fields were destroyed and general poverty stared him in the face everywhere.

All this made King Asoka very sad, for he was a good King at heart, and it had not occurred to him that his own fame would bring distress to his subjects. He had been carried away with his enthusiasm and the idea of his own greatness, and he had forgotten the cost of it.

Then he resolved at once that he must do everything he could to make his people happier, and to allay the distress. He became also aware that not only had he to try to make his people happier, but he had to make them forget *how* he had gained the Kingdom. His conscience told him that he never could make up for the wrong he had done to his elder brother Sumana, who ought to have been King. Sumana was absent from Pataliputra, the capital of Jambudvīpa, when the old King, his father, died; he was governing another province at that time, and Asoka had made war against his brother, who was killed in the battle, and so he gained the throne.

It is very sad, but it is true, that the wife of Prince Sumana, who was just then to become the mother of a child, had to flee for her life. She came to a Chandāla village and the poor people there had pity on her. They built her a hut under a Nigrodha (banyan) tree, and waited on her kindly. There she became the mother of a son, and because he was born under a Nigrodha-tree, she called him Nigrodha.

We do not know what became of her later on, but we know that she consecrated the life of her son to the Buddhist Priesthood. He grew up as a very pious and good monk, and just at the time when King Asoka had conquered the greater part of India he was a Samanera, or probationary priest.

But to return to King Asoka. One day, when he was standing on the flat roof of his palace, thinking deeply about the problem how to make good the wrong he had done to his elder brother and to make his subjects happier, he saw sitting under a banyan tree, facing the palace, a young, yellow-robed monk. He liked the look of the young monk and sent one of his attendants out to him, asking him to come in and tell him something about the Order of Monks to which he belonged. Samanera Nigrodha, for it was he who was sitting under the banyan-tree, came into the palace, as he was bidden to do, but King Asoka did not know him.

When the King, asked him to take the seat which was suited to his rank, Nigrodha, looking round, sat down on King Asoka's throne, which stood in the great audience-hall.

Naturally the King was very much astonished at the audacity of this young monk. But Nigrodha lifting up his right hand said to the King: "I will explain to you *why* I have taken the highest seat in this palace. I will only tell you my story, and after that I am sure you will not order me off your throne, because you are good at heart and just. You have made some very sad mistakes, that is true, but you are grieving about them and are trying to make up for them."

Then Nigrodha related the sad story of his father and mother, and Asoka saw that really this young monk ought to have been the King, and that the throne on which he was sitting now was his by right of birth.

Now, as he was a priest, the Samanera did not need and did not want the throne, but he wanted to teach the Dhamma of the Buddha to his uncle, King Asoka.

King Asoka himself was very penitent about his former misdeeds. He asked Nigrodha to stay with him and teach him. This the monk did, and the King became a very eager disciple.

Very soon Asoka became convinced of the truth of his teaching, and he felt that the Buddhist religion would help him

and his people out of their distress. He became an ardent Buddhist, and he made Buddhism the state-religion of his Empire.

He forbade the killing of animals for food and also for sacrifice. He distributed to his subjects rice for food and for sowing.

After a short time his country revived and content began to reign, and the King lived now only for the benefit of his people. He was wise and just and good, and all his people loved him, and they followed his example and became followers of the Lord Buddha.

Now King Asoka commenced to collect the relics, gathered from the pile where the body of the Lord Buddha had been cremated, part of which had come to him by inheritance. He distributed them throughout his Empire and built many Thapas¹ over them. He also built many Vihāras, and he erected columns with inscriptions, telling about the life and teachings of the great Tathāgata, about the places where He was born,² where He taught, and where His body was cremated.

He also took care of and venerated the holy Bodhi-Tree (or Ashvattha-Tree) under which the great Teacher became a Buddha.⁴

So it is due to King Asoka that the real birth-place of the Lord Buddha is known without any doubt; for only lately some of these columns with inscriptions have been re-discovered in the jungles, and they authentically prove the historic existence and the life-work of the Buddha even to the people of the West.

King Asoka had two children, whom he loved very much, Mahinda and Sanghamitta. He was so devoted to Buddhism that he consecrated the lives of these two children to it. Mahinda became one of the greatest preachers and missionaries that ever lived, and Sanghamitta was the most learned nun of her time.

To this great and good Buddhist King Asoka, did our King Devanampiya-Tissa send all the precious presents mentioned before.

¹ Bell-shaped buildings, in the inside of which there was a shrine with relics; called in India Stupas.

² Lumbini-Garden, in the present Nepal-Terai.

³ Kusinagara, 170 miles from the holy city of Benares.

⁴ Near the present Maha-Bodhi-Temple, at Buddha Gaya.

Asoka thought that his country could not produce such valuable gifts as Laṅkā, the Shining, so he thought of sending Tissa a spiritual gift with his material presents to him.

He sent to King Tissa a sword, a crown, a royal parasol, a golden anointing vase, a chank filled with Gaṅgā-water, some medicines, a hundred and sixty loads of hill-paddy for sowing, and some other things. But the best of all that came from King Asoka was the gift of pious advice.

He wrote to King Tissa: "I have taken my refuge in the Buddha, His Religion and His Order. I have avowed myself a devotee in the religion of the descendant of the Shākya. Ruler of men, imbuing thy mind with the conviction of the Truth of these supreme blessings, with unfeigned faith do thou also take refuge in their salvation."

When the four ministers returned from India with King Asoka's presents for King Tissa, he at once, on account of his esteem for his famous friend, had himself for the second time anointed as King. He took this time the Gaṅgā-water which King Asoka had sent him and the crown and the royal parasol, and this second coronation took place on Vaisākh-day.¹

King Tissa read and re-read the pious advice given to him by King Asoka, and he thought of it and he meditated over it, and a great wish arose in him to know something of this new religion, which had made his friend and ally King Asoka so content.

This wish was to be fulfilled very soon; for King Asoka was planning to send his son Mahinda, who had become a great and learned priest, to Laṅkā, to preach the Dhamma to King Tissa and his people.

M. MUSKUS HIGGINS.

(To be continued.)

¹ The full-moon day in May, when the birth, the enlightenment and the passing into Para-Nirvana of the Buddha is celebrated.

THE HOUSE OF STRANGE WORK.

I. THE DWELLERS THEREIN.

I dream of a House where a strange work is carried on and where strange Men live; and this is how my dream runs concerning this House, its surroundings, its occupants and their work.

* * * * *

Everywhere were mountains to be seen; as high as the eye could reach it followed their snowy summits until they were lost in the sky. The base of the mountains was clothed with forests and a thick overgrown jungle of trees and tropical plants; their summits glistened white and radiant. Above them shone the deep blue sky, brilliant with the light of the eastern sun; the atmosphere was clear and transparent, the air heavy with the perfume of many flowers.

The only sign of human habitation visible in this wild and lovely country scene was that indicated by the presence of a long low bungalow, situated in a clearing of the forest in a green and cultivated spot. No road could be seen leading to this house; it seemed as if its position had been chosen with a view to loneliness and privacy, the mountains towering around holding it in their safe keeping. The house was difficult to discern at a little distance, so carefully had its position been chosen; it was unquestionably a strange place for a dwelling intended presumably for human occupation. The nearest village was miles away and its natives avoided trespassing on the confines of this solitary house with superstitious care.

Yet if summoned to do some simple necessary service to its occupants, they obeyed the summons with alacrity, discharging it with scrupulous fidelity. They breathed more freely however when, liberally paid, their work finished, they were free to depart. Within the precincts of this lonely habitation they felt themselves on unaccustomed ground, and the distinction oppressed their simple souls. They even avoided making unnecessary reference to the house and its occupants among themselves, an attitude of mind on their part encouraged by its owner.

In addition to the great natural quietness of its surroundings, the sense of peace and calm that pervaded the interior of the house was remarkable; inhabited as it always was by many occupants,

yet no noise or jar broke the serenity that reigned there. The natives on their rare visits to the place were always received by the same man, who appeared to be its owner, for though others might come and go in the house, he remained. This man, dark-skinned, middle-aged, dignified in bearing, restrained in manner, appeared in no way to be different from the higher-class natives of the country, though the men whom he employed trembled before his word and look.

A tiny path, carefully concealed from sight, leading through the forest to the plains below, was the only means of communication with the world beyond; up it the natives toiled, conveying the simple necessities they bore from time to time to this house so far from the haunts of men. The greater part of the food necessary for the consumption of the inmates was provided by the resources of the garden. This was in consequence large; well laid out, beautifully kept, it provided fruit and vegetables in abundance for the simple needs of those who partook of the hospitality of the house. The master loved the garden well and spent much time directing the labors of the two men who worked in it, and everything flourished with the luxuriance born of an eastern sun, a liberal supply of water, and constant skilled attention. The men who carried out his orders were strange men to find in such an occupation; one was dumb and could only be communicated with in signs, the other was humpbacked and deformed but still strong and able to work. They seemed, though working hard in menial fashion, to be on strange terms of familiarity with their employer; he treated them as equals. They were both Europeans, not natives of the country; the man who was dumb had a singularly handsome face; his eyes were so expressive that he seemed to speak with them, his features were clearly cut and regular, he looked happy in spite of his infirmity, he worked as if he loved his work, touching the flowers and fruit tenderly. His fellow-worker was a strange contrast in every way; his face was harsh and irregular in outline, disfigured moreover by a great scar; his deformity made his movements awkward, yet he too seemed content; his face was peaceful, and he worked with a will, doing always the rougher harder work; he seemed greatly attached to his dumb companion.

The men employed in the house—for only men were to be found in the place—also worked as if their work were a privilege,

not a labor. They ate together, master and servants, if servants in the ordinary sense these men were, slept in huts within the grounds, and lived in this simple fashion from year to year without change or break.

The house itself was much larger than it appeared to be from a casual glance. Two stories high, the ground floor was occupied by the usual domestic offices and a small sitting-room, a dining-room furnished simply in eastern fashion. A large verandah surrounded the house, giving a beautiful view of the snow-covered mountains. The rest of the space was taken up by one room of evidently very large size, the door of which was always kept locked. The master of the house entered this room daily at fixed hours; the men who acted as servants never crossed its threshold.

There were no windows to this room; it was lighted by artificial light, and an ingenious system of ventilation provided it with necessary air. Outside the locked door a few broad low steps led to the next storey, which consisted of a long corridor from which opened many doors—doors always kept locked, whether the rooms to which they gave access were occupied or not. No sound could usually be detected in corridor or rooms; the men who lived there spoke seldom, only when speech was necessary, and their faces were full of peace. For the house had other occupants than its master and the men who worked apparently for him. For other men was this house built in the midst of forest and mountain, free from worldly or evil influences, safe from all ordinary intrusion under the guarding care of the snowy mountains whose inaccessibility warded off idle trespassers; for their service were the flowers and fruit so carefully tended by men of high lineage, who rendered menial service joying in the work. This place was the chosen abode of some who link this earth to higher worlds above, making the connexion in themselves; it afforded them a safe place of residence to rest in or labor, as the case might be. They came and went unquestioned, varying considerably in the length of their sojourn in the house, and none save the master knew the hour and the manner of their departure or arrival. They were seen but seldom by the men who served; sometimes they would see one walking in the garden, enjoying the freshness of the air at sunrise or the grateful coolness of the evening when the sun had set. Sometimes

was heard the opening of the door of the large closed room from which proceeded mysteriously sweet chantings which made their influence felt all over the house, but the serving men never approached these others unless invited, and that happened seldom. Each day a tray of the simplest food, prepared however with jealous care, was carried upstairs at a fixed hour and placed outside the rooms known to be occupied, which were never entered save by the tenants. All the rooms were never vacant together; one at least was always occupied, generally two or three.

Strange influences could be felt in this silent corridor. Strange thoughts were doubtless thought behind those fast-closed doors. A sensitive person—and all the people in the house were strangely sensitive—could almost see the thought-vibrations take form before his eyes, could sense usually invisible appearances; but the serving men kept to their appointed quarters, the master had to attend to his daily routine of work, all went on in duly appointed fashion.

The large room below resounded each night with harmony and was brilliant with light. Each night saw it filled with radiant figures, amongst whom knelt the master of the house, transformed, transfigured from his wont, clad in robes of light, aureoled in radiance, as were all the others. For this was the time when refreshment followed on labor, and a sound of sweetest harmony succeeded sound, light was increased by light, mystery after mystery was enacted there, to the sustaining of those who mingled in the stately ceremony.

Nightly when all was concluded, the room was left to silence and to darkness, but that House of Strange Work knows no rest, for its occupants continue their tasks in darkness as in light. Safe from all intrusion under the guardianship of the snowy mountains, they work as long as there are men to teach and men who suffer in the world; they work, each in his own fashion, joying in the work.

* * * * *

I awoke from my dream, with the radiance of the snowy mountains lingering in my eyes, with the sounds of a strange harmony pulsing in my ears, with the sense of a strange peace and contentment satisfying my heart: would that I were dreaming still!

(To be continued.)

ELISABETH SEVERS.

IN THE TWILIGHT.

"Last night I dreamed of Brahms," said the Fiddler. "He is my beloved in music. I always longed to meet him, but he passed over before I went to Germany. Strangely enough, though, I have never once dreamed of him all these years, though I have played so much of his music. But lately I hear sweet sounds at all kinds of odd times, indoors and out of doors, when I am busy or when I am idle, and yesterday night I lay awake for an hour or more listening to them. It was a long drawn chord of A without the third: soft, still, piercing. I cannot describe the



effect in physical sound. It was all *pure tone*. That is the nearest I can get to it. And there were no breaks. It went on solidly for over an hour. To make sure that it was not mosquitos, I tested it against wave and wind sounds. You remember how rough it was last night. There were no end of *nuances*—pianos, fortes, crescendos, diminuendos—in the nature sounds. But when the wind was loud, my music grew no softer, and when it was still, it grew no louder by comparison.

"But what about Brahms?"

"I'm coming to him. The music must have put me in touch with him, I suppose. Anyhow I saw him vividly. I never saw him like that before. There he was, short, stout, and fiery—and furious with me because I had lately been playing the first movement of his fiddle concerto too slow. He was trying to show me how it should go, and to do it on a piano! Of course he failed horribly, and seemed quite upset over it. Why do astral folk try to make our clumsy music when they have their own far subtler methods, I wonder? I suppose he thought I would not be able to understand them. What music there will be when we do! I had the audacity to dispute the *tempo* with him, but he insisted emphatically—and he was right, of course."

"Did you see astrally when playing in your concerts?"

"I saw our President once towards the close of a recital I was giving in Melbourne. Some way down the hall there was an empty patch, and there, right in the middle, so that there could be no mistaking her for somebody else, she sat in her white dress

looking up at me. I was somewhat surprised, and looked away that I might not be distracted from what I was doing; when I looked again, she was gone. Another time, she stood beside my bed, and I awoke and saw her there. But I was too stupid to understand what she was telling me.

"Yet again I saw her—taller than she is in the flesh, and radiant, sweep down into the room where I sat talking about her to a friend, give me one strong look, and off again in an electrical swirl! Oh! and many other times, in the body and out of it."

"You dear imaginative artist-folk let your affections run away with your judgment sometimes, I fear," said the Scholar.

"Well, but I only state the fact. Suppose it imagination, even. What is the difference between imagination and the 'reality' when the former is as real as—if anything more so than—the latter? Anyhow, I have a tale that imagination won't account for.

"When I was a little girl I used to hear the grown-ups round me talking a good deal about Mrs. Besant. They would go to lectures, and then discuss them afterwards, and as I never led a nursery life, I heard it all and longed to know this wonderful lady with white hair. That was the only fact I knew of her personality—that she had white hair. One night I dreamed that I was in a crowded hall listening to a speaker. Well, I need not describe her to you! I saw her in the dream exactly as she is. Afterwards I found myself in a small room full of people behind the platform, and the white lady bent down and kissed me.

"Next morning a friend came in who had a spare ticket for a lecture in Queen's Hall. Another was unable to use it. Thereupon I begged to be allowed to go. 'Little girls must wait until they are older', and so on. However, I got my way. When we arrived, the lecture had already commenced. At once I recognised the speaker as the lady I had seen the night before. When it was over, some friends took me behind to be introduced. There was the little room, there was the crowd, and there the white lady, who bent down and kissed me.

"Is this chance? The last time I played in public, I had no notion it *was* to be the last, no notion that shortly after I should enter the theosophical movement. I chose a piece that ended abruptly—in fact, that had no proper ending, but broke off. I had

never before done such a thing. I made my first public appearance with Mrs. Besant. And at the end of my performance, I felt an unseen hand push my head down upon my instrument as if to sign 'It is finished'. A few weeks after, *it was*.

"Any more musical stories?"

"Yes. But this is a horrid sordid one, and I scarcely like to tell it. . . Well, for the story's sake you shall have it, but do not ever speak of it to me again, for I do not like to think of it.

"It was in December, 1904, when I re-appeared in London at the Queen's Hall Symphony Concerts, not having played there since my childhood. I was down for the Beethoven concerto. It was a great occasion for me! The Beethoven concerto is, as you know, the summit of a violinist's ambition, and I had worked at and pondered over it for some seven years or so. Add to that that it was practically a *début* at the most important concerts of the largest metropolis, and you can fancy 'poor little me' was unphilosophical enough to think it an important event.

"The date of the concert was December 10th. On about the 3rd or 4th—I forget which now—I dreamed that my violin was broken and that I took it to a certain repairer in the United States, who had done some excellent work for me when last I was out there. I was trying to give him the instrument, but a great black dog kept leaping upon me and stopping my way. The dream was so vivid that, next day being the American mail day, I wrote to my friend the repairer, beginning my letter to the effect that 'I dreamed of you last night and I am impelled to write.' About that time I visited Oxford and played the Beethoven concerto at the Public Classical Concerts there, and the tone of my violin was then in that brilliant condition which thrills a fiddler's heart. Well, to make a long story short, just before my London appearance, that tone suddenly *went*. There was no recalling it. I was in despair. I cannot give you the details of those two days—the 8th and 9th—without involving persons. I can only tell you that some one had deliberately injured my instrument. I know who did it—a fellow-artist. With whatever motive he did so—through hatred, jealousy or the mere competition for a living which drives so many to crime—I must have earned it in a past incarnation, by some such devilish

act of my own. It was impossible to borrow an instrument, as my hands are too slender to manage any but a violin specially mounted to suit their size. It was impossible to draw back. Violins are exceedingly sensitive things, and the weather having changed to thick London fog, it was quite likely, I reasoned, that this was the cause of the poor tone (for I never thought of examining the instrument, which had but lately come out of the hands of a trusted repairer), and I could not make mere weather an excuse for disappointing the Managers. So I went through with it. Needless to say that the tone was, as one or two of the papers afterwards described it, 'microscopic'. Mr. Henry Wood, with his usual tact, held down the strength of the band to a mere feather-weight. But that appearance was a fiasco. I worked harder than ever before or after, and produced—well, not quite nothing, but very nearly! So that a party of Oxford people, who had come up to town specially for that concert, looked at each other in amazement: 'What can have happened to her since last week?'

After the concert I collapsed, so great had been the strain, and did not touch my violin for two days. After that time, the sun was out again; it was my brother, still fuming over this incomprehensible business, who took the fiddle into the light and examined it.

'Should the sound-post of a violin be upright or slanting?' said he. (This is a small piece of wood which is held inside the instrument between its back and front, and to move which a hair's breadth makes a change in the resonance).

'Upright, of course' said I. 'Well then, it is fifteen degrees off the perpendicular now—and, by Jove! there's a chip out of the edge of this *f* hole,' (an opening by which the sound-post is reached) 'and—wait a bit—look here—' he peered inside the violin, 'my dear girl, some one has pushed the sound-post out of its place with a pencil; there's the mark. Look at the graze on the wood inside where it has been dragged along!'

"We took it to an expert, who had to use force to get it into position again, so tightly had it been rammed out of its place. No wonder that the vibrations had been stopped! His opinion was that the injury could only have come about through a bad fall or,

as he guardedly put it, 'in some other way'. My violin was with me day and night. It had had no fall, of course. But I traced the cause of that injury, easily, to the one who did it. His scheme had succeeded. That appearance dealt a blow to my professional career which it took several years to recover.

"Shortly afterwards, my American repairer-friend visited London, and called at my house. In the course of our talk he asked if I could remember what I had dreamed which had caused me to write to him. I told him. Then he told me that *on the same date he had dreamed the same thing*, so vividly that he repeated it to his son at breakfast, who asked him to note down the day.

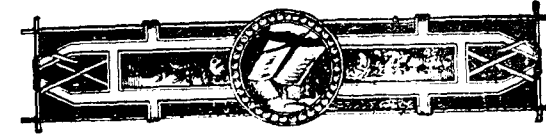
"While in London he worked at my violin and got it into order again, so that a few weeks later, when I gave orchestral concerts in the same hall, the papers wondered at the 'strange and sudden improvement in this young violinist's tone!'

"I was wondering, too—how there could be so much hatred in this beautiful world."

"It was a pity that you were not impelled by the dream to examine your fiddle," said the Vagrant, "especially when you noticed the lack of tone. You must either have seen the failure beforehand on the astral plane, or else some friendly visitant must have tried to impress you with the fact that your success was menaced by some enemy symbolised by the black dog."

"There is a good case of a successful interference given in *Invisible Helpers*," said Chitra, "by which two little children, left orphans in the care of a landlady in a strange town, were found by a relative who dreamed of their address."

"When I was a child," said the Fiddler, "certain sounds used to make me feel as if I were rising up into the air—half a yard, three feet, or more. It was a delicious sensation. I didn't think anything of it at the time. It happened so naturally that I fancied every one must have the same experience. I do not understand the relations between sound and gravitation, but certainly 'to be uplifted by music' is no mere metaphor."



REVIEWS.

THE THEOSOPHY OF ISLĀM.

In the *Letters from a Sūfī Teacher*¹, written by Shaikh Sharfuddīn Manerī in the later part of the 14th century, we have documents which might well be penned to-day for the instruction of neophytes. They are penetrated through and through with the theosophic spirit—the same in every age—and all who read their practical directions, their pregnant hints, their wise sayings, will feel that they are in the presence of a Teacher who has himself learned the Supreme Wisdom. The *Letters* are translated from the Persian by Baijntāh Singh, a Fellow of the Theosophical Society. May Islām give us more of her Theosophy, for she has much to give.

A. B.

GLIMPSES OF HIDDEN INDIA².

It is but natural that on account of the strange phase through which India is passing now there should be a manifestation of some special interest in Indian affairs on the part of the English. Many books and volumes therefore have recently seen the light of day that would have remained unpublished a decade ago. One of such perhaps is the book under review, which is written in simple, good style. It purports to give glimpses of hidden India, but an Indian would hardly call them so. Hidden India is not unveiled and the glimpses we obtain are to the Indian quite superficial. Few Englishmen know the real India and our author is certainly not one of them. However, the book gives much interesting information, though often it is not quite accurate as to details. There are, for instance, more than half a dozen statements about Theosophy and Theosophists which clearly indicate entirely wrong ideas on the part of the author. The book nevertheless shows a certain impartial and honest sympathy towards India and Indians, and as an example we quote:

"'Mrs. Besant is our greatest enemy,' a missionary told me. Missionaries must not forget, however, that since the time of S. Thomas the Apostle, Christians have been in India; and that although Roman Catholics, Protestants, Methodists, Wesleyans, Baptists and Salvationists have for many centuries tried to convert India, the country is to-day wedded to the most ancient religion in the world—the religion of the Vedānta."

The writer is sometime not without a glimpse of certain truths, as witness the following: "I began to ask myself why India has always been the home of God-intoxicated people? Hieroglyph-

¹ Theosophical Publishing Society. Benares and London. Theosophist Office, Adyar.

² By John Law; Thacker, Spink and Co., Calcutta, Simla, and Bombay.

ies and cuneiform writings tell us about the religions of Egypt and Babylon; and the records of these civilisations—the oldest in the world—say nothing concerning God-intoxication. In the Old Testament of the Jews we find little about Realisation before the time of King David. As to Greece, history tell us that its philosophy came from the East, and that the philosophers who moulded western thought drew their inspiration from Asia. India has been, from the beginning of history, the cradle of religion; and Hindus assert that still, in the snowy Himālayas, may be found beings who are more than human. Is it possible that a rung of the ladder that reached from earth to heaven may yet be resting on the tops of the highest mountains in the world? At any rate Hindus assert that Rishis have existed in India, and exist there still; and that such people gave to the world the Vedānta, the religion in which modern science finds its conclusions hinted at, the religion professed to-day by the greater number of the King-Emperor's subjects."

B. P. W.

DUTIES OF MAN¹.

Mazzini is one of the political writers and speakers who emphasise Duties, and who seek to hold up before the masses of the people an inspiring Ideal that should awaken their best emotions rather than to stimulate a debasing greed which arouses their worst. As the Editor says in his brief preface: "The key note of Mazzini's teaching is found in his words: 'The sole origin of every right is a duty fulfilled,' " and Mazzini was a Prophet of the Ideal, a truly inspired and spiritual man, driven by his country's wrongs into the ranks of revolutionaries. The Editor prefixes to his edition of the Essay a short and interesting biographical sketch, and then follows the preface of 1844, the noble appeal to the "sons and daughters of the people," calling on them to enroll themselves beneath the banner of Good, and to combat ceaselessly the Evil around them; Virtue and Sacrifice, these were the ways to Nationality and Freedom, and only those who followed the first could create the second. Nothing nobler has been written in political strife than this essay, and every young man and woman should study it ere going forth into the world.

A. B.

MAITREYI².

This brochure (in which some historical facts are woven into story form) is worth perusing, as it gives the reader a glimpse into that ancient India to which we are endeavoring to return. The metaphysical discussion on Self and Not-Self and the Individual and Universal Self between the great sage Yajñavalkya and his two wives, the learned Maitreyi and the devoted Katyayani, form two very good chapters; and the last one on "A Svayamvara" has its own charm, while fine touches permeate the booklet here and there.

B. P. W.

¹ Edited by W. W. Pearson, S. K. Lahiri and Co., 54, College Street, Calcutta.

² By Pandit Sitanath Tattvabhsuhan; G. A. Natesan and Co., Esplanade, Madras.

THE FANTASY OF PEER GYNT¹.

Miss I. M. Pagan has given out an acting edition of the poem *Peer Gynt* by Henrik Ibsen, and has proved the value of her work by the successful performance of the play before the critical audience of the Northern Athens. She herself stage-managed the play. It was performed under the auspices of the Edinburgh Lodge of the Theosophical Society in 1908, and the author of this edition is herself a Theosophist. In the light of Theosophy the play becomes at once intelligible and inspiring, and it takes rank rather as a Mystery Play than as an ordinary drama. This acting edition is an admirable piece of work.

A. B.

REVELATIONS OF THE LIFE BEAUTIFUL².

Life would indeed be a beautiful thing if it were lived according to the maxims of Mrs. Davis. In her little book, prose and poetry combined, she tells us of her aspirations, describes her visions, and relates her experiences of visits from those who have passed over. She takes us to many "a beautiful spot, favorable to the children of God," and everywhere she sees the handiwork of "the Almighty Artist, God". It is a hopeful sign that books dealing with the higher spiritual aspects of life are coming in increasing numbers from America. The race for wealth and industrial conflicts will not drag down the nation if there is a considerable body of thinkers throwing their power in the opposite direction. Too often we fear that the growing psychic forces may be used for selfish purposes, but there is no trace of such a tendency in this book, which expresses the better aspects of the Higher Thought movement.

K. B.

HINDŪISM AND INDIA³.

This book, written in the catechetical form, covers an immense range of topics, following the main divisions of the C. H. C. Sanātana Dharma series, and adding a fourth part "on Awakening India". The author, Babu Govinda Das, is a man of very wide reading, and of keen critical faculty; he lacks the insight which grows out of sympathy, and in matters of religion he is therefore a destroyer rather than a reformer. This book will be very useful to a man of mature judgment, too strong to be laughed out of his knowledge or shaken by a scoff; but to the young and the immature it is likely to do much more harm than good.

A. B.

The National Food Reform Association, whose temporary address is 40, Chandos Street, Charing Cross, London, has just published two booklets. The first, by the Chairman, the Hon. Neville Lytton, deals with the need for food reform at the present day, and the aims of the Association; while the second, entitled "Hints towards Diet Reform, with twenty-four Simple Recipes," will be found most useful by all who desire to introduce greater variety into their menus. Specimen copies will be sent post free by the Secretary on receipt of three penny stamps.

¹ By Isabella M. Pagan, The Theosophical Publishing Society, London.

² By M. Evelyn Davis, Baumgardt Publishing Co., Los Angeles, Cal.

³ By Govinda Das, The Theosophical Publishing Society, London and Benares.

OUR CONTEMPORARIES.

HINDUSTAN REVIEW—(May and June)¹

Mr. T. S. Narayanah writes a short article on "The Imperial Conference of Journalists," and uses the opportunity to accentuate the need for a lofty morality and for absence of bias in those who from their position as editors are able to direct the minds of the readers of their papers. Especially is this necessary in India, where problems dealing with the different races need careful handling and sympathetic treatment. Too often the Indian editor can perceive nothing save flaws in the Government, while the Anglo-Indian through his Imperial spectacles is unable to see things as they appear to the majority of Indians. There is great need for temperate language, an unprejudiced outlook, and lofty ideals. If the Conference encourages and stimulates its members throughout the Empire to take a higher view of their responsibilities, it will have accomplished a good work, for the editor of a widely circulated paper is one of the strongest powers in modern society.

Other Contents: "The Gurukula"; "The American Woman"; "The Orphanage Problem in India"; "Vernacular Literature in North India"; "Mosquitoes"; two Short Studies, Reviews.

THE OCCULT REVIEW—(June)².

Dr. Steiner's new book *The Way of Initiation* affords Mr. W. J. Colville reason to pen an article on this interesting subject. In our times the way is regarded dangerous and unpractical, but only by those whose judgment is not based on knowledge. The subject, like any other, may be investigated impartially and the four common tests applied to it to come to a definite conclusion. They are physical, mental, moral and spiritual. These are summarily discussed and the writer closes the article by a statement containing a great truth: "The path of initiation is an open road, a veritable King's highway, but there are no comfortably cushioned vehicles in which we can travel thereon, and the way moreover, is a mountain trail up which every aspirant must climb untiringly."

Other Contents: "Notes of the Month"; "The Land of the Dead" (I); "The Death-Precedence"; "The Hidden Church of the Holy Graal"; "Psychic Gleanings"; "Esotericism"; Correspondence.

THE INDIAN REVIEW—(May)³.

Miss Adelaide A. Proctor is a poetess with a large circle of admirers and Mr. Lindsay S. Garrett tells us the reason why, in an appreciative article. Without claiming for her a position in the front rank of poets, he shows that her deep insight into human nature, her vivid imagination and sympathy tutored by a large philosophy fit her to deal with the problems of life. She is especially helpful in her poems on sorrow and love. She is not afraid of grappling with the question of the fleeting loves and sentimental affections which are so often mistaken for the true divine power. In these days when loose and careless writing is so prevalent it is well to have a warning note

struck, and Miss Proctor and her critic impress on us a valuable psychological fact when they tell us that "Deterioration of the parent ideas (Love and Honor) in our thinking is the inevitable consequence of attaching their names to their illegitimate offspring." Miss Proctor draws her inspiration from human life more than from nature, but her descriptions are true and artistic when she finds it necessary to introduce touches into her poems, and Mr. Garrett points out that "the *arrière pensée* is that inability to find Beauty in other than its reputed abiding-places is natural philistinism." Another much needed lesson in this globe-trotting age. A poet who has such qualifications and who is not afraid of voicing her convictions even when they are opposed to the general opinions of the public, is one who is not quite to be disregarded.

Other Contents: "The New Factor in British Politics"; "The Agricultural Problem in India"; "Emigration from India"; "Sat—Asat"; "The Boycott Movement"; Current events, reviews, etc.

MODERN ASTROLOGY—(June)¹.

Isabelle M. Pagan writes on the zodiacal sign Pisces whose keynote is love and watchword unity. The ruling deity associated with this sign is Neptune, God of the *Sea*, the most fitting physical symbol of the astral plane. Like the sea mirroring the sky and resting upon the earth emotions bind thought to action and carry the fruits of action back again to the mental plane. It is through this process of emotional development that salvation is attained. Consequently Neptune was hailed as the "Savior". Regarded simply as a form of energy, Neptune represents the dissolving or unifying principle as opposed to the differentiating and separative tendencies. The power represented by Pisces and Neptune withdraws a man from the warfare of the physical plane and sets him longing and yearning first for emotional experiences, then for wider knowledge and a deeper consciousness, and ultimately for full and perfect union with the Divine. The strength of the typical Piscarian lies in his ideals. He has little worldly ambition, is indifferent about limitations in earth-life, and for him commercial enterprise is least likely to be a success. Yearning for unity carries many of the children of Neptune on to the stage; and they also learn that "all the world is a stage"; they are peculiarly fitted to enter the church, the army, or to take employment in large institutions such as hospitals, colleges and theatres. Any kind of service which emphasises the fact that the whole is greater than any of its parts gives opportunity for the rapid assimilation of the special lessons assigned to the sons of this sign. Life is often simplified for highly-developed Piscarians by the fact that they accept celibacy easily and are unselfish and contented to sink their own individuality and to fill up the odd corners of family life. Physically their stature is generally insignificant and actual beauty among them is very rare. That is atoned for by plasticity of feature, mobility of expression and grace of movement. A touch of Neptune influence often adds great charm to childhood. Piscarians are common in literature, but rarely play leading parts.

Other Contents: "The Editor's Observatory"; "The East and West" (from an address by Mrs. Besant); "The Horoscope of Chopin";

¹ 7, Elgin Road, Allahabad.² 161, Aldersgate Street, London, E. C.³ Esplanade, Madras.¹ Imperial Buildings, Ludgate Circus, London E. C.

"News from Nowhere"; "The Sign Scorpio"; "Some Reflexions on Nomenclature, Astrological and otherwise"; "The Foundations of Physical Astrology" by G. E. Sutcliffe; Correspondence.

MODERN REVIEW—(June)¹.

Saint Nihal Singh contributes the first of a series of papers dealing with the treatment of delinquent children. "A Plea for an Indian Juvenile Court" explains the basic principles of the reform needed, and if the remaining articles are as good as this they will form a valuable popular exposition of the subject. He points out that six things are necessary for the good working of Juvenile Courts. (1) An elastic Law dealing with dependency, truancy and delinquency; (2) compulsory education; (3) stringent child-labor-laws; (4) laws dealing with delinquent parents; (5) a good Juvenile Court Judge and (6) painstaking and efficient probation officers. If the State provides these, there is every possibility of turning delinquent and neglected children into good citizens. It must be remembered that this reform has been tried with astonishingly good results in America and other countries. It is often entirely the fault of parents that children sometimes break the law. By the example of word and deed they encourage the little ones to offend; more often by neglect and carelessness the children are allowed to run wild and come into conflict with the State-laws. How should they be treated? Surely not by hardening them and branding them as criminals for what may in the first instance have only been a piece of childish thoughtless mischief. A good Judge will be a friend to the culprit and encourage him to reform. The whole article is good but there is space to mention only three or four more valuable points: the need for play-grounds; the necessity for looking after the neglected children of rich parents as well as of poor; and the importance of the cooperation of men and women in this work of saving the children for the nation.

Other Contents: "Railways in India"; "The Wanderings of a Wizard"; "A visit at Concord to F. B. Sanborn"; "Pabhosa"; "The Message of the East"; "The Fatal Garland"; "A Power behind the Throne"; other articles and notes.

ACADEMICAL MAGAZINES.

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

The main interest of this number must, I believe, be claimed for A. v. Le Coq's "Short Account of the Origin, Journey, and Results of the First Royal Prussian (second German) Expedition to Turfan in Chinese Turkistân." Incited by the results of the First German Expedition (under Grünwedel, in 1902 and 1903) the late Professor Pischel († in Madras, in December 1901) formed a committee of Berlin Orientalists the exertions of which resulted in this second expedition under Dr. v. Le Coq. The most remarkable discoveries appear to be the following. Some walls of striking thickness were found to be

¹ 210-3-1, Cornwallis Street, Calcutta.

double, one having been built against the other in order to renovate the building without destroying the pictures on the ancient walls. Owing to this most fortunate procedure due to piety (or, perhaps, mere convenience) most of the old wall-paintings of several buildings were found still intact. This led to the discovery that Manichæism (a cross-breed, as it were, of Zoroastrianism and Christianity founded by the Persian Mani in about 240 A. D.) must have flourished in these regions along with Buddhism until it was overpowered by the latter. For, besides the Buddhist temples renovated in the way mentioned there was one temple with a large and most suggestive Manichæan painting on one of its original walls. It showed, in water-colors, a Manichæan high-priest in more than life-size, surrounded by a number of his clergy, all dressed in the white sacerdotal robes and all of them painted much under life-size. The high-priest has a most peculiar nimbus composed of moon-crescent and sun which "has caused the impression that perhaps we have here a picture of Manes himself before us." Also a number of Manichæan and Buddhist temple or votive flags were found. They were all exactly alike in shape and material, but different, of course, in the subjects represented. In another temple there were, at the right entrance of a corridor, the life-size pictures of twelve Chinese Buddhist monks, six on each side, and, on the entrance to the left, twelve Indian monks. The former wear blue, the latter yellow robes, and the names inscribed over the heads are, in the former case, in the Chinese and Uighur characters, in the latter in the Brāhmī letters. In one place Christian remains only were found, belonging, of course, to the Nestorians, the only Christian sect tolerated by the Sassanian kings. After most arduous labors, Dr. Le v. Coq obtained a wonderful hoard of ancient manuscripts: some in unknown tongues (one in an as yet undeciphered Indian alphabet), some in the language of the Indo-Scythians (Tokharian), some in the Manichæan alphabet (a variety of Estrangelo) and in the middle and Neo-Persian languages, further Soghdian texts in three different characters, Christian books in the Syriac tongue, a large number of Sanskrit manuscripts in Central-Asian Brāhmī and other Indian scripts, Tibetan texts, many Chinese texts, letters in the Mongol language and writing (fourteenth century), and, last not least, a very considerable number of Turkish (Uighur) texts—Manichæan, Buddhist, and Christian—written in five alphabets (even Brāhmī!) which "will prove of the utmost value in following up the studies of Ancient Turkish." The remains serve to give us a good idea of the different ways in which books were made. There were four types of books in use, namely, the book-roll, the folding-book, the Indian *pothi* and the Western book. After such a success, the report of the Second Royal Prussian Expedition under Grünwedel, which is now in the place, will be expected with impatience everywhere.

Dr. Fleet tries to show, in an article on "The Origin of the Buddhavarsha, the Ceylonese reckoning from the Death of Buddha" that there is an excess of sixty-one years in this reckoning, and that this excess is "an accumulated error, which is to be treated as a decreasing one from the time of Devanānpīya-Tissa, and which comes to *nīl* in or about A. D. 1165." "The establishment of the new reckoning was a result of the great restoration of Buddhism which took place under Parakkamabāhu I., after an almost total extinction of it during the

Tamil domination from about A. D. 1023 to virtually the commencement of his reign in A. D. 1153." Dr. Fleet thinks that the real date of the Buddha's death, B. C. 483, was confined to esoteric Buddhist circles and is therefore met with but occasionally, e.g., in an inscription at Bodhi-Gayā.

There follows "A Translation of the Japanese Anthology known as Hyakunin Isshū, or a Hundred Poems by a Hundred Poets." The Anthology was compiled in 1242 and consists of one hundred miniature pictures, so to speak, of old Japanese poetry, all of which are in the same metre (one verse only, of 31 syllables) and which the translator has arranged under the following headings: Spring, Summer, Autumn, Winter, Love, Occasional, it being noteworthy that the number of poems belonging to the first four headings is 5, 4, 17, 5. This tells of the pessimistic tendency of Japanese poets, who were more inspired by dying nature than by the beauties of spring. The translator adds the text in transliteration, for "those who have some knowledge of the ancient and harmonious tongue of old Japan."

"The Chain of Samaritan High-Priests," by M. Gaster, is a first edition, with introduction and translation, of a chronicle from Adam to the present time (1907) in no less than three eras, viz., that of the creation, that of the entry into Palestine, and thirdly the Muhammadan era, in parallel columns. The reliability of this chronicle is, of course, open to many doubts, but it has interesting entries.

In "Mahāyāna Buddhist Images from Ceylon and Java" Dr. Ananda K. Coomāraswāmy describes some bronzes partly belonging to himself and reproduced on three plates, four of Avalokīṣhvara, two of Mañjuśrī and Paṭṭiṇī, and one of Vajrapāṇi, Jambhala, Chunda, and Buddha. The Ceylonese images are important not only as works of art, but also in that they serve to supplement our scanty knowledge of Mahāyāna Buddhism in Ceylon.

There is, finally, a continuation of Vincent A. Smith's "The Ghurjaras of Rajputana and Kanauj," and further a number of miscellaneous communications, by various authors, with the following titles: Arthamāteva, Amitrochates, Notes on Syntax, Vikramāditya and Kālidāsa (by A. B. Keith, against Hoernle: Vikramāditya = Candragupta II.), The Modern Name of Nālandā, The Gaṅga Prince Butuga II., Harshavardhana and Shīlāditya, A Folk-tale Parallel, What is the Hṛdayadarpana, Notes on the Bābar-nāma, Notes on Samskr̥t Similes (by Colonel Jacob, being additions and corrections to his Laukikanyāyā-jali), Kaṇiṣka's Inscription of the Year 9, Ubalike and Yukta.

Vienna Journal for the Knowledge of the Orient, vol. XXII, No. 4.

Hugo Schuchardt concludes his Berber Studies. Dr. M. Schorr and D. H. Müller both comment on §§. 280—282 of the Codex Hammurabi, viz., the law that a Babylonian slave by being sold abroad becomes legally free i.e., is no longer a slave according to the Babylonian law. R. Brünnow contributes an article "On Musil's Travels of Exploration" (Alois Musil, Arabia Petraea, vol. II). There is further a small paper, by Theodor Zachariae, on "Fish Magic," the part played by the symbolic fish in certain Indian ceremonies; and another, by W. Caland, concerning the origin of the Sāmaveda, in which the author renews his hypothesis that some Uttarārchika must have preceded the Pūrvārchika.

The Indian Antiquary, January 1909.

The Religion of the Iranian Peoples, by the late C. P. Tiele (8. Mazda's Satellites). Ancient History of the Nellore District, by V. Venkayya, M. A. (The Feudatory Families). Ariyur Plates of Virupaksha, Saka Samvat 1312, by T. A. Gopinatha Rao, M. A., Contributions to Panjabi Lexicography, Series I, by H. A. Rose, I. C. S.

DR. F. OTTO SCHRÄDER.

THEOSOPHICAL MAGAZINES.

ASIATIC.

Adyar Bulletin, Adyar, June, 1909. In the 'Headquarters' Notes, we follow Mrs. Besant in her wanderings over Europe. Next we find an article by Mr. Leadbeater on 'Theosophy and World-leaders,' very timely indeed, full of common-sense and sound appreciation of the existing good outside our own immediate circle. Kate Browning gives, as the first of a series of 'Adyar Sketches,' a charming description of 'Life in the Palm-Grove.' A short poem by M. Ch. is entitled 'The three Volumes, a Vision.' 'The Way of Love' is a short story by Elisabeth Severs. Dr. English concludes his useful little essay on 'The Human Body.' 'Theosophy the world over' gives the news of the month.

Theosophy in India, Benares, May, 1909. The number opens with 'The Monthly Message' from which we might quote many an epigram if the limitations of our space did not forbid it. Here we give only two of them: "In Islām, God is God, because he is *beyond* man; in Hindūism, God is God, because he is *in* man". "There is this one glaring difference between India and other countries. India has lost everything here below and retained her religion; the other countries have won everything on earth and well-nigh lost their religions." The next article (only one page) is a very effective prose poem on 'Victory' by Rup Singh. 'A Practical Difficulty' by B. is evidently a rejoinder to an article in last month's number on 'One-pointedness'. It contains some sound criticism, so it is a pity that it is anonymous. But why speak of "the learned pedantry of Kant"? Is that not misunderstanding his whole position and characteristic value? M. J. contributes another excellent report of a lecture by Mrs. Besant on 'The Use of Images' in which iconolatry is explained and of course defended. 'The Convention of Religions in Calcutta' is an (unsigned) article called forth by the event mentioned in its title. In it we find the statement: "There can be no unity in the existing systems of religion without the light of Theosophy." In the same article the lower self is called "the hideous shadow of the one Reality". B. P. Wadia addresses vigorously 'A few words to Indian Theosophists' the gist of which is: prepare, prepare for Him who is coming; let us regenerate ourselves. 'The Yogi of Nazareth' by Seeker is continued.

Sons of India, Benares, May, 1909. The number opens with a number of short paragraphs under the general title of 'Sowing the Seed' giving notes and news for the month. Next our friend Paranjpe writes about the 'Anātha-Mitra-Mandal or Friend-in-need Society' which is a philanthropic undertaking aiming at procuring relief in cases of illness, poverty, widowhood, accidents or calamities. It is proposed to establish

autonomous and local branches of this society in every possible village or town. F. A. writes 'How to help our sisters,' pointing out how necessary it is to give more education to the Indian girl than she gets as a rule. She appeals to all 'Sons of India' to help in this work.

The Message of Theosophy, Rangoon, April and May, 1909. This bright little magazine has begun its fifth year. In the first number of the new volume Maung Maung writes a fitting retrospect called 'The Theosophical Movement'. It deals mainly with the history of the Theosophical Society in Burma. N. G. C. writes on 'Theosophy for the Burmese Buddhist' in which we find the surprising confession: "There are at present, I suppose, not twenty Burmese Theosophists in the country." Yet the magazine has four hundred and fifty Buddhist subscribers. The article itself is entirely to our liking and contains useful and pertinent remarks. Mrs. Besant's Ceylon lecture on 'The Noble Eight-fold Path' is reprinted; whilst Nasarvanji M. Desai contributes a paper on 'The Search for Happiness'. In the May number Maung Maung has a note on 'The White Lotus Day' as observed in the Olcott Lodge in Rangoon. The reprint from Mrs. Besant is concluded. Mr. W. E. Ayton Wilkinson has a note on 'East and West'. We are sorry to learn that our brother has since died. We quote from the article: "The West has made its mistakes. It has been too unconscious of the goal while running the race. The East has thought too much of the goal and too little of the running." Nasarvanji M. Desai begins an article on 'Universal Brotherhood', and Maung Lat a 'Life of Helena Petrovna Blavatsky.' We also find the charming legend of 'Patisema.'

Words of Wisdom, Akola, June, 1909, contains as usual in its four pages a number of short paragraphs extracted from theosophical literature generally. The paper is printed for free distribution.

Theosophisch Maandblad voor Nederlandsch-Indië (Dutch), Surabaya, April, 1909. The first article is the continuation of the translation of Mrs. Besant's 'Rama Chandra.' C. R. H. contributes a summary of Mrs. Besant's 'Evolution of Consciousness' fulfilling that difficult task in a very creditable manner. W. J. D. van Andel writes a two-page paraphrase on the saying 'I am that.' [Would not 'That is I' be a better rendering of 'Soham?'] 'True and false Yoga' is a translation from *The Adyar Bulletin*. One of Colonel Olcott's 'Echoes from the past' letters is also translated from *The Theosophist*. We find further translations of 'Theosophy and dramatic art' (Annie Besant) of which we do not remember having seen the original, of Mr. Leadbeater's little story about Madame Blavatsky, and also of his 'Nature spirits.' We hope the translator will not forget to incorporate the genealogical tree in the latter article: it is too illuminating to be omitted.

De Gulden Keten (Dutch), Djombang, March 1909. The number opens with a quite wonderful story about King Abgar and the portrait of Jesus, which is given as taken from *The Scientific American*. Then follow Arthurian legends, anecdotes about the Mikado of Japan together with the imperial edicts of 1890 and 1893 about education and army organisation. A little story 'The Angels help' is concluded.

EUROPEAN.

The Vāhan, London, May, 1909. The present number is fairly equally divided between literary and official matter. Joan of Arc looms

large in the number. Under the title of 'The Youngest of the Warrior-saints' A. L. B. Hardeastle writes interestingly as ever, and a newspaper article on the same subject is reprinted under the title of 'To Her Memory.' Clifford Bax writes 'On looking at pictures.' 'An Easter Sunrise' is another reprint. Then follow the ordinary departments.

The Lotus Journal, London, May 1909. After a few paragraphs of notes and news, Mr. Leadbeater opens with an interesting article on 'The Headquarters of the Theosophical Society.' A good photograph accompanies the article, but does not show the balcony and veranda round the main building (since finished!) as well as the veranda and extension of the river bungalow. Adelia H. Taffinder contributes an allegory on 'The Mountain of Life.' Miss Mallet writes about Elisabeth Barrett Browning in her series of 'Some Great Poets'. 'A Question and an Answer' is a short story by Ernestius. The Round Table directions for the month are given. Chitra concludes her 'Trip to Rotorua'. The animal story this time is entitled 'How a Cat saved a Kitten's Life'. Then follow 'Golden Chain pages' for the quite young ones.

Revue Théosophique Française (French), Paris, April, 1909. The translations are 'The Future of the Theosophical Society' by Mrs. Besant, and 'Nature-spirits' by Mr. Leadbeater. Commandant Courmes, the editor, is responsible for the remainder of the number, writing his news and reviews at length as usual. The supplement contains the beginning of the sixth and last volume of the French translation of *The Secret Doctrine*, being the second half of the third volume of the English edition. A second supplement continues the translation of the English rendering of the *Gita* by Mrs. Besant and Bhāgavan Dās.

Bulletin Théosophique (French), Paris, May, 1909. A. B. (lech) writes a touching obituary notice of Dr. Pascal, showing clearly the love and esteem which our departed friend evoked amongst his colleagues. The remainder of the number is taken up with official matter.

Théosophie (French), Antwerp, May, 1909. W. H. M. Kohlen commences a series of musings on *The Voice of the Silence*, and R. Gordon Hallett contributes five pages on 'The Care of the Physical Body'.

Theosophia (Dutch), Amsterdam, May, 1909, opens with a 'Speech' by the editor Dr. Boissevain outlining the editorial intentions for the next year. This number is the first of the 18th volume. Translations are *Old Diary Leaves* (Olcott); 'The Theosophic Life' (Annie Besant); *An Introduction to Yoga*, (Annie Besant); *Hitopadesha* (Nārāyaṇa). Mrs. Windust writes on 'Do we believe in the Law of Karma?' A. E. Thierens contributes a polemic article on 'Theosophy and Socialism.' It is an answer to and refutation of a pamphlet by Dr. A. J. Resink, a Dutch F. T. S., on 'Theosophy and the War of the Classes.' This answer is interesting and it seems probable that the original pamphlet was interesting also; it is fundamentally a discussion of the problem how to link together theosophical ideals with social realities. 'The Halo of Conscience' is an ethical sermon, translated from the French. Its author is Maître Antoine le Guérisseur, the Belgian preacher and healer concerning whom particulars were given in a former number.

De Theosophische Beweging (Dutch), Amsterdam, May, 1909, contains the usual official notes and news but besides these there is an extensive report of the quarterly Conference of the Section, held at Arnhem, where the subject was that of Karma. Mrs. Windust introduced the question, after which a number of queries were put and answered and animated discussions followed. This much results from the proceedings, that there is still ample scope for our philosophers to exert their ingenuity on the subject, and for our investigators to undertake researches and gather new facts.

Sophia (Spanish), Madrid, April, 1909, opens with a reprint of the late D. Francisco de Montoliu y Togores, written by him as far back as 1891. It is entitled 'Memories' and is a mystical rhapsody inspired by Egypt and its 'Al-om-jahs' [as mentioned by H. P. B., *I. U. II.* 364.] Next comes a spirit-answer to the following interesting question: "Does a being, who has extinguished his individual karma, remain subject to that of collective humanity, or of that of the family, the nation, the race, etc.?" "When Karma ceases" says the answer "there remains nothing but One Being." 'The True Religion' by Manuel A. Buela is scarcely a page and a half in length, but it contains much ego to the square inch. "From now onwards every man be his own priest, his own Master [with a big M.] and his own redeemer; let every man absolve his own sins, throwing earth over his past miseries and elevating himself above the remains of all conventionalism, whether political, social or religious." What delightful contrasts we have in our Society! Compare for instance the general tone of the Seeker's articles in our Indian magazine with those cited here. 'The Master' is a translation from Mabel Collins. Manuel Treviño publishes a page in advance of a book which he is preparing: the extract is called 'The Conception of the Idea.' The learned M. Roso de Luna contributes an interesting discussion on 'Ether, Matter and Force.' 'Cremation' is translated from D. A. Courmes and an obituary notice of Dr. Pascal is given.

Teosofisk Tidskrift (Swedish and Norwegian), Stockholm, April, 1909. The first contribution is the commencement of an article by Richard Eriksen under the title of 'The Evolution of Civilisation and Christianity.' The paper is based on data furnished by Dr. Steiner in his lectures. The same writer contributes also a paper on 'Oriental and Occidental Initiation' in which he gives a rejoinder to Miss Westerland, mentioned last month. Henrik Sjöström writes on the same subject. 'Theosophy and Art' is a translation from Clifford Bax, and 'Spiritual and Temporal Authority' a translation from Mrs. Besant.

Bollettino della Sezione Italiana (Italian), Genoa, April 1909. The first part of this number is occupied with a detailed report of the eighth convention of the Theosophical Society in Italy. Following this Mrs. Besant's Watch-tower notes from our March number are translated. Alba's 'Enthusiasm and Fanaticism' comes also from our pages. C. P. Stauroforo contributes an original article on 'Idealism and Reality.' 'Scientific Notes' by G. E. Sutcliffe is also culled from our pages.

Isis (German), Leipzig, February, 1909, is again entirely filled with translations of important articles by standard writers on Theosophy. They are: 'The Law of Sacrifice' (Scott-Elliott);

'The Necessity of Reincarnation' (Annie Besant) and 'The Secret of Evolution' (Annie Besant).

AMERICAN.

The Theosophic Messenger, Chicago, April 1909. 'The Aum, II', is the second instalment of a series, printed at the head of the magazine, of epigrammatic and at the same time lyrical word-pictures on that subject. 'In Pursuit of Duty,' by Mr. Leadbeater, is the next article. It tells the dire adventures which befell him twenty years ago when trying the land route from Colombo to Madras during the rainy season. 'The self to the Self' is a poem by H. T. Felix with many Sanskrit words in it [which however are explained in footnotes.] Its refrain runs: "I Atma! a star on the bosom of Buddha—I'm watching up there in Alaya." 'The Purpose of our Work' is an article by W. V. H. A quotation: "Why are our people scattered over the earth's surface instead of being incarnated in a tightly and comfortably organised colony? It is that we may belt the globe with the influence that the Masters are driving through us." We are also reminded that Colonel Olcott once "dubbed the needless dallying with theory: intellectual kite-flying." 'Is it ever right to lie?' is the title of a ticklish question in which the following hypothetical cases are dealt with. 1. "A man is pursuing another in order to kill him. A word of untruth from us can misdirect the pursuer and save the other's life. Is it right for us to do so?" 2. "An eminent scientist, on the verge of a discovery which will greatly benefit mankind, is threatened with death which he can avert by telling a lie. Would that be right?" The author's answer is 'no' in both cases. In the first case, he says, we are evidently not meant to be an instrument for saving the man. In the second case the world is karmically not yet destined to have the benefit of the discovery. But what about the poor scientist's own feelings in the matter, quite apart from his discovery and humanity? I wonder whether the majority of readers agree with the author. Notes and news fill a large portion of the number under manifold headings. Ernest Udny's 'Occult View of Lord Bacon' is reprinted from our own pages. And Patishena's long arm stretches forth to the *Messenger's* pages with the same ease as it once did to the royal palace in Shravasti. Hence also the power to appear simultaneously in the editorial offices in New York and Rangoon. Adelia H. Taffinder (see also *Lotus Journal*) contributes an allegory called 'A Child's Song of Wisdom' and B. P. W. has written an 'Adyar Letter' in which he mentions its residents. We do not know how to take his description of us as 'phenomena'! Mr. Leadbeater answers another solid batch of questions. 'The Existence of God' is dealt with in six paragraphs only, which is kind.

The American Theosophist, Albany, N. Y., April, 1909. First come a number of short contributions: 'Sleep, Trance and Death' (F. Milton Willis); 'The Persons We Meet' (Donald Lowrie); 'The Path of Service' (Irving S. Cooper); 'The Approach of Death shows the Real in Life' and 'Agreement of Theosophists and Scientists.' The series 'Psychic Manifestations in daily Affairs' is continued. Amongst the Editorial notes we find the remark that the proper answer to the enquiry "Theosophy or Christianity: Which?" would be: "Both!" This reminds us of the gentleman who wanted to put a poser to H. P. B. asking about two forms of vice "Which is worse?" She too answered "Both". The editor

confesses that, when lecturing, "I always instinctively get ready for defence and clear the mental decks for action when a clergyman is present". Happily the clergyman in question "was as broad as the average Theosophist—perhaps broader" and so all ended well. A final quotation from another paragraph is: "The habit of optimism can be cultivated."

Revista Teosofica (Spanish), Havana, March, 1909. First come notes and news, then a paragraph translated from Mrs. Besant, on 'Our Future.' J. de Bretigny has a page 'On Concentration' and G. P. G. one on 'Thoughts from the Astral' these being a set of short aphorisms on various topics. This weird use of the word astral, probably a lingering remnant from the vague old-time term 'Astral light,' is very common in French and Spanish semi-theosophical circles. 'The Definition of the word Theosophy' is continued. A note on 'A new Planet,' and two answers by Mr. Leadbeater to questions are presented in translation. 'Consciousness and Self-consciousness' is begun.

Luz Astral (Spanish), Casablanca, Chili, numbers for March, 1909. These numbers contain as usual a varied collection of excellent material, mostly given in short articles. Mrs. Besant is represented several times.

La Verdad (Spanish), Buenos Aires, March, 1909. The monthly character sketch and portrait are of Svāmī Vivékānanda. 'Thought-forms and the Metamorphosis of the Personality' is translated from Hartmann. Its terminology is apt to mislead in places, as where the author explains the mental heaven as 'the astral light' and later the heavenly world as devachan. 'The Law of New Thought' is translated from W. Walker Atkinson, and 'The Mass and its Mysteries' from Ragon. There is also an extensive 'Review of Reviews.'

Estudios Orientales, (Spanish), Valparaiso, April, 1909. From Chili comes a second theosophical magazine, called *Estudios Orientales*, the organ of the theosophical Lodges in Chili. We welcome our new sister and wish her all prosperity in the difficult work of disseminating theosophical truth. We may point out that South America now has already four Spanish magazines and one Portuguese. Theosophical life is becoming ever more active among the Latin races of this great American continent, which augurs well for the future.

An introductory note outlines the editorial intentions, in which we find a graceful and chivalrous acknowledgement of the good work done in Chili by *Luz Astral*: "Saludamos á los valientes de la primera hora, la más difícil." The first article is Mrs. Besant's Presidential speech at the occasion of her election. B. Airum then contributes 'General ideas concerning Karma and Reincarnation.' From the Lob-nor Lodge a paper is sent on 'The Human Problem studied in the light of Theosophy.' The human problem in this case is the problem concerning human happiness, what it is, and how to attain it. 'Mental Solidarity' is a one-page article in which some good quality is packed in a small space. E. Bernardo answers the question 'Of how many principles does man consist?' But, says the author after having enumerated the various principles of man, we should never forget that essentially man is a unit and all these principles are only a part of that one being, evolving in, through and with it. There are also shorter articles about 'Theosophy and its Proofs,' 'The Theosophical Society' and 'Virtues'.

Alma, (Portuguese), Porto Alegre, March, 1909. Vivaldo Coaracy gives a third and lengthy instalment of his article, the title of which has been changed from 'Secret Doctrine' to 'Elements of Esotericism'. This time he deals with man's etheric double. Next comes a translation from Dr. Pascal, under the title 'The Relation of Theosophy to the Religions'. Davis Vellozo gives short notes on 'Magnetism throughout the Ages', and the translation of Mr. Leadbeater's 'Ancient Mysteries' is begun.

AUSTRALIAN.

Theosophy in Australasia, Sydney, May, 1909. 'The Outlook' with its many paragraphs; 'Questions and answers'; 'The Magazines'; 'Reviews'; 'At Home and Abroad' are the general departments in this magazine. A full report of the fifteenth annual congress (convention) of the Society in Australia is given, filling most of the space. There are also two small articles 'Eugenics' and 'The Expediency of Death' (Ernest Hawthorne).

Theosophy in New Zealand, Auckland, April, 1909, has, as a supplement, a nice photograph of the Adyar Headquarters, reproduced from the same photograph as the illustration in the Lotus Journal. 'From Far and Near', 'Questions and answers', 'Book reviews', 'The organiser's report' and 'Lecture record' are the general departments. Further we find the conclusion of N. W. J. Haydon's 'Usefulness of the Unreal'. Gamma gives the eighth of her studies in Astrology and Wm. Rout writes 'A few Hints concerning Lodge Meetings.' 'The Stranger's Page' deals with 'The Drift of the Future'. 'God' is described in half a page. The original author of this hymn-like outburst was a Russian and died a hundred years ago. 'For the Children' comes from Chitra's pen. 'The message' is a poem by Augusta White.

AFRICAN.

The South African Bulletin, Pretoria, April, 1909, opens with 'Editorial notes' and 'Thoughts for the month' after which 'Theosophic Science for Beginners' is continued (this being no VI. Death and the life after). James Cook gives extracts from A. B. and C. W. L.'s. 'The Æther of Space', while A. Trautner's article on 'Union' is concluded.

OUR EXCHANGES.

We also acknowledge the receipt of the following Journals:

ASIATIC. *The Prabuddha Bhāṣa*, May; *The Christian College Magazine*, May; *The Maha-Bodhi*, April and May; *The Dawn*, June; *Chentamil* (Tamil). EUROPEAN. *Journal du Magnétisme*, Paris, April; *The Light of Reason*, Ilfracombe, May; *Modern Medicine*, London, May; *Light*, London, May numbers; *Richmond Hill Church Magazine*, May; *The Animals' Friend*, London, May; *The Health Record*, London, April. AMERICAN. *The Truth Seeker*, New York, numbers for April; *The Phrenological Journal*, New York, May; *Bulletin of the New York Public Library*, New York, April. AUSTRALIAN. *Progressive Thought*, Sydney, May; *The Harbinger of Light*, Melbourne, May.

J. v. M.

In the April *Orpheus* began a series of wordpictures, glimpses of ancient civilisations. We are grateful to Anatolius for these imaginative—that is, imaging or actualising—efforts, for they supply a want which many have long felt in our Society. If the noble mysteries and ordered customs of the far past were no mere unstable conjectures, as is the case with most of us, but re-enacted in thought and art, there are numbers both within and without the Theosophical Society to whom its teachings would become practical and uplifting realities. M. Eduard Schuré contributes an account in verse of a vision of past incarnations, from his new book *L'âme des Temps Nouveaux*. Such records are valuable, not alone because Truth lives again in art, but because they emanate from a writer whose work goes far afield. We like the idea of including poems in different languages under the Orphic cover. If French and German, why not Indian?

Among other noteworthy contributions are the first part of a profoundly beautiful lecture on Art Literature by the Irish poet Æ., poems by Clifford Bax and Franz Evers, and an article on the early paintings of D. G. Rossetti by Edgar W. Davies, from whom also is the frontispiece.

The Arts Movement is having a struggle. Artists hold aloof from it because they fancy it is sectarian; and Theosophists, because—well, we can only believe because they do not know that art is spiritual.

M. M. C.

The Bhikkhu Ānanda Metteyya, Director of Buddhāsāna Samāgama, has issued in pamphlet form his address to the Sixth Annual Convention of the International Buddhist Society. He pleads to the Burmans to aid in the "Extension of the Empire of Righteousness to Western Lands," pointing out that the starvation and misery in England cry aloud for the propagation there of Buddhism. The pamphlet may be obtained at the Headquarters of the Society, 1, Pagoda Road, Rangoon. It appeared as an article in our last issue.

A second edition, revised and enlarged, of *The Daily Practice of the Hindūs*, by Srisa Chandra Vasu is issued at Rs. 1/4. It will be found useful by many of our Hindū brothers.

The revised edition of *Modern India*, by Svāmi Vivekānanda at four annas, is an interesting pamphlet worth reading.

Arayār's Yoga Aphorisms translated by Bro. P. Nārāyana Ayer of Madura is a little book that may be found instructive. Our President writes a short foreword. The price is twelve annas.

SIVAN AS NATARĀJA.

One of the names of Shiva (in Tamil Sivan) is Natarāja (the Dancer King) or Nātesha (the Dancer Lord) and in South India Taṇḍavaṇ (Dancer). In the paurāṇic style a dance is a technical or symbolical term for a 'creation,' implying rhythmic movement, vibration. A fitting symbol indeed, as it typifies in human life the undulatory movement which as Spencer has it "is habitually generated by feeling in its bodily discharge." The idea is world-wide and has been much applied in Indian symbolism. We find there that *nata* (dance) is symbolically identical with *līlā* (play, sport, etc.) This is the basis of the earlier and purer forms of the legends concerning Kṛṣṇa's 'dallying' with the Gopīs. We find perhaps an allusion to it in the title of the well-known biography of the Buddha called the *Lalitavistara*, "the description of the artless acts" of Shākyamuni. In Greece we encounter it in the legend of Bacchus, 'playing with his toys' and being torn to pieces (to form a universe=differentiation), and of Herakleitos we find the 'dark' saying "Time (aion) is a child, playing, setting down his draughtsmen hither and thither: child's rule!"

The mystic dance has also been conceived as representing 'The dance of the planets round the Sun' but this belongs to another line of thought. Still another signification is when, though perhaps symbolical in origin, it is a means in itself to express or to produce religious emotion of a physio-psychological nature (dervishes, bacchantes).

One word more about dancing from the artistic stand-point. A fundamental condition is that throughout the dance the dancer should keep within his base of gravity. This is not only required for the dancer's own amusement and his success in that form of exercise, but it is essential to the beautiful effect for the spectator. The idea of much being safely supported by little is one of the conditions of graceful dancing. This quality is marvellously brought out in our illustration, making the original object a veritable work of art. Indeed the grace of movement together with the unity, equipoise and harmony of the body itself (furnishing the counter-pole of rest) are here combined after which both are again imbued with symbolical meaning of a higher order. Thus after a skilful combination of the rājasic and tāmasic qualities of the image it is raised as a whole to the higher sāt̥tvic level.

In this it is that the main artistic value lies. We may add that the Musée Guimet in Paris possesses an even more perfect specimen of this type, the finest we have ever seen.

About the attributes of our image (its four arms, in two hands of which are a conch (?) and a lotus (?); its head-gear, etc.) we cannot speak here for want of space. Besides we give our pictures more with a view to their art-value than to their symbolical or iconological meaning. It may suffice to say that all these attributes have a solid basis of philosophic and religious truth, and are well worth studying.

J. v. M.



Sivan as Nataraja: Madras Museum.

THEOSOPHY IN MANY LANDS.

NEW ZEALAND.

Work here goes on steadily. The organiser is putting in a great deal of profitable time among the smaller branches of the North Island. At Cambridge, the branch is very happily situated in having the beautiful home of the President, Mr. Rout, as its Headquarters. Mr. Rout is a helpful and tactful President. While in Cambridge Mr. Thomson visited the Te-Waikato Sanatorium for Consumptives, at the invitations of the Matron, Miss. Rochford. Though the patients listened apparently listlessly to the message of hope brought to them, they showed by their questions that they had not listened unintelligently. The doctrine of reincarnation should prove very acceptable to those who, through the dread disease, can have little hope of joy in their present bodies.

During May Mr. Thomson intends visiting the branches at Pahiatua, Woodville, Dannevirke, and Napier, thence returning to Auckland preparatory to another flight southward.

With the April number, the section's organ *Theosophy in New Zealand* started a new life as a twenty-eight page magazine. In its enlarged form, it is an attractive little paper. Miss Burton has fully entered upon her duties as sub-editor, and is to be congratulated upon her first issue of the magazine.

Good work continues to be done in the Lotus circles, which are steadily becoming an important part of the work in the various branches. In Dunedin the classes continue to be a great feature of the work. At *The Secret Doctrine* classes the students show a profound interest, and are developing.

H. H.

FRANCE.

The most important event for this month for the Theosophical Society in France has been the death of Dr. Pascal, its first General Secretary. Ten years ago in 1899 he was one of the Founders of the French Section. His untiring energy was shown both in lectures, meetings, and the publication of various works bearing witness to his great attainments and his unvarying devotion to the Theosophical Society and its President. Gifted as he was with a fine intellect and a noble character whose loyalty, goodness and tolerance won for him a number of devoted friends in this and other Sections, the loss of such a man would be an unmixed sorrow to all, but for him the breaking of the form brought deliverance from the incurable illness he had borne so long.

He was in a nursing home when unconsciousness succeeded his previous suffering, and he passed away on the 18th of April last. The mental strain caused by his illness had for some time past incapacitated him from all work, but his end was comparatively peaceful.

In the midst of our loss we must realise that his noble qualities, temporarily in abeyance, are now restored to him and that he will cooperate more than ever in the past with the laborers in the great field of

1909.]

THEOSOPHY IN MANY LANDS.

527

Theosophy, and it is in this confident faith that his old fellow-members feel assured of his assistance in their work in the future.

A.

GREAT BRITAIN.

The mantle of spring is being woven by myriads of fairy fingers, and even London is touched into verdant beauty by their magic; some of us rejoice that our President's visit falls when the metropolis looks at its best—a poor best perhaps, but pleasanter to work in than any other time.

On April 7th, a day judged auspicious by those wise in star-lore, and convenient to the workers concerned, the new Headquarters were opened. They are bright and airy and the lecture room is very quiet—a great boon in London—and it is hoped that they may become a strong and tranquil centre for the work in England.

More attention has been given of late to the work of meditation-groups, and experience shows that where such groups meet regularly the inner inspiration and quickening is never lacking; this is but a small evidence of the greater vitality within, which is ever ready to be drawn upon and to flow through any proffered channel. We have seen that Lodges where a meditation-group is faithfully working show more signs of life, and it is not surprising that this should be so, as it is but applying to the collective organism the principles which are known and accepted with the individual—as a man thinks, so he becomes.

In London the Headquarters' activity in the form of public work has of necessity been restricted owing to the toils of moving; nevertheless Dr. Louise Appel has already given two public lectures on Sunday afternoons, dealing with the occult side of Theosophy, which have attracted good audiences. Dr. Appel's gift of clear exposition is especially appreciated by the enquirers who come to her lectures. At the H. P. B. Lodge Mr. Bligh Bond gave an account of investigations in connexion with a haunted house in Clifton, where figures had been seen by many people and strange voices and laughter heard. The cause of this was asked from certain spirit controls and answers were obtained by means of automatic writing, from which it appeared that the house was under the influence of two separate tragedies, one in 1797 and the other in 1889. An entity claiming to be the victim of the earlier tragedy, a planter, murdered on his return from Antigua, communicated, and the result was a very circumstantial account of matters at that early date, giving references (which have since been verified) to the ship in which he had returned, the name of the Captain, and date of ship's arrival, a map of Antigua and the location of the estate, the latter being curiously verified by reference to papers of that date and a chart of the island of Antigua. Mr. Bond expressed the hope that the matter would be taken up by the Society for Psychical Research.

The Blavatsky Lodge, which suffered heavily in recent disturbances, is resuming work with a new President and Council, and is taking the *Voice of the Silence* for study, alternately with a lecture, at its long established Thursday evenings; besides this several study-classes are in course of formation, so that no serious break will occur in this Lodge's

long record of work for Theosophy. The return of the Charter of the London Lodge will be regretted by all who cling to long-established institutions; the oldest Lodge in England, it held a unique position with Mr. Sinnett as its President.

The work of preparation for the President's London lectures has called forth many willing helpers from the active Lodges in different parts of London, and it is confidently hoped that a large audience of earnest and appreciative enquirers will draw together to hear her, so that a great impetus will be given to the work.

My report from the North of England says that the interest aroused by the recent propaganda work in Newcastle and Sunderland has been sufficient to warrant those in charge of the "campaign" in inviting Mrs. Besant to lecture in those towns. The excellent series of "Harrogate Pamphlets," now known all over the theosophical world, is a most useful means of propaganda; these pamphlets are now on sale at booksellers' shops in many of the northern towns.

A scheme which is full of possibilities has just been initiated by the members of the Harrogate Lodge, under the title of "A Training Centre for Theosophical Students". A very moderate tariff at the comfortable vegetarian Boarding House presided over by Miss Hilda Hodgson-Smith is offered to theosophical students who desire to spend a time, long or short as they can arrange, in quiet study with the object of becoming better fitted for the task of passing on the light which they have received. A good library, the help of experienced students and, above all perhaps, the cheery enthusiasm of the Harrogate workers should go far to ensure the success of this scheme.

The Lodges in Edinburgh and Glasgow have had the benefit of a visit from Mrs. Windust of Amsterdam. Not only did this well-known Dutch worker help and strengthen the Scotch Lodges, but she also formed a sympathetic link between these different centres of activity; such breaking down of international barriers is in itself the finest service of our First Object.

An interesting confirmation of theosophical teaching comes from the report of Lieutenant Shackleton, who returned recently from his expedition "Earliest South." He reports the existence of coal and limestone in the Antarctic regions. This phenomenon is most readily explained by the existence at an early period of the earth's history of a southern continent, in which climatic conditions existed favorable to the growth of a luxuriant vegetation capable of being transformed into carboniferous strata. This continent is known theosophically as Lemuria.

H. W.

SCANDINAVIA.

The Theosophical Society in Scandinavia had its Annual Convention in Christiania in Norway on the 7th and 8th of May. The proceedings were of the most peaceful and harmonious character, and the fullest confidence was expressed in the guidance of the Society. A. Zettersten was unanimously re-elected General Secretary.

A. Z.

THE THEOSOPHIST.

ON THE WATCH-TOWER.

THE series of Sunday evening lectures opened on May 16th, and a hall more than twice as large as the one in which I had lectured in preceding years had been engaged for the series. It is a new building with an old name, St. James' Hall, and accommodates eleven hundred people. It was crowded on that occasion, and very many were turned away—much to our surprise, as we had not counted on so full a gathering, thinking that the unscrupulous defamation of the Theosophical Society as well as of myself, indulged in by some who have deserted our ranks, might possibly have slightly diminished the popular interest alike in the subject and in the speaker. The reverse appears to have been the case, for I have never had an audience more sympathetic, more quick to understand, more ready to respond. It proved to demonstration the absurdity of the idea that Theosophy had in any way suffered from the attempts to discredit it in the popular mind, and showed the folly of those who had left the Theosophical Society from fear that it would become unpopular. The Theosophical Society evidently stands higher than ever in public respect, and is entering on an even wider career of public usefulness. Quite a new departure is the publication week by week in a widely circulated London newspaper, *The Christian Commonwealth*, of a verbatim report of each lecture, so that it reaches a far larger audience than could be gathered within a single hall.

* * *

Monday saw me in the train for Blackpool, and after a swift journey of five-and-a-half hours, I reached that famous Lancashire watering-place, with its splendid sweep of sea. At 4-30 p.m. the members gathered, and I had the pleasure of opening the new

Lodge, and a very promising one it is. After the address we dispersed, only to meet again for the evening lecture, whereat a well-known local doctor presided, who was evidently very popular. The theatre was packed, and the press treated us very well. Next morning away to Manchester, where a meeting gathered in the afternoon at the rooms of the City Lodge. The President of that Lodge, Mr. Sidney Ransom, presided over the crowded meeting held in the splendid Town Hall, which had been kindly granted to the Lodge; it was a most friendly audience, filling the great hall, and it was an æsthetic pleasure to speak in the stately building.

* * *

Into the train again on Wednesday morning and speeding north to Newcastle, where the evening saw another lecture, presided over by a clergyman, and then to Sunderland on Thursday for another. The audiences in these towns were smaller, for neither has yet a Lodge to affect theosophically the mental atmosphere. Southwards on Friday to Leeds, and a pleasant visit to the Lodge in the afternoon; a few words with the Lotus Circle, and a lecture to the public finished the day. Saturday opened with an E. S. meeting, and then the train carried me southwards to Derby; there was a meeting of members, gathered from Derby and surrounding towns—a pleasant meeting in a garden where the address was given under shady trees; a lecture to the public finished the day's work, and then came a most uncomfortable journey to town, with two changes, and a midnight waiting, and London at 3 A.M.

* * *

It was a busy week, organised by the admirable Northern Federation, and every arrangement well made. Mr. Hodgson Smith and Mrs. Bell met me at Blackpool, and the former came to every town up to Leeds. Other members also joined in and swelled the party in one place or another. The Federation has sown much good seed since I was last in London, and the new Lodges in Blackpool, Hale, and West Didsbury are some of the fruit; in Newcastle district there are three new centres in which weekly classes are held, worked by the faithful members of the Tyneside Lodge. Leeds has become strong, and has some most

enthusiastic workers. Derby has a class which is working with the help of Nottingham. And everywhere there is life, vigor and joy, and a glad springing forward to the future.

* * *

The 23rd May had its usual two meetings, and brought me also a pleasant visit from one of H. P. B.'s well-loved pupils, Señor Don Jose Xifré, the head and heart of the work in Spain. As he wished to draw the Spanish work into closer touch with me, he has, with the consent of the Spanish Lodges, attached Spain to Adyar directly, and I have appointed him as my representative in Spain. The work in that ancient and stately land is hard and unthankful, but a noble band of Fellows has labored steadfastly and loyally there since the days of H. P. B. These faithful Theosophists have issued a large number of translations, including *The Secret Doctrine*, and maintain a monthly magazine.

* * *

It was pleasant to meet once more on the following day my old friend W. T. Stead, and to find him as keenly interested as ever in all questions touching the deeper side of life. He is intensely in earnest in verifying communications from those who have passed over, and is endeavoring to establish a reliable means of communication between the two worlds. A large Co-Masonic gathering at the Masonic Temple, 13, Blomfield Road, was another item in a busy day. Next, on the 25th, came a visit to the Christos-Theosophical Society, presided over by Sir Richard Stapley, where an audience including several Anglican clergymen, some Roman Catholic priests, and the famous Dr. Ginsberg listened with interest to a talk on "The Nature of the Christ." Thursday, May 27th, saw the General Secretary, Miss Bright, some other members and myself in the train for Budapest. At Vienna we picked up the French General Secretary and his sisters, Mrs. Russak and others, and arrived at Budapest on May 29th, for the International Federation of European Societies, which was to open on the 30th.

* * *

The hospitable home of Professor Zipernowsky and his charming wife opened its doors widely to the polyglot invasion, and German, French, English, Italian, Russian, Dutch, Danish,

Swedish, Hungarian, Czech, Bulgarian, Finnish, were heard along the winding paths of the exquisite garden. But no, Finnish was not heard, as we had only one Finn present, and he had no one to talk with in his own language. The ten European Societies were all represented, eight of them by their General Secretaries—a notable gathering—Sweden by Mr. Knös, the old Secretary, and Finland by a substitute, as Mr. Pekka Ervast could not get away. Mrs. Cooper Oakley, Miss Bright and myself were the guests of Professor and Mrs. Zipernowsky, and the remaining delegates, some 250, were scattered over the city. The Council met at 9 A.M. on the 30th, and the Congress at 10, I, as President, of course taking the Chair, and all the General Secretaries, and Mr. Wallace, the Honorary Secretary of the Federation, around me on the platform. The ceremony began with the noble Rägöczi Hymn, sung by a chorus of men's voices, followed by another melody, and as the music died away there came a brief presidential address, followed by a speech from each General Secretary in his own tongue. There is always something moving and dramatic in this opening of an International Congress, as language after language, all tuned to the note of Brotherhood, falls on the listening ear. Then came a speech from the Bulgarian leader, and the brief report of the Secretary of the Federation; a lecture by the President on "The Present Cycle and the Place of the T. S. therein" closed the morning's work. From labor the Congress passed to refreshment in a restaurant which occupied the ground floor of the Lloyd Institute in which the meetings were held. Private meetings and walks filled the afternoon, and in the evening Dr. Peipers of Munich gave an interesting illustrated lecture on "Occulte Medicin und occulte Anatomie."

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The Council met again at 9 A.M. on May 31st, and re-elected Mr. Wallace as Secretary; it decided to continue the issue of the *Transactions*, though they did not cover expenses, as a useful means of propaganda. The invitation of Italy for the Congress of 1911 was accepted, and Turin was fixed on as the place, and at a subsequent meeting, Easter as the time.

* * *

The Congress met at 10 A.M. and ere calling on Dr. Steiner for his lecture on "Von Buddha zum Christus," I said a few words of

gratitude for his founding of the Theosophical Society in Bohemia, and announced that the Subbā Rao medal had been presented to him for the best literary work of the year. The statement was very warmly applauded, for the good doctor is very popular—as he deserves to be—and he then delivered a very fine lecture. Various other discourses occupied the remainder of the morning and the afternoon, and in the evening the Congress attended a performance at the National Theatre of Emerick Madách's remarkable drama, *The Tragedy of Man*, a drama founded on the idea of reincarnation. Three interesting lectures, by Dr. Karl Unger, Mrs. Windust and Madame Oumkovsky filled the morning of June 1st; the last was on a very original system of sounds and colors, on which an article will appear in our pages. The afternoon was devoted to debate and a lecture by Herr Migray, a Hungarian member, and the evening was occupied by a public lecture on "The Larger Consciousness" by myself.

* * *

Dr. Peipers opened the morning sitting of June 2nd with the second part of his discourse on Occult Medicine, and then came a lecture from myself on "The Christ: who is He?" The afternoon opened with a debate, followed by a brief paper by the Russian General Secretary, and then, after a few words from the Hungarian Secretary, I closed the Congress of 1909. Dr. Steiner delivered a very interesting lecture in the evening, and at its conclusion we all drove up to the mountain which dominates Budapest and supped together, while the strains of gipsy music filled the air, and the full moon shone down on the gleaming Danube and the wide dim plain.

The Art Exhibition was interesting, and it is evident that the new School which is emerging is characterised by the effort to represent the realities which underlie the phenomena of life, and by color schemes which express and arouse emotion. I was struck with the curiously luminous quality of the blues and greens of one of the Hungarian painters whose pictures were hanging in the Exhibition; this artist, Gyöngyöshalászi Takách Bela—he will have to drop his first name if he becomes famous, as only a Hungarian tongue can pronounce it—presented me with one of his paintings, which will hang henceforth in the library of the London headquarters.

* * *

This fifth International Congress had, for its dominant notes, harmony and joyousness. The hospitality and friendliness of the Hungarian members were met by glad acceptance and brotherly response from the visitors. The dinners and teas were veritable love-feasts, and happy faces and voices met eye and ear everywhere. There was a feeling that a great crisis had been lived through, and that the future stretched happily before the Society.

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On the opening day of the Congress the first Annual Convention of the Theosophical Society in South Africa was being held at Pretoria. The Charter of the new body was handed over by Mr. Fricke on April 27th, 1909, and on May 30th its representatives gathered together, to frame rules and elect officers. Mr. H. Dijkman, the Presidential Agent, having brought his work to this successful conclusion, has laid down his office, and our sixteenth National Society has started on its way. May it fulfil the hopes of its founders, and of the Theosophical Society at large, and may Mr. Dijkman long be spared to watch over the seed he has fostered with unwavering devotion and self-sacrifice.

* * *

There are many difficulties in the way of launching the proposed International Mystic Theosophical Society. The members desire to be on an official footing similar to that of the National Societies, and the granting of this is beyond my powers, as it entails alterations in the General Rules. Alterations in these can only be made by the General Council, and when I laid the suggested alterations informally before the European General Secretaries in Budapest, they entirely declined to alter the Rules of the whole Society in order to meet the wishes of the dissidents. The matter will be officially laid before the whole Council, but it is already evident that the Council will not alter the Rules in order to strengthen a movement which prides itself on declaring its hostility to President and Council alike. The policy of violently kicking a man and then asking for a favor is not a wise one, and though I had ignored the kicking and granted the favor, so far as my powers were concerned, it is evident that the General Council does not think it well to do the same. All the difficulties of a hostile body within each Section would fall on the General

Secretaries, not on the President, and they may well hesitate to provide a platform from which the organisations in their charge could continually be attacked. Dr. Steiner was willing to do anything he could to help the dissidents to group themselves under Adyar, but was strongly against the granting of any official character to their organisation. Another difficulty arises from the fact that the promoters of the I. M. T. S. are not agreed among themselves. A group in Italy and one in France have attached themselves to Adyar under Rule 31. But in India the members—on the ground that they object to the President and Council, not to the Indian division—wish to remain in the Indian organisation, while at the same time belonging to the I. M. T. S. The only way I can see of reconciling these divergent opinions is that any Lodges hostile to the President and Council, whether they belong to a National Society or not, should group themselves in an International Association or Federation, with special rules of their own making, and then they can work freely, take in members under the present Rules, and being a definite body, like the many Federations already existing, could go on their own way, without asking any one for permission, under the broad Constitution already existing. I have from the beginning pointed out that while I was willing to use the presidential authority to help the dissidents in any way not forbidden by the Rules, I had no power to alter the Rules.

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It is interesting to learn that the old Hindū musicians recognised the relation between sound and color. Mr. E. B. Havell writes me that "among the old Indian pictures which I collected for the Government Art Gallery in Calcutta are a considerable series in which the different rāgas and rāginis in Hindū music are translated into pictorial impressions, or explanations of the *motifs*, proving that Hindū musicians recognised the power of translating visual impressions into musical notation." Mr. Havell has generously presented his valuable book on *Indian Sculpture and Painting* to the Central Hindū College Library.

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Once more it is necessary to remind members that if they wish to leave legacies to the Theosophical Society, they must be careful

to obey the laws of their countries. A good American member, Mrs. Ida R. Patch, generously left two small legacies to the Society and the E. S. Under the laws of the State of Pennsylvania, two witnesses are necessary to any bequest to a Church or Society; only one witness had subscribed the will, and the assignees of the residuary legatee, Miss Emma L. Patch and Miss Cora E. Patch, have informed the legal officer that they desire to take advantage of this technical point. They are within their legal rights, so the Society loses the legacies left to it by its member, and however much annoyed Mrs. Ida Patch may feel at the frustration of her wish, nothing can be done to carry it out.

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Cheering signs abound on every hand of the growing life and vigor in the Society; Mr. Stead, in the *Review of Reviews*, speaks of it as "amazing." Five new Lodges have been formed in England, and four more are in preparation. From America we hear that the number of Lodges has reached 91; before Dr. van Hook came into office it remained circling in the early seventies. These two countries are, at the moment, the most significant, as in these most of the attacks have been made. The best-known and least scrupulous of our American assailants has come to London and has tried to turn against me the *Review of Reviews* and the *Christian Commonwealth*, but wholly without success. It is difficult to understand the position of those who, having been fed with the living bread of Theosophy, try to prevent its reaching the starving because they hate the one who can distribute it the most effectively at the moment. One can only feel compassion for such poor souls, and hope that "they know not what they do." But we should all strictly guard our own hearts against the inroads of hatred, seeing how far its admission may carry those who listen to calumny and permit themselves to lose sight of great principles in attempts to ruin persons with whom they happen to disagree. So true is the ancient warning: "From anger proceedeth delusion; from delusion wandering memory; from wandering memory the destruction of Reason; from destruction of Reason he perishes."

A. B.

LATEST FROM THE EDITOR.

[*The following has just been received. We insert these additional pages because we know our readers are always glad to have the latest news of our President.*]

Scotland claimed me for the week beginning with June 7th. Miss Bright and myself went north by the evening express, and rushed through the night to Edinburgh, one of the fairest of earth's cities. The Edinburgh Lodge lost a few good members during the late troubles, but most stood firm, for it is exceptionally rich in well-educated and cultured members, not easily to be carried away. We had on the 8th an afternoon public meeting, and in the evening a gathering of the Co-Masonic Lodge; on the following day a morning E. S., a Lodge meeting in the afternoon, and a large public gathering in the evening. The members are full of energy, and Miss Pagan, who made such a brilliant success with *Peer Gynt*, is preparing some other dramatic work in the service of Theosophy. The next day saw us in Glasgow, where the work is now flourishing and active; the usual Lodge meeting was held in the afternoon, and a crowded public meeting followed. On the 11th the E. S. members gathered, and there was a second public meeting, as packed as the first. Liberal thought is spreading in the citadels of Calvinism, and narrowness will soon be a thing of the past. On Saturday we ran up to Aberdeen, where I lectured in the Unitarian Church on the invitation of the Rev. A. Webster, and despite the lovely weather a large audience gathered in the afternoon. The evening saw us in the train for London, where we arrived at half-past seven on Sunday morning, after a twelve-hours run. It is pleasant to visit the Lodges and to witness the life and energy pulsing in them, and pleasant also to greet old friends and make new ones in the many interviews that fill all stray corners of time. Some new centres are forming in Scotland, and Theosophy is finding its way into Scotch pulpits.

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London had the usual Sunday work, the E. S. gathering in the morning, and the St. James's Hall lecture in the evening. These Sunday evening lectures are always overcrowded, and the verbatim reports in *The Christian Commonwealth* are spreading the

Good Word broadcast over the country. It is a curious sign of the extraordinary malice that animates the enemies of the T. S. that a late member has tried to prevent their publication by sending to a member of the Editorial Board his attacks on myself and Mr. Leadbeater. His one-sided statements naturally arouse prejudice, but the public appreciation of the lectures happily outweighs the results of private malice. After all, good work is more powerful than slander in the long run, and those who have left the Society would gain more respect by doing better work than we do instead of using underhand means of injury. Against their evil-speaking arises the old question: "Do men gather grapes of thorns, or figs of thistles?" So long as we give grapes and figs it is in vain that these people try to label us thorns and thistles.

* * *

A little party of us travelled down to Brighton on Monday, June 14th, where the Lodge had arranged a public lecture in the afternoon, and a gathering afterwards in the Lodge room. It was a large and thoughtful audience, much interested in the ideas presented, and two clergymen—it is significant to see the growing inclination of the clergy towards the T. S.—joined the more private meeting. The next day I motored down to Letchworth, the Garden City, with Mr. and Mrs. Leo; the new Lodge was opened in the afternoon and in the evening there was a public lecture, very well attended. Back to London on Wednesday morning to a number of interviews and an evening lecture under the auspices of the allied Blavatsky and H. P. B. Lodges; on the following day a masonic address, and then one at the Pioneer, a woman's club, on the "Present Position in India." Bournemouth claimed me on Friday for a Lodge meeting and an evening public lecture in connexion with the South-Western Federation, and on the following day we had an E. S. meeting, and then went to Southampton, where there was a lecture to the Lodge and its invited guests in the afternoon, and a Co-Masonic meeting and lecture in the evening. Fourteen meetings, at only one of which there was no lecture, gave a fair week's work, but two meetings are my lot on most days just now.

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Sunday, June 20th, had the regular meetings, with no diminution in the evening crowd, and on the 21st Liverpool had its turn, with a Lodge and a public meeting. Here, again, a clergyman was in the chair. Next day saw us at Sheffield, where similar meetings were held. We reached London soon after 4 A.M. Among the interviews that day was a pleasant one with the Rev. Charles Voysey, of whose kindness to me in my early days of struggle I always keep a grateful memory. The veteran preacher is still wonderfully hale and hearty, bearing gallantly his eighty years. There was only one meeting this day, the lecture to the London Lodges. The following day, June 24th, found me at Birmingham, the first visit being to a crippled workman, to whom Theosophy has brought joy and peace in his living death, for it has made his fate intelligible to him and enables him to prepare for a gladder future with noble resignation to the present. Then a Lodge meeting, a very pleasant gathering, where I renewed my acquaintance with Archdeacon Colley, and in the evening a public lecture to a fair, not a large, audience. The next day I went to Folkestone, where the well-known playwright, Mr. Henry Hamilton, invited some sixty or seventy people interested in Theosophy, and presided over the meeting. Mrs. Sharpe remained the next day and formed a Lodge, which seems to have a promising future. Saturday had only a committee of the Indian Students Aid Association, and a small gathering afterwards; objection having been raised to the word 'Aid,' the name of the Association was changed to that of 'Friends of India.' The usual meetings were held on Sunday, and on Monday Mrs. Sharpe and I went to Nottingham, for the Lodge meeting and a public lecture. It was pleasant to meet here a member who remembered Avenue Road. Tuesday had no meetings but many interviews, and Wednesday only the London Lodges' lecture. Talks with Mr. Stead and with the Rev. R. J. Campbell were among the interesting items of the week. Interesting also was a visit from 'Alastor,' who 'reads hands' in a quite exceptional way, guiding himself apparently more by intuition and clairvoyance than by actual palmistry, using the lines in the hands chiefly for dates. I shall be interested in seeing if his forecast of the future is as accurate as his sketch

of the past. These notes leave on the day of my big Queen's Hall lecture, on the eve of the Convention.

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There is one thing that always shocks one on returning to London—the spoiling of respectable streets with butcher's and fishmonger's shops. Walking along New Bond Street one's nose is assailed with the odor of fish, and the poor creatures are seen gasping their lives out on slabs open to the streets. In another similar street one sees hanging up by the legs the huge corpses of oxen, split open, and dripping blood from the severed neck on to the pavement. It is really disgusting that such exhibitions should be allowed in a civilised town. Surely such trades should have to themselves a quarter which might be avoided by sensitive people. It is a delightful contrast to see the shops with piled-up fruits and vegetables, beautiful in color and adding freshness and fragrance to the air. They bring a whiff of country into the heavy atmosphere of the town, and carry the thought away to sunlit orchards and scented beafields.

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Mrs. Bramwell Booth of the Salvation Army, writing in the *British Health Review*, bears witness to the utility of a non-flesh diet in the cure of inebriates. She says that the craving for stimulants and that for flesh go together, and that when meat is discontinued there is a rapid improvement in the general health as well as a lessening of the drink-craving. Mrs. Booth having thus tested the value of abstention from flesh, urges the importance of "a great extension of wise and simple instruction as to the choice and preparation of pure food" . . . "if the deterioration of the race is to be arrested." A fleshless diet is indeed the best support of abstinence from alcohol and from drugs, and the spread of this great reform through the Salvation Army will prove a potent lever in the elevation of the degraded.

A. B.

MYSTERIOUS TRIBES.¹

THREE MONTHS IN THE BLUE MOUNTAINS NEAR MADRAS
BY

RĀDHĀ BĀL. (H. P. B.)

(Continued from p. 414.)

THE first reports of the Collector are full of praise and admiration for the profusion of nature in this beautiful district. He says:

"Wherever we set foot we found an excellent soil, and the Badagas told us that twice a year they reap wheat, oats, peas, opium, mustard, garlic, and all kinds of other vegetables. Although there are frosts in the nights during January we saw the poppies in full bloom. Obviously the frost has no effect on plants in this climate. . . . In all the valleys and ravines we found excellent drinking water. At every quarter of a mile we came across mountain rivulets through which it was sometimes dangerous to wade, but wade we must. Many springs are strongly ferruginous and some far hotter than the temperature of the air. The fowls and poultry of the resident Badagas are twice as big as the biggest birds in England. Our hunters declare that the game, especially pheasants, partridges and hares, are considerably larger than at home. Wolves and jackals were met in herds. . . . We also came across some tigers who evidently did not yet understand fire-arms; besides these we met elephants. When the latter perceived our party, they turned round very quietly, and retreated without any haste into the jungle. Obviously they had not the slightest consciousness of danger. . . . In the tropical virgin forests, which cover the southern side of the mountain range, at an altitude of five thousand feet, one finds elephants of a peculiar, almost black, color, which surpass in height those of Ceylon. Snakes are many and some are very beautiful. In altitudes above three thousand feet they are quite harmless, as has now been proven. Monkeys are innumerable at all altitudes."

It may be said in passing that the English are exterminating them without mercy—our poor, unfortunate forefathers! And how many apes there are in the Nīlgiri! From the big black *Presbytis jubitus* with his hairy grey cape-collar down to the silky *Tamarin, Inuus eilenus*. The first lives in separate families on the summits of the highest rocks or in deep crevices like the cave-dwellers in the primeval conditions of mankind. His beautiful coat serves as pretext to the European for the slaughter of this good hearted and clever animal. The silky Tamarins are more fortunate.

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

² Unless he be a Muhammadan, the native Shikari will not kill a monkey, the latter being considered as holy all over India.

They escape the sad lot of being exterminated by having chosen for their abodes crevices into which no human being has ever yet been able to set foot. One can only come across the silky Tamarins on the outskirts of the woods covering the south side of the Blue Mountains, where they go sometimes to bask in the sun. The moment they perceive a human being they speedily bolt into the impenetrable wilderness of their Malabar forests. The head of these apes bears a striking likeness to a lion's head. They have a mane of a yellowish white color, and a tuft of the same hair at the tip of their tails. Hence the name.

In my description of the flora and fauna of these mountains I do not rely exclusively on the reports and observations made by Mr. Sullivan during his first expedition. He did not know very much about the subject in those days and mentioned only what happened to come in his way. I therefore supplement his reports by later discoveries.

At last they found traces of the real inhabitants and owners of the Nilgiri—the Todas and the Kurumbas. Let me state here at once—so that I need not return to the subject later—that the Badagas were sometimes wont to visit the other Badagas of the plain, their tribal relatives, but that the Todas and the Kurumbas were wholly unknown to the people at the foot of the mountains. Even now-a-days these latter tribes never descend from their heights, although there has existed for a long time regular, daily communication between Ootacamund and Madras. For a while one did not know to what cause to attribute the unnatural silence of the Badagas concerning these two tribes which lived side by side with one another. Now one has come to the conclusion that this riddle can only be solved by a superstition unknown to Europeans, but perfectly comprehensible to Indians. The Badagas did not speak of the Todas because they regarded them as supra-mundane beings, and elevated them to the rank of Gods, and to call the elected family-God by name is considered by all Indians as the greatest insult which can be offered him. A Hindū would rather die than commit such a sacrilege. The Kurumbas inspired them with fear and dread; the Todas with holy awe. The mere mentioning of the name 'Kurumba' caused, to their mind, ill-luck to the imprudent, careless speaker.

As they reached an undulating plain, about seven thousand feet above the level of the sea, they saw, at the foot of a rock, a group of buildings which Whish and Kindersley recognised as houses of the Todas, like the one they had previously seen. These small stone houses with neither window nor door, and with pyramidal roofs, had impressed themselves too deeply on their memory to be easily forgotten. Looking through the only opening there was, which serves both as window and as door, they saw that the dwelling was empty though obviously inhabited. A little further on, says the collector in his report, about two miles from this first 'village' they saw

"a picture worthy of the brush of an artist, which made us stop in silent admiration, while the sepoys amongst us were filled with superstitious awe. We had before our eyes a scene out of the life of the biblical Patriarchs: a wide valley encircled by high rock; some herds of gigantic buffaloes with silver bells suspended on their horns, grazing quietly, and at a little distance a group of venerable old men, with long grey hair and beards, clad in white mantles."

As our explorers came to know later, these were the Elders of the Todas, who expected them, and the holy buffaloes of the Tancala (temple enclosure) of this tribe. Round the buffaloes some seventy or eighty bare-headed men were seated or standing in most picturesque attitudes. When our worthy English patriot saw these handsome, well-built giants his first idea was: "Could not one form a special regiment of these splendid fellows and send it to London as a present for the King?" Of course, the Collector soon realised the impossibility of such a thing. To quote his own words he "was perfectly captivated by the Todas and their great beauty, so different from the Indian type." Apart from the men, at about a distance of two hundred paces, the women were sitting. They had long and well combed hair which hung loosely down their shoulders, and were clad in the same kind of mantle as the men. The Collector counted about fifteen women and half a dozen children. The latter were all naked, despite the cold of January.

In another description of these mountains (*The Tribes of the Nilgiri Hills*) Colonel Hennesey, a companion of Sullivan, speaks at some length (nearly ten pages) about the difference between the Todas and the rest of the Indians, with whom they have often been confounded owing to our ignorance of their language and customs. He says:

"As the English differs from the Chinese, so the Todas differ in every respect from the other Indians. Now that I have learnt to know them better, I perfectly understand that the Badagas look up to them as to a higher, nay almost divine race. . . . In fact, the Todas remind one of the Gods as represented by the ancient Greeks. Amongst hundreds of the fine men of their tribe, I never came across one whose stature was under 6½ feet. They are handsomely built and have quite classical features. Their hair is of a bluish-black color, and cut on the forehead above the eye-brows, while behind the ears it falls in rich curls over their shoulders. The color of their faces is lighter than that of the North Kanarese people. They all wear the same dress: a kind of Roman toga of white linen, one end of which passes under the right arm and is then thrown over the left shoulder. They all carry in their hands a wand ornamented with fantastic carvings. . . . Having heard of the mystical meaning of this wand, and of the faith its owner puts in its occult powers, I gazed at this bamboo stick of 2½ feet in length with rather critical looks, but when I came later to be repeatedly an eye-witness of very strange occurrences in connexion with it, I dared not deny any longer the accuracy of their information and their belief; I had no right to do so. Although the belief in witchcraft will always appear sinful in the eyes of a Christian, I do not feel justified in denying or ridiculing things which I am reluctantly obliged to consider as facts." (p. 272).

But let us not anticipate events. These words were written many years ago, when both Sullivan and Hennessey saw the Todas for the first time, and reported officially about them. In these formal statements of theirs shimmers the same uncertainty, half suppressed amazement and curiosity as in all other accounts dealing with this mysterious tribe. Sullivan asks in his report:

"Who are they? Although this was only the second time they have seen white men, they still take me aback by their majestic calm and proud demeanor, contrasting so much with the submissive attitude of the natives of India. A tall and venerable looking man stepped forward to meet us. Two others stood at his side, each of them holding a vessel made of bark and filled with milk. At the distance of a few paces they stopped and addressed us in a language utterly unknown to any of the party. When they noticed that we did not understand them, they began to speak a little Jalimi, and then Kanarese, the language of the Badagas, whereupon our conversation became more fluent.

"For these men we were, so to speak, people of another planet. 'You are not from our mountains; our sun is not your sun, and our buffaloes are unknown to you,' the old men said to me. 'You are born like the Badagas, and not as we are,' remarked another, and his words rather puzzled me. It was obvious that they took us for inhabitants of a country of which they knew something, albeit they had not been there. They thought themselves to be quite a special race."

After the Englishmen had settled down comfortably on the grass near the old men, while the rest of the Todas were standing





TODA WOMEN.



TODA MEN.

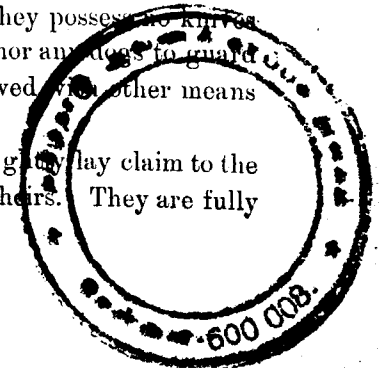
at some distance, they were told that they had been expected for some days. The Baḍagas (who formed the only link between the Toḍas and the rest of the world) had informed them that the hunters, saved by their clemency, had spoken to the white Rājās of the "Dwelling-place of the buffaloes," and that the white Rājās would come to their mountains. They also told Mr. Sullivan that for several generations there had been a prophecy current among them that people would come from beyond the sea and settle amongst them, as the Baḍagas had done in days of old, and that they would have to yield part of their domain to them, and live with them "as brothers." "Thus is Their Will," said one of the old men, pointing to the buffaloes. "They know best what is good or bad for their children."

Mr. Sullivan adds here: "We did not then understand this mysterious remark about the buffaloes, the meaning of which we came to know much later. It is rather peculiar, but nothing new to those who have lived in India, where the cow is considered as holy."

Despite the tradition of the Toḍas, to which they cling firmly, English ethnologists want to make them the remains of some proud tribe, the name and characteristics of which are wholly unknown to them. On this sure basis they build their hypothesis, according to which this proud tribe *probably* once inhabited the river-plain of the ocean, and grazed its herds of buffaloes on its banks, long before the time when the cow enjoyed the exclusive right of being worshipped. (Buffaloes have never been considered as holy in India). It is further supposed that this proud tribe fiercely beat back the Āryans, or Max Müller's "Brāhmaṇas from the Oxus" who incessantly poured forth from beyond the Himālayas.

This nice hypothesis, which looks quite possible at first sight, crumbles to pieces before the fact that not only do the Toḍas, who are indeed a proud tribe, carry no arms, but that even their traditions do not mention the use of any. They possess no knives to protect themselves against wild beasts, nor any dogs to guard their dwellings at night. They are endowed with no other means than weapons to keep their enemies aback.

In Mr. Sullivan's opinion the Toḍas rightly lay claim to the 'Blue Mountains' as an ancient property of theirs. They are fully



conscious of their prescriptive rights, which are also recognised by the other Nilgiri tribes who have lived as neighbors with them for centuries past. It is unanimously declared by all of them that the Todas were already living in these mountains, when the first settlers of the other tribes arrived—first the Mala-Kurumbas, then the Badagas, and after these the Kotas and Irulas, and that these tribes had obtained permission from the Todas to colonise in the land where until then the Todas had alone resided. All the four tribes had to pay tribute to the Todas, not in money, for this was unknown before the advent of the English, but in natural produce. The Badagas furnished them with some handfuls of grain from every cultivated field; the Kotas with such tools and implements as are needed in building and in the household; the Kurumbas with berries and fruits.

These five races are distinguished sharply from one another, as we shall see presently. Their language and religion, their customs and types, have nothing in common. In all probability they are the last remnants of prehistoric races which were the primeval inhabitants of southern India. Although it has been possible to ascertain some few facts about the Badagas, Kotas, Kurumbas and Irulas, all historical sources run dry with regard to the Todas. To judge by some old tombs on the 'Hill of Cairns' and by some ruins of temples and sacrificial places, not only the Todas, but even the Kurumbas, had attained in prehistoric times to a certain civilisation: in fact, the Todas possess a kind of writing, the signs being somewhat similar to the cuneiform writing of the ancient Assyrians.

But whatever the Todas may have been in the far past, at present they are a patriarchal people whose whole existence is centred round their buffaloes.

For this reason many of those who have written about them came to the conclusion that they were worshipping their buffaloes as Gods—that in fact they were zoölaters. But this is not so. As far as we know, their religion stands higher than the ordinary crude worship of beasts.

The second and later reports of Mr. Sullivan are still more interesting. But as I am using the words of this highly respect-

able English official only to corroborate my own observations and notes, it is not necessary to quote them all.

I will now give a cursory extract from a statistical work by Colonel Thornton, *On the Five Tribes*.

1. The first people one meets on the hill-side, behind the waterfalls, are the Irulas. They inhabit caverns and feed on roots. Now, after the advent of the English, they are less shy. They live in groups of three to four families and number about one thousand souls.

2. Higher up the mountains live the Kurumbas. They are divided into two branches: (a) the simple Kurumbas who live in mud-huts and form small villages, and (b) the Mala-Kurumbas, people of short stature and revolting physique, who live in real nests in the trees and bear more likeness to huge apes than to human beings¹.

3. The Kotas or Hotas are still more peculiar. They know of no distinction of caste, and differ in this respect not only from the other Nilgiri tribes, but from all Indians throughout the Peninsula. They are as wild and natural as the Irulas and Kurumbas, and live like the moles in earth-mounds, or else they live in trees. Strange to say, they are excellent gold and silver smiths and potters. They possess a secret of their own of working steel and iron; the knives and weapons made by them surpass all European and Asiatic cutlery with regard to elasticity, sharpness and almost indestructible temper. The only weapon they use is sharpened on both sides and as long as a spit. With this wand the Kotas face the boar, the tiger and even the elephant, and always come off victorious.² Their

¹ On other mountain ranges in India there are tribes similar in some particulars to the above-mentioned, and even bearing their name, yet they differ, on the whole, distinctly from them, especially from the Kurumbas, who are real monstrosities and geni of wickedness. With the exception of the Todas, the Kings and Rulers of the Blue Mountains, all tribes shun the Kurumbas. 'Kurumban' is a Tamil word for a 'dwarf.' But while the Kurumbas of the plain are merely people of short stature, the Kurumbas of the Nilgiri often measure but three feet in height. These two tribes have not the slightest idea of the most elementary necessities of life, and are in a state of crude savagery, showing the characteristics of the most primeval conditions of mankind. They speak a language which sounds more like the twitter of birds and the gurgle of monkeys than a human tongue, although it contains now and then words derived from the oldest Dravidic dialect of India. Also the number of the Kurumbas does not exceed a thousand.

² Now that it is well-known that they possess such a secret, everyone orders his knives from them and gives them his weapons to sharpen. A simple knife with a crude handle made by a Kota fetches three or four times the price of Sheffield goods. Nothing can induce the Kotas to reveal their secret. None of the other mountain tribes works at the same handicraft, and where they have learned it is one riddle more for our ethnologists to solve.

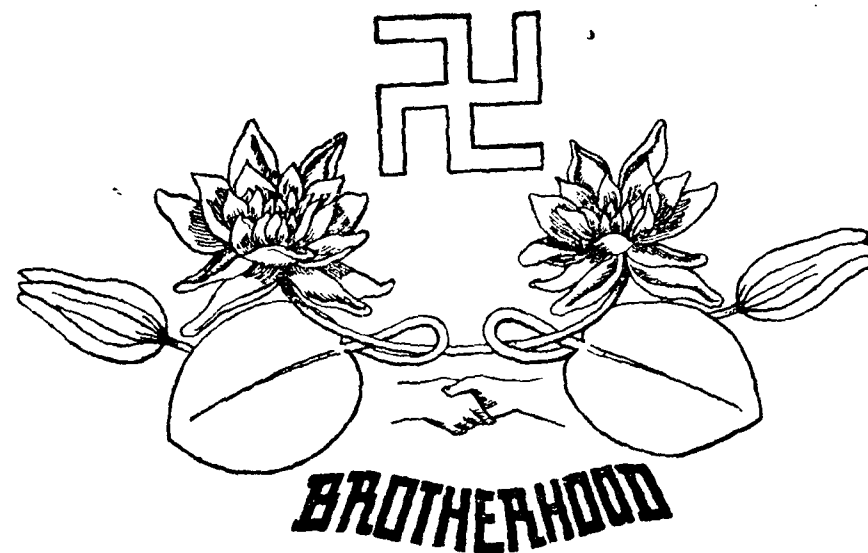
religion has nothing in common with that of the other primeval inhabitants. The Kotas know nothing of the Gods of the Brāhmanas; they worship some fantastical deity of which they make no image. As far as we could ascertain their number does not surpass two thousand five hundred souls.

4. The Badagas or Citizens. This is the wealthiest as well as the most numerous and most civilised of the five tribes which inhabit the Nilgiri. They adhere to Brāhmanism, and are divided into several branches. They number about ten thousand souls, and are nearly all agriculturalists. For reasons unknown the Badagas worship the Todas and render them divine honor. The Todas stand infinitely higher for them than their God Shiva.

5. The Todas, or Toduwaras, are divided into two great classes. The first, that of the priests, is known by the name of Terallas. Todas of this order are consecrated to the service of the buffaloes; they are pledged to eternal celibacy and are entrusted with the duty of carrying on certain incomprehensible ceremonies, which they are anxious to keep secret both from Europeans and from Indians not belonging to their tribe. The second class of Todas are called Kuttas, and are simple mortals. As far as we know the first form the aristocracy of the community. We counted seven hundred persons in this small tribe, and according to their statements they never exceed that number.

(To be continued.)

"The mills of God grind slowly, but they grind exceeding small;
So soft and slow the great wheels go, they scarcely move at all;
But the souls of men fall into them, and are powdered into dust,
And in that dust grow sweet white flowers of love and hope and trust."



BROTHERHOOD.¹

THE chief objects of the Theosophical Society are, first, to make known to the few the existence of the Path, the cross-road, the way taken by the strong, which, cutting through the winding evolutionary ascent, climbs straight to the summit of the mountain towards the temple of light with which it is crowned; second, and above all, to bring to the knowledge of the many three mighty laws, which are veritable guides for mankind, and the basis of all Evolution:

The *Law of Unity*, which proves that we are brothers.

The *Law of Causality*, which treats of physical, moral, mental and spiritual laws, and teaches that we reap what we have sown.

The *Law of Evolution*, which shows the mechanism of progress and the indispensable means by which it is achieved—returns to earth-life, reincarnations.

On this occasion, I will endeavor to set forth the Law of Unity, an exceedingly difficult subject, for which I crave the utmost indulgence, though I know I shall be pardoned for being so bold as to undertake it, once I have given some faint idea of its vast

¹ Address delivered at the Headquarters of the Theosophical Society in Paris. Translated for *The Theosophist* by Frederick Rothwell.

importance; for, indeed, the study of Unity leads on to supreme Knowledge, and its practice to the heights of Perfection.

Spirit implies one first Cause; that is to say, an uncreated, causeless Cause, the original Unity. It has ever rejected Duality, even in the loftiest of systems. Monism forms the basis of the highest philosophies: of the Hindū Vedānta, and especially of the most perfect form thereof, the Advaita; it is at the foundation of the finest metaphysical speculations—the Upaniṣhats, which have been, are now and always will be, the admiration of the most sublime intellects; it is the rock on which transcendent materialism itself is built, the materialism of Haeckel and of such as think along similar lines. It may seem strange to see materialism make use of the term Unity, but not when one reflects that materialism possesses almost the monopoly—if this may be said without hurting anyone—of rationalism. It seeks and reasons, discusses and resists, fighting every inch of the ground and yielding to the conviction of reason alone; as is well-known, the best and most zealous, the most faithful and firmly-convinced adherents of the Theosophical Society have in many cases been materialists.

The spiritual man possesses other qualities, also admirable, though his characteristic is not that he reasons, but rather believes; he is a man of faith, but his faith is often something vague, though strong, cloudy though invincible.

Nevertheless, great difficulty is encountered in convincing the ignorant and selfish individual of the present day of the reality of Unity. Such a one feels himself so firmly imprisoned in matter, so bound down by it, he is so conscious of being born and dying with it, matter so completely separates him from the beings around him, that under these conditions he finds it difficult, in practice, to resist this apparent proof of separation; accordingly, both spiritual men and materialists are almost equally self-seeking, speaking generally; and so long as man feels not the faintest vibration within himself of the life of another, so long as a common divine Life does not make his heart beat in unison with that of the whole of mankind, he will find it difficult sincerely to believe that he is in reality one with others.

And yet probability is entirely in favor of monism; the greatest minds have believed in and defended it, cold reason requires it; an

obscure but profound and more or less universal feeling of Unity and devotion, in times of great misfortune, often springs to the surface in the humblest individuals, binding together all beings—the sentiment of humanity shining forth in love and sacrifice.

Besides, about so important a question it is impossible to remain in doubt. Everywhere error is a powerful cause of evil, Truth alone creates peace. If Unity be error, what is the use of offering violence to our lower nature? but if it is Truth, no effort should be spared in fulfilling her behests.

Let us then make an attempt to face this great problem, and get to the bottom of it, to obtain faith by means of light and become capable of accomplishing our duty.

Well, then, all such as have fathomed this mysterious abyss with sufficient attention and care, affirm that we are one. One same Life is in us, and though our forms differ and our qualities shine forth or remain hidden, we still feel that we are human, of the same nature. To take an example, look at a row of electric lamps; their form may vary, their brilliancy be greater or smaller, but the light within them, the fluid circulating through them, is one. So also, in like manner, the brightness of human qualities depends on the perfection of the centres that produce them. These qualities are different, because the centres, the instruments, which create them, are by no means identical: thus, the one producing mentality is not composed of atoms similar to those which manifest will or love. But the life animating these centres is one: it is the divine life of the Infinite, our common Father, and if we are His sons, are we not then brothers?

What is Unity?

The Infinite, the Perfect, the first, causeless, supreme Cause, the Cause of everything: of force, of matter, of the qualities and laws of the world, of Evolution. At the same time infinitely great and infinitely small; capable of enveloping the Universe and of dwelling in the tiniest of atoms, the Infinite, the Perfect is not manifested; it is latent, a unit. This it is which in the centre of our being gives us the innate idea of Unity, an idea which nothing in the world could give birth to, for nothing in the universe is one; everything is compound. Such is the One. How does it become multiple? By being manifested, that is to say, by becoming objective.

At the first step of this *processus*, it manifests force-matter. This it separates into atoms, with which it forms bodies, creating in these latter centres of qualities, which, as we shall presently see, produce Egos. In the centres of the bodies the Infinite plays the part of the electric fluid in a series of lamps: the fluid produces light, the Infinite illumines our mental centres, giving birth to Egos therein: in this way, the One becomes the many, the illusory Egos to which we must presently return, for it is indispensable that we understand them, if we would have proof of our brotherhood.

The Infinite manifests itself, though through what mechanism I know not. It is latent, omnipresent, omnipotent, it is the root of all the forces in the world and possesses all power, including that of manifesting its potentialities. This power is its fiat: *it wills and can do what it wills*.

When it wills to create, it wills to manifest itself, and the objective world appears; just as when the savant, by some special artifice, creates the conditions which give birth to a force, this force appears, seeming to spring from nothing; it becomes present, as though issuing from a mysterious, invisible egg: such is the electric fluid. Omnipresent, though latent and imperceptible, it appears as the result of friction, or when subjected to chemical action, showing itself as double, with positive and negative poles: it is a duality. If we try to reduce this duality to polar unity, the fluid vanishes, passes again into a latent condition and returns to zero, the image of the universal egg, the source of all forces. After all, this duality is the condition *sine qua non* of all manifestation. The Infinite, in order to manifest itself, may be said to separate into two, and to apply to each other the two portions of itself, to make them objective. Indeed, everywhere in nature, manifestation is due to 'pairs of opposites'. Try, for instance, to produce a force in vacuum; you cannot do it; on the other hand, the greater the resistance you have, the greater the force you will be able to produce on that resistance. Try to paint a picture with one color only; you will produce nothing but a colored surface. In painting a picture, both light and shade are needed; only in this way come into being relief, form, and perspective—that is to say, a picture.

The first manifestation of the Infinite produces the first 'pair of forces': Force-Matter. I say pair of forces, for matter is nothing but force, the negative pole, so to speak, of force. This primordial force-matter, this matter, to speak more concisely, is the biblical egg, brooded over by the Holy Ghost on the cosmic waters; it is also the golden egg of Brahman in oriental cosmogonies. Primordial matter is so fine, so sublime and sensitive, that it responds in marvellous fashion to the life of the Infinite, which, thanks to the support which matter furnishes to its faculties, (formerly latent, but from this time manifested) becomes an Ego, a Being, 'I'. This primordial matter is the centre of manifestation for all possible faculties, the perfect instrument of the cosmic Ego, of the supreme Energy which then becomes multiple Forces. In the Universe of primordial matter, which is the body of God, are manifested the three fundamental qualities of Being, the qualities every being will acquire and possess to a supreme degree at the end of its evolution: life (or force), intelligence, and love. Indeed, there is no Being who does not possess life, intelligence and love in some degree, however small. It is the Trinity, above as below, in the God of a world as in the Ego of a rudimentary body: that is why the Hebrew scriptures say that God created man in His image. Man, in effect, because he is in possession of this divine Trinity, is in the image of God.

How is the Ego born?

The centre of Intelligence, the mental body, in perceiving matter and the qualities of the body, is distinguished from these qualities and conceives of the Ego: an abstract thing, the product of the perception of the non-Ego (matter) by intelligence.

As soon as the infinite limits its vibration (of an infinite frequency) the Universe, or rather Matter, appears, and an opposite is created, which allows of the absolute consciousness of the Infinite becoming limited consciousness, that of the Logos, the cosmic Ego. The Ego requires the perception of a difference, of what is conceived of as the non-Ego.

The Universe is the body of the manifested God; in the Universe all qualities come to birth, amongst them, the principal one, the Ego. The Supreme Ego—the Ego of the Infinite—is manifested not only in the mental centre of the Universe, where it constitutes

the Logos, but also in each of the mental centres of the bodies the whole of which makes up the Universe, in each of the beings, from the greatest (the Logos), to the most imperfect. Like the sun, the unique Ego, the Logos, is reflected in every mental mirror present in the world.

Creation, however, does not stop at this manifestation. The personal Ego of the Universe (the Logos) also acts through intelligence and force-powers then manifested, though latent in it so long as it remains the Infinite, the unmanifested. Accordingly, it first separates primordial matter into atom-types that produce qualities: that is to say, the faculties of feeling, thinking and acting; with these atoms it builds up bodies (forms), and in each body places the atomic centres of qualities, life (force), intelligence and love. In each of these bodies the Infinite accordingly manifests an Ego by means of the mental centre, the instrument of perception and of separation. In this way, from the Supreme Ego the Logos to the lowest of beings, are ranged the immense numbers of Egos, Egos all the more imperfect in proportion as the bodies of the beings to which they belong are themselves the more imperfect.

Antiquity, which was wont to express the higher truths in the form of a symbol or a myth, called this multiplication of the One the mutilation of Osiris (or that of Bacchus). Christians speak of the "Lamb slain before the foundation of the world" (*Revelation*, xiii. 8): Hindūs tell of the sacrificed man and horse, and in the following myth, the dice symbolise the different types of atoms.

Bacchus, when a child (that is to say, the manifested God at the beginning of evolution), was playing at dice, says the allegory; the Titan (the separating force which has always symbolised Evil) surprised him and tore his body into pieces. After a great lapse of time, the mutilated members again became joined together, and the divine body was constituted afresh.

Thus the divine body (primordial matter) is mutilated, and used to form milliards of bodies (fragments) which serve as instruments for beings.

In proportion as matter is split up into fragments, it becomes dense, and sub-states of matter appear; at the same time, its sensitiveness lessens, it becomes progressively rigid, no longer

responds to the life animating it, and the qualities it manifests become less perfect. This is the divine Limitation, the Sacrifice of the Infinite, voluntarily submitting to this limitation in order to create beings and lead them on to supreme Perfection. Mutilation of the body and Limitation of the qualities are the two aspects of the same idea: Sacrifice.

Now let us see how the multiple Egos again become one, as is symbolised in antiquity by the Resurrection of Osiris, Easter day.

The method of multiplication is easy to understand; that of unification is far more abstract. All the same, we will endeavor to explain it, for it is the complement of the whole teaching on Unity.

By evolution, the different states of matter separate, matter—physical, astral, mental, spiritual and divine—disappears, and at the same time the bodies it forms melt away—the physical, astral, mental, spiritual and divine bodies. Along with its progressive disappearance, the vibrations which it imposes on the Egos cease, and the consciousness of these Egos, being no longer sustained, is progressively transferred into finer bodies, where it lives the life of the corresponding worlds. In proportion as they have finer bodies as instruments of perception, the sphere of their perception enlarges, and when they are centred in the divine body, (the *âtmic* body of Theosophy) they have become capable of including the consciousness of all the Egos comprised in the Universe: they have each become as a Logos.

Now, what evolution normally produces very slowly, beings can rapidly attain by effort. Before setting forth this *processus*, which might be designated as abnormal and artificial, let us say a few words regarding the development of the Egos; it is so important thoroughly to understand.

The sphere of perception of an Ego is determined by that of the senses through which it perceives.

The physical senses are very limited; they are, besides, separated from one another and cannot take one another's place.

The astral senses possess a far wider power of perception, their field of action is greater; besides this, they apply to the whole extent of the astral body, thus explaining one of the peculiarities of astral perception—the possibility of seeing, touching, hearing,

feeling, etc., at any part of the astral body. The matter which binds together the astral bodies is *endowed with faculties of far more perfect vibratory transmission* than that of the ether which binds physical bodies, and it begins to transmit to each being the sensorial vibrations and the perceptions of all the others: this is the beginning of perception in each being of the life common to all.

The mental senses are combined in a single synthetic sense; they possess a sphere of perception far more extensive than the astral senses and include a number of beings even greater than these latter. They can perceive at almost any distance in the planet, the atoms of the medium binding them have a more perfect power of vibratory transmission than those of the astral medium, and the sensations of the beings become more and more one: these beings live more and more the one life.

In the spiritual body (the buddhic) the sphere of sensorial perception reaches the limits of a whole planetary chain, and the medium uniting spiritual bodies is so fine that it transmits to the centres of every spiritual (buddhic) body the individual sensations of the beings in their perfection.

In the divine (ātmic) body, the sphere of perception embraces every form of the solar system; throughout this system, the life of the beings is one for those who are conscious in the ātmic body.

Finally, in the highest body (Ādi) the sphere of perception reaches the limits of the Universe itself; and, in this sphere, the beings whose bodies are fully developed enjoy perfect unity of life. Each Ego has become the perfect 'percipient' of the consciousness of all the Egos in the Universe; it has become a Logos: evolution, so far as it is concerned, is completed.

Now, resolute men who take the 'cross-road,' the path I spoke of at the beginning, can bring about this *processus* (which evolution slowly works out) far more rapidly by the effort which quickly builds up the higher bodies and effects the voluntary transfer of the Ego of a lower body into higher one: this constitutes the arduous training of the disciple under the guidance of his Master, a subject of which I will make no mention here.

In this way the most rudimentary Ego becomes greater and greater, continually adding fresh knowledge to that which it already

possesses, extending ever wider its sphere of perception, embracing the consciousness of a continually increasing number of Egos, experiencing their struggles and hopes, until it becomes conscious of the total life of all beings and feels them all living in it, with a life which is its own.

Then, or rather long before this time, it feels that life is one and that Egos are brothers in process of development. Doubt is impossible.

Before continuing, let us halt for a moment.

If we are one, we are *solidaires*. Being *solidaire* means living one same life, being bound to all, affected by every vibration which moves the parts of the whole, influenced by every outpouring of good and evil in the world. To one wholly *solidaire*, the suffering and joy of each are the suffering and joy of all. Consciously to create a discordant vibration constitutes the crime of 'treason against mankind,' whilst the creation of harmonious relations is a strict duty—for every infraction of the Law, whether physical, moral, mental, spiritual or divine—disturbs the whole Universe, and every collaboration with the Law is a help to all. Accordingly, our first duty is the fulfilment of the Law; this duty has one constant finality in view, general perfection, which it obtains by one constant means, help, the sacrifice of all for all; sacrifice to the Law, to the general good; the sacrifice of the individual to the Whole, that all may be happy.

I will now attempt to give the principal means of obtaining proof of the conceptions here advanced, the proof that we are one, and that Unity makes us brothers.

Complete proof consists in understanding and feeling, in becoming a God or rather a divine instrument—for bodies are nothing else than the instruments of the supreme God, the Infinite, instruments which, when sufficiently perfect, manifest the qualities of the Logos, that is to say, divine intelligence, love and power.

Understanding implies that one has become the thing understood, that one feels this thing and vibrates in tune with it. Vibrating in perfect tune implies that one has developed perfect centres of qualities (instruments).

The following are these means, both general and special.

The general means are: Purity and the practice of Unity.

Purity must be physical, moral and mental; that is to say, it must embrace all our bodies.

It refines and renders sensitive the materials of the centres; that is to say, makes them vibratory to a high degree and capable of perfect synchronism.

The practice of Unity creates the wheels of the mechanism that produces qualities (of the instrument); it polishes them, improves and facilitates the working of the apparatus.

The following are the main points in the practice of Unity.

Always have present in mind the idea that every man is a child of the Infinite, a God in evolution, a younger or elder brother.

Help him by thoughts of light, love and might, for who needs not this three-fold aid, the better to judge, endure and be kept from a spirit of revolt? We must remember that nothing is ours, that all we possess is a gift from God, a loan we ought to share with those of our brothers who are not so well endowed as we are. Might of love, light of intelligence, material wealth, even physical life, nothing is our own, we owe everything to all, with just one restriction: that we give with discernment. Without discernment, the best of aids may become a curse, the follies of the heart are no better than those of the head.

Let us not forget, also, that we have only duties; we have no rights. We should ask for nothing, desire nothing, but await everything from God, the supreme Wisdom, who knows our needs better than we do ourselves.

Let us be ever helping: first those whom destiny has placed around us in order to facilitate our task of beneficence, and then those whom it brings in our path. With few exceptions, it is futile to waste our powers in distant efforts which are doomed to barrenness: God is economical in His profusion. But there must be no doubting, no thinking of the obstacles we may meet on the way. The supreme Watcher will see to all: everything combines to aid the man who aids others.

Let us ever be helping; benefits are the seeds of the divine qualities—gratitude and affection.

We must help also by setting to all around us an example of such virtues as tolerance, sympathy and humility.

Faith in Providence too must be ours, for nothing evil or unjust can befall us. We must therefore be calm, gratefully welcoming the present trial, for it is our best instructor. In every event, let us seek for the path which God is pointing out to us; biding His time, waiting for the opportunities He sends, and the doors He opens to us.

Let us set an example of divine sympathy, showing forth neither reproach nor evil criticism nor antipathy, beholding in another a God, whose evolution will efface his defects and cause his good qualities to shine radiantly forth, a divine child destined to become a sage, a God.

With shortcomings and lapses into sin let us be indefatigably patient, correcting others by gentleness and affection, and taking care not to make use of the scourge of pain, which we may leave in the hands of the Logos, who alone knows the measure of its use.

With all this, we must be humble; offering others the brilliant parts in life, and reserving for ourselves those that are hidden or unobtrusive; giving place to the God in evolution present in every man, and giving him the preference in all things.

Finally, let us rejoice in another's happiness and sympathise with him in his trouble.

Now I will pass on to the special means: those necessary for such as wish to take the 'cross-road,' the path of pain.

This path requires the directing hand of an experienced Guide; and He appears when the disciple is ready, without there being any necessity to summon Him.

Here the task to be accomplished is the rapid perfecting of the centres by which the Infinite is manifested in beings: the centres of intelligence, love and might.

The mental body must become a perfect instrument of knowledge, capable of responding to every idea and coming into a state of perfect rest, so that, like the tranquil surface of a lake, it may reflect the plants growing on its banks, or the clouds flitting across the heavens. It must be 'disciplined' to reflect truth: indeed it is the mental body that was symbolised by the mythical Proteus, who told the truth only after he had been chained down. How could troubled waters faithfully reflect any object? It is for this

reason that the disciple ardently cultivates the control of the mental body, and at the same time perfects the mechanism of this instrument. Once this double task is well in hand, he may begin to make use of this precious auxiliary and apply it to any idea he pleases, especially a great one—one of those which the Logos or one of the mighty Beings sends out into the mental atmosphere, there to remain like a life-giving sun. The disciple practises vibrating in perfect tune with these ideas, feeling them part of himself and making them his own; then causing them to vibrate in a denser medium than that in which they had first been placed.¹ This he attains by concentration.

When they are too fine to be perceived by his still imperfect mental body, he summons the Guide, begging Him to cause them to resound more loudly in his ears. In such cases he brings the mental body to rest in a complete void; then the vibration, which has now been made stronger, makes its impress on the sensitive mental matter.

The development of the centre of love is obtained by acquiring the virtues and their common root: Love.

"A man becomes what he thinks," says an Upanishat; such is the principle. It is easy to prove this by thinking for sufficient length of time either of the Good, the Beautiful and the True, or of the evil, the unseemly, and the false. Meditation on a virtue permits of the acquisition of that virtue more or less rapidly; it is all a question of time or of intensity.

It is also possible to contemplate this virtue either as an abstract principle, present in the Infinite which is imagined as at the centre of the being—this Molinos recommends in his *Spiritual Guide*—or as manifested in the Logos, or in one of those Beings who have made themselves His messengers and appeared on earth as 'Sons of God': Kṛṣṇa, Buddha, Zoroaster or Christ. It is here that we may find it useful to form, however imperfectly, an image of one of these Beings by thought and imagination. This image of mental substance directs the thought to that Being and attracts His attention. Into this form He sends a ray of His soul, to animate it and cause it to vibrate with the virtue it is desired to acquire. The image causes the mental body of the disciple to

vibrate in tune, and he thus steadily develops the desired quality; such is the truth concealed in image-worship. And as the Logos, or any one of these great Beings, possesses all virtues in perfection, forming a synthesis of them in His great love, all that the disciple needs to do is to contemplate this mental image, this vibrating form, and to love it, in order to fill himself gradually with that sublime, that greatest Force of all—Love, the source and spring of every virtue.

The development of the centre of Force adds its quota to the Power which the two preceding centres produce by themselves.

The Power that belongs to the mental centre is that of knowledge; knowledge is power. That of love is immense; it was the love radiating from certain martyrs which appeased the wild beasts' thirst for blood. A beloved Teacher told me that a friend of his in India, a Yogī, one day entered into Samādhi in the jungle. On awaking, a tiger was sporting by his side, like a kitten, and licking his bare feet—love had tamed the beast of the forest.

The vital vibration of a saint is so strongly in harmony with the Law that it corrects sickly and discordant vibrations, those not in accord with the law: it heals and cures. I say nothing of the other powers possessed by man on his God-ward path: those who have had the good fortune to live with certain disciples have had instances of light and love, of calm, balanced thought radiating from these highly-perfected instruments.

Such is the absolute, the inflexible proof of the presence of God in man. He who possesses this proof knows that God is the root and cause of his power, his light and his love. All wonder-working mystics have proclaimed with the utmost sincerity: "It is God that worketh in me."

Without hoping to attain to these heights in a brief space of time, I would, all the same, earnestly recommend you to think of Unity for a few minutes every morning, to live it throughout the day, and each evening to see how far you have fallen short of its precepts. Gradually, you will feel better and purer; you will feel that God is manifesting Himself in you. Then, too, will you understand the assertion I advanced at the beginning, one which perhaps appeared to you an exaggeration: the study of Unity leads on to supreme Knowledge and its practice to the heights of Perfection.

DR. TH. PASCAL.

¹ In this way he transmits them to men in the outside world.

MENTAL INTENSITY.

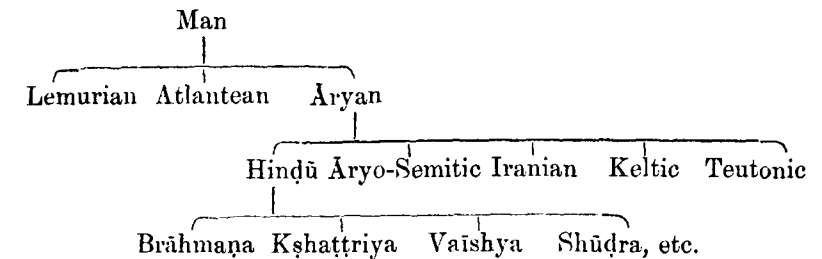
I.

VIGOR of body, we all know, depends, among other things, upon appropriate nourishment, rest and expenditure of energy. So also is vigor of mind dependent upon the same things. Too little or too much work, too light or too heavy a task, can be placed before mind as well as body. Where the task is appropriate, health, success and happiness are sure. In short, what I will call the *Law of Appropriateness* is essential to mental vigor, which lies behind concentration. The appropriate subject or task—the mental dharma, in a narrow sense—is different for each individual. We will consider a fundamental law on the katabolic or expenditure side of mental life, the *Law of Undulations*. If a cyclist has to travel ten miles along a road with a steady gradient of five miles up and five down, he will be much more fatigued at the end than if the road had possessed exactly the same gradient but was divided into undulations of say two hundred yards in length. The distance travelled is precisely the same in both cases. So in mental training gentle undulations of system and regularity are less fatiguing than spasmodic efforts, and more effectual because they leave the student fresh for further efforts. No matter what the height of the goal above that of the starting point, the Law of Undulations is of practical utility to every one.

Now we shall apply this Law of Undulations to the effort to acquire knowledge, making the hills appropriately long and steep. Knowing is making relationships between things, and right knowledge is true classification according to the divine or self-effulgent Idea, whatever that may be. It must be noted that classification depends upon comparison of points of identity or similarity, and points of difference or contrast. Points of identity and of difference differ from those of similarity and contrast in this, that in the latter pair the marks must be essential to a class. Thus we can compare, say, an elephant and a tree. They have many points of identity—both are 'alive,' 'on the earth,' both have 'a thick integument,' both 'die.' Also points of difference are very numerous, perhaps innumerable. But this gives us no true knowledge. It is in a sense a kind of knowledge, which makes things known

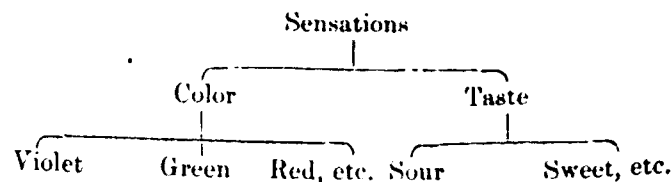
as things, though not as this or that thing. It is the kind of knowledge acquired on the descending arc; receptive, lacking critical faculty, become heterogeneous though still incoherent.

But *similarity* and *contrast* are of the nature of scientific or precise knowledge, which proceeds by classification. In classification similarity marks the genus, and contrast marks off members of the sub-genus or species from one another. Thus we may take the class or genus man and sub-divide it into the classes or species Lemurian, Atlantean, and Aryan.



Differences may be absolute and arbitrary, or of the nature of contrast, serial. Thus, dividing man we might have said Lemurian and non-Lemurian, getting two divisions covering the whole ground. But this is going backwards in knowledge, not forwards. Lemurian, Atlantean, Aryan, are matters of knowledge and science or classified fact. The law of contradiction or non-contradiction is a criterion of truth, but not a means of classification. Now, Lemurian, Atlantean and Aryan have something in common. They are all men; all belong to the genus 'man'. But they differ among themselves. Likewise Hindū and the rest belong to the genus 'Aryan,' yet differ from one another. So also Brāhmaṇas, etc., are species of Hindūs. The process can be continued down or up—man is only a species of sentient beings and so on. The negative must be avoided. Suppose we divided Aryans into Hindūs and non-Hindūs, then in our next subdivision, that of non-Hindūs, we might put dogs, or religion, or water, or anything not Hindū, obviously destroying the classification. In fact, care must be taken to place our species under the proximate genus—the genus next above. In comparing Brāhmaṇas and Kṣhattriyas, to class them as Aryans would be bad,

as men, worse, as Hindūs would be correct and good. This presents itself more plainly in the following case :



It would be bad comparison to classify sour and sweet, or violet and red, as sensations. The first pair is taste; the second pair color. But it would be good to compare red and sweet as sensations, for that is their proximate common ground. But notice that the feeling of their connexion in consciousness in the last case is comparatively weak. If you want to compare directly say 'religion' and 'water' the difficulty is great, the bond of connexion weak, the common ground remote from the characteristics most prominent for our interest. To get intensity, then, we must place things in precise classes. The proximate common ground of 'religion' and 'water' is, as far as I can discover, 'existing things,' but class after class comes between, on the lower levels, marking the differences between the two, but not—note the difference of idea—the contrast. One might expect that, as in the case of comparing religion and water, where the ground of similarity is distant and weak, that of difference would be strong, and so it is, but any one may notice that the recital of the points of difference between them does not create any sense of their relationship. Incidentally we may notice how nature drives us towards unity intellectually and morally by making differences or evils sterile, and similarities and good infinitely productive. What then of contrast? Contrast certainly makes the relation between things vivid. But it does so only because contrast is a kind of similarity. We may contrast sweet and sour or Napoleon and Buddha, but the very attempt to contrast sweet and Napoleon or sour and Buddha is ludicrous. We may contrast pain and pleasure, or heat and cold, but not pain and heat, and not pain and non-pain, for the latter may include anything from the absolute to a mud-pie. Sweet and sour, Napoleon and Buddha, pain and pleasure, or heat and cold, are similar, but opposite similar, or contrasts. The test

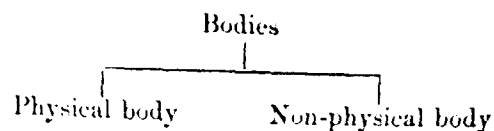
of them is that one merges into the other gradually, or by steps; heat passing into cold, sour into sweet, by imperceptible gradations. Difference here, as elsewhere, in the form of contrast prevents our generic concept or idea from swallowing up all the characteristics of the things compared and reducing our comparison to a simple identity.

Both these *Laws of Similarity*—similarity and contrast—must be used consciously in our method, but first understood, along with another, still more important, upon which they are based. This is the *Law of Contiguity* or *Continuity*. Metaphysically there is no connexion between anything and any other thing, either in its temporal—causative—attributes, or its spatial ones. But by some indisputable fact things are related for us in space and time; at least, as forms and sequences. We must admit that there is *Continuity* in time and *Contiguity* in space. Things are presented to us so, and that is all we know about it ultimately. But they are also represented so in the mind, so that what is present interiorly, as what is outwardly, is linked up in these two ways of contiguity and continuity with the whole mental content, be the latter well or ill arranged. What will be found associated with a given representation at the present or given time is determined by two things—(1) Habit and (2) Interest. These two are in eternal conflict, habit carrying the day in most minds and either leading interest a willing slave, as with the many, or driving him unwilling, as with a few. Habit and interest taken together constitute Purpose or Desire.

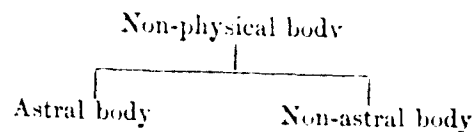
Now we must sort out our Laws or guiding principles and make further efforts to understand them. We may regard the difficulties in the light of preliminary anticlines or hillocks. We shall then apply the laws to some practical examples in view of the *Law of Undulation*:

1. Law of Contiguity; 2. Law of Similarity; 3. Law of Contrast.

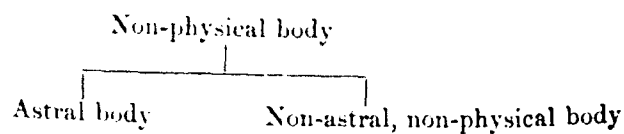
Now suppose we wish to make a new idea particularly vivid. We must classify it consciously, with the aid of these Laws, with the other things presented in connexion with it. Suppose that the term astral body is presented. It can only make any impression upon the mind, become intelligible, as a term as distinguished from a mere sound, when it is classified. The first impression usually would be: it is a body, and not the physical body.



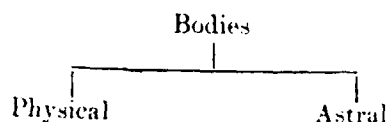
That is correct for purposes of *apprehension* of its existence, but ends there; it does not give *comprehension*. The next division would be:



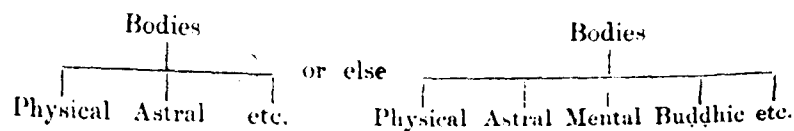
Then non-astral body may include *physical body*, which has already been used, and cannot occupy two places in one scheme. But it may be carried on thus:



This, however, is a mere process of enumeration, and leads to no real unified knowledge. In fact only the Law of Similarity must be used and the similars must be placed in the same class. Both are bodies, therefore:



But prior knowledge, or present information, may present with the new information of the astral body—by contiguity or continuity—the idea that there are or may be other bodies. Then we get:



Now the Law of Contrast operates to link *Physical* and *Astral* Bodies together more definitely by showing in what respects *these* similars are different; thus the physical is dull, the *astral* self-luminous; the physical slow-moving, the astral quick; the *physical* visible, the astral normally invisible; and so forth.

In short, *by comparison*, knowledge becomes clear, definite and vivid. We students may profitably read the following examples and see whether the pairs of ideas are connected by (1) *Contiguity* (often accidental, as where in a man's experience a murder has occurred in a certain house, he naturally thinks of murder when he thinks of the house); (2) *Similarity* (whether of sound, color, form, taste, smell, or any generic mark or common nature; or the connexion between genus and sub-genus, or species, as body and astral body); or (3) *Contrast* (as hot and cold). All three laws operate in some measure in every cases but one is predominant.

Sun	}	Comparison	(Both illuminants).
Lamp			
Hat	}	Comparison	(Both head-gear).
Turban			
House	}	Contiguity	(A house may or may not have a door, but usually is pictured with one).
Door			
Fall	}	Contiguity	(The same remark applies. Contiguity in <i>time</i> is cause and effect).
Injury			
Napoleon	}	Contrast	(Both men, but one of war, the other of peace).
Buddha			
Water	}	Contrast	(Both 'elements,' but one heating, the other cooling).
Fire			

Thunder, Voice; Knowledge, Love; Triangle, Square; Salt, Tears; Bird, Egg; King, Throne; Mother, Child; Astral, Mental; Life, Form; Substance, Property; Cheat, Bleat; Sky, Sapphiro; Mandrake, Man; Pepper, Mustard; Kāma, Manas; Motor-car, Hen; Monkey, Violinist; Radium, Hydrogen; Action, Reaction; Poverty, Degradation.

Now, as every memory-trainer from Dr. Edward Pick downwards has taught, idea-images may be linked in a series by *comparison* (a method far better than that of the use of imagination in the usual sense which some teachers have favored—which we shall discuss later) and the concentration of mind—and therefore mental vigor generally, including memory—greatly increased by the exercise of repeating them without reference, which, moreover, is usually agreeable, because of its *undulations*, its small hills calling for mental exertion but not fatigue.

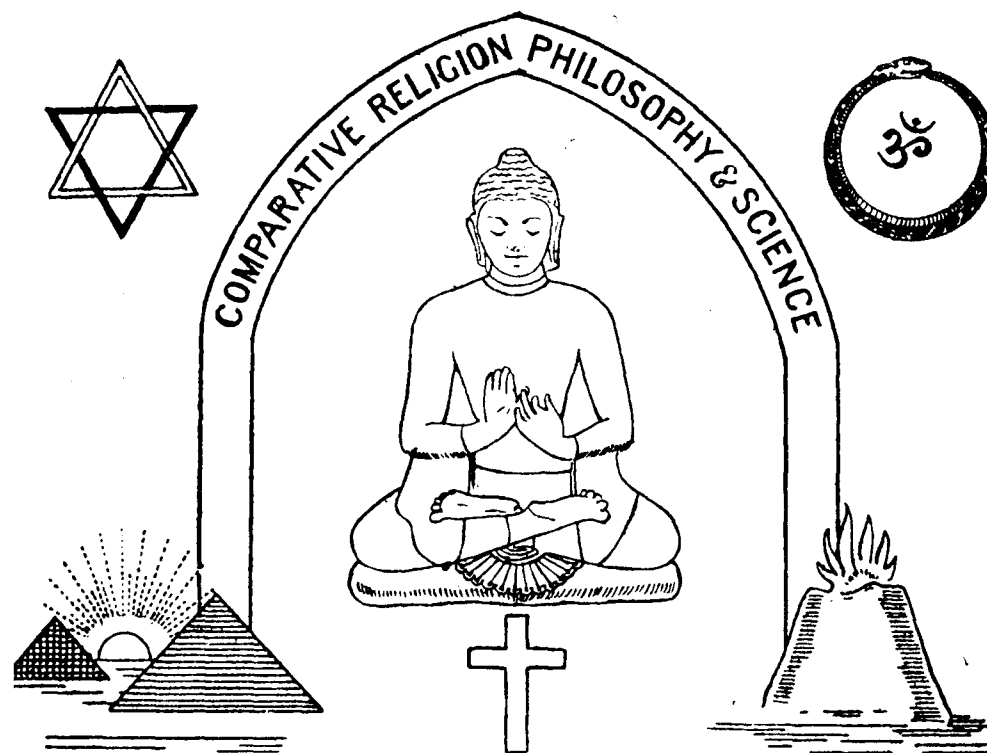
In the following list we may compare in *pairs only* at a time the idea-images which the words express. We may link *slowly and carefully* 'concentration' with 'mind' then put 'concentration' aside and link 'mind' with 'body,' and so on. When about ten have been learnt we must repeat the whole forwards and backwards without looking; call them up the next day and do ten more; continue the process for a month, adding more words when the list is exhausted. We must *never* refer; there is no need if care is used in linking.

Concentration, mind, body, action, karma, reincarnation, birth, infant, fantail-pigeon, bird, tree, treat, drink, liquid, ether, subtle, shuttle, machine, bicycle, rapid, river, boat, carriage, wheel, circle, square, box, lock, key, key-note, music, teacher, helper, need, illness, feverish, excitement, anger, love, peace, noise, chatter, story, history, India, hot, cold, ice, steam, force, green-house, glass, and so on.

We have next to study voluntary contiguity or association, and its application to the development of memory. This has to do with forcible mental connexions between things, or such as are not scientifically or schematically related. In the above list some words are connected by *sound*, not idea. Such connexions do not add to our scientific knowledge, but they find a place in learning. Knowledge, in our present stage and cycle, is connected with the sense of *sight* in a unique manner. We shall discuss this in our next.

ERNEST WOOD.

Like an uneasy fool thou wanderest far
 Into the nether deeps,
 Or upward climbest where the dim-lit star
 Of outmost heaven sleeps.
 Through all the world thou rangest, O my soul,
 Seeking and wilt not rest;
 Behold, the peace of Brahman and thy goal,
 Hideth in thine own breast.



THE SCIENCE OF PEACE.¹

IV. THE SPIRIT.

THE word 'Spirit' is used so vaguely, so indeterminately, that it is necessary in using it to define it; and the vagueness of the conception in the mind of a speaker or a reader spreads itself throughout his thinking, and peoples his mental world with cloudy forms instead of with clearly defined images.

A Spirit is perfectly defined by Shri Kṛṣṇa, speaking as the Universal Logos, in the *Bhagavad Gītā*: "A portion of myself, a living Being, sent forth into the world of matter." A Spirit is a portion, a fragment of the Universal Consciousness, separated by the finest film of matter, an atom, from all other similar fragments, and thus individualised. The Universal Self, or Universal Ego, the Pratyagātmā, or inward Self, of the Hindū—the highest

¹ These articles are an exposition of one of the most valuable books issued under the inspiration of Theosophy, *The Science of Peace*, by Bhagavan Das. Those who seek a lasting intellectual foundation for their thinking will find much help from this valuable and original book.

abstract manifestation of the Paramātmā, or Supreme Self, the Absolute, Parabrahman, the All—is concreted as Jivātmās, living Selves, separated Consciousnesses, Spirits¹. The highest abstract Spirit, the Spirit, universal, omnipresent, is the Pratyagātmā; the embodied Selves, fragments of the universal, from highest Logos to minutest being, are Spirits. A Spirit, then, is a fragment of the universal Life, embodied in matter, a life, a living Being, an individual; or we may call it a Self united with the Not-Self, a Self-atom. Hence a Spirit is always a duality, a unit of Consciousness bound to an atom of matter. Pure Spirit is an abstraction, not an entity. Spirit is never found pure in manifestation, though it may be thought of apart from the coating which makes its manifestation possible.

Spirit is the root of individuality of every kind and grade, sub-human, super-human—for there is individuality apart from that which we recognise as individuality in man. A Self is an individual, and the root of I-ness abides in the Unit of Consciousness, even though that “I” has not flowered into self-recognition in its vehicles. All ways of using the term ‘Individual’ depend ultimately on the idea of an embodied Life. All the graded Hierarchies spoken of in *The Secret Doctrine* are called Individuals, although composed of numberless individuals of lower grades. Similarly we find in modern text-books of physiology this idea of an ever enlarging individuality; thus:

Individuals of the first order, or rank, are.....	Cells.
“ “ second “ composed of these are.....	Tissues.
“ “ third “ “ the second are.....	Organs.
“ “ fourth “ “ “ third are.....	Persons.
“ “ fifth “ “ “ fourth are.....	Communities.

And thus we may ascend to the Individual that is a Nation, a Sub-Race, a Race, Humanity. Smaller individuals grouped together compose a larger individual. The Earth is an individual, and this in no way negates the individualities of men. There is

¹ The convenience of Samskrit as a language for philosophers comes out strongly in this series. The essential identity is shown in the word common to the three stages—Atma, the Self. The prefixes mark the stages: Param, the Supreme, the All; Pratyag, the inner, separate by manifestation, the inner implying an outer; Jiva, the life, embodied in form. Paramatma, Pratyagatma, Jivatma.

one life in a nation, and again a life of a higher degree of unfoldment in all nations. In each there is one way of willing, thinking and acting—a nation’s characteristics, we say. H. P. Blavatsky’s teaching as to the Individuality of a Hierarchy “gears on” completely with this modern scientific idea, though some have found it difficult to grasp. The ‘Heavenly Man’ is not a mere figure of speech, and the Planetary Logoi are chakras in the body of the Solar Logos.

If any find this idea still elusive, they may come to it by way of a study of their own bodies; examine living blood under a microscope, and see how the separate lives therein move, fight, conquer, are beaten, without any regard to the larger life that uses the whole body as its instrument and regards them as constituents of its blood. It is worth while to dwell on this thought of graded Individualities till it opens up to us a vast horizon of hitherto undreamed of possibilities, and the idea of the “Logos clothing himself in a universe” takes on a new and vivid reality. Ever a Unit of Consciousness and a body of matter are seen. We ourselves are parts of higher Individuals, and as we, the component parts, evolve we conduce to the grander life and subserve its loftier purposes.

The next step to take in the study of the Spirit is the recognition of its triple nature and the reason therefor. East and West name the factors of this triplicity differently, but both alike recognise the fact. Why three? Some are content with the temporary answer: Because the Spirit is a fragment of Divinity and reflects its triplicity. Truly. But then the question arises: Why is the divine nature triple? Many will reply that we ought not to pry into these mysteries, which have not been revealed to man. But if the question confronts us, the answer is to be sought for. Only by prying into mysteries, by seeking for answers, has man added to his knowledge the now recognised facts of the cosmos. Our intellectual evolution lies in bringing within our consciousness facts hitherto unknown, turning the hidden into the open. And who or where is the authority which has the right to say: “Hitherto shalt thou come and no further”? The only check to man’s soaring is the weakness of his intellectual pinions. What he can do he may.

In the study of our own consciousness, we find the triplicity ; in the fact that we are divine lies the proof that Divinity is triple. Reason can tell us the why.

In our consciousness we find the power of Cognition : we are aware of things other than ourself, of the Not-Self. That awareness brings out the power of Will, the tendency to move towards or away from the Not-Self. That Will, in its turn, brings out the power of Activity, the acting on the Not-Self, in order to seize or drive away that which the Will has determined to appropriate or to reject in the Not-Self of which Cognition is aware. These three factors, over against the Not-Self, unite in the assertion : "I am." Equally do they unite in the assertion : "I am not this Not-Self." Equally do they unite in the assertion : "There is a relation between myself and this Not-Self, for I can cognise it, I can will to approach it or to retreat from it, I can act upon it." Our own existence, the existence of something outside ourselves, and our relation to it, thus emerge in the presence of the Not-Self, and by this we also ascertain our own triplicity.

When we question Reason, we find that this triple response of the 'I' in us, being our essential nature, must be a limited reflexion, but a true one, of the universal nature whereof we are a fragment, and we need but universalise our own nature to find *why* this triplicity exists.

I. There is the universal Self, the supreme "I am."

II. There is the universal Not-Self, over against the Self.

III. The twain are barren, sterile, set over the One against the Other. For a universe-process, a world-process, the Self must not only be over against the Not-Self, but it must cognise it, it must will to approach it ; it must unite with it, in a word, there must be a Relation between them.

The Self, the Not-Self, the Relation between them, this is the Eternal Three. There cannot be more, for everything is herein included. There cannot be fewer, for without any one of the three manifestation is impossible. Hence is every manifested God a Trinity. Hence in man's own nature is triplicity. The eternal recognition of the Not-Self by the Self is in man cognition ; the eternal inclination of the Self to the Not-Self is in man Will ; the eternal Relation between the Twain is in man Activity.

Cognition is the re-action in the Self in the presence, the action on it, of the Not-Self. The self assumes the form presented to it by the Not-Self, temporarily identifies itself with the outer in order to know it, saying : "I am This." All that we call knowledge is the reproducing in the Self of the form outside, of which it has become aware. Patañjali truly describes this as "the modification of the thinking principle ;" the thinking principle shapes itself to the object and by this change in itself knows that object. So all-permeating is this principle that it asserts itself even in physical matter. Every sense-organ, or organ of knowledge, is a modification of some part of the body to receive, and reproduce in itself the outer impacts from that which is cognised through it.

Let us digress for a moment, though it is hardly a digression, to that deliberate and sustained use of the thinking principle which is called meditation. The ever-changing modifications of itself, reproducing outer objects, are stilled by presenting to it a deliberately chosen object, a virtue, a faculty, an object of devotion, on which the attempt is made to mould it. Gradually the thinking principle modifies itself to the form presented, and at last reproduces it. Thus by thinking of a virtue we reproduce, we become, the virtue. By thinking of the Buddha, of the Christ, we reproduce them, we become them. On this is founded the great eastern logion : "I am Brahman," "I am God." Many a man says that to-day, but no parrot-repetition will give the knowledge which is eternal life ; by thought, not by words, we become. By thought man knows ; by thought man becomes. He who by long thought has moulded himself to the divine image, that man alone knows God, becomes God. When the thinking principle is modified to that image, and thus he knows, then the inner God shines out, and he is God. Hence spake S. Anselm : "Become That which you are."

Thus closely linked are true metaphysic and sound practice. No practice is sound which is not based on true metaphysic. No metaphysic is true, *i.e.*, vital, which does not flower into sound practice. Both are necessary, if we are to unfold into perfection our divine nature.

Let us now consider the difference between Consciousness and Self-Consciousness. Consciousness is the sense of existence, "am," life turned inward on itself. Self-Consciousness is the sense of individual existence, "I am," life turned outwards, and distinguishing itself from that which is without. When a spirit, a Self-atom, experiences ripples of change in itself, consciousness awakens, 'am-ness' is its sense of being. When many contacts from without, each followed by a change within, have established a sense of sequence—a touch and a change, a touch and a change—a dim notion of causation arises: A change is due to a touch, a change is caused by a touch. After this, a slow dawning of a sense of difference between that which changes and that which touches, and from this the sense of "I," and "Not-I," and the feeling "I am." When the divine life appropriates an atom and becomes a Spirit—that which we now call a Monad—this sense of 'am-ness' exists in the separated fragment, and it is the seeking for Self-definition that impels that Life into embodiment.

The bodies or sheaths of ever denser and denser matter which the Spirit draws round itself in its search for Self-definition are the results of its gropings aided and guided by Spirits that have already found themselves. Each body is at first a help in Self-definition, and then becomes a hindrance in Self-realisation.

Let us follow the process. A Spirit first identifies himself with the matter he has appropriated, and as it gives him a sharper definition and a sense of being more alive, he cries: "I am This." With each sheath come clearer definition, sharper contrast between himself and the without, and the ever-triumphant and stronger cry: "I am This." We may watch an Ego taking hold of a new body, and see, very swiftly repeated, the æonian evolution of the past. The baby grasps at everything, testing the Not-Self; he carries his own foot to his mouth, bites it, cries, and only gradually recognises "baby's foot." Presently "baby" gives way to baby's name, which becomes his label of appropriation, and later "I" and "mine" show that the body-sheath is taken possession of, and sharply marked off from all "others." The sense-organs are formed slowly in evolution, as the Self struggles to see, to smell, to taste, all to yield clearer definition of the Not-Self, and thereby, by difference, of the Self. When this is gained, he begins to

draw away from the body, denying it, declaring: "I am *not* This." He uses a finer sheath, unifies his senses, and makes a fivefold perception, a single organ of sense in a subtler body. And thus he withdraws, step by step, repudiating, as he withdraws, body after body: "I am *not* This." This is the Word of Power which reduces the bodies to servants, as the contrary assertion reduced the Self to subjection to them. The more we can realise this in thought and feel: "I am *not* this body, these emotions, these thoughts," the nearer do we come to Self-realisation, the nearer to the freedom which is our birthright. The lower planes become realised as the Not-Self in proportion as consciousness expands, and by this separation the Self more and more realises its own Reality.

Thus thinking, we shall gradually feel ourselves to be the Life and not the form, and shall learn to repudiate the sheaths which once helped, but now hinder us, and which are but a part of the mechanism, and not our Self. Each sheath as a self marks a stage of growth, but it is not the eternal Self. To find that, which is to find God, we must sink deep, and ever deeper, into the depths of our being; as we sink within the veils, repudiating them one by one, we shall at last find that though these veils have shut us out from one another, they cannot shut us out from God, who is our Self.

ANNIE BESANT.

[V will be entitled "The Bodies."]

AN ACT OF REMEMBRANCE.

Grateful am I for the Grace of the Great,
Who God-like keep guard of the golden-barred Gate—
The Æons, the Ancient, The Lords of the Flame,
The Masters, and Heroes who served in Man's name:
Then one as in Them thrills the Life that enthalls
In its oneness, the Cosmos, whose vastness appals;
Its Power and Wisdom, its Bliss and its Peace,
Divine in their fulness, are mine as sins cease.

Most Holy! Thrice Blessed! my trust is thy strength
Till balance and firmness and world-love at length
Engulf all Delusion, guide feeling and thought,
And lead to that Union all sages have sought.

EDGAR WILLIAMS.

ON THE MEANING OF THE TERMS MAHĀYĀNA AND HĪNAYĀNA.

THE belief in the name as involving the complete knowledge of the thing named, though particularly strong in India, is by no means confined to it. Westerners too, including those who are best trained in the art of doubting, constantly operate with names and words the exact meaning of which they do not care for or take as something generally known, simply because nobody asks for it.

An instance of this kind are the terms *Mahāyāna* and *Hīnayāna*, both the constituents of which are translated with a delightful arbitrariness just as it suits the translator, nobody thinking it necessary to search for and explain the origin of these terms. The substantive *yāna* is rendered by 'passage,' 'road,' 'vehicle,' 'ship,' 'chariot,' 'method of conduct,' 'curriculum of doctrine and practice,' 'career'—the latter rendering having become fashionable in the last years only—and the adjectives *hīna* and *mahā* by 'little,' 'small,' 'narrow,' 'low,' 'lower,' 'less,' 'lesser' and their opposites.

I shall first treat of *yāna* only. The explanation is the one I gave already in my German translation of *Milindapañha*¹, but I will now give the arguments omitted there and show that we can go even a little farther and translate 'ship'.

I doubt whether in the whole Buddhist literature there is a more favorite comparison than that of the Samsāra with a big water or river to be crossed. The idea is, of course, pre-Buddhist, going back to the very beginnings of religion, viz., to the belief still alive among primitive tribes all over the world, in a water or darkness to be crossed by the soul of the departed on its way to heaven. As soon as the doctrine of reincarnation had appeared, transposing the highest goal from heaven to Nirvāṇa², the optimistic view of life turned into the pessimistic one, and life itself became the great darkness or water to be crossed. The following are a few examples out of many, in the Pāli literature³.

¹ Introduction, p. xxxiv., note 2.

² Which is likewise pre-Buddhist, both in idea and name (see *Upanisads* and, for the latter, *Mahabharata*).

³ More instances, also of the next category, the Pāli-knowing reader will be able to discover with the help of Mrs. C. Rhys Davids' precious 'Index' in *Journal of the Pāli Text Society*, 1906-1908.

"Who has passed over this miry road difficult to pass, this world, this folly; who has *crossed over*, *reached the other shore*, is meditative, free from desire, free from doubts, who is extinguished, having left attachment—him I call a Brāhmaṇa" (*Suttanipāṭa* 638; *Dhammapadam* 414).

"Who has fathomed the world, sees truth, has *crossed over the flood*, *the ocean*, such a man who has cut the knot, is independent, free from passion—him, forsooth, the wise declare a Muni" (*Suttanipāṭa* 219).

"Until a man gets a firm footing (on the land) he strives with all his might and main in the stream; but when he has gained a firm footing, and stands on *terra firma*, he no longer strives, for he has *reached the further shore*." This is the simile, O Dāmali, of a Brāhmaṇa who has no more passion, is wise and thoughtful: having arrived at the end of birth and death he no longer strives, for he has *reached the further shore*" (*Samyutta-Nikāya* II., 1. 5).

"Whichever monk or nun, O ye monks, has left behind him lust, hatred, and delusion, of him it is rightly said, he has *crossed the ocean* with its waves, with its billows, with its whirlpools, with its sharks, with its monsters; saved (lit., 'having crossed'), having *reached the further shore*, the Brāhmaṇa stands on firm ground" (*Itivuttaka* II., 10.).

"Thou art the Enlightened, thou art the Master, thou art the Evil-conquering Sage; thou hast cut off worldly desires; *having crossed over*, thou makest *cross over this human race* (*tiṇṇo tares' imam pajam*)" (*Suttanipāṭa*, 545).

"He might *cross over to the other shore* of the realm of Death" (*Samyutta-Nikāya*, I., 1. 9).

"The mud of Lust is hard to cross" (*Suttanipāṭa*, 945).

The struggle of deliverance, then, being so generally looked at as a 'crossing over,' it was almost inevitable that the Buddhist religion, the Dharma (Dhammo), became the strong *ship* safely carrying over to the 'further shore,' to Arhatship and Nirvāṇa. Indeed, this simile, though decidedly less frequent than the above (perhaps only because to many the 'crossing over' implied already the idea of the ship), is not rare either, the most typical instances of its occurrence being, I believe, the following.

"(The Buddha spoke:) 'I will explain to you, ye Bhikkhus, how the Doctrine is like unto a *raft* (*kulla*) made for escaping¹, not for being kept. Listen and keep well in your mind what I say.' 'So be it, Lord,' the Bhikkhus answered to the Exalted One. The Exalted One spoke: 'Let us, O Bhikkhus, imagine a man walking on some high road who would see a big stream of water (barring his way). This bank (he stands on) is full of danger, beset with fear; the opposite bank

¹ Cf. *Journal of the Pāli Text Society*, 1885, p. 59.

² Lit. 'crossing out of'; Nittharanatthaya=Nistaranarthaya.

peaceful and safe, and there is no ferry-boat or bridge to get over from this to the other side. He would now reflect thus: 'This is a big stream of water and there is no ferry-boat or bridge to get over from this to the other side. What if I would collect grass, branches, twigs, and leaves, and fabricate a raft, and through this raft, working with hands and feet, safely cross over to the further bank?' And this man, O Bhikkhus, would, indeed, collect grass, and safely cross over to the further bank. And now, being in safety on the other side, he would think thus: 'Very useful, indeed, has this raft been to me; through this raft, working with hands and feet, I have safely crossed over to the further bank. What if I would now lift this raft upon my head or on my shoulder and go (in this way) wherever I like?' What do ye think, O Bhikkhus: would this man in doing so act properly as to this raft?—'No, Lord.'—'Now, then, ye Bhikkhus, should this man behave in order to act properly as to this raft? If, O Bhikkhus, this man, being safe on the other bank, would think thus: 'Very useful, indeed, crossed over to the further bank. What if I would sink it in this place or leave it to float on the water and then walk wherever I like? Acting thus, ye Bhikkhus, that man would act properly as to that raft.' Thus, ye Bhikkhus, I have explained you the Doctrine to be like a raft made for escaping, not for being kept. Understanding, O Bhikkhus, the simile of the raft you will needs abandon the holy doctrines (after having duly profited by them), how much more the unholy ones!' (Majjhima-Nikāya, 22nd Sutta.)

"If now, ye Bhikkhus, you would cling to this view (the Buddhist theory of causality) which is so utterly holy, so absolutely pure, if you would cherish it, make it a possession, a 'mine,' would you then understand the Doctrine as shown like unto a raft made for escaping, not for being kept?—'No, Lord,' (ibid., 38th Sutta.)

"Raft, ye Bhikkhus: that is a name of the noble eightfold path." (Samyutta-Nikāya, xxxv., 197.)

"I have constructed a well-planned float (bhisi),¹ so said the Exalted One. 'I have passed over, I have reached the further bank, after having overcome the torrent. There is no (further) use for a float.' (Suttanipāṭi, 21.)

"As a man, after descending into a river, a turbid water with a rapid current, is borne along following the current—how will he be able to put others across? Even so how will a man, not having understood the Dhamma, and not attending to the explanation of the learned and not knowing it himself, not having overcome doubt, be able to make others understand it?

"As one, having gone on board a strong ship (nāvam dalham), provided with oars and rudder, carries across in it many others, knowing the way to do it, and being expert and thoughtful, so also he who is accomplished, of a cultivated mind, learned, intrepid, makes others

¹ It could be objected here that the raft ought to have been left on the bank for the use of those who might happen to travel in the opposite direction. But the idea, of course, is that such a travel from security to danger (Nirvana to Samsara), if possible at all, ought to be prevented.

endowed with attention and assiduity understand it, knowing (it himself)." (Suttanipāṭi, 318-321, translated by Fausbøll.)

"And when I had perceived the path to go on board ship, after having turned away from the ego, I perceived the supreme passage (tittham uttamam)" (words of a monk, Theragāthā 766.)

"Be thou my travelling-boat (yāna-nāvā), the firm one, in the ocean of existence; I shall cross over to the further shore of Birth, I shall cross through (this world) with its (devils and) Gods" (Vessanta-rajātaka.)

In a simile which appears but once, in Samyutta-Nikāya xlv., 4, but might also be alluded to in the Dhammajātaka (Jātaka No. 457), the word yāna is used in the sense of 'carriage'. The purport of the passage is that, just as the Brāhmin Jānusoṇi (seen by Ānanda one morning) leaves Sāvattī in a white carriage with white horses (Sāvattīyā niyyāyāntam), even so the wise leave the world (niyyanti lokamhā) by means of the incomparable 'Ideal-chariot' (Brahma-yāna) of the Dharma. "This, O Ānanda," the Buddha says, "is a name of the noble eightfold path, 'Ideal-Chariot' (Brahma-Yāna), or 'Doctrinal Chariot' (Dhamma-Yāna), or 'Incomparable Triumph of Battle' (Anuttaro Saṅgāma-Vijayo)." In the Jātaka we have the passage "having ascended the strong chariot of Adhamma" (Adhamma-yānam dalham āruhitvā) which reminds one of the passage of the 'strong ship' quoted above. (Yathāpi nāvam dalham āruhitvā, Sutta—Nipāṭa, 320). Adhamma 'unlawfulness, irreligion' is here a name of Devadatta, the Buddhist Judas Iscariot, in one of his former incarnations.

This is, so far as I can see, all the essential material furnished by the Pāli canon for the pre-history of our problem. To this from Brāhmanic literature the following may be added:

Kāṭhaka-Upaniṣad iii., 2, speaks of the Nāciketa fire as the means "of those who are anxious to cross over to the safe ('fearless') shore."

Çvetāçvatara-Upaniṣad i., 5, describes the Samsāra as " (the stream with) its water of five currents, impetuous and curved by its five-fold source, with its five-fold Prāṇa-wave," etc.¹

Çvetāçvatara-Upaniṣad ii., 8, speaks of the Yoga (or the syllable Om) as the "Brahman-raft (Brahmōḍḍupa) by which the wise may cross over all the frightful torrents (currents)."

¹ Cf. Itivuttaka II., 10,