



# THE THEOSOPHIST.

FROM THE EDITOR.

*Adelaide, 16th June, 1908.*

June opened in Perth with a busy day—first a matinee, *i.e.*, an afternoon lecture for the convenience of the many who wished to come but who lived too far away to return after an evening one. The hall was well filled, but the proportion of the sexes had altered, men being at their work during the afternoon hours. Then came many interviews and a members' meeting. I met an old Freethought acquaintance, Mr. Wallace Nelson, who has remained at his old moorings, despite the onward sweep of the current of thought. One more public meeting, a public question meeting, a members' and an E. S. meetings, and the perennial interviews, filled up the two remaining days, and a party of friends came down from Perth to Fremantle and saw us on to the waiting steamer, which was to carry us to Adelaide. Very pleasant memories remain of Perth and Fremantle. The audiences were very large, very receptive, and quick to understand ; the West Australians seem to be an alert, progressive people, keenly alive and eager to know, and a young people in a new country are naturally less bound by conventional habits of thought than the peoples of older lands. They are very kindly and hospitable, and made us quite at home with hearty welcome. Thus are ties formed that re-assert themselves in future lives.

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It is best to draw a veil over the next four days, rolling and pitching on a grey sea, dashed with white foam, stretching away to a grey horizon. It all seemed very appropriate to King Yama's kingdom, the inauspicious southern pole. At intervals I played patience with cards, and for all the time with mind. But all passes, and, as we drew slowly up to the new wharf at Adelaide, a

line of smiling faces told that the warm circle of Theosophic Brotherhood had opened again to enring us. A flight of the younger ones to the waiting special secured us a carriage, and as they sprang out we climbed in, and away we went for the city, carrying with us the roses and violets that a South Australian mid-winter yet permits. A hospitable Scotch home opened its doors to me, and a French one welcomed Mrs. John, for we are poly-nationed over here, and the Lodge contains not only Scotch, English, and Irish, but men from France, Germany, Poland, and may be from other lands. A good German looked familiar, and lo! he was an old co-worker from the Patriotic Club, Clerkenwell Green. And that reminds me that some of my old Freethought friends will like to hear news of Mr. Joseph Symes, who left England to settle in Australia; he flourished here mightily, and died a very wealthy man a short time ago.

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The Adelaide campaign opened on June 9th with an E. S. meeting, many interviews, and a public lecture in the Town Hall to a large but somewhat impassive audience. However, they listened intently, and warmed up towards the end. Here, as in Perth, the press shows itself very friendly, giving good reports and undistorted interviews—a great contrast to the American reporters, with their reckless disregard of truth. On the 10th, I addressed a very crowded meeting of the Labor Party in the Trades' Hall, with the President of the Trades' Council in the chair, on "What Theosophy has to say to the workers"; the audience was a great contrast to that of the night before, all alive and palpitating with interest, breaking into volleys of cheers for what it approved, and of interjections on what puzzled it, as I expounded Brotherhood, Reincarnation and Karma as the triple basis of a stable Society. The Roman Catholics, who are playing hard for the Labor vote, have been rather disturbed apparently, and a very long letter against Theosophy appeared this morning from one of their priests. The audience took, with remarkable good-temper, my strictures on treating the wise and the ignorant—the elder and younger brothers in the State family—as on a level, and on allowing the ignorant to rule the State. One sees here the result of the power passing into the hands of the ignorant: the hasty snatching at a momentary

advantage, without thought of the remoter consequences; the thinking only of Australia and not of the Empire; the hatred of colored races. One looks forward, and sees the Australians themselves becoming yellow, under the play of climatic influences, and wonders how they will then keep a "white Australia"; many of them are already much yellower than the northern Indians whom they exclude. And one thinks amusedly that, if Jesus Christ should come this way, he would be prevented from landing by the Australian law. One doubts if a white Australian should consistently worship a colored Savior.

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On June 12th, we had a matinee lecture, an E. S. meeting, and then a members' meeting, pretty well filling the hours from 3 to 9. The Adelaide Branch is a very peaceful and harmonious one, its happy condition being largely due to the long leadership of Mr. Knox, who passed away early in the present year. His works live after him on earth, and bear witness to his worth. And the Branch remembers him with love, and daily every member sends out to him the old message of good will, "Eternal rest grant unto him, O Lord, and let Light perpetual shine on him." "Rest in the Eternal" would seem to be a better wording, but the love thought carries blessing.

Mr. Knox was good enough to leave me £ 100—£ 90 after legacy duty is paid—and this will go to diminish the debt on me for the purchase of the Blavatsky Gardens, a purpose that, I am sure he would have heartily approved.

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A pleasant gathering at the studio of Mesdames Lion and Mouchette marked June 13th, and gave the opportunity for less formal talk than at the regular meetings; some Indian friends will remember these charming French ladies at one of the Annual Conventions. After this came a public conversation and a members' meeting, bringing the day to a close. On the next day, Sunday, we began with a members' meeting in the morning; later came an hour with the Lotus circle of some forty children, the nursery for the T. S. of the next generation; the bright faces and the song in the sweet childish voices leave a pleasant memory. The class

gave me an Australian flag, to represent the Commonwealth at Adyar, after singing the Australian national song, which we print elsewhere. The flag is scarlet, with the Union Jack in the corner, and the stars of the Southern Cross. An E. S. meeting followed the children's hour, and, in the evening the Adelaide visit concluded with a lecture in the Town Hall ; the place was packed and a large crowd in the street when I arrived : " No admission, ma'am," said a courteous sergeant of police, as I reached the closed gates. " I don't mind," said I, " but then there can be no lecture." " Oh ! " said he, laughing, and the big iron gates were opened. It was a fine sight, the great hall packed in every corner, people standing along the walls, sitting on the steps to the platform, and the lecture was most attentively listened to. This morning's paper has much Theosophy in it, for the Adelaide clergy are behind the time, and preached nineteenth century sermons against it, with a plentiful lack of knowledge.

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South Australia has universal suffrage, every man and woman of 21 having a vote. The women have no difficulty in voting, as the polling booths have been moved from public houses to public buildings since woman suffrage was granted. An election was going on, on the 14th June, and there was no crowding, no disorder, men and women, often together, going quietly up to vote. But there is one bad sign ; the cultivated men and women are indifferent to their duty, and leave the power in the hands of the ignorant. One consequence is, as a Theosophist remarked, that they " have plenty of politicians but no statesmen." Things are not yet as bad as in America, but they are going that way.

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Adelaide is a pretty city, with wide open streets, and the City Fathers wisely secured, in its early days, a broad belt of woodland, encircling the town, so that, however large it may become, the " Park Lands ", as they are called, will remain open, and with their green grass, their olive and eucalyptus trees, their grazing cows—clothed as in Holland—will be a joy to the inhabitants. The city may spread beyond them, but not over them.

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Melbourne, June 24, 1908.

Melbourne is at present the Federal capital of Australia, a fine wide-streeted city, some 64 years old. Its press is commercial, political and sporting, showing apparently little interest in matters of deeper import, not unfriendly but indifferent; it reflects the tone of the people, young and caring most for the superficial interests and the play of the moment. With this goes a curious strain of formal religiosity—no post, no newspaper, dislocated tram and train services on Sunday. The audiences at the lectures, however, have been very large, showing that there is a section of the people who are alive to the deeper interests, and are realising the problems of human life. Melbourne has no less than four Lodges, and they have been acting together in organising the work of my visit, and jointly supervise all the arrangements. These include six public lectures, five members' meetings, six E. S., three conversations, two meetings of officials for discussion of T. S. and E. S. work, a ladies' meeting, a Lotus circle, an address in Dr. Strong's church, and very many interviews—a full programme for thirteen days.

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Here, as in Adelaide, a Lotus circle exists, and many little ones, with older lads and lasses, gathered on Sunday for an address. The bright faces and intent eyes made a pretty picture, and I am told that the children much enjoy their weekly meetings. The *Lotus Song Book* is used. Out of these Lotus circles, now so numerous, many of the workers of the future may grow, those who shall carry on the Society while the older members are away.

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One cannot but wonder how Australia will shape social arrangements. Here, in Melbourne, house-servants demand, and receive, £ 1 a week, with board and lodging, and are often incompetent and unruly, leaving without notice, and careless of their employers interests. French, German, Swiss, Chinese, Japanese servants would be a blessing to innumerable households, but the law does not allow the householder to engage a servant abroad and bring him or her over. Even a firm, bringing over some skilled English artisans on contract, found its men were refused permission to land. An unskilled man is not allowed to sweep garden paths and mow grass, at less than 10s.

a day. The general result is great temporary prosperity for manual workers, high prices for food, high rents, and the reduction of professional men to a low standard of living, small value of brains and large value of muscles. Well-educated people, instead of helping the State by contributing literature, art, and culture to its life, are forced to sweep their houses, dig their gardens, and cook their food. The immediate results are seen in a narrow intellectual and artistic life, a very high drink-bill, an extraordinary amount of racing and betting, and a serious lack of discipline among the young, which bodes ill for the future. What the later results will be remains to be proved. It is certainly a huge experiment, and whether it will issue in a world-example or a world-object-lesson, the future will show. Will it end in a Dictatorship, resorted to in despair over the incompetency of the ignorant, or in discovery of a method whereby the wisest shall be placed in the seats of power ?

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I hear from Perth that various activities are started as a result of the visit ; four of the lady members are taking charge of the rooms, one afternoon a week each ; three lines of study—Comparative Religion, Psychology, and Philosophy and Science—have been arranged, and each group in succession is responsible for one discussion in the Lodge per month ; a devotional group is also formed, and there is a class for the study of Esperanto, a subject which several Lodges seem inclined to take up. In Melbourne an elementary class for study is to be formed for non-members attracted by the lectures. The real value of these lecturing tours lies far more in the local activities stimulated, and in the impetus given, than in the lectures and meetings themselves.

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I must put on record one comment on the Perth lectures that appealed much to me. A gentleman who attended them—and they were on Reincarnation, Karma, and the Brotherhood of Religions—was asked how he had enjoyed them. He replied warmly, but remarked : “ I expected to hear about Theosophy, and these were all common sense.” The implication is delightful. I am told that the President-Founder said one day, talking to some Australian members : “ Theosophy is the apotheosis of common sense.” And, truly, it appeals to the reason, and is based on facts, logic and law, and its

exponents should always bear this in mind when dealing with it.

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The failure of democracy, so far, to grapple with social difficulties, is frankly acknowledged by Mr. Swinburne, Minister of Agriculture. Speaking at North Melbourne Methodist Church, he said :

“ We have a broad franchise, but we have also crowded lunatic asylums . . . With all our broad franchise and our democracy, do we rise to great questions. Take education. That is in the hands of the people. But it is scandalously mismanaged. The people think less of good sound high education than they do of aristocratic government. We do not care properly for our criminals and our lunatics, and our poor . . . Australia is among the wealthiest countries in the world, is the most democratic, and has the broadest franchise, yet we are behind other countries in our methods of education and in other things as well. There was no time when we wanted wisdom in our national life more than at present. Aye, wisdom ; there is the difficulty. How to find it, and how to place it in the seats of power ? ”

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On June 24th, we had a crowded meeting of “ ladies only,” and I spoke about the “ Women of India,” and, by speaking of them as they are, and of the beautiful home life of India, endeavored to counteract to some extent the libels circulated by Dr. Emily Ryder, the friend and co-worker of Paṇḍiṭā Rāmabai. She picked out cases of ill-usage of young girls and presented them as examples of the effects of Hindūism, as though I should pick out a criminal assault on a child in England, and present it in India as an example of the effects of Christianity. I suppose these methods are useful in filling missionary coffers, but they are utterly unrighteous, and only redound to the shame of the religion which uses them. If missionaries really wish to help in reforming the social evils existing in India, and not to perpetuate them as means of drawing money from Christians, why do they not follow the example of the Central Hindū College in excluding married boys from lower and middle schools ? They encourage early marriage by their policy, and then hold it up as an incentive to large donations to missionaries.

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The lecture on “ The Guardians of Humanity ” drew Mr. Deakin, the Prime Minister of the Commonwealth, as an interested hearer. Mr. Deakin was a member of the T.S., in his younger days, though he has slipped out of active work in the over-

whelming labor entailed by his responsible office ; he seems to have kept up his interest in Theosophy, and he stands out as a man of high ideals, which he seeks to embody in his public life ; he is a statesman among a crowd of politicians, head and shoulders above his fellows, and in touch with the life of the world and not only with that of Australia. A thinker, and a splendid orator, he has graven his name deeply in the story of the young Commonwealth. He was good enough to call to see me, wishing " a talk," but I was, unfortunately, out, and he left Melbourne just after, on his public duty, so we could not meet.

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A good result arose from a little chat, at the reception of Mesdames Lion and Mouchette at Adelaide, with the Revd. Depledge Sykes, a well-known and very popular clergyman. Preaching on the following Sunday week he said that " during a very interesting conversation with Mrs. Besant, he found that there was very much to admire in Theosophy, that it was not the unmoral thing that many people thought it was, and that it would pay people better to study it a little rather than sneer at a thing about which they know nothing." As Revd. Depledge Sykes has a very large congregation, his outspokenness will have served Theosophy in Adelaide.

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A lecture, with lantern illustrations, on " The Work of the T.S. in India " drew a large audience on June 28th. It gave an opportunity of putting a little straight some of the extraordinary misconceptions of " the Motherland " current in Australia, misconceptions due partly to the ignorance of the Australians about civilizations other than their own, and partly to the shameful misrepresentations of missionaries, who trade on that ignorance. The work at Melbourne finished on the following day, Sunday, with an E.S. Meeting, a ' sermon ' in Dr. Strong's big Church, on the ' Use of Ideals,' and a lecture to the members. The Melbourne Branches, the members of which have shown me unstinted kindness, made me a very useful present, a gold wristlet to carry a watch, a great improvement on the leather band which I have hitherto worn, and which does not suit the heat of India, and four of the members made a gift yet more valued, of £ 10 towards the paying off of the debt on the Blavatsky Gardens. A little gift was also made to Mrs. John, who, as before mentioned, is travelling with me, and who generously lifts from my shoulders all the material cares of the tour. Thus ended the fortnight in the Victorian capital.



## THE CONCEPTION OF A MASTER.

INCLUSIVE OF SOME EXPERIENCES BY ONE WHO REVERES HIM.

**I**T is, perhaps, hardly possible to a believer in the Masters to conceive that there are those in the Theosophical Society who cannot yet realise Their existence ! As far as I am concerned, to speak of and assert my belief in Them is an act of supererogation, and therefore anyone who may read this paper with the expectation of finding some arguments in favor of Their corporate being, will be greatly disappointed. But unto those who believe and know do I more especially speak, and it may not be uninteresting to these to be acquainted with a fellow-pupil's conception of the August Presences, without which the Theosophical Society would be non-existent.

In the earlier days of our history I used to feel the Masters more as far-off, somewhat unapproachable Figures, than as the near human Comrades and Brothers They have since revealed Themselves to be, and that comes to me most strongly in the moments when I feel I know Them best. I suppose many or most have gone through this experience, and that it is natural it should have been so.

To doubt Their reality, however, would at all times in this life have seemed to me a laughable folly ; They are so utterly logical, and such necessities in the great Scheme of Things, of which we have so often babbled. The more developed outcome of this view which has been reached by me in later years must, I suppose, be in some measure due to present incarnation experiences, which have in their turn awakened old memories, and neither of these has been shared by all in the Society, and some would be too intimate to speak of. For instance, I can remember that consequent on one of these, I was some time later glancing at a portrait of the Master M., and exclaimed (exactly as I felt) that there was no other Face like that in the world for me—such a mighty inrush of emotion, awe, and attraction, did that moment's glimpse of even the pictured countenance evoke. At several other times in life since, the same rapture has been awakened ; the sound, for example, of one's name pronounced in the tone that leaves no doubt as to the Speaker ; the knowledge, by the throbbing of one's

subtler bodies, that a majestic Presence is near ; the calm consciousness of a reproof, deserved when given, however scathing it has been ; all these are moments one would not have missed in life, and out of the fragmentary elements garnered there, and elsewhere, one weaves one's conception of *the* Master, of a Master, which, I venture to say, is the truer the more many-sided it may be.

Indeed the whole subject of this paper has been curiously enough awakened in me by a stern rebuke received some years ago, which at the time hurt, but which I am now inclined to regard as a revelation of the stronger, firmer, side of a Master, in an instance where the compelling sweetness and softness of love would not have fulfilled its object although *previously experienced*. There has always been for me something peculiarly attractive in the aspect of Jesus, evidenced when He drove away the money-changers from the Temple, and on various other occasions, sternness in one truly great has, I think, more fascination for me than the gentleness also visible ; perhaps because one instinctively feels that in a Master they are both so perfectly combined, and the sternness is not stern only, nor the sweetness cloying. Lesser folk often rouse animosity, because of the less perfect blend of these ; while the Master is the Perfect Being, uniting the man's virility and the woman's tenderness. He is indeed the type of what humanity shall be in a later Race.

If I were asked to express an opinion as to the possible means a Master might use with regard to importunity and selfishness on the part of a person who yet truly loved Him, I would be inclined to say, albeit reverently, that, if the nature of the offender were somewhat defiant and imperious, he would be taught by having others led to him for help in *their* difficulties, not by the rather more human method of severe blame for the absorption in his own affairs and the encroachment on higher spheres of work. And it seems to me that no one short of a Master would always know exactly how to deal with the different types of character under certain circumstances, and be Himself in that controlled harmonious state which would enable Him to see clearly all the conditions operating at the moment, causing His pupil to err.

I can imagine Him, on the contrary, as dealing with a somewhat gentle, yielding temperament in sterner fashion, in order to arouse strength and self-reliance in it. The ministering to others, so dear

to natures of this type, would not always produce the backbone in itself ; but all kinds of personal trials and difficulties in the life could have an intensification permitted in them—coming from the side of the Dark Lodge—and the Radiant Figure would disappear, not even showing as the stern Teacher, until more strength had been evolved.

The Revd. R. J. Campbell has well put my belief in the gentler aspect of Him, where he says that one can picture the Master Jesus as One to whom we would tell all, “ sure that He would listen as though there were no other story in the world.”\* Exactly. The grief, or joy, of the person in question is for him, for the moment the one and only ; therefore for true comprehension of it the Master must see it as that too, however He may, and does, preserve an underlying sense of proportion in a larger area. I always used to picture mine or others as One who might enter my sitting-room, and to whom I could speak warmly as to my best friend, and, it might be, show with enthusiasm the helpful letter just received, or tell of the inspiring words heard at a lecture, the poem just written in praise of that Best Beloved. And I know He would have fingered the letter ever so gently, and smilingly, have listened to the eager words. I do not think I should have felt shy or restrained. I do not fancy I would have been fearful of taking up too much time in doing it. In later days, it is true, He has appeared to me more as a Comrade, and One with whom one could freely discuss problems of study, plans for the regeneration of the race, questions concerning the movement dear to us. And how well do I remember one night, after a very lamentable breakdown of nerves and temper under a severe strain, the gates of sleep opened for me direct into the presence of One such, and He explained to me in that library that some of us have heard of—it seemed to me there on waking—how the wise adjustment of personal disputes here and now would mean the power of arbitration between nations and races in deathly struggles later. A glimpse of the Sixth Race and its possibilities was also shown to me. Yet I would have said that the previous outbreak of irritation was tantamount to banishment from the presence of One whose atmosphere is the harmony of a Perfected Life. As

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\* *The Keys of the Kingdom*, R. J. Campbell.

a child I always felt keenly the misunderstanding of the elders, who used to wag their heads solemnly, and say that my little troubles were nothing compared to those of later life ! They were, as a matter of fact, precisely the same in proportion to the power of endurance evolved. Such remarks do not help one to bear a trial, but the reverse, for they overwhelm with the thought of the sorrow in store, and in the world.

The Master makes no such errors. He is One who can assume each of the functions of human relationships in perfection as needed. For this, then, I wrote once :

When you come, my King, my Father, and my Brother,  
Those days in which I knew You not, my heart no more shall know.

My most sacred memories of the One to whom I owe allegiance, as He appeared to me years ago, show Him as a majestic, shining Presence, in whose strong embrace I was lifted high above a mighty flood rolling below the tower on which we stood. "Will the waters never overwhelm me ?" I asked fearfully. "No, they never will," was the reply ; and so it proved ; for these visions were the allegorical representation of certain periods in my own life ; as for instance when in a vast hall, among shadowy forms flitting to and fro, appeared One more vivid, more real, than the rest, drawing me to the foot of a winding stair, while a Voice bade me ascend, braving the dangers there on the crumbling masonry, the loathsome reptiles that lurked in its crevices, and sounded out for me a Guardian Word, whose echoes rose and fell like music around.

How well do I know too whose hand upheld, when I found myself poised in space, gazing up to the Pole Star, and hailing Him as my Star, and seeking to rise thereto, but finding myself dragged down by the heavy weight below.

Very indulgent They can be too at times, these grave, kindly Ones, for the children who plead for a boon. Thus I remember asking one night to see Their Messenger, my beloved human Teacher in the house where I then lived, and in a few moments while the body slept—the Teacher in India at the time—I found myself in one of the sitting-rooms, my hands held in the strong warm clasp of the one whose love has been such a beacon in a stormy life, with the deep true eyes gazing into mine, nerving me to return to the somewhat jarring 'daily round.'

I have sometimes thought that, roughly speaking, our realisation of the Master may be divided into three stages. That of the gracious, fair and fascinating presence, with the crown of sun and stars, the wings of flame. Thus would the imagination of the child, and the poet of the earlier Races conceive Him. A later period perhaps brings Him to us as the Disciplinarian, with intervals of relaxation, as a Teacher in the class-room, a Comrade in the recreation hour. But at the last, the perfect combination I spoke of earlier, trusted unflinchingly, and most when sternest. So I dream.

But the insistence on the greatness and the majesty, and on our littleness by comparison, has no doubt served its purpose in averting anything like vulgar familiarity, irreverence which is in its nature profane, and indeed unthinkable, in connexion with Him of whom it is said: "When I awake up after Thy Likeness, I shall be satisfied with it."

EVELINE LAUDER.

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### BESIDE THE SEA.

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A day of monotonous—gray sky, gray sea ;  
 Sullen, foam-crested billows moving slow ;  
 Gray, lazy gulls upon the rocks below,  
 With here and there a stir of white-tipped wings.  
 The soul may dream unutterable things  
 While such a vague, reposeful symphony  
 Troubles its depths, and moves its wayward strings.  
 For an hour welcome, then the spirits fall ;  
 Thoughts, sad or solemn, brood, with many a sigh.  
 How wild and cold the fleeing plover's cry !  
 How sorrowful the sea ! How dull the sky !  
 When, lo ! the mists dissolve, the clouds unfold,  
 The sun laughs forth, the gray is turned to gold.

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## WERNER'S SONS OF THE VALLEY.

FEW English readers are acquainted with the works of Friedrich Werner, which date more than a century back, and are strongly characteristic of a period when the spirit of revolt against established conditions was as strong in literature as in politics. The same principles of liberty, fraternity and equality, that occasioned such tremendous upheavals as the French Revolution, remodelled literary Europe, one result of the re-action from classical tradition being the intense romanticism that flooded the compositions of the younger generation, accompanied by far greater variety of form and subject. The fever of romance ran high in Germany, where the whole period received the name of *Sturm und Drang*, (storm and stress), a title well describing the life, vigor and uncontrollable energy which produced such remarkable mental developments. Among these were the great German philosophies, that have so powerfully influenced modern thought, while re-action from orthodoxy in any shape was shown in the many forms of religious mysticism and individualism, which differed as much from the clearly defined Protestant doctrines of preceding centuries, as from those of the Catholic Church itself.

Romance and religious mysticism are both prominent features of Werner's greatest work, *The Sons of the Valley*, including two dramas, *The Templars of Cyprus*, and *The Brethren of the Cross*. Like most of the lighter literature of the day, romantic accessories,—castles, dungeons, magic, knights, and fictitious deaths—are of frequent occurrence, but to this is added a remarkable breadth of treatment on religious questions, in which respect he outruns his contemporaries. Many of the spiritual conceptions closely resemble modern theosophical teachings, such as the harmony existing in all religions, the real similarity of apparently differing doctrines and the identity of Divinities bearing different names. Other analogies are the necessity of esoteric rules and teaching for those who wish to qualify in higher stages of spiritual development than is possible for the crowd, and the existence of men, exalted far above their fellows, who take no active part on this world's stage, but only occasionally exercise influence through those who are able to communicate with them and interpret their will. Here also are to be found explanations of the inner meanings and purposes of material symbols of religion, so often a

stumbling block for the unlearned, with the ever-recurring myth of the blind and inexperienced soul, surrounded by matter and gradually recalling its ancient glories.

Werner's own religious experiences were varied, passing as he did from the somewhat arid soil of German eighteenth century Protestantism through a period of youthful free-thought to a self-composed creed of an eclectic character. In this, many theories of life and being were woven together, combining a belief in the common elements in all faiths and a devotion to art, religion and love, with free-masonry, kabbalism and various mystic doctrines. Eventually joining the Roman Catholic Church, he died in complete submission to her rule and doctrine, saying that 'had it been impossible for him to become a Catholic, he might have been a Jew or a Brāhmaṇa, but could never have re-entered that shallow, dry, most contradictory, insanest inanity of Protestantism.' Carlyle explains in his interesting study of Werner that frequent changes of religious faith are not so unusual in Germany, where creeds are held to be rather forms or modes of representation (*Vorstellungsarten*) than statements of facts. They may be looked on as "the mortal and everchanging body, in which the immortal and unchanging spirit of religion is, with more or less completeness, expressed to the material eye and made manifest and influential among the doings of men."

It is not surprising that such a man as Werner should have selected the Templars as a study, for they are among the most typical figures of those Middle Ages, whither he was so powerfully drawn by his romantic and religious tendencies. Like many of his contemporary co-writers, he found a congenial field of work in studying the ages of faith in Europe, which seemed to offer such a glowing contrast to the gloomy philosophies and social problems of his own time. Though these last had been the result of innumerable struggles for freedom of body and soul during the intervening centuries, Werner found more inspiration from the bye-gone days of chivalry and monasticism, which exercised so much influence over the poetic fancy of a century ago. The two great mediæval ideals were united in the person of the Templar, who represented at once the praying monk and the fighting knight, and stood thus a visible example of the contemplative and the active life. The great brotherhood of the Temple was, moreover, entirely devoted to the

highest service imaginable, the reclaiming of the Holy Land from the infidel—those blessed fields which the feet of the Lord had trodden a thousand and more years before, and round which all the aspirations of Christendom for so long had gathered.

Crusaders roused an immense enthusiasm among the religious and credulous of the day, many of whom offered prayers, hopes and money for the great cause. If those who fought "for God and not for gold" were the darlings of the people, how much more were those venerated, to whose prowess against the Saracen was added the prestige of religious vows. This unique position of the Templars and their special relation to their age made them so powerful that they were felt to be a source of danger by the European Governments who feared their wealth and influence. The Church looked with increasing alarm and suspicion on this alleged conjunction of Eastern wisdom and magic with Western chivalry and religion, and the ruin of the order was brought about by means of a series of calumnious accusations, many obviously invented for the purpose. Historians have rightly condemned the baseness and cupidity of Philip IV (le Bel) of France, who was pilloried by Dante in the contemporary Divine Comedy for his notorious wickedness. The main agent in the suppression of the Templars, he saw burnt before his eyes in Paris, the Grand Master, Jacques de Molay, a man of well known and unblemished character, who commanded universal respect. The general verdict of posterity upon this deed is reflected in Raynonard's tragedy, *Les Templiers*, in which the burning of the Templars is vividly described, with de Molay's dying words, summoning the king to meet him at the judgment seat of God before the close of the year.

‘ Nul de nous n'a trahi son Dieu, ni sa patrie ;  
 Français, souvenez-vous de nos derniers moments ;  
 Nous sommes innocents, nous mourons innocents.  
 L'arrêt qui nous condamne est un arrêt injuste.  
 Mais il y a dans le ciel un tribunal auguste.  
 Que le faible opprimé jamais n'implore en vain  
 Et j'ose t'y citer, ô pontife romain !—  
 —O Philippe, ô mon maître, ô mon roi !  
 Je te pardonne en vain ; ta ire est condamnée ;  
 Au tribunal de Dieu je t'attends dans l'année !



It is, however, probable that some of the current beliefs respecting the Templars are more correctly expressed in Browning's poem, *The Heretic's Tragedy*, where the crowd savagely rejoice at the burning of one who was a centre of evil and a cankered spot in social life, who had learnt infidelity and sin from the Sultān Saladin, bought and sold the Divine, and who well deserved his terrible fate. This poem represents the other view of Jacques de Molay and his brotherhood, from the orthodox mediæval Catholic standpoint, which looked on heresy, infidelity and magic, not only as sins of the deepest dye, but also as a danger of so terrible a nature to society, that no efforts should be spared in eradicating them. A special crusade had been mustered by the Pope to root out the nests of heresy in Southern France, where doctrines not unlike early Christian Gnosticism and Manichæism prevailed, associated with more enlightened forms of Government than were usual at the time. And it is possible that the French Templars may have been influenced by these large masses of heretics, who were almost entirely extirpated by the strong arm of the church under peculiarly horrifying circumstances. The determined manner in which religious sects other than Roman Catholicism have always been crushed in France, until the great deliverance of the French Revolution, might possibly account for the remarkable amount of sceptical opinions existing among Frenchmen of the present day.

Thousands of executions resulted from accusations of magic and heresy during the Middle Ages, which were as easy to make as they were hard to refute, the law courts of that time not demanding anything very elaborate in the way of proofs. In the case of the Templars, the evidence is very contradictory, as some of the accused denied everything, others acknowledged all the charges to be facts, but as these confessions were almost invariably extorted by torture and subsequently retracted by the unfortunate victims, they have not much value for posterity. One very widely spread belief was that they worshipped a mummified head, gilded, with flaming eyes called Baffometus or Baphomet (the name probably associated with Muhammad). Some admitted this, some denied it, others said that there was such a head, but that it was brought from the East as an interesting relic, or possibly used for derivation or other purposes but not as an object of worship. Werner describes the burying of this

head in *The Templars at Cyprus* and the burning of the reputed secret statutes, which dealt with the secret rites and initiations of the Temple ; if such statutes really existed, they must have been destroyed by the Templars, as none were ever discovered. His two plays give a very complete account of the order and describe its foundation, rule and history, with the tragic close in the early fourteenth century. For dramatic purposes he assumes that the popular view of their practices was justified by fact in so far as heresy, non-conformity and so-called magic were concerned, but represents them as a body of noble and upright men who only concealed these matters on account of the ignorance and intolerance of the age. They were indeed a marvellous company ; noble in birth, valiant in arms and bound withal by the triple vow of obedience, chastity and poverty to the life of an ascetic. Added to this was the wisdom and toleration of the East, with a knowledge of the hidden forces of nature and the symbolisms of different religions. Each knight had to pass through a secret initiation, when the inner meaning of much that seemed surprising, if not sacrilegious, was explained to him. So far Werner follows history and legend fairly closely, but his dramatis personæ also includes a secret and spiritual Brotherhood, nearly concerned with the affairs of the Temple, on whose existence tradition is silent. Passing under the name of the Brethren of the Valley, it consists of a body of men, highly developed mentally and spiritually, who make use of certain individuals or bodies of men, from time to time. The order of Knights Templars was sent out into the world by their agency and exists as a centre through which they can function, its destruction only takes place because too much light was being shown to the world in its then undeveloped condition (1314, A.D.) and for this object, the cupidity of Philip IV of France and the weakness and vacillation of the Pope are utilised.

Werner's *fin de siècle*, eighteenth century, eclecticism appears in the many religions represented by the Brethren of the Valley. The first who appears on the scene, Eudo, is presumably of Catholic and French extraction, as the Grand Master recognises him as his own uncle, formerly a Marshal in the Crusader's armies, but lost to sight for more than forty years. He prophesies the approaching end of the order and his nephew's death by fire, but does not shake de Molay's courage, nor his determination to obey the Pope's mandate,

summoning the main body of the Knights to France from the Headquarters at Cyprus, where the order had been established since its return from Jerusalem. The Valley's messenger, a girl from the Egyptian Thebaid, who accompanies Eudo to Cyprus, indifferently invokes Horus and Isis, Christ or the Virgin, according to her surroundings. Muhammaḍanism is represented by the old man of Mount Carmel, that mysterious figure who pervades crusading history and legend, and was believed to have exercised world-wide influence from his Syrian fastness. One of the elders of the Valley Brethren, he shows little distinctive of his creed, when speaking at length at a meeting held in a crypt below the Carmelite Monastery in Paris, which serves as a meeting place for the Brethren and their disciples. A sort of myth is explained, of the soul of man, confined within the prison of this life and painfully learning to rise to its original inheritance, the outcome of all being that the desire of becoming 'one and somewhat' must give way to being 'nought and all' before liberation can be reached. Distinctly Oriental in tone, with some resemblance to the Gnostic hymn of Bardesanes, the most remarkable feature of this dissertation is the variety of divinities included, Mithras, Mylitta, the Mother Isis, the Savior from the waters, while it is *the Lord*, who as supreme Governor casts down Phosporus, the soul, into life. Emblems of many creeds, such as the sphinx, the lotus, a rose tree and others, appear in this crypt, from which radiate so many streams influencing the unconscious leaders of this world's destinies, who little know of the forces behind the scenes. One of the Brothers explains their position towards the world, and especially towards the order of the Temple, in these words :

" We are the radix of that tree, whereof  
The Temple-Order's league is only one  
Small bough. E'en as the boughs expand  
In sight of all, so doth the root expand  
In darkness secretly, on Oxus brink,  
Many our Brethren are, our Sons are many."

Carlyle describes in his essay on Werner how the Brotherhood of the Valley "addict themselves to contemplation and the subtlest study ; have penetrated far into the mysteries of spiritual and physical nature ; they command the deep-hidden virtues of plant and mineral and their sages can discriminate the eye of the mind from

its sensual instruments, and behold, without type or material embodiment, the essence of Being. Their activity is all-comprehending and unerringly calculated ; they rule over the world by the authority of wisdom over ignorance." They direct from their hidden conclaves the more important events of the outside world, the King, the Pope, the Ministers, are only puppets in the hands of this all-powerful Brotherhood, which watches like a sort of fate, over the interests of mankind and by mysterious agencies forwards "the cause of civil and religious liberty all over the world ! It is they that have doomed the Templars ; and without malice or pity are sending their leaders to the dungeon and the stake. That knightly Order, once a favorite minister of good, has now degenerated from its purity and come to mistake its purpose, so must be broken and re-shaped, like a worn implement, which can no longer do its appointed work !" Presumably the European world of the fourteenth century was not ready for the reforms that might have resulted from the influence of the Templars, had the times been ripe, but splendid and romantic as were our forefathers of the Middle Ages, the semi-barbarism of the period would probably have made any rapid, social or religious development dangerously premature.

And so ended the famous Order of Templars, a union of chivalry and religion such as the world has never seen the like of before or since. It was so completely crushed by the religious and secular authorities of the time that no attempt was ever made to revive it. Werner, however, does not admit the possibility of it becoming entirely extinct, but relates how seven knights escaped the fate of their colleagues and according to this legend, were directed to form a nucleus of Spiritual Life and Brotherhood to keep alight the torch of knowledge until better times should come. The Isle of Mull on the Scottish shores, was chosen, as being far removed from the turmoil of European politics, and from these lonely rocks one day would rise the great body of Freemasons, who thus inherit directly the wisdom and traditions of the Knights Templars, being the spiritual descendants of that once great Order.

CAROLINE CUST.

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## THE MOTHERHOOD OF A RACE.

God laid a heavy Cross on that God-bearing Race:  
To guard for man the Spirit's Freedom.—*Boris Forsch.*

ONE of the factors—a most important one—in the making of a new race (be it Sub-Race, Root-Race or a Branch-Race, a step from an elder nation to a new one) is certainly the choice of the mothers. For a Root-Race, we learn, no intermarriage of the chosen group with older races or lower tribes is suffered by the Guide of the nation to be born. For Sub-Races, even the great ones, and for their branches of every kind and degree, the way seems different. The nation-mother seems to be placed on purpose amidst circumstances favorable to the mixing up of elements old and new, and often differing widely. It looks almost as if a Root-Race was each time a fresh start, a formation on the atomic sub-plane of earth. While the others are made by the direct agency of humanity itself, adjusted by a Great One each time.

In a paper on "A Coming Race" we have studied the outer circumstances of such a future nation's birth taking place now in Siberia. On the authority of H. P. B., as quoted by Amaravella in his "Cycles" (*Lotus blue*), we studied the three periods of Sub-Races in the Fifth Root-Race and repeated her assertion that the 7th Sub-Race of the middle period \* is forming in the Slavo-Siberians. They are to be the last flower of humanity as we know it, and the first bud of the next, spiritual evolution.

Siberia is not influenced by women of her races only ; many mothers of Siberian children, or of Russian colonists, come from the other parts of Russian Asia. In the Slav world, woman is—morally at least—recognised as the equal of man. In Montenegro, though she does much of the house and field-work, she goes to war ; if not to fight, at least to carry fresh munitions, to help with the arms. The Siberian Cossak girls—as was the use of their forefathers in the Caucasus, in the Crimea, in the first settlements of Central Asia—are in the saddle the moment their husbands and brothers leave the village, to guard the frontier realm in their stead. In the Chinese war 32 of them got the military medal for service as scouts.

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\* According to Dr. Steiner this is one with the "Sixth," Sub-Race itself.

In the Russo-Japanese campaign, their fine dark profiles loomed again in the high grasses of the Amur and on the shores of the gulf of Korea.\* One of them, a girl of 18, Miss Smolks, like Mlle. Donsoff in 1812 in the Napoleonic Wars came right into the ranks, though officially an interpreter of the foreposts. I do not intend to exalt the soldier's career as a fit one for woman, and I trust the time will come when the Chinese idea shall prevail, that it is not the highest for man. But so much it was necessary to say for the nerve of the Siberian girl. She is absolutely dauntless. And that speaks for the whole new type of nation that is budding between the Oural, the Pacific and the Pamir. For Siberia and Central Asia act and react upon each other. In the Cossak colonies most of the mothers are of the yellow race—of the great tribes of Bouriates and Yakouts; also of the nomads from Terganah, from the deserts of Turkestan; and Kalmonks and Kirghiz. Near the Pacific, they are often Korean, seldom Chinese and curiously enough, in such cases, the Chinese type prevails absolutely, just as the Arab blood tells the most in Turkestan proper. The children of the rare unions between Russians and Japanese—very happy always—are mostly very beautiful with a strange type of beauty, golden curly hair with the dark eyes and the peculiar profile of Nippon. One of these I knew, a girl of the best society, a pupil of a high school in Petersburg. When the war between her father's and her mother's countries broke out, she had just "come out" with the highest prize. She took a revolver and shot herself.

In this same campaign I met a girl of great distinction, a fine type of dark Asiatic beauty, but with the elegance of a Parisian. We all took her for a Greek or an Italian, but she turned out to be the Russian daughter of a Korean peasant girl, with all the grace of that meek, gentle nation, so many children of whom now cluster round Hadivostok, forsaking their conquered country. The girl was educated in Europe, and acted as interpreter in one of the sanitary trains. The soft, tender nature of the Korean is, perhaps, a most precious mixture, with the fiercer Cossak type of the frontiers. A very different impression was made by the daughter of one of our best artists, child of a wild beauty of the Turcoman tribe, reared in the deserts of Central Asia.

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\* This time their valor was not rewarded as the frontier remained intact.

Like Kenissara Kassinuff, the heroine of the Steppe, who died fighting against Russian conquest at the head of her tribe in 1846, the girl's mother had ridden with the Turcomans in their wild raids, while slowly, but inexorably, like Fate protecting the colonies, the Russian eagle advanced to the Pamirs. The young lady herself was a woman of the European world, wearing velvet, flowers and gloves, speaking French (as do some of the educated Kalmonks and Kirghiz also), and showing her lineage only in those wonderful Arab eyes of hers. Curbed by love, her mother had given the best of her strength and beauty to the European child, the creole.

The Turcoman woman is much of the same type as the Arab of Asia, and that noble strain permeates all the tribes up to the South of Siberia, through these nomads. But far up in the North, tribes older than the Yakents, tribes seeming to be nearer to the Third Race than to the Fourth, have their share in creating a new nation on the old, old soil, where palms grew thousands of years before the Ice Period saw the mammoths die in its embrace; and strange to say they are often not uglier nor less developed in mind, in soul, than the higher races, coming as the nucleus of that future people. A girl of twenty, child of a Russian mother and of an Orotchene, (a forest-tribe north of the Amur) was the most careful lady physician, and one of the sweetest woman in mind and body, I ever knew. Thus from all the elder races, from their "gradations" so to say, up to the proud Semite and the ruling Āryan, elements are being drawn for the coming race, which truly promises well.

But if they all contribute to its outer strength and harmony, the inner touch, the last, is certainly reserved to the Āryan influx. Some of it comes from the very motherland of all Āryans, from India. For Siberia, through the Muslim nomads, is in touch with the Muhammaḍan Schools of Buchara, whereto many Hindūs repair for study, and certainly give the coloring of their powerful thought to the religious atmosphere of the schools. Its Buḍḍhist parts are more under the influence of Tibeṭ, even of Lhassa, with which it is in direct contact. But the subtlest inlet of feeling and thought comes from the many, many women—and also men, yet oftener women—who come from European Russia as teachers, as nurses, as physicians, as exiles.

Some of them spend days and nights for months and years

amidst the sick children of the peasants, who come from Russia to colonise the Wastes, and the deep forests of Southern Siberia. They spend years in the ice of the polar realms, where for eight or nine months the Aurora Borealis is their only light, gliding noiselessly with the reindeer or the dog-sledge from hut to hut of poor Yakents, or in the schools for Yakent children, and sometimes, as the Russian knows no "half-caste" and admits the equality of all races in love, the teacher becomes the wife of a Siberian of another race, the mother of children of mixed blood, who, generally, are staunch patriots and passionately claim the title of Russians—though "country" means Siberia for most of them.

The most prominent figure among the pioneers of love's race, was Mrs. Catiana Kouroveroff, who spent her life at a lonely light-house in the riffs of Panoy, in the White Sea. Though geographically laid in Europe, her work was chiefly among tribes of Japans and nomad Northern tribes who come and go across the Oural, and thus brought her fame and influence far on to the Siberian shores of the Arctic Sea. She was a self-taught physician, and a God-taught soul. Brave to excess, she saved many a sailor by her "seaman's" skill in the foaming ocean to save him over again with the gentle hand of the nurse, and the deeper wisdom of her inner self, reared in the lonely greatness of her life. Once she brought thus back to existence the crew of an English brig, lost in the waves close to the stormlights of Panoy, and was rewarded by some official act of the British Government. But the reward of such seed, sown in the darkness of these ignored countries, is the beginning bloom of the glorious future flower of fire—that "Flower of Fire" ("Ogne-Zvet") which the old Slavonic legends predict as the last gem that the Slavs will give to the world, the last star of the human races, before man enters definitely the diviner life of the ascent, in the half-godly races to be. Thus the mighty Wolga begins its course in a dark forest swamp under the eyes of a lonely ikon of Christ in a poor, poor chapel of wood, and at its delta, it runs into the flashing blue of the Caspian, in a thousand arms flowered with the sacred lotus-buds.

And to form, to shield, to nurse the Race of Love, the race of supreme soul-beauty on this most ancient soil that saw the Hyperborean once, all the elder Races combine in one silent harmony, rearing the Slavo-Siberian sub-race, under the midnight sun.

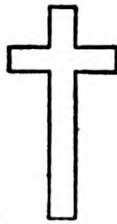
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COMPARATIVE  
RELIGION

PHILOSOPHY & SCIENCE





## METAPHYSICS OF PLATO.

(Concluded from p. 926.)

HENCE the word 'God' was a necessity to Plato, in spite of its popular associations. If then, we divest the word, as Plato clearly divested it himself, of those associations, and take it in connexion with his theory of Ideas, we are able to reach some conception of the theological side of his Ideal theory, although it is necessarily an highly abstract and difficult one to put into words.

The 'Idea of the Good,' as we saw, sums up in itself the whole of Being. Now the term 'good' does not, I think, here imply a qualification. It is only introduced because Plato saw that the sum total of things, the essence of life and the world, must be good in a sense, simply because it exists. The mere fact that the Idea of the good contains all existence in itself shows that no quality can be predicated of it, since all qualification implies comparison. We know, furthermore that the Idea of the good is made up, according to Plato, of three elements, or subordinate Ideas, which he calls the Ideas of the True, the Beautiful and the Good. This subordinate Idea of the good, therefore, is either a repetition of the first, or something different from it. It is much more natural to take it as something different, since there would be no sense in a mere repetition. In any case we should have to explain how one Idea of the good came to be subordinate to the other.

The explanation is, I think, simple. The all-inclusive sovereign Idea is really meant by Plato to be absolutely unqualified. It is pure Idea, and nothing else. It is the ultimate One. As soon as we begin to sub-divide it, we have to qualify the sub-divisions, because otherwise there would be nothing to distinguish one sub-division from another. Hence the unqualified both includes and generates the qualified.

We are left therefore with a pure unqualified Idea and a Deity, from whom all Idea of Personality has been eliminated. It does not appear very difficult, therefore, to amalgamate the two ; although, as I remarked before, it is doubtful whether Plato himself ever consciously carried the problem to this point. Perhaps we ought to assume that he did so in his own mind, although it does not specifically appear in any of his dialogues.

Having amalgamated God with the Idea, and thus escaped a most unsatisfactory dualism, it follows that what has been predicated of the Idea must be predicated of God also. That is to say, God contains within himself the whole of existence. Whatever is, is part of God and all things, being but imperfect representations of God, are in a continual state of striving to realise Him more perfectly. God is absolutely self-existent and unqualified. He (I should prefer to say "It," except that the word sounds a little curious) manifests Himself through the world-soul, and thus enables the dead and colorless world of matter to partake in His own nature. Through this creative manifestation arises the world of phenomena, *i.e.*, the world in which we live.

We are thus able, through the kindly intervention of the world-soul, to step down from the highly abstract world, in which we have been moving up till now, into the world of men, the world of human nature and of concrete things. We must not pause to question the propriety of the ladder by which we descend, because, if we do, we shall find that this world-soul seems to be, after all, merely a mechanical link between the two worlds. The Platonic philosophy suffers from the same difficulty as all other philosophies, which posit an unqualified, impersonal, absolute, "It," as the ultimate reality ; the difficulty, namely, of accounting for the primal impulse which brought about the creation of phenomena. For, if the quality of creative activity, or design, be predicated of the unqualified, it would seem that the latter must at once cease to be unqualified.

This, however, is a fundamental problem which we must leave as it stands. It is hopeless to attempt to arrive at any solution, because the problem has never been solved. Let us rather see how Plato conceived of the relation of man to the Ideas.

The triple sub-division of the universal idea into the Ideas of the Good, the Beautiful and the True, affords us a useful classification at this point, because it corresponds to the three main departments of human life. The good corresponds to the ethical side of life ; the true to the intellectual ; and the beautiful to the æsthetic. Plato's philosophy of Man, therefore, takes into impartial consideration his whole activity as a thinking being, and no distinction as to value, is drawn between the moral, the scientific and the artistic sides of his nature.

Just as some medium was required for the bringing together of the Ideal and material worlds, so some medium is also required to connect the Ideas with man. This Plato finds in man's soul. The soul of man is of one nature with the world-soul, which in its turn is the vehicle of the Ideas. It is through the soul alone, therefore, that man can attain to the Ideas. According to the Greek system of parallels, in which the knower and the object known must be homogeneous, it follows that the soul of man must be of the same nature as the Ideas. It must be possessed of pure Being ; it must be eternal, uncreated, original, and it must belong, by its nature, to that supersensuous world which is the home of the Ideas. Thus the soul of each individual is, as it were, a prisoner, shut in within the walls of the body, until it is released by death. Its true home is far away, and it is continually striving to get back to that home. This continual upward struggling of the soul towards the world of Ideas is what makes all the beauty, all the intellectual splendor, all the moral grandeur of life. According as the bonds of matter are loosened, and the soul is permitted a freer flight, so much nearer does man come to realising his true nature. For behind the individual man lives always the archetype of man, the Idea of man ; and since man in his human state is capable, through the Soul, of realising more or less faintly the ideas of Good, and Truth and Beauty, which in themselves make up the One Supreme Idea, so the Idea of Man, the pattern of which all men are but poor copies, must contain within itself these three ideas and thus be one with the sovereign, all-inclusive Idea, which itself is one with God. ' Plato himself perhaps never carries his speculations concerning man quite as far as this. I do not think that he ever definitely speaks of the Idea of Man, but his whole system makes it necessary that there should be such an idea. If there is an Idea of a rock or a tree, there must be an Idea of Man ; and if there is an Idea of Man it must be such as I have described. It is, however, perhaps a little bold to draw logical conclusions from Plato, which Plato did not draw himself. The conclusion which I have just drawn, for example, would create for Plato a number of difficulties of which he seems to have been unconscious. To begin with he would have great difficulty with the matter of personality. If Unity with the Deity be the ultimate goal of every man, at what point does

individuality cease? We must remember that there is nothing in Plato corresponding to the Vedāntic idea of the breaking down of the walls of the Individual Self. The Soul in Plato remains an individual soul throughout its existence. The mere fact that Plato did not examine this question of individuality shows that he cannot have extended his Ideal theory, in connexion with man, to its logical conclusions. Then again, if the release from matter be all that is required for the soul to return to its own, we should have to suppose that immediately after death, the phenomenal man is at once made one with the Ideal man, *i.e.*, that he really is his complete nature in a moment of time. As a matter of fact, Plato does not hold this at all. He tells many myths of the state of man after death which are very far removed from any such conception. But the fact that he throws his speculations on these matters into the form of stories or myths, is a clear indication either that he had not attacked the question philosophically or that he felt it to be beyond him. It is always to be found in Plato that he drops into these allegorical narratives at a point where his philosophy stops short. In connexion with the state of the soul after death he is, more than in any other place, subject to the popular beliefs of his time. He speaks of the judgment of souls, of the good being sent to one place and the wicked to another; and, when he has to explain the process under which they come to live again upon earth, he can think of nothing more philosophical than that each soul is permitted to choose the body which it is to inhabit. All this, however, falls outside his definite system. It is candidly unphilosophical. The cultivated land of Plato's real philosophical system is surrounded by large tracts of unploughed soil into which the footsteps occasionally lead him. This is what makes him so difficult to systematise.

I have pointed out Plato's inadequate application of his ideal theory to his conception of Man, in order to show you that the theory is really much more comprehensive than Plato himself knew; and that we may deduce a great deal from it quite logically which he never deduced himself. In this case, as we have seen, he might have used his Ideal formula to enlarge to infinity the glorious destiny of humanity. But he refrained, being, I suppose, partly restrained by the popular beliefs of his day and partly by the fact that his chief concern is with the actual,—with man as he exists in the world.

Two things, however, Plato does see to be the logical consequence of his system ; and these are the Immortality and Pre-existence of souls. The soul being homogeneous with the Idea, can never cease to exist ; nor can it begin to exist, for the Ideas are without beginning and without end. This mortal life, therefore, is only a brief sojourn for the soul. Before it and behind it stretch two infinities. As regards the infinity which it has already passed through, it was, of course, possible for Plato to maintain that the whole of that infinity had been spent by the soul in its pure state, far removed from the realms of matter. But, instead of this, he prefers to adopt the doctrine of Pythagoras, that every soul has passed through a succession of lives in the world and is destined to pass through as many more in the future. But, like Pythagoras, he fails to explain this succession of lives upon any philosophical principle. There is little in either of these two philosophies approaching to a law of Karma. As we have seen, according to Plato, the soul is allowed to choose before birth what body it will inhabit, thus introducing an element of caprice into the process, which is at variance with philosophical principles, however, we may take them. Pythagoras, too, is singularly vague. He thought that the souls of men might in other lives sometimes inhabit the bodies of animals, but there is no apparent system in the process. There is, of course, both in Pythagoras and Plato, (who, by the way, also holds the doctrine of metempsychosis into animal bodies) a kind of vague implication that it is only the wicked who are thus condemned ; but Plato negates this by admitting, as I have shown, personal choice, while Pythagoras seems to have been little interested in ethical matters, being purely a mathematician and a metaphysician.

The ethical side of Plato's doctrine of pre-existence is, therefore, unsatisfactory. But it becomes interesting, and, at times, extremely poetical, when taken in direct connexion with his theory of Ideas. It is not so much past lives in this world, as the intervals between those lives which become important in this connexion. Whatever Plato may think of the future life after death (in dealing with which we saw how much he was influenced by current unphilosophical beliefs) at any rate he conceives of the intervals between *past* lives as having been spent in the heaven of Ideas. Before entering upon its present bodily existence, the soul has been dwelling in the

pure and perfect world of Ideals, and comes straight from that world into this.

Then arises the question : does it remember anything of that heavenly world, or is the past completely wiped out when it enters into the body ? To this Plato replies with his celebrated doctrine of Recollection. Nothing, he says, can be known, which is not known already. Only the eternally existent is capable of being known ; only the eternally existent is capable of knowing it. The soul must, therefore, have known the ideas from all eternity. When it enters into the body, it must either retain that knowledge, or knowledge in this present life becomes absolutely impossible. Plato, as a philosopher, *i.e.*, as one who sought and claimed knowledge, was forced to admit of the possibility of knowing. Nor could he allow the soul to become entirely impotent upon its entrance into the body since in that case its presence would have remained undetected, and it could not have been as it is, the origin of whatever is divine and noblest in man.

The doctrine of Recollection is, therefore, forced upon him. Knowledge is already in the Soul, he maintains, but it has become sadly blurred and obscured by the envelopment of matter. There is no such thing as acquiring new knowledge. All learning is merely the awakening of the Soul to the knowledge which it already possesses ; all teaching is merely the eliciting from the pupil what the pupil already knows in his soul. When a truth is presented to a man he immediately recognises it as true, because it brings home to him, dimly and faintly, perhaps, but familiarly enough the pure idea of that truth as he knew it before he entered this life. How else, asks Plato, can we account for the immediate acceptability of truth ? How is it that, after a point when the senses can no longer help us or human experience guide us, we are still able to say " this is true or false " ? Whatever cause it may be which compels the Soul at intervals to assume a mortal body (and this Plato never clearly tells us), it is nevertheless certain that, while it inhabits that body, its duty is, as far as possible, to break down the walls of matter, and to struggle back to the Ideas. Not only is it its duty, but it is its only pleasure. The only true joy in life comes at those moments when the Soul, perhaps by accident, perhaps after long and painful struggle,



catches a glimpse of the Idea. Plato's doctrine of Recollection finds its exact expression in the famous lines of Wordsworth :

Our birth is but a sleep and a forgetting ;  
The Soul that rises with us, our life's star,  
Hath had elsewhere its setting  
And cometh from afar.

Not in entire forgetfulness  
And not in utter nakedness,  
But trailing clouds of glory do we come  
From God who is our home.

So it is, that the Soul is constantly striving to pierce through the bounds of matter in order to get nearer to the Ideas. This ceaseless struggle springs from the deepest impulse in our nature. Plato calls this impulse love,—a wild Erotic madness, the longing for possession which seizes the Soul when it catches even the faintest reflection of the Idea, the pining of the exile for his native land. Such a love is, according to Plato, the generative impulse in philosophy. "Philosophy," says Professor Zeller "springs, like all higher life, from inspiration or enthusiasm. When the remembrance of the archetypes which the Soul beheld in its heavenly existence awakens in it at sight of the earthly copies, it is possessed with a wondering delight, is beside itself and falls into an ecstasy ; and herein—in the overpowering contrast of the Idea with the phenomenon—lies the ultimate ground of that wonder which Plato calls the beginning of Philosophy ; of that bewilderment, that burning pain, which consumes every noble spirit when first the presentiment of a higher than itself arises in it—of that singularity and maladroitness in worldly matters, which to the superficial gaze is the most striking trait in the philosopher."

This love necessarily belongs to the finite and not to the divine essence, because it presupposes an incompleteness, a want. It is the desire of the finite for infinity, the desire of the mortal for immortality. With the freedom from matter our souls become complete. They come to their true nature, and so all desire and all sense of incompleteness must cease. But, while they are in the world, that sense can never leave them, unless they have become so far degraded and immersed in material things that all contact with the Ideas has been cut off. To the soul which is alive to these impressions there are four stages of this Love, through which it may mount. "Love" says Zeller "is as various as Beauty, in kind

and degree : he does not reveal himself from the beginning fully and perfectly ; rising step by step from incompleteness to completeness, he is realised in a graduated series of different forms. The first is the love of beautiful shapes,—of one, and then of all : a higher step is the love of beautiful Souls, which operates in moral words and efforts, in works of education, art, and legislation : a third is the love of beautiful sciences—the seeking out of beauty wherever it may be found ; the highest of all is the love which rises up to the pure, shapeless, eternal and unchangeable beauty, unmixed with aught finite or material—to the Idea, which brings forth true knowledge and true virtue, and which alone attains the goal of Eros—Immortality.”

This is what Plato means when he speaks of the divine madness of the poet, which seizes him and impels him to write. The word poet in Greek means a maker or creator. But according to Plato's theory, he is rather the seer, the man who beholds, more clearly than others, the divine Ideas. He cannot create ; he can only reproduce. The poet in this sense is not different from other men in kind. He is only different in degree. Everyone is subject to the same impulse, but the poet or artist alone is able to satisfy, in some small degree, the cravings of that impulse. All men are in this way poets or artists. The lover is attracted to his lady love by her beauty because it is but a faint reflection of the absolute Beauty. Thus, in so far as he loves, he is a poet. The philosopher finds in some theory of his brain a truth which reflects in some degree the ideal truth ; and it seizes hold of him, in Tennyson's words,

As when a great thought strikes along the brain  
And flushes all the cheek.

The man, concludes Plato, who has once beheld the Idea, can never cease from striving towards it. Those who are sluggish and are bound in by matter may never get that vision, or may get it but faintly, so that it fades out of the memory. But for the man, whose soul rebels against its mortal dwelling place, and is ever striving to break loose, this love becomes a devouring passion. The things of the phenomenal world become unendurable. Every obstruction, between the Soul and the Idea, becomes a torture. Nothing remains which can satisfy it but the ultimate union with the Supreme Idea—

the final and all-embracing Idea of the good. Such is Plato's metaphysical system. I hope I have told you enough about it to make you feel some of its beauty, and to enable you to observe how far it takes us in the explanation of our higher life. That it takes us the whole way cannot for a moment be allowed. Let me therefore end this paper with one or two broad criticisms ; and for this purpose, if you will not think me too venturesome, I should like to compare it, for a moment, with what I have read or heard of Indian thought.

You will have noticed what is the most curious point in Plato's system, namely, the establishing of the Ideas as self-existent entities, independent of the mind, in technical language the hypostasing of the Ideas. This is in keeping with the whole nature of Greek thought. The Greek mind was objective. It loved to objectify, to assign real existence to abstract things. Plato was not content with the ordinary process of finding the Universal thought. He went further and carried it, when found, out of the region of thought altogether. He assigned to it independent being, because he could not imagine the mind knowing anything which did not actually exist.

The process of Indian thought, on the other hand, is subjective. It is more interested in states of consciousness than in the objects of consciousness. The man is greater or less, according to his mental and spiritual condition. The object tends to fade away. The final goal is pure consciousness, in which subject and object have become one. Between these two views, the Indian and the Greek, it certainly seems more reasonable to make the condition of the conscious self the standard of value, rather than the objects which are contained within that consciousness. That consciousness should derive its value from the objects contained in itself is surely equivalent to judging the higher by the lower, the greater by the less. Then again to objectify ideas is to attribute to them quite gratuitously something which is in contradiction to our conceptions of an idea. All that Plato has attributed to the Ideas, the Indian philosopher would transfer to the Self. Instead of realising an external Idea, man, he would say, in moments of inspiration and exaltation, realises, in some degree, his higher being—the divine and universal Self. The transports of delight which, according to Plato, thrill the soul when it catches a glimpse of the Idea, would be translated by him as the

supreme joy which attends the realisation, in however small a degree, of the fundamental Self, the Atman,—the coming nearer of a man to his true nature.

The objective character of Greek thought is further exemplified in the conception of personality. A theory which soars as high as Plato's must sooner or later feel its flight retarded by the retention of the idea of individual personality. We have seen how bent he was on arriving at an ultimate Unity, yet he does not realise that so long as this primal division between man and man, between soul and soul, between God and man, persists, there can be no ultimate unity. Here again we see that the tendency of the Greek mind was to divide, whereas the tendency of the Indian mind is to amalgamate, just as, in connexion with the Ideas, the Greek puts outside of man what the Indian would put within him.

These differences, however, depend upon fundamental differences of outlook. They are the result of qualities of mind.

If we pass to difficulties inherent in the system of thought itself, we are met at once—in Indian, I think, no less than in the Platonic philosophy—by the problem which I mentioned earlier—the problem as to how what is unmanifest can ever become manifest. There seems to be an impassable gulf between the manifested state and the state of manifestation, unless we assume an original dualism, to which by nature the Greek, no less than the Indian mind, is averse. How the pure Idea, in Plato, acts upon matter, how the unqualified and unmanifested Brahman becomes manifest in action, seem to me to be identical problems. Whether this is recognised as a fundamental problem by Indian thinkers I cannot, of course, say. But I merely mention it here as seeming to present a very real difficulty.

As regards the doctrine of Rebirth, Indian thought is far ahead of Plato, in as much as it bases that doctrine upon an evolutionary system. The matter is too obvious to need more than a bare mention.

These are some of the points which suggest themselves in a comparison of the two systems. We must, however, remember that Plato is an isolated thinker. In European philosophy you will find a succession of systems, rather than one system elaborated and perfected through long ages. In Europe one man puts forward

his doctrines, another man arises and puts forward other doctrines, and so forth. It is the old contrast of individual as against collective work, the contrast of West and East. It may, perhaps, be explained by the lack of continuity in European political and national life, the constant changes of condition and the shifting of the centres of culture ; and further by the divorce, in Europe, between speculative thought and religion. Religion tends to conservatism and continuity ; hence we observe, in India, where philosophy and religion have always gone hand in hand, an equable and organic development of thought rather than an accumulation of separate contributions.

With these general considerations this paper may fitly come to a close. The last words that I should like to address to my readers are these : that there is infinitely more in Plato than I have introduced into the papers, and that Plato's works are worthy, not only of being read about, but of being read.

E. A. WODEHOUSE.

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I have been here before,  
 But when or how I cannot tell ;  
 I know the grass beyond the door,  
 The keen sweet smell,  
 The sighing sound, the lights around the shore.

You have been mine before—  
 How long ago I may not know ;  
 But just, when at that swallow's soar,  
 Your neck turned so,  
 Some veil did fall — I knew it all of yore.

DANTE GABRIELLE ROSSETTI.

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## KARMA AND REINCARNATION IN ISRAELITISM.

(Continued from p. 915).

THE very fact that Qain was addressed in the form of a question (verse 6—the whole passage is a question, and not only the first clause of it as per the English Version), shows that the truth conveyed in the passage was known to him, whose attention to it was now drawn; and this is one more proof that Adam, from whom alone Qain derived his knowledge, was instructed in the Divine truths. It is also very suggestive that Qain, the very first fruit of the *fall*, or “original sin” as some call it, who turned to be an unbeliever, and a murderer too, through weakness and lust, and who was killed in turn by Lamekh (Lamech-Genesis iv, 23-24, as interpreted by R’shi and the “Medrashim”), should have been perfected in his subsequent life as Qainee, or Jethro, the father-in-law of Moses (and to my belief his spiritual instructor) at whose garden the latter is said to have picked up the wonderful “rod,” with which he performed many wonders; especially considering that Moses is supposed to have been the “permutation” of Hebel, whom “Qain killed through lust because of Hebel’s twin sister.” In addition to the truth of reincarnation we learn from this, that even a murderer can, in the course of repeated physical births, become righteous and holy; that physical rebirths are not confined to one’s own nationality, since Qainee or Jethro was a Medianite and not a Hebrew as Qain originally was; that an evil deed may sometimes be meted after a long series of physical births, and in the perpetrator’s own coin (Qain deprived Hebel of his twin-sister who was to be his wife—*Tiqunin*, section 69, page 106 (a), and he gave his own daughter to Moses in marriage). Our divines tell us that Qainee became an Israelite. Very true, he became a man of God—a true Israelite—through his own exertion and merit, after a long series of physical lives; and not a nominal proselyte to our religion, as the unknowing people understand.

Again, we read in Genesis (vi., 3): “And the living one said, ‘My spirit shall not dwell in man for a period inasmuch as he is flesh; and his days shall be an hundred and twenty years.’” This passage has its many inner meanings bearing on the truth of reincarnation, which I pass over to deal with it in its literal sense which is

enough for my purpose here. Its exoteric teaching is, that having seen "that the wickedness of man was increased in the earth, and that every inclination or desire of the thoughts of his heart was only evil the whole day" (*Ibid*, verse 5), and that man must suffer the consequences of his evil deeds in accordance with the laws of nature, the merciful Deity who is "long-suffering" and "has no pleasure in the death of the wicked but that he should turn from his ways and live," was pleased to grant man a respite for one hundred and twenty years to repent and reform himself; and Noah was accordingly commanded to preach repentance to his generation and warn them that, if they did not turn from their evil ways during the interval, they would surely be destroyed by the inevitable deluge, (compare the *Targum of Aukelos*, the R'shi's explanation and the "Medrashim.") The *Zohar* (book I., section Bereshith, page 37*b*) interprets the clause "inasmuch as he is flesh" as follows: "Through the attraction after the body for a long time, the Ruah, in the children of men, turns to the flesh, and is again drawn to the body and things worldly." We have here a concise teaching of the truth of reincarnation. We are told in theosophical books that when the spirit has lost its primitive innocence, then it is spoken of as the soul (or man, the thinker), which is the intermediate state between the spirit and the body, that which gathers experience, that which passes through the various worlds in the universe, and returns ultimately with the experience it has gathered to its primal home in God; and this is just what this passage is meant to convey, even understood in its literal meaning. Man, or rather the soul of man, has to undergo several physical births to reap the harvests of his past karma and to gather the experiences necessary for its growth and return to its primal home. This is what the *Zohar* further says in connexion with this passage on the same page last quoted: "At that period (of which the passage speaks) the Supernal light which flowed down brought forth Supernal Ruah (spirit) from the Tree of Life and poured its light upon the tree subject to death (the tree of the knowledge of good and evil of which Adam partook and became subject to death; the *Zohar* makes this tree to symbolise the great tree of humanity which Nebuchadnezzar saw in his vision—Daniel iv., 7), hence the tree of humanity is meant here; but when men began to develop evil thought they were endowed with

souls, and the Supernal Ruah departed from that tree, as it is written "*Lo yadon ruhi ba-addm le-olam be-sh-gam hu basar*" viz.: "My Spirit shall not descend to (dwell in) this world, in as much as man has become endowed with a soul and he is flesh". Even the number of incarnations man has to undergo in a race (a specified period of time—this is the right meaning of the Hebrew word *olam* in the passage, rendered "always" in the English version, whether applied to denote time or this world, which is subject to time as regards its duration), is clearly stated in round numbers. We read in *Esoteric Buddhism* "In a race there must be rather more than 100, and there can hardly be 120 incarnations for an individual monad," and this throws light on the concluding clause of the passage—"And his days shall be 120 years." The Hebrew word *shanah* translated "year" literally means repetition, renewal: exoterically, it is made to denote a year, the period in which the earth makes its revolution around the sun; and esoterically, when applied to the evolution of man, it signifies renewal of physical life, which is counted as a *Yom*, a day, of the life of man, which consists of the long series of incarnations throughout his evolution in physical life (compare Ezek: iv., 6, etc., in its inner meaning; also Psalm XC., the right import of which will be presently explained). The enlightened are aware of the fact that the Book of Genesis is not a national history, nor exclusively Hebraic or Jewish, but a universal book, dealing with events of a very great antiquity, and containing truths of deep imports relative to the manifestation and evolution of the Cosmos and of man in a brief and concise form when understood in its inner meanings.

The above explanation of the passage becomes clear and quite natural when we consider the esoteric sense of the preceding two passages (1 and 2) which, among their many inner meanings, I take to allegorise the descent into flesh of the "Bene-Elohim," the sons of God—the sons of mind, the Thinkers—"when men began to multiply on the face of the earth (assert themselves) and daughters were born unto them" (their bodies had developed in texture and form—"The body is as a female to the soul," says the *Zohar*, book I. section *Lekh Lekha*, page 78—it being Mother Earth and the vehicle of the "Ego"; it is certainly a daughter of man, as it had been developed from its gross original state by man himself,



according to his will and choice, in the course of evolution); and the Bene-Elohim, "seeing that they were fair (fit vehicles for them to function in on the physical plane), took to themselves wives of all they chose" (united themselves to or dwelt in them each according to his choice), thus connecting the link of the narrative of the "Ego" as given in verse 3 of the Deluge (the submersion of a continent by water); of Noah, signifying Sabbath or rest, as his name implies (period of inactivity, pralaya, compare *Tiqunin*, section 70, page 181 a); of Noah's Ark, which symbolises a planet under "obscuration"; and of the coming out of the Ark of its Colonists, so to speak, when its covering was removed, and the face of the ground was seen to be *dry* on the next *shanah* (Gen : viii., 13); namely, when the "obscuration" was cleared off, and the planet settled once more on its renovation and became ready to receive the great life-wave again.

Passing over many other passages, to explain which would be to write pages, I give below a few quotations from our esoteric books which plainly and clearly set forth the truth of reincarnation.

"Whosoever transgresses the Law often will pass through many *gilgoolin* (plural of *gilgool*, incarnation) on account of those transgressions; and if he persist in wickedness and do not repent and reform himself in the various physical lives, his *Neshamah* (the Ego) leaves him, and his body (the four lower principles) will descend into Abaddon," a sphere of subjective spiritual misery (*Tiqunin*, sections 31-32, pp. 227 a and b).

It is only through reincarnation involving changes of place, family and surrounding circumstances that man can possibly elevate himself. Say our esoteric books : "The man who does not improve in *gilgool* where he is placed, is taken away from there (at death), and put in another place (reincarnated in a different station and position), and this is change of place ; if he improved, well and good ; if not, he is taken from there and incarnated in another place and condition under another name, and this is change of name ; should he still not improve, he is again placed in other surroundings which will not fail to effect a complete change in him, in look and in deed, and this is change of deed, etc. ; and these (changes of births) continue for a thousand generations, till he is perfected, as it is written (Deut : vii. 9, etc.) : 'God showeth mercy to a thousand generation.'" This means that he continues his pilgrimage in physical rebirths from one

place to another, changing conditions and circumstances, in accordance with his surviving affinities for an infinite number of time, till he gathers the necessary experiences for his growth and emancipation from matter (*Tiqunin*, section 69, page 77*b* ; and also section 26, page 216 *a* ; *Zohar*, book II., section Mishpaṭim, pp. 99-100).

“Come and see,” says the *Zohar* (book ii., section *Wayesheb Yaacob*, page 187 *b*) ; “the Blessed one planted trees (men) in this world ; if they thrive, well and good ; if not, they are plucked up and replanted over and over again till they do well. Thus all the ways of the Blessed One are for the good and conformation of the world.” This throws light on Job (xxxiii. 25—28) : “His (man’s) flesh shall be fresh through childhood, (since) he returns to the days of his youths (the word is in the plural) . . . . Lo, all these things (referring to preceding verses) worketh the Deity twice, thrice (oftentimes) with man, to be enlightened with the light of life.” (The whole of this chapter is interpreted in our esoteric books in the light of reincarnation).

“The Holy One, blessed be His Name, fashioned innumerable souls, etc., after the likenesses of the Heavenly *Mercaboth*—the Holy Chariots or Beasts—from which the sons of men get their souls, and man is brought into *gilgool* (physical rebirths) through every one of them” in succession, advancing step by step till he reaches the highest (*Tiqunin*, section 56, page 42 *a*). This is exactly what we are told in the *Greater Holy Assembly* (page 55 *a*, original text) : “And man became a living *Nephesh* (Gen : ii. 7), so that it (the *Nephesh*) might be attached to him and developed by undergoing similar conformations, and that he might project himself in that *Neshamah* from path to path unto the end and completion of all the paths ; so that his *Neshamah* might be found in all, and extended unto all, and be of one unity with all.”

“*Neshamah*, *Ruah* and *Nephesh* of man continue to be reincarnated till they return to their primal places entirely perfect as they originally were ; as it is written : ‘And *Ruah* returns to Elohim who gave it’ (Eccles : xii. 7) : if it is so with *Ruah*, how much more so is it with *Neshamah* and *Nephesh* ?” (*Tiqunin*, section 70, page 180 *a* ; also *Zohar* book i., section *Waihi Yaacob*, page 245 *b*).

We read in Job (xxxiv. 11—15) : “For the work of man He renders unto him, and causes every man to find according to his way.

Yea, surely the Deity will not condemn (causelessly), neither will the Almighty pervert justice . . . If he (man) set his heart upon Him, He gathers unto Himself his Ruah and his *Neshamah*. All flesh shall perish together, and man returns unto dust". This is the correct rendering of the original, and the meaning is quite clear. For the information of the people, however, I give below what the *Zohar* says on these passages: "When a man commits an evil deed, it takes hold of him till it is exhausted by being rendered unto him in the same coin see also *Tiqunin*, section 70, page 139); yet, if man set his heart upon the Deity by repenting and doing His will, the Lord of all Spirits will gather his Ruah and *Neshamah* to be tied in the Bundle of Life . . . the body with its flesh shall rot and return into dust, and man comes in another body as before. Ruah and *Neshamah* are in the hand of God (the higher principles of man are assimilated by the "Ego"); but his lower principles (*Kāmarupa*, which includes *nephesh-behemith*, animal *nephesh*) undergo physical rebirth through Divine mercy, so that they may not perish from this world and the next—thus the Deity is the Lord of all flesh" (book iv., section *Waiyiqah Qorah*, page 177 a).

Again, on the next page (178b) we read: "As long as man does not redeem himself through the Divine Law which is the only means of getting release from evolution, he shall return to physical births and to the 'days of his youths,' as he was before."

"Happy is the portion of the man who diligently applies himself to do His will. No tongue can describe the reward of such a person in the other world which is for ever and ever. Man, in this transient world, does the will of the Blessed One, and makes for him a tabernacle which is temporary; the Blessed One prepares for him a mansion in His own world which stands for eternity. Happy is he who makes the Divine dwell in every limb of his body, as if there be any limb in which the Divine does not dwell, that man is sent back to this world in *gilgool*, till he becomes perfect in all his limbs, to be a thorough likeness of the Blessed One" (*Tiqunin*, section 70, pages 164 a and b; also *ibid*, page 159). Compare also *Zohar* (book, iv. section *Balaq*, page 309 a) which says: "None can enter the higher heavenly regions but those who have developed in themselves the Divine likeness." "Blessed is the soul," says *Tiqunin* (section 70, page 161 a), "which is in the likeness of its Lord and, observes the

Divine precepts on which depend the Angels called the ' Eyes ' and the ' Ears ' of the Lord. When this soul ascends heavenward and descends downwards all these angels also ascend and descend with her—she becomes ' the ladder for the angels of God to go up and come down through her ' (Gen : xxviii. 12) ; and when she finally ascends the height of the heavenly spheres all the celestial hierarchies glorify the ' likeness of the king. ' ”

“ Come and see ” says the *Zohar* (book ii., section *Elleh pequde*, page 229 *b*) ; “ the soul of man can never ascend to the presence of the king, until it is clothed in the glorious heavenly robe of light (that puzzles the unaccustomed senses of man, called “ *Haluqa de-Rabanan*,” an occult truth taught by Theosophy as well), and so it cannot descend into this world unless it takes up a physical body. In like manner, when holy messengers, of whom it is written : ‘ He makes His messengers spirits and His administering angels flaming fire.’ (Ps : civ. 4, descend into this world on some message, they have to use physical bodies ; similarly, every sphere has its own appropriate body which must be taken before it can be reached ” see also book i., section *Bereshith*, page 18 *a*). On the same page we are also told : “ when Adam and Eve were in the garden of ‘ Eden ’ (a sphere of heavenly light), they were robed with *Cothnoth Aur*, coats of heavenly light ; but when they were driven out of Eden to descend into this world, they were dressed with *Cothnoth* (or coats of skin or physical bodies) to be able to function on this physical planet.”

“ Whosoever observes and rejoices in the ‘ Sabbath, ’ for the glory of the Blessed One, is awarded peace, happiness and bliss in the heavenly regions in return for the weariness and toil of the various incarnations he had to undergo in this world ” (*Tiqunin*, section 70, page 160 *b*).

“ Come and see ” says the *Zohar* (book i., section *Lekh-lekha*, page 70 *a*) “ when the days of a physical life of man come to an end, just at the last hour when he is lying on his death-bed with his body frustrated, and *Nephesh* about to separate itself from it, he is permitted to see what he could not see before when his body was strong and healthy—three messengers attend him, who count his days and all his doings which pass before the dying man who confesses and seals them with his hand, as it is written (Job xxxvii. 7) : ‘ He sealeth up by the hand of every man.’ The messengers then consider all his

doings—the former and the latter, the old and the new—nothing escaping them, as it is written : ‘ to know all the doings of man,’ so that he might give account of them in this world, as having engendered these doings of his by means of his body and Ruah, he must account for them in body and Ruah.”

“ Every soul has its appointed time and season in gilgool, as it is written : ‘ To every thing there is a season and a time to every purpose under the heaven,’ (*Tiqunin*, section 69, page 73 b).”

The *Zohar* (book v. section *Eqeb*, page 273 a), in commenting on Ecclesiastes i. 4, which says, “ A generation passeth away and a generation cometh,” explains : “ The generation that passeth away, that very generation cometh, in verification of that which is written (*ibid* iii. 15 : also i. 9) : ‘ Whatever hath been is already, and whatever is to be hath already been, and Elohim looketh after the persecuted ’ ” (recompense them for the evil done them in the persecutors’ own coin). The Hebrew word translated “ generation ” is *dor*, meaning a race—a whole number of human beings living within a certain time, and not a progeny or an offspring, which is usually calculated at 33 years or so. Each *dor*, we are told, consists of “ sixty thousands of thousands souls ” (*Tiqunin*, section 69, pp. 67 a and 77 a; also *Zohar*, book iv., section *Pinhas*, page 216 a, etc). This is in tune with a theosophical statement that “ the total number of human *Egos* in evolution is, in round numbers, sixty thousand millions.”

“ What hath been that shall be, and what hath been done the same shall be done ” (Eccles : i. 9 ; iii. 15). The preacher in these and other passages apprises us of not only the truth of reincarnation, but also of the stern fact of the repetition of everything in nature, in a language too plain for even the unenlightened to misunderstand. “ There is nothing new under the sun ” or solar system. “ Everything that exists existed before and shall exist again ; likewise, everything that is being done was and shall be done ” (*Tiqunin*, section 69, page 74 a, etc.).

“ And so I saw the wicked that had been buried come back and from a holy place they were made to walk, having been forgotten in the city that they did so ; this is also a perplexity ” (*Ibid* viii. 10). The preacher of Israel here touches upon the truth of reincarnation boldly and clearly. He tells us (as a great Qabalist and occultist to

whom Heaven vouchsafed Divine wisdom) that he saw (with his mind's eye, or, as our divines tell us, through the holy Spirit) persons, who had been wicked and long since buried, come back into physical life, reformed themselves, and were able to walk in holy places, their former wicked deeds being quite forgotten; and this matter like others, he adds, is involved in mist and darkness for the people to enquire after and to understand; Compare R'shi's explanation and the "Medrashim.") The *Tiqunin* (section 69, page 67a), in commenting on this passage, says: "The Blessed One causes them (the wicked) to come into gilgool, because of his own glory and of the glory of the righteous, in order that their evil doings may be blotted out and they ultimately become righteous."

This is not the place to dwell upon the worthlessness of the English Version which divests the original texts of their ideal and sublime sense, and makes of them idle and ridiculous stories, of which the above quoted passage is an example out of many. Ecclesiastes is a most wonderful book, handling the most difficult problems of life, which are enigmas to the majority of mankind.

With reference to Ecclesiastes viii. 14 which says: "There is a perplexity as to that which is done upon the earth that there are just men unto whom it happeneth according to the work of the wicked; and there are wicked men to whom it happeneth according to the deed of the righteous; I said this also is perplexing," the following is recorded in *Tiqunin* (section 69, page 101 b):—"The Companions, addressing Rabi Shimeon, the son of Yoḥai (Joḥai), asked: Rabbi, Rabbi! how is it that it happeneth to certain righteous according to the work of the wicked?" He replied: "Their gilgool causes them to undergo troubles and privations in accordance with their deeds (of the past) ... Whosoever does evil with his body which is action, and with his Neshamah, which is thought, is as if he sinned against that Being in whose likeness he was made, as it is written (Gen : i. 27) : 'And He made man in His own image.' In like manner, there are certain wicked to whom it happeneth according to the work of the righteous, having riches, tranquility and long life in this world; . . . This is also caused by their gilgool, as, though wicked, they performed good deeds (in their former life) and, therefore, in the next physical life they get their reward in this world."

The above quotations, which can be multiplied, are enough to

show that our sages firmly believed in the truths of karma and reincarnation and freely taught them. Their minds were so engrossed with these truths that they seem to have spent most of their time in investigating them in all their bearings. This is what we read in *Tiqunin* (section 69, page 100 *a*) : “ Rabbis Yishag, Yodai, Yehudah, and other Companions once went on a visit to Rabbi Shimeon (the son of Yaḥai), who asked them : ‘ How have you been spending your time ? ’ They replied ; ‘ We heard that thou wert here and have come. None of the Companions could give us the information as to thy whereabouts, till we met Rabbi Yose, Rabbi Elai, and Rabbi Eleazer (the son of Shimeon) , who were all engaged in studying the secret of gilgool, and dealing with all the various incarnations of Hebel (Abel). ” They must have been very high in spiritual training and attainment to have been able to do so.

N. E. DAVID.

(*To be concluded.*)

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### STEPS.

A child face raised to a star,  
 A spirit bursting every bar,  
 Yet angels chanting from afar,  
     “ Not yet, not yet, the goal ! ”

A man or woman merged in life,  
 Alert and conquering in the strife,  
 Yet feeling e'en through wedded life,  
     “ Not yet, not yet, the whole ! ”

But two, arrived at joy less fleeting—  
 In love divine and human meeting—  
 Ah mark the angel's cry of greeting—  
     “ In ye is found a soul ! ”

L. C. B.

## AN OCCULT VIEW OF LORD BACON.

*(Continued from p. 907).*

**N**OW for the Bacon Mystery. Since it *is* a mystery, proof is, of course, impossible ; only speculations can be offered, but many things are quite true which cannot at present be proved, and it is a recognised scientific method first to try and guess the truth, and then to marshal the facts which may either prove or disprove the theory. In this case the writer has unfortunately neither learning nor leisure for proving or disproving. He can do no more than give his own speculations in the hope that they may interest others sufficiently to induce them to undertake the task. There is one speculation—already stated--that cannot, of course, be tested by ordinary learning or research however great, and that is that S. Alban was, before his birth in that body, already far advanced on the Path of Holiness leading to the level of the Divine Man. The truth or otherwise of this statement can be *proved* only by the direct statement of an Initiate who knows the signs and effects of such development upon the higher vehicles, and who, if able to function consciously in the causal body, can consult what are called the ‘Ākāshic records,’ or sometimes, ‘the memory of God,’ and thus ascertain for himself whether or not Initiation had taken place ; but others can infer it, from the highly spiritual nature of the teachings in Shakspeare and in pretty well everything else that S. Alban wrote, and also because (if the belief already stated is correct) this was the same soul who was known to the world later in another body as the Count S. Germain, and who is said to be now a full Master of the Wisdom. The idea that S. Alban was reborn as the Count came into the writer’s mind one day quite unexpectedly, but with strong conviction, apparently as an intuition, and with a feeling of great surprise at his own stupidity in not having perceived so obvious a truth before. There is also a third reason for believing S. Alban to have been on the Path. In fact, this third reason was the one which first suggested the idea. Permission has not been asked to mention the names of the persons concerned, but the incident may be given without them and to that course the person who told it to the writer has no objection. Two persons gifted with the very exceptional powers necessary for following back



individuals into their past lives happened to be studying together an incarnation which a certain individual had had in Asia Minor in the 16th century, when one of them remarked to the other : " It is a curious thing that there does not seem to have been any offshoot \* of the Great White Lodge at this time in Europe." "No," said the other, " but look up there in the North-West " (meaning in England) " what is that?" " Oh yes," said the first " I see a man writing, writing, writing, and, for some reason I cannot quite make out, keeping back the greater part of what he writes. I wonder who it can be." " I don't know," remarked a third person who was present, but was not qualified to take part in the investigation, " but it seems to me as if it might be Lord Bacon." " Why, of course, that's who it is " said the first speaker, " it is Lord Bacon." The discovery made in this curious way that he was connected with the Great White Lodge and doubtless an Initiate, led the writer to take a very special interest in S. Alban's writings, of which he was hearing a good deal at about the same time, having had the good fortune to make the acquaintance of Mrs. Henry Pott, who has devoted a lifetime to the study of her hero and has written what is quite a standard book on his aims and hidden achievements, entitled *Francis Bacon and His Secret Society*. Mrs. Pott works with a keen interest in the subject, a tireless industry, and excellent intuition, while being entirely free from any theosophical preconceptions, and certainly unprejudiced by any such occult speculations as are here put forward. In fact, she stoutly resists the idea of reincarnation. This makes her the more valuable as a witness for the present purpose, and she it was who first assured the writer that S. Alban wrote a great deal, besides the Plays of "Shakespeare," which was put out under the names of various men, and has been credited to those others accordingly from that day to this. Her method of research as to what he wrote is one that will commend itself to the scientific mind. It is by minute and laborious comparison of words, phrases, and ideas. The writer understands that she has eighty note-books in her house full of her own writings ; and one fact of which she has assured herself is especially interesting, namely, that the so-called Pope's *Essay on Man* was really the work of S. Alban. The poem did not appear till 1733

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\* Observe in this connexion the words in S. Alban's Psalm—" This vine which Thy right hand hath planted in this nation, etc."

while the latter was reported, and is popularly believed, to have died in 1626, and Mrs. Pott herself believes him to have died in 1668. Even on the latter assumption, he died 65 years before the book appeared, and Mrs. Pott has to assume that it was kept back—for some mysterious reason, she knows not what—for all those years; but, if he were really reborn in the S. Germain body about 1670, it is easy to understand his writing a book in 1733 at the age of 63.

Now let us go back a little, because there are three incarnations of his, before the Bacon one, of which it may be possible to know something. It is said that Count S. Germain was the same soul who had previously appeared as Christian Rosenkreuz, and respecting whom the following interesting paragraph appears in the *Theosophist* for February last, under the heading "From the Editor:" Christian Rosenkreuz, founder of the Rosicrucian Order, left that body in 1407, and passed into an adult body known as the famous warrior, Hunyadi Janos, terror of the invading Turk, a Transylvanian born at Hönnyod in 1387. Hunyadi Janos, a youth of 20, was charging against a hostile troop, engaged apparently in some sort of foray which was threatening to cut off his return to the castle, and, his horse carrying him ahead of his own men, he was surrounded, struck down, and left for dead. Fortunately the axe which gave him the apparently fatal blow turned in its descent, and stunned him without cutting open his head. He fell under his horse which was pierced by a javelin, and the body of the animal sheltered his master from the trampling hoofs of friend and foe alike. The senseless body bereft of its Ego-owner, was taken possession of by him who had been called Rosenkreutz and the fiery youth developed into the famous general and, after the death of Ladislaus I. of Poland, became Regent of Hungary. The great and wise Ego passed out of this body in A. D. 1456.

Besides the incarnations as Rosenkreuz and Hunyadi Janos, there is one many centuries earlier, which Mrs. Pott would not admit (as she does not believe in reincarnation) but which her book *Francis Bacon and His Secret Society* indicates pretty clearly for those who do so believe. On page 271 of her book, in a foot-note, she quotes the title of a certain Masonic book as follows: "*Illustrations of Masonry* by Wm. Preston, Past Master of the Lodge of Antiquity, 9th Edition, with considerable additions, London, 1796." She describes it as a small

volume divided into "books"—of which the fourth and last is called "The History of Masonry in England"—and gives the following quotation: "Masonry flourished in England before the time of the Druids, and lodges and conventions were regularly held throughout the period of Roman rule, until Masonry was reduced to a low ebb through continual wars. At length the Emperor Carausius, having shaken off the Roman yoke, contrived the most effectual means to render his person and Government acceptable to the people, by assuming the character of a Mason . . . He raised the Masons to the first rank as his favorites, and appointed Albanus, his Steward, as the principal superintendent of their assemblies." Later on the book says: "He granted them a charter, and commanded Albanus to preside over them as Grand Master. Some particulars of a man so truly exemplary among Masons will certainly merit attention. Albanus was born at Verulam, now S. Albans, in Hertfordshire, of a noble family." It ends by saying that S. Alban built a splendid place for the Emperor at Verulam and that, to reward his diligence, "the Emperor made him Steward of his household and chief ruler of the realm . . . We are assured that this Knight was a celebrated architect and a real encourager of able workmen. It cannot, therefore, be supposed that Freemasonry would be neglected under so eminent a patron." On page 292 Mrs. Pott further quotes from the *Royal Masonic Encyclopedia*: "S. Alban, the proto-martyr of England, born at Verulam or S. Albans in Hertfordshire," and from an article in the same work entitled "Grand Masters of Free Masonry" as follows: "Grand Masters of England before the revival of Masonry in 1717 . . . A. D. 287, a S. Alban, a Roman knight, when Carausius was Emperor of Britain." He seems to have been canonised as a Christian Saint and Martyr, and to have given his name to the Town of S. Albans. What more natural than that, when again in birth in England many centuries later, he should be closely associated once more with that neighborhood, inheriting the property called Gorhambury, which was the Country seat of the Bacon family, and choosing as titles, on his creation as a Baron, the name of the village of Verulam, and as a Viscount the name of the Town which had grown up on the site of the village, and to which he had given his name "Sanctus Albanus" in the previous birth. A man so advanced as he, who had taken two previous births in quick

succession, without the ordinary interval of rest and bliss in the heaven-world, would almost certainly be acting with a full recollection of the Roman birth when selecting these titles, as it is said that when a man renounces, as most Initiates do, the Devachanic interval, he has the power in the following incarnation to function consciously on that plane during life. It has been mentioned that Mrs. Pott believes that S. Alban did not really die in 1626, as the books assert. It seems more than probable that in order to divert public curiosity and to retire into the privacy which he loved, free to continue unfettered, his labors for "the reformation of the whole wide world," he had an account of his own death published. No doubt some of his numerous supporters and warm friends knew that he was not dead, but they would be trusty men, and careful to respect his wishes by keeping this knowledge to themselves. The books make him die in different places near London, in the houses of various friends, of a serious cold caught by imprudent exposure to the weather, while experimenting as to the possibility of preserving meat in snow; but there is simply no account of his funeral, and it is not really known even where he was buried. The actual date of his death, as given to Mrs. Pott by a friend who had special information, was 1668. He, therefore, lived to about the same great age of 106 in this body as in the previous one known as Christian Rosenkreuz; and for the 42 years which elapsed after his supposed death he was living in absolute retirement, at least as regards the world to which he had been publicly known.

A lady, related to the writer, who has long been an eager student of things connected with Lord S. Alban, sends the following information respecting his supposed death: "He is said to have died in 1626 of a cold contracted while stuffing a fowl in 'Hog Bush Lane' at the foot of Highgate Hill. The people who believe it are stuffed, not the fowl! He was supposed to have been exemplifying the freezing of meat! He had demonstrated that theory long before in one of his Natural History Books. There is no authentic account of his death anywhere, and no account of any funeral. He said in one of his wills that he wished to be privately buried. There may have been a mock funeral and a coffin filled with stones, but I can find *no trace* of it. Is it not peculiar—a public man of his importance and no notice anywhere of his funeral? He left in his will that Bishop Williams should speak his funeral sermon. I have never found that

it *was* preached. He also left in his will that he should be buried with his Mother in S. Michael's Church, Gorhamburg. In that church, a mile from S. Albans, stands his monument, raised by his Secretary and friend Meantys, with an epitaph by Sir Henry Wotton. It is ambiguous, as epitaphs on members of the secret Rosicrucian Society are, the rule being that, if anything at all is put on the grave, it must be ambiguous. It reads as if he were not dead, and dead he certainly does not appear to have been when it was raised—that is, the marble seated figure with his head on his hand and one foot extended. The late Lord Verulam said that he had looked for S. Alban's coffin when his own mother was interred in the Verulam family vault and that it certainly was not there. S. Alban's works came out re-edited and re-touched after 1626. He was very full of centenarians in his works and quoted heaps of cases of longevity. I think he was a hermit in a cave or cell, perhaps near Oxford at one time, and that he was doing what he could for Charles the First, and had wonderful water-works—fountains and music worked by water—in his hiding place near Oxford, and that Charles I. and Henrietta Maria visited with interest the magic spot more than once. That he had a finger in the pie of Charles II.'s restoration, I do not doubt, and that he had more to do than any other "Monk" with that Gay Monarch's return to England. Apropos of the Count S. Germain—it is curious to note that the Lord S. Alban, who succeeded to the title on Francis' supposed death was Henry S. Germyn—whoever that may be. There is some reason to suppose that he went into a Jesuit Monastery, and I have it on good authority that it was owing to the Free Masons that Charles II. regained the throne of his Fathers."

If, as may be, the event known as the Fall of Lord Bacon was the physical-plane experience immediately preceding, and in fact rendering possible, the taking of the Fourth great step, or Initiation, on the Path of Holiness, the step which makes a man the Arhat, it would be natural, or even necessary that he should then retire from the world. Indeed it is asserted in a Buddhist Scripture that, on entering that sublime state, a man necessarily enters, even in external appearance, that religious life which he must previously have been following in the privacy of his own soul, no matter what his ostensible occupations before the world may have been. In this connexion an

interesting passage may be quoted from an "Address to the Reader" prefixed (in the Third Edition brought out in 1670) to the Second Part of Rawley's *Resuscitatio, or The Bringing into Public Light several Pieces of the Works Civil, Historical, Philosophical and Theological, hitherto sleeping, of the Right Honorable Francis Bacon, Baron of Verulam, Viscount Saint Alban*. The passage is as follows: "And though to live at another man's benevolence seems the smallest privilege of a subject, and to die at his own command the greatest prerogative of a King, yet a base Headsman shall not share so great a glory as the Chopping of a Head enriched with so much policy and wisdom, but rather justice herself shall seem to entreat no other hands in his stately execution than his Royal Master's mercy; which he no sooner sought but obtained, and then with a head filled up to the brim, as well with sorrow as with wisdom, and covered and adorned with gray hairs, made a holy and humble retreat to the cool shades of rest, where he remained triumphant above fate and fortune till heaven was pleased to summon him to a more glorious and triumphant rest. Nor shall his most excellent pieces, part of which though dispersed and published at several times in his lifetime, now after his death lie buried in oblivion, but rather survive time, and as incense smell sweet in the nostrils of posterity." Mr. Granville Cunningham, the President of the Bacon Society, in a letter to the Editor of *Baconiana* (the Society's Journal) published in the number for January 1908, after quoting this passage, remarks: "the statement that Bacon made a holy and humble retreat into the cool shades of rest where, he remained triumphant above fate and fortune, is one that cannot be reconciled with the ordinarily accepted account of the last few years of his life, and with its termination in 1626. The date of his letter making his last appeal to King James, after which he received forgiveness, was 30th July 1624, only about twenty months before the 9th April 1626, the date given for his death, and during those twenty months he had in no sense made 'a holy and humble retreat, etc.' He was much in evidence and carrying on experiments in Natural History during the time of his residence in Lord Arundell's house at Highgate when his life terminated. Indeed so little had he retired into 'the cool shades of rest' that he was summoned to King Charles's First Parliament in 1625. This 'now' does not seem appropriate if speaking of a death that occurred forty-four years

before. The subject is very interesting and the language used such as may well set men thinking, and perhaps was used with that intention."

If the date given to Mrs. Pott for the actual death—1668—was correct, the word "now" noticed by Mr. Cunningham would be quite appropriate.

To return from this long digression. If S. Alban was really so far advanced on the Path of Holiness, it is essential to bear that fact in mind in trying to understand the "Bacon Mystery." It is a mystery, both because the achievements of a Yogī must always be mysterious for the ordinary world—it is like the track of a bird in the air which cannot be followed by the ordinary eye—and because S. Alban was so very careful and so successful in hanging a curtain before his own labors for the good of the race, that you will search in vain for direct statements of any kind, beyond the ungrudging testimony of friends and admirers, which is always couched in general terms and reveals nothing that he himself wished concealed.

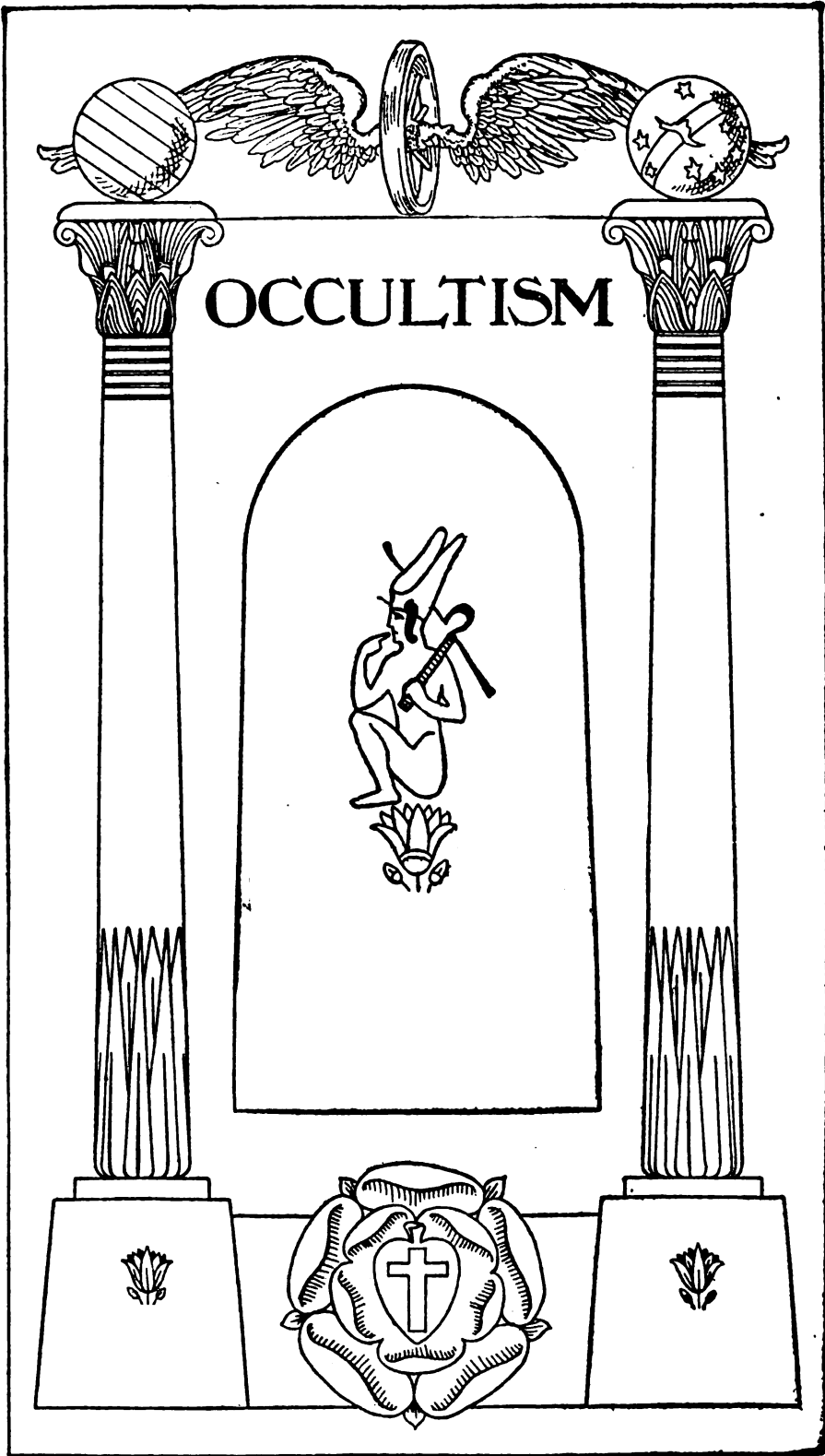
Of this Mystery there are parts that can apparently never be known to the world at large—I mean his doings as Head of the Rosicrucians and Freemasons ; but there are other parts that, I believe, ordinary research will gradually bring to light, when properly directed by intuition and by a full recognition of his unexampled powers and the absolute purity of his motives and aims. It is never safe to assume that one knows the whole of anything, especially of such a mystery as this, but, so far as the writer's own curiosity has been awakened, S. Alban's activities apart from those generally recognised and from those connected with secret Societies may be summed up under literature, both in prose and verse, and musical compositions, the whole of which were deliberately and systematically put out as the work of other men, to whom they have been unsuspectingly attributed from that day to this. Of the literary achievements, the so-called plays of Shakspeare are all that the world at present even suspects, much less believes, but the Bacon Society has gone a little further, as its President, Mr. Granville Cunningham (who is a practical person, being also General Manager of the Twopenny Tube or Central London Railway) has accumulated considerable evidence of S. Alban's authorship of the supposed poems of Edmund Spenser—the *Fairy Queen*, *Shepherd's Calendar*, etc., and published the result of his researches in *Baconiana*. No attempt, however, has, so far as

the writer knows, yet been made to obtain proof of his authorship of the numerous other works which, in the cypher discovered by Mrs. Gallup, are equally stated to have been his. He nowhere, so far as I know, attempts to enumerate in the cypher all the works which, up to the time of writing, had been published under other persons' names, but his own words deciphered by Mrs. Gallup and given on Page 204 of the third edition of her book, *The Biliteral Cypher*, give a general idea: "Any play published as Marlowe's came from the same source as all which you will now work out . . . you" (he is addressing his, then, future decipherer) "know the names chosen as masks—Greene, Spenser, Peele, Shakspeare, Burton and Marley, as you may somewhere see it, or, as it is usually given, Marlowe, have thus far been my masks, which have caused no marked surprise *because they have familiar names on the title page, not fancied but of living men, at the least of men who have lived.* A few works also bear the name of my friend Ben Jonson." It will be noticed here that he takes real men, not invented names, for his "masks," and that he did not, in the case of Ben Jonson at any rate, write all the works which appeared under the name chosen. One has, therefore, to be on one's guard, and neither loosely to attribute, for instance, all Jonson's works to S. Alban, nor, on the other hand, to think that, because some works are really Jonson's, none could have been S. Alban's. It is an easy and pictorial way of representing the discovery (whether in stating or in ridiculing it) to say that "Ben Jonson was really Bacon," but this would be to exaggerate the amount that he wrote, and to attribute to him work that was in all probability inferior to his own. The discovery that he did write under all these names fortunately removes one difficulty with which Baconians have been constantly confronted, namely, the wonderful similarity to Shakspeare both in thought and language of certain contemporary writers. The similarity was inevitable, if all the works are from one pen, but people who would not admit that S. Alban wrote the Shakspeare Plays naturally never thought of his writing the others, and they pointed out with unsuspecting candor that it would be just as reasonable to suppose that he wrote the rest of the Elizabethan drama. That he really did this is made as clear as day in a recent book by Mr. Harold Bayley, ex-editor of *Baconiana*, entitled *The Shakspeare Symphony* (London Chapman and Hall 1906).

ERNEST UDNY.

(To be concluded.)





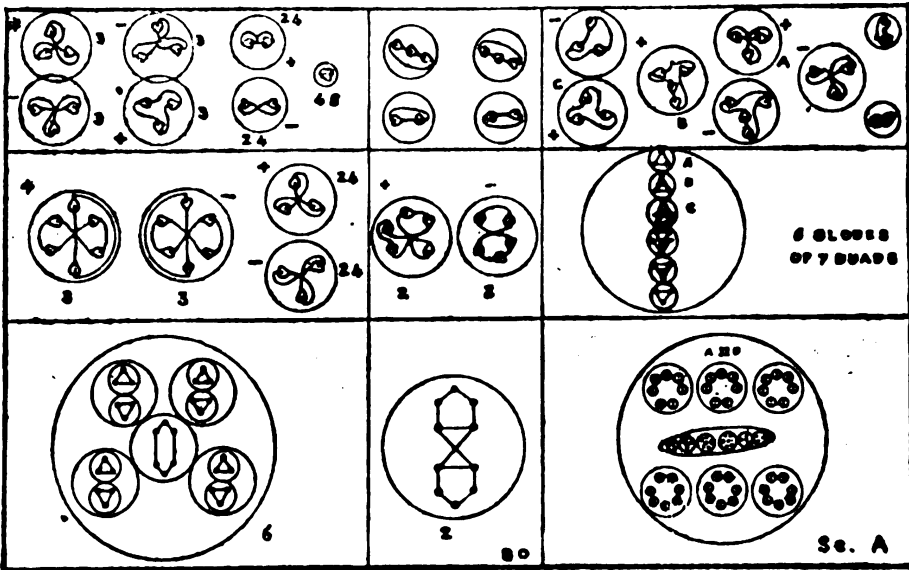


OCCULT CHEMISTRY.

VIII.

BORON (PLATE III, 4 and PLATE XI., 1).

THE disintegration of boron is very simple : the funnels are set free and assume the spherical form, showing a central 'cigar' and four globes each containing two triplets. The central globe is also set free with its four quintets, and breaks at once in two. On the meta level the 'cigar' breaks up as usual, and the triplets separate. On the hyper level, the 'cigar' follows its usual course, and the triplets become duads and units. The globe forms two quintets on the meta level, and these are resolved into triplets and duads.

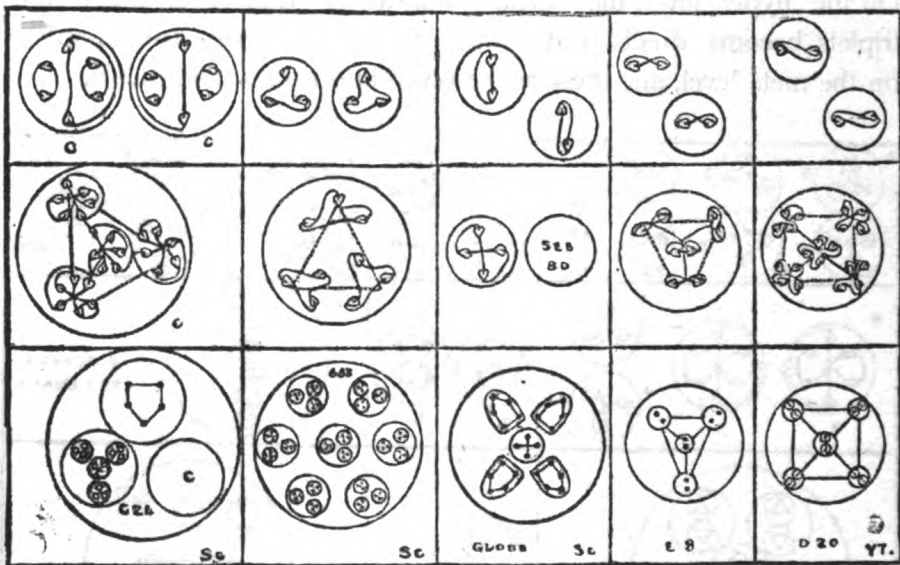


SCANDIUM (PLATE XI., 2).

In funnel A the 'cigar' and the ovoids behave as in boron but the 'balloon,' a 110 (XI., 4) escapes from the funnel as it changes to a sphere, and holds together on the proto level ; on the meta, it yields six globes each containing seven duads and these are all set free as duads on the hyper level ; the ovoid is also set free on the meta level becoming a sphere, and on the hyper level liberates its contained bodies, as two triplets, two quartets and two sextets.

In funnel B there is a quintet, that behaves like those in the

globe of boron, on escaping from the funnel, in which the bodies remain on the proto level, with the exception of *b* 63, which escapes. On the meta level, *c* (Plate XI., 4 *c*) assumes a tetrahedral form with six atoms at each point, and these hold together as sextets on the hyper level. At the meta stage, *b* (Plate XI, 4 *b*) sets free seven nine-atomed bodies, which become free triplets on the hyper. The central globe shows a cross at its centre, with the four quintets whirling round it, on the proto level. On the meta, the quintets are set free, and follow the boron type, while the cross becomes a quartet on the meta level, and two duads on the hyper.



YTTRIUM (PLATE XI., 3).

In yttrium, on the proto level, *a* 110 and *b* 63 both escape from the funnel, and behave as in scandium. The ovoids and 'cigars,' set free on the meta level, behave as in boron. The central globe breaks up as in gold (p. 730 May), four quartets being set free instead of two quartets and two triplets. We have only to consider *e* 8 and *d* 20 (Plate XI., 4). *E* 8 is a tetrahedral arrangement of duads on the meta level, set free as duads on the hyper. *D* 20 is an arrangement of pairs of duads at the angles of a square-based pyramid on the meta, and again free duads on the hyper.

NITROGEN (PLATE XII., 1).

Nitrogen has nothing new to show us, all its constituents having appeared in scandium and yttrium.

## VANADIUM (PLATE XII., 2).

The A funnel of vanadium repeats the A funnel of scandium, with the addition of *d* 20, already studied. In the B funnel scandium B is repeated, with an addition of *d* 20 and a sextet for a quintet ; the sextet is the *c* of the 'nitrogen balloon.' The central globe follows boron, save that it has a septet for its centre ; this was figured in iodine (p. 632, April).

## NIOBIUM (PLATE XII., 3).

Niobium only differs from yttrium by the introduction of triplets for duads in *e* ; on the meta level we have therefore triplets, and on the hyper, each triplet yields a duad and a unit. The only other difference is in the central globe. The tetrahedra separate as usual, but liberate eight 'cigars' instead of four with four quartets ; the central body is simple, becoming three triads at the angles of a triangle on the meta level, and three duads and three units on the hyper.

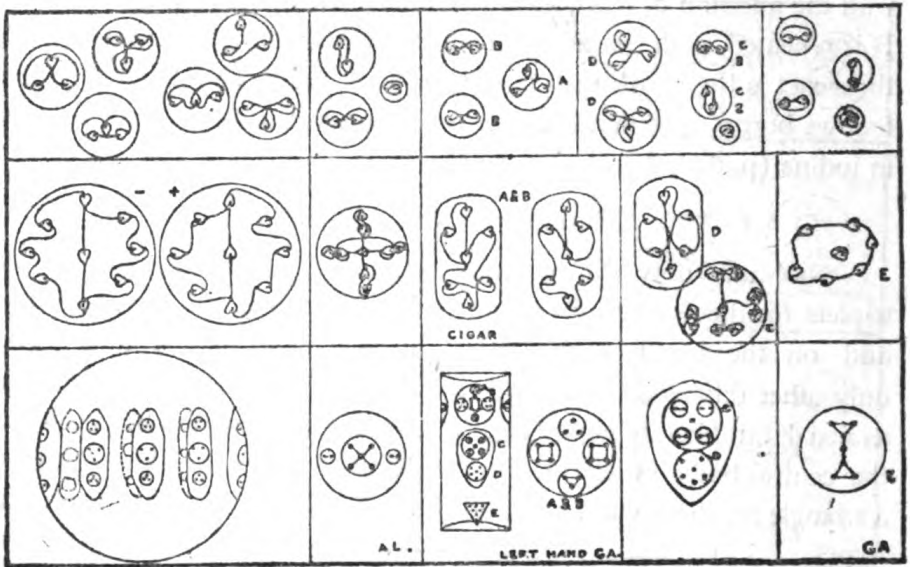
## ALUMINIUM (PLATE XIII., 1).

The funnels let go the globes, but the eight ovoids remain within them, so that seven bodies are let loose on the proto level. When the ovoids are set free at the meta stage they become spherical and a nine-atomed body is produced, which breaks up into triangles on the hyper level. The globe becomes a cross at the meta-stage, with one atom from the duads at each arm in addition to its own, and these form four duads on the hyper, and a unit from the centre.

## GALLIUM (PLATE XIII., 2).

In gallium the funnel disappears on the proto level, setting free its two contained segments, each of which forms a cylinder, thus yielding twelve bodies on the proto level. On the meta, the three upper globes in each left hand segment are set free, and soon vanish, each liberating a cigar and two septets, the quartet and triad uniting. On the hyper the quartet yields two duads but the triangle persists. The second set of bodies divide on the meta level, forming a sextet and a cross with a duad at each arm ; these on the hyper level divide into two triangles, four duads and a unit. The seven-atomed cone becomes two triangles united by a single atom, and on the

meta level these form a ring round the unit ; on the hyper they form three duads and a unit.



In the right hand segment, the same policy is followed, the four triads becoming two sextets, while the central body adds a third to the number. The second ring has a quartet instead of the sextet, but otherwise breaks up as does that of the left ; the quintet at the base follows that of boron.

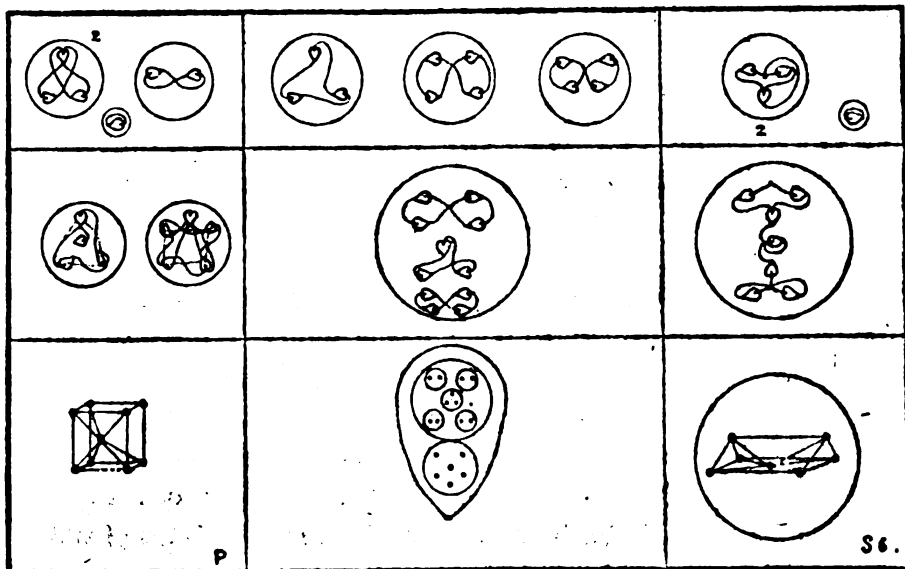
### INDIUM (PLATE XIII., 3).

The complication of three segments of different types in each funnel does not affect the process of breaking up, and indium needs little attention. A is exactly the same as the left hand funnel of gallium, save for the substitution of a globe containing the familiar 'cigar' and two square-based pyramids. B is the same as the right hand funnel of gallium, except that its lowest body consists of two square-based pyramids and a tetrahedron. All these are familiar.

### PHOSPHORUS (PLATE XIV., 1).

The atoms in the six similar spheres in the segments of the phosphorus funnel are arranged on the eight angles of a cube, and the central one is attached to all of them. On the meta level five of the nine atoms hold together and place themselves on the angles of a square-based pyramid ; the remaining four set themselves on the

angle of a tetrahedron. They yield, on the hyper level, two triads, a duad, and a unit. The remaining bodies are simple and familiar.



ARSENIC (PLATE XIV., 2).

Arsenic shows the same ovoids and globe as have already been broken up in aluminium (see *ante*) ; the remaining sixteen spheres form nine-atomed bodies on the meta level, all similar to those of aluminium, thus yielding twelve positive and twelve negative ; the globe also yields a nine-atomed body, twenty-five bodies of nine.

ANTIMONY (Plate XIV, 3).

Antimony follows closely in the track of gallium and indium, the upper ring of spheres being identical. In the second ring, a triplet is substituted for the unit, and this apparently throws the cross out of gear, and we have a new eleven-atomed figure, which breaks up into a triplet and two quartets on the hyper level. The lowest seven-atomed sphere of the three at the base, is the same as we met with in copper.

ANNIE BESANT.

[To be continued.]

## SHIVA-SŪTRA-VIMARSHINĪ.

(Continued from p. 751).

[INTRODUCTION TO 14TH SŪTRA].

**O**F one who has (developed) this great Ichchhā,

दृश्यं शरीरम् ॥ १४ ॥

XIV. The seen is the body.

Whatever is seen, outside and inside, (*i.e.*, all the material world), all that (spoken of) as 'This' (and) 'I' appears as his body and not as different (from him) on account of his great power (Sampat), as (it does to) Saḍāshiva. (His) body, of the forms of physical body, Buddhi, Prāṇa and shūnya is seen (by him to be as objective) as blue, etc.\* ; but does not, as in the case of Pashu, manifest as the seer. Both in his body and outside (his body), everywhere, his consciousness (pratipatti) appears undifferentiated as the yolk of the egg of the pea-fowl. As said in the *Vijñāna Bhairava*, "As waves of water, flames of fire, rays of the sun, from me, the Bhairava, these world-waves have started."

This is explained in the Kārikā (29), "Being enjoyer, he is always, everywhere, of the nature of the enjoyed."

[INTRODUCTION TO 15TH SŪTRA.]

It has been said that all the seen (the world) appears but as His body and his bodies ending with the shūnya, (appear but) as the seen. This is not impossible ; for

हृदये चित्तसंघट्टा दृश्यस्वापदर्शनम् ॥ १५ ॥

XV. From the gathering together the mind in the heart, the sight of the ḍrishya and the dream.

The heart is the light of consciousness, as it is the place where the universe is established. 'From *the gathering together of the mind*' therein ; from imagining the inconstant (mind) to be one-pointed there. (Thence) is (born) the 'sight' of the ḍrishya (the object)

\* The ordinary, unenlightened man, (Pashu), takes his body to be himself and when his body experiences pleasure and pain, he says : 'I feel pleasure,' 'I feel pain.' Not so Shiva. He knows himself to be other than the physical body, Buddhi, Prāṇa, etc., all which he realises to be objective to Him. The last body is shūnya, the imaginary body seen in dreams, but really non-existent, corresponding, as it does, to nothing having an objective existence. The 'blue' is the objective universe, cognised as other than the body. Thus the blue, the deha, prāṇa, buddhi and shūnya are the objective categories.



which is of the nature of blue, deha, and prāṇa and buddhi and of the dream, which is the absence of these, non-entity (shūnya). (This 'sight' is) the manifestation (of an objective category) itself as the body (of the seer), without the distinction of the perceived and perceiver. The chiṭṭa which has entered the light of consciousness sees the Universe as clothed with it. It is said in the *Vijñāna Bhairava*, "Oh, fair one, he whose senses are concentrated (nilīna) in the Akāsha of the heart, who has reached the centre of the lotus-casket, whose chiṭṭa is (engaged) with no other, attains supreme bliss." 'Supreme bliss' is the attainment of Lordship of the universe. With regard to the great Yogi who has attained the functions of the taṭṭvas (*i.e.*, who is master of them all) it is said in the *Shrī Svachchhandā*, "He, who has pervaded the moveable and immovable, the conscious and unconscious beings in all bhūṭas, bhāvas, taṭṭvas and indriyas is seated equally in all."\* In the Spandā, this is explained in (39) "Thence, established in himself, is thus everywhere."

[INTRODUCTION TO 16TH SŪTRA.]

Now another means is explained.

शुद्धत्वं सन्धानाद्वा SPशुशक्तिः ॥ १६ ॥

XVI. Or, by meditation on Shuddha taṭṭva, devoid of Pashu-shakti.

Shuddha taṭṭva is called Paramashiva. When the universe is meditated on as being filled with Him, He becomes one without Pashu-shakti, like Saḍāshiva, the Lord of this Universe. It is said in the *Shrī Lakshmīkaulārṇava*, "The experiences of fixity (Sṭhobha) etc., said to result from successful initiation (Dikṣhāsiddhi), O, Devi, are not equal to the sixteenth part of Sandhāna (meditation)." Also in *Shrī Vijñānabhairava*, "One should meditate on all the body or the universe as filled with consciousness, at the same time, without interruption ; then a supreme state of the mind is produced." The same is explained in the Kārikā (30), "He, who has this cognition, who sees all the world as a sport and is united everywhere is certainly a jīvanmukṭa."

\* The word aḍhānam in this verse is obscure. So, too, the classification of the world into bhūtas, bhāvas, taṭṭvas and indriyas. Perhaps they mean respectively, elements, the objects compounded of them, the compound (pañchikṛīta) elements and the sense-organs which cognize them. Aḍhānam may mean praḍhānam either in its technical sense or in its sense as a qualifying adjunct.

## [INTRODUCTION TO 17TH SŪTRA.]

To him, who is thus of the nature of knowledge,

वितर्क आत्मज्ञानः ॥ १७ ॥

XVII. Viṭarka is knowledge of Self.

'Viṭarka' is the Vichāra, the constant dwelling on the thought, 'I am the Ātmā of the Universe, Shiva.' This is the knowledge of the Self. It is said in *Shri Vijñānabhairava* : "Omniscient, the actor in all (actions), the Pervading, the Supreme Lord, That am I, of the nature of Shiva. Being firmly fixed in this (knowledge), one becomes Shiva ;" in the *Spānda*, this is explained in (32), "This alone, is the understanding of the Self (ātmanograhah)." Here 'graha' is the grahaṇa, apprehension, knowledge of the ātmā. This is but the non-separation from Shiva, the Self of the universe. This meaning, too, is implied.

## [INTRODUCTION TO 18TH SŪTRA.]

Again, in his case,

लोकानन्दः समाधिमुक्त्वा ॥ १८ ॥

18. The bliss of Loka is the ecstasy of Samādhi. 'Loka' is that which is seen, the totality of the Object. (Again) 'Loka' is that which sees, the class of seers. It is said in *Shri Vijñānabhairava bhattāraka*, "The cognition of the seer and the seen is common to all embodied beings ; the speciality of Yogis, however, is intentness on the connexion between the two." From the intentness on the limit of the state of the cogniser (as separate from the cognised) (is born) bliss filled with surprise ; this is the ecstasy of Samādhi. It is said again, therein, "Let one think of all the world or his body as filled with the bliss of Self. At once he becomes filled with supreme bliss, by means of his own amṛita."\* This is taught in (Kār. 32), "This is the reaching of immortality."

[Another interpretation]†

The ecstasy of Samādhi of this man who is concentrated on his own Self and who looks on it as it is, ends with the development of the bliss of the Self just as it adds bliss to all the world. This, too,

\* Amrita is both immortality in the abstract and the concrete *Elixir Vita*.

† This second interpretation is rather obscure. Krishṇaḍāsa's Vārṭtika on it runs thus :—"What bliss of Samādhi of him, who is a yogi concentrated on his Self, that, in the worlds, is the bliss of the worlds which are being contemplated on within (the mind)." The bliss of the Lokas and the bliss of the Self are ultimately the same."

agrees with that already quoted from *Shrī Chandrajñāna* (*Vide* commentary on Sūtra 7).

(INTRODUCTION TO 19TH SŪTRA.)

Now is described the wonderful powers (Vibhūṭi-Yoga) of this Yogī.

शक्तिसंधाने शरीरोत्पत्तिः ॥ १९ ॥

19. On the meditation on shaktī, the organisation of the body. His shaktī has been described in the Sūtra, "Ichchhā shaktiḥ Umā Kumārī (I. 13). When he meditates on it, he becomes constantly one with it. Then, by means of its power, whatever body he desires, that is produced. This is described in (the passage of) *Shrī Mṛṣyūñjaya Bhattārakā* beginning from "Thence is produced the shaktī, devoid of objectivity\* without differentiation. She is called Ichchhā, of the form of jñāna, of the nature of Kriyā" and ending with "She is the womb of all the Devas, and of all shaktis, manifold. The womb is of the nature of Agni and Soma ; in it are all produced." The phenomenal results of meditation on shaktī is described in *Shrī Lakṣhmīkaulārṇava*, "There is no initiation without meditation, nor the acquisition of powers (siddhis), nor mantras, nor the power of mantras, nor, again, the conquest of Yoga," and in other shlokas.†

This is explained in the *Kārikā* (33), "when Dhātā at the instance of desire, provides, for the sake of embodied beings in the jāgrata state, things which are their hearts' desire, by causing Soma and Sūrya to rise." [Commentary on this quotation.] 'Embodied beings.' Yogīs who have given up the attraction (vāsanā) of the body. 'Things which are their heart's desire (lit., things seated in the heart).' Forms created newly (apūrva nirmāṇa). 'Dhātā.' Maheshvara. *Rise of Soma and Sūrya*. By being of the nature of Prakāsha and Ānanda and the manifestation of the flow of Soma and Sūrya, the shaktis of the nature of Soma and Sūrya are arisen. *Causing*, making them manifest objectively. "Similarly (he attains) desired objects in Svapna." The independence in Svapna, described (in *Kārikā* 34), "Similarly, in the Svapna, things desired," is an illustration of this Shloka. This is explained by me in the *Spandanirṇaya*.

P. T. SRINIVĀSA IYENGAR.

\* Lakshyahñā, lit., without the known.

† In interpreting this passage it must be understood that in man, the microcosm the Shakti referred to is Kuṇḍalinī Shakti which plays in the Sushumnā ; she lights up the universe when once awakened. Agni and Soma, as well as Sūrya and Soma referred to in the *Kārikā* quoted in the next sentence refer to the Ida and Pingalā, two nāḍīs, extremely tenuous tubes in which Prāṇa plays.

## SOME OCCULT INDICATIONS IN ANCIENT ASTRONOMY.

**I**N a former paper under the above heading,\* the author dealt with a number of points which appeared to lead to the conclusion that the study of ancient astronomy indicated the possession by mankind in very early times, of a vast fund of scientific knowledge, and one very little consonant with the ideas at present current among scientists as to the attainments of the ancient philosophers. In the thirteen years which have elapsed since the previous issue of this paper, further research has only strengthened the conclusions reached ; and in addition to this, the progress made by astronomers in the correction of their elements of calculation, though necessarily confined within very narrow limits, have still further justified the most antique of the data involved, whilst also clearing away some misconceptions as to the later presentments of them.

It is well known that we possess no observations of eclipses or other celestial occurrences of a definite character which long antedate the historical period as now understood, even after making every allowance for recent discoveries in Egypt and Babylonia. The available data are, therefore, confined to certain cyclic periods and their combinations, as these are found mentioned in ancient works under various guises and presentments. Before proceeding further, it may, therefore, be as well to describe briefly, for the benefit of those who may not be too conversant with the subject in general, what it is that constitutes an astronomical cycle, and the manner in which the ancients have treated such periods. A cycle, then, is that portion of time which returns or brings back the date when some noticeable phenomenon of the skies is seen to take place—one of the shortest and best known being the lunar month of twenty-nine days and nearly thirteen hours, which is the time that elapses between one new moon and the next. Thus, the Chaldeans had a cycle which they called the Saros, consisting of eighteen years and eleven days†, which being added to the date of any lunar eclipse, would give the date of its next occurrence ; and Meton the Athenian is claimed by some to have been the inventor of another of nineteen years, in

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\* See *Lucifer* for April and June, 1894.

† Ferguson's *Astronomy*, Vol. I, art 320.

which the new moon returns upon the same day of the week \* . There were also two periods called the Great and Lesser Naros † which approximately commensurated the solar year and lunar month ; and so of many similar cycles adapted to different purposes. The ancient astronomical systems known to us appear to have consisted very largely of such calculations, which, while they are those that would most naturally suggest themselves, are nevertheless capable, when developed to great lengths, of becoming the simplest and most expressive monuments of astronomical attainment. When once the idea has been grasped that the varied appearances witnessed in the skies are of a *periodic* nature, there follows the system of noting the date when, for instance, several of the planets are seen close together in the heavens ; in order that the time which may elapse before a similar conjunction recurs may be duly observed—and thus enable those who noted it to predict its succeeding occurrences. Such observations, as far as we know anything of their history, appear to have been largely the work of priests and other mystic students ; and therefore, seeing what is the probable origin of these and the resulting cyclic symbols, it is no evidence of sagacity on the part of modern archæologists and antiquarians when they see but little in the mysterious figures of the Egyptian and Indian temples, and are content with the very simplest astronomical reference—notably the case with Volney, Dupuis, and other advocates of heliolatry as the sole explanation of them. To such investigators it may have appeared an evidence of childish foolishness on the part of the ancients, that they should have gone to so great pains to record these simple natural numbers ; whereas those same numbers, so far from having been the sole object of the ancient myths, symbols, images, or whatever was used to express them, have been but their very least part. These, being more or less easily penetrable, might not inaptly serve to baffle the unintuitive or superficial enquirer, by supplying an explanation in keeping with his ideas ; so that no further enquiry would then be made ‡ . In consequence of these things, we find the various astronomical cycles

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\* Lardner's *Museum of Science and Art*, V., 157, art. 79 ; but of *Anacalypsis* I. 221, note, where it is supposed to be of Oriental origin.

† *Anacalypsis*, I., 235 *et seq.*, and *The Secret Doctrine*, II., 655.

‡ *The Secret Doctrine*, II., 653.

concealed under such disguises in various ways; as for instance under the names of personages who figure in ancient religious books—for instance, that of the woman Hagar, the arithmetical value of whose name in Hebrew is 235, the number of lunations in the Metonic cycle\*. In the *Book of Daniel* † there is mention made of 2,300 days; and this, by the prophetic measure of time, represents that number of years.‡ If we endeavor to find what this may mean when “understood by books” (to use Daniel’s expression), we find that in 2,300 calendar or Julian years all but eighteen days, there are exactly 28,447 lunations and 2,300 tropical years—also that the cycle expresses these as exactly as any such period, that might now be composed from our best data, as well as giving the moon’s Draconic period with a very near approach to accuracy. It is curious that the minutes in the eighteen days deducted are exactly 25,920; which is the number of years assigned to the revolution of the equinoxes up to 150 years ago; and may, when carried over a vast period of time, be quite correct.

Proceeding further in the same book, we find mention made of a period of 1,335 days or years; and on trial we find that 1,335 Julian years taken to the nearest whole day are 487,609 days—which amount to 16,512 mean lunations with very great accuracy, and thereby equate the Julian year and mean lunar synodic period. Moreover the difference of the Egyptian year of 360 days, and the tropical year, are in 1,335 Egyptian years (or 1,335 Julian less a Metonic cycle of 19 years) exactly 237 such lunations. And these determinations are so correct that we could not now improve upon them. The same may be said of Daniel’s cycle of 1,290 years; for if this be taken at 360 days to the year, it is so exactly 15,726 lunations that we could not alter it with the best knowledge we have. Moreover, the Egyptians considered the difference between the sacred and common year to be just five days; and in double 1,290 or 2,580 Egyptian years this difference amounts to 12,900 days. But in this 2,580 years of 360 days each, we find that the difference of the tropical year (5<sup>24</sup>224 days) amounts accurately to 458 lunations; and the whole is as curious and interesting an instance of

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\* *The Secret Doctrine*, II., 80.

† VIII., 14.

‡ *The Secret Doctrine*, II., 655.

ancient methods as we need wish to examine. And it also proves a fact much suspected but long hidden--that whoever composed these cycles in that long-distant time, had as accurate a knowledge of the solar and lunar periods as our own.

So, again, we have the mystic letters IHS, which are seen upon modern tombstones, and are *said to be* the monogram of Jesus Christ—at least so our clerics tell us; and they explain it to represent the three latin words *Jesus hominum Salvator*. But, if we are to believe those early writers who better understood the sundry esoteric meanings of these three letters, we shall reach a very different result; for the Greek letters which are used in place of the English IHS are written on the inside of the roof of the cathedral of S. Alban's, in Roman letters elsewhere, and in every kind of letters in the churches of Italy\*. Now the numerical equivalent of these three letters, according to the ancient usage of employing the letters of the alphabet as numerals, is found to be 400, 8, 200, or a total of 608, which is the number of years in the Great Naros or cycle of the sun and moon. But this number also corresponds to the Greek word Phoenix, the name of a fabulous bird which was supposed to recover its youth every six centuries on the altar of Heliopolis (*i.e.*, City of the Sun) in Egypt, by means of fire or the primordial principle of life, and doubtless had an esoteric reference to the law of reincarnation; for the word Phenn or Phoenix is the equivalent of "eternity,"† in the sense in which that word is used in the *Secret Doctrine*.‡ Thus it appears that the IHS is a very appropriate symbol to place upon a tomb, for it means reincarnation and eternal life; though the people who place it there may not be aware of this inner meaning. Such symbols were used among other purposes to commemorate cyclic periods, as will be presently shown; but that it was not merely with this intention, and the perpetuation of astronomical numbers that such mystical and recondite symbols were used, is evident; for the nature of these periods had, in common with the types chosen to represent them, the capability of the most arcane significance. By the law of analogy the Phoenix was, for those who could fully comprehend its

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\* *Anacalypsis*, p. 255.

† *Ibid*, I., 311, and *The Secret Doctrine* II., 653.

‡ *The Secret Doctrine*, I., 55.

various meanings, among other things a representation of the formation, destruction, and reformation of worlds, as they emerge from their quiescent invisible state, come to their material completion, and pass back again into the pralaya ; as it might also be used as a symbol of the human ego—which, after animating the life of the physical form, passes through the seeming annihilation called death ; but only that it may go through other successive cycles of activity. But if the IHS has been claimed to be the symbol of Christ, so the three crosses or nails, united at their lower ends, which have been supposed to be connected with the crucifixion, is the monogram of the Egyptian god Taut ; and as a cross standing on the bar of the letter H, was composed of X or 600, H or 8, and thus again presents us with the same number.\* Indeed, it is not unlikely that the Greek priests changed their letters as marks of notation, in order that they might suit the mystery contained in this number,† that is, as might be expected, there was an exoteric and an esoteric numeration. In fact, we everywhere meet with X meaning 600, and XH and IHS meaning 608, the monograms of Bacchus according to Martianus Capella, in the churches and monuments in Italy dedicated to Jesus Christ.‡

When we endeavor to ascertain what is meant by this number 608, it will be found that if we take that number of years of 365 days and six hours, as the year was estimated by Calyppus and Sosigenes after the Egyptians and others, we get 222,072 days ; and it will be found that 7,520 mean lunations fall short of this by just two days. For the period of 608 years is a double cycle, in the half of which time it was believed that the difference of the tropical and calendar (or Julian) years differed just one day. For this "period is a series of three hundred and four solar years, returning in a constant round, and restoring the new and full moons to the same day of the solar year. . . ."§ If, then, we deduct two days as calendar error, and divide the remaining 222,070 days by 608, we get as the quotient 365d. 5h. 55m. 15s., which is the length of the year as it was used in the second century before Christ, as we find by the *Almagest*.|| Further, if we divide the same number of days by the

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\* *Anacalypsis*, I, 299.

† *Ibid*, 301.

‡ *Ibid*, 300.

§ Chamberse Dictionary, 1747, S.V. Period.

|| Ball's *Elements of Astronomy*, 372.



number of lunations, 7,520, we have 29d. 12h. 44m. 3s., which is *to a second* the length of the lunar synodic period. Thus was this value commemorated, and also used as a component of a symbol in which it doubtless played its appropriate part ; as the exact length of the tropical, Julian, and Egyptian years had been used in the cycles which we have seen were given in the Book of Daniel. But 608 solar years of the above value will be found to exceed the same number of Egyptian years by 108 mean lunations to the nearest whole day ; so that the peculiar cycle we are considering evidently forms a part of the same ancient system as the latter. What that was, in the fullness of all its meanings, we may not be in a position to say ; nevertheless it is evident from the small part of it here unveiled that it points to an accurate knowledge of the celestial movements—and this is a sufficient guarantee that it contained much more which it would be eminently worth our while to know, if we are to form a just estimate of the value of ancient science and philosophy, as well manifest as occult.\*

A great deal has been written about the wonderful discovery of the lunar cycle of nineteen years, supposed to have been discovered by Meton the Athenian ; but which had long previously been known in the far East. And of all those who have written of it, and looked upon it simply as a cycle which was of much use in keeping the calendar correct, how many have ever thought that it contained any more than this ? Yet they have but to look into the ancient writers, and they will find remarks of a curious nature, such as that made by Diodorus Siculus ; who when speaking of Britain says : “ the god (Apollo) visits the island once in a course of nineteen years, in which period the stars complete their revolutions ; and that for this reason the Greeks distinguish the cycle of nineteen years, by the name of the great year.”† This term must not be confounded with that infinitely greater period which we may presently refer to ; for it was the custom to speak of the cycles which returned any celestial body, such as a planet, to the same point of the ecliptic, as its year, its greater, or its greatest year ; as for instance in the case of Venus, which in addition to its orbital revolution has also a greater year of

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\* I have not seen this published elsewhere.

† Higginss *Celtic Druids*, 119.

eight ordinary or calendar years, and another of 243 such periods. But the above quotation from Diodorus Siculus is very remarkable, in spite of our authors and writers not having appeared to see anything in it beyond the number of the lunar period ; for when we come to examine what was referred to as " the stars completing their revolutions, " we find that in nineteen years more or less, which for a single revolution was of that length and 235 days over, was the time in which there occurred a general congress of all the planets known to the Greeks, together with the sun and moon ; and these bodies are found grouped about an average longitude of 7s. 29d. 53m. They are all so close to this position as to be completely lost to sight in the sun rays ; and thus, as at the commencement of the cycle they would all be in a similar position as regarded the sun, it would be true that they " completed their revolutions " in regard to him in that time. But as no two returns of this period would be exactly of the same length, but would vary by more than a year if taken over a considerable number, it would not be difficult to find a series whose average would be nineteen calendar years, and in which the excess and defect of the planetary places would equalise each other.

But there were two kinds of years employed in the mystical astronomy of the ancients, of which one was called common or human, and the other divine. The last consisted of 360 multiples of the first ; and if we take 360 times nineteen we have 6,840 years. Now as the greater is similar to the less, we must expect to find that the larger cycle will also be a planetary period ; though it will be liable to differ at each separate return just as the smaller one is found to do. Accordingly our planetary tables show there are two such periods ; one of 6,831 Julian years and sixteen days, and another of 6,849 such years and 206 days ; in the first of which the planets and the sun and moon are closely grouped about an average longitude of 1s. 27d. 48m., and in the last 9s. 1d. 3m.

Now comes another and most interesting point ; for as the odd days of these two periods will be variable quantities, and sometimes in excess while at others in defect, it is evident that a suitable series would, as in the case of the least period dealt with, produce an average of exact years which, when added together and a mean taken, would be exactly 6,840 years. But four times this period are 27,360 years ; and this is exactly 45 multiples of the mystic cycle 608 years

already described. And Hipparchus, in the second century B. C., estimated that the procession of the equinox which he is alleged to have discovered, was not less than 36 seconds nor more than 59 seconds in a year. Let us suppose these values quoted only to the nearest whole second ; and that if fractions had been given, the average would have been 47.37 seconds instead of 47.5 ; the period of the equinoctial revolution would then have been 27,360 years which Hipparchus, using 48 seconds as the nearest whole number, quotes as 27,000. Therefore we seem to be justified in the conclusion that, so far from being utterly ignorant of anything beyond the most rudimentary astronomical knowledge, and which looked upon the discovery of the nineteen-year cycle of the moon as a great achievement, the ancients from whom we have received it had a cultivated knowledge of the planetary movements capable of tracing them over thousands of years—and this argues that the discoveries attributed to Hipparchus and Ptolemy were but clumsy adaptations of such isolated fragments of this great knowledge as may have been shown to them by its possessors.

It is remarkable that what remains we possess of the Mexican astronomy, whilst differing in their application, are yet founded upon the very same numbers as the ancient systems of India, Egypt, and Chaldea ; and yet these are not such as we have derived from the heavens, and, therefore, cannot be considered as inevitable results of observation. Niebuhr remarks that the Etrurian mode of determining time was extremely accurate, and based on the same principles as the computation observed by the ancient Mexicans. " When the Spaniards first arrived in America they found that their time, according to the Julian, was eleven days in advance of the Mexican time, and the Mexican year at that period, it is said, differed only two minutes and nine seconds from the present estimated European year. A day consisted of sixteen hours, a week of five days, a month of twenty days, a year of eighteen months, making 360 days, to which five days or a week was added to complete the year. At the end of every 52 years an intercalation of  $12\frac{1}{2}$  days was made\*." We may here note that a day contained 86,400 seconds, and a week of their reckoning would amount to 432,000 seconds. And if we take their

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\* Wilson's *Lost Solar System of the Ancients Discovered*, II., 160, 314, 835.

period of 52 years as corresponding to an hour, in 24 of these there will be 1,248 years of 365 days, with a correction of 432,000 minutes to add in order to make the same number of their solar or tropical years ; which according to the foregoing 52 year cycle would be of 365d. 5h. 46m. 9.23076s. each. The peculiarity of this number 432,000, and a desire to retain it in their computations, was no doubt the reason why they used a period of 52 years, which involves a correction not composed of whole days as we find it in the old world. To make the correction amount to whole days, they would have used a period of 104 years with a difference of 25 days. But let us take ten periods of 1,248 years, when the correction becomes 4,320,000 minutes or 3,000 days ; if we then multiply all by 3, we obtain 37,440 years of 365 days each, with 1,296,000 minutes, or 9,000 days, or 25 years of 360 days added. It hence appears that the 25 *days* of the Mexican 104 year cycle, when they are multiplied by the Eastern 360, become 25 *years* of the greater cycle, in which the number of minutes added are equal to the seconds in ten circles.

The extraordinary coincidence of the numbers employed by the Mexicans and by the Eastern nations cannot have arisen accidentally, for in the Greek mythology there is a curious story of the year of 360 days, its division by 18, and the derivation of the odd five days,\* which seems very like a version of the Mexican rules. Moreover the number 432 and cyphers is the most ancient we possess, and appears to have been known to the Eastern nations from an immemorial antiquity ; it is the basis of the list of the Chaldean kings given by Berossus (third century B. C.) and of all the cyces used in India ; and as we shall further see, is the most wonderful monument of ancient astronomical achievement we possess. Such strange agreements in the astronomical numbers used in the East and West, when there would appear to have been no connexion between the old and new worlds prior to Columbus, is a very strong argument in favour of the theory that there was once a time when they were in communication with each other ; or if not that, then the Hindūs, Egyptians, and Mexicans must have had a common origin for their knowledge. And it is here that the Theosophical hypothesis as to the former existence of a great continent where now rolls the Atlantic Ocean, and which joined together the peoples of the East and the West and made their knowledge have a common resemblance, will supply the link which is necessary to account for the latter.

S. STUART.

(*To be concluded.*)

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\* Sir Wm. Drummond's *Oedipus Judaicus*, 103.

## THE N RAYS.

(Continued from p. 944.)

ALL the observations recorded above were made purely in the domain of physics, but the experiments made by Prof. Blondlot on substances when compressed led him to the conclusion that, since the human body is always in a state of compression, the N rays might be emitted by it; and he persuaded his friend and colleague, Dr. Charpentier, also of Nancy, to try the N rays physiologically. On attempting to do this, it was found that the experiments were easily reproduced. This is Prof. Charpentier's own account of his experiments :

"I was making some researches in nerve oscillations, and Dr. Blondlot informed me of his discovery, but as in the beginning the experiments were found to be exceptionally delicate, it was sometime, I must admit, before I fully grasped their meaning. More through chance than anything else, I one day discovered that in the proximity of a muscle, the fluorescent screen which I had invented to facilitate my nerve oscillation researches became more brilliant. I repeated the experiment, with the same indubitable result. The muscles, therefore, must emit these rays. The whole human body emits them, though the emission is more intense in the more nervous regions of the organism. One may say that phosphorescence is the action of the nerve system. I proved, in fact, that the N rays had as much influence on phosphorescent bodies as fluorescent ones.

"Nothing is simpler than to prove the emission of N rays by the human body. It has been said that in order to succeed in the experiment it was necessary to stay about two hours in the dark. This is nonsense. At that rate we should have much difficulty in repeating the experiments in laboratories. This is how we proceed. You take a piece of black paper, part of which is covered with phosphorescent sulphide, and in a dark room bring it close to a muscle, when you will see the fluorescence better. The intensity grows the nearer you bring the little screen to a nerve centre or muscle. In order, however, to view the phenomenon more clearly, it is better not to look at the sulphide directly, but glance away to the dark before observing."

Dr. Stenson Hooker in the *Lancet* of 5th March 1904 described how he experimented with the N rays. He exposed a prepared phosphorescent screen to the rays of an ultra-violet lamp, and when no glimmer of phosphorescence was visible, he placed the screen on the floor at a distance of three feet from where he stood. All was total darkness, but after placing his finger on the screen for a minute the glow was quite apparent. To show that these emanations were not due to heat rays, he filled a hollow metal lens with very hot water, and held the screen quite close to the lens; there was no brightening, in fact the illumination caused by the previous contact with his finger gradually dulled down while the screen was still in the path of the caloric rays. He also lodged the screen among the branches of a mimosa plant; the luminosity appeared in a few minutes, and in this case apparently could not be due to heat rays.

In his communication to the Paris Academy of Sciences, M. Charpentier said :

“The emission of the rays is not peculiar to man. They are observed also in the case of various animals. The muscles and nerves are their principal source, and these give off the rays more actively when in an active state. Their study enables us to make curious observations on the topography of certain nerve centres. Thus when the subject speaks, it can be shown that there is a more marked emission of N rays in the region of the skull that corresponds to the articulate language-centre, called the centre of Broca. In fact every nerve centre that functions adds to the normal emission of repose new N rays in proportion to its degree of activity. These rays diverge in path according to the laws of optics, traverse with more or less refraction successive media, and manifest themselves by an increase of luminousness of the test object, that varies according to the intensity of emission and the distance.”

Perhaps the most interesting observation is this physiological emission of N rays by the nerve centres. The whole spinal cord increases the phosphorescence of the screen, and the effect is greater opposite the cervical and lumbar enlargements of the cord. If the person examined contracts his arm, the effect is expressed in greater activity of radiation of N rays in the cervical enlargement of the cord. It increases also from the cord to the brain. If the muscles of one arm only are contracted, the illumination is increased most on the

same side of the cervical enlargement, and higher up the effect can be traced on the opposite side where the nerve impulses cross.

As was mentioned above M. Charpentier was even able to locate the so-called motor centres of the cerebrum by the rays emitted when they were called into action. In other words the rays help to show the brain of a man at work. One end of a playing card was spread with a paste of phosphorescent calcium sulphide, and placed on a man's head in a darkened room, and the man was made to talk. The pasteboard was moved slowly over the skull. When it reached the vocal—speech-area of the brain in the region of the third left frontal convolution, the luminosity of the paste was increased. Other centres for writing, movements of the arms, and sensory nerves behaved similarly. Not only so, but M. D'Arsonval, a well known scientist, informed the Academy of Sciences in Paris that he had reason to believe that thought unexpressed, concentration or mental effort equally gives rise to rays acting on phosphorescence.

Other of Prof. Charpentier's investigations connects N rays with the sense of smell. If the nose is approached during the action of smelling by a body capable of producing N rays, *e.g.*, the closed fist, the sensation of smell is increased. This stimulation of olfactory sensibility by the N rays is specially noticeable when the source of the rays is placed on the middle of the forehead immediately above the place where the eyebrows meet, or on the summit of the cranium a little in front of the place of the union of the frontal and the two parietal bones.

It is also said that the degree of phosphorescence varies much according to the state of health and age of the experimenter. If a boy or girl carries out the experiment, the screen will shine more brilliantly than with an adult. If the health is normal, the brilliancy decreases with age.

So much for what has been discovered about the N rays and their manifestation ; let us turn to what they are, and to their place in nature.

One of the grandest discoveries of modern science has been the realisation of the essential unity of nature. But a short time ago, scientists were all specialists, each with his little rushlight prying into his own little dark corner, trying to illuminate it and to arrange it in something like order. Very plodding work it was, very uninspiring

you might think it, but very necessary to be done. And now, when the various departments are to some extent mapped out, lo ! it is found that lines and boundaries and division walls are but arbitrary terms, and that the wide nature around us is a wondrous and harmonious whole, with all its parts mutually related, and its different kingdoms connected in a continuous and harmonious scheme. This is well exemplified in the relation to one another of the various forms of vibrating energy.

Imagine an immense scale divided into octaves like those of the key-board of a piano. These octaves represent wave-lengths of various kinds of vibrations and their "frequencies," *i.e.*, the number of vibrations per second. In this scale let us suppose some seventy-five octaves counting from the bottom upwards. The octaves below four represent vibrations imperceptible to the human ear ; those from five to ten indicate the vibrations perceived by us as sound. Then come some electric vibrations discovered by experiments with the Leyden jar ; above these some obtained by Dr. Iodko and reproduced by M. Durville of L'Ecole du Magnétisme of Paris. Above these again are the Hertzian waves, electrical waves discovered by Prof. Hertz and used in the wireless telegraphy of which we hear so much. There are many octaves of these, the longest being about ten feet, and the shortest about half an inch. At this point there comes a long gap in the scale between the shortest electrical waves that scientists are yet able to produce and another class of waves, heat or caloric rays, commencing at 1024 millionths of an inch in length, and having a frequency of eleven and a quarter billions per second. These heat rays extend for several octaves till they join the light waves, which form an octave somewhere about the middle of the scale and represent the graduated series of vibrations which we call red, orange, yellow, green, blue, indigo and violet light. The length of the shortest violet waves is almost 16 millionths of an inch ; the length of the longest red waves is 32 millionths of an inch. The rate of vibration of the most rapid violet rays is nearly 720 billion times per second, while the rate of vibration of the least rapid red rays is about 360 billion times per second. Above the visible light rays are two more octaves of invisible rays. But though we cannot see these, a photographer's camera with its sensitised plate can "see" them, and can photograph by means of them. These are sometimes



spoken of as the ultra-violet, chemical or photographic rays. Another gap succeeds, and then come the Rontgen or X rays, Cathode and Becquerel rays. Above and beyond these are certain forms of vibration with which the most advanced of French scientists are experimenting, but which have not yet officially been recognised. Among these I may mention the Black Light and Biometric radiations of Dr. Lebon and Dr. Baraduc ; the radiations producing the digital impressions and thought forms of Darget, and the astral forms of M. Rosier.

But where in this scale is the place of the N rays. This was not at first an easy matter to ascertain, and to begin with a wrong answer was given. It may be remembered that M. Blondlot's first idea was that the N rays were near neighbors to the Rubens rays which are infra-red or heat radiations. Another scientist, M. Sagnac, from some preliminary investigations made by him as to their wavelength believed that this idea was correct, and in many of the earlier magazine articles and notices regarding the N rays it is definitely stated that they partially fill up the gap in the scale between the Hertzian or electric radiations and the caloric or dark heat rays. This view, however, has been modified by subsequent and more careful experiments ; and M. Blondlot has clearly demonstrated that the N rays are ultra-violet vibrations, and that their position in the scale is somewhere above the photographic or chemical rays and below the Rontgen or X rays. We are thus in a position now to understand exactly what N rays are. They are vibrations having a shorter wave length and a greater frequency than ordinary sunlight, but with a larger wave length and a lesser frequency than X rays.

EVAN J. CUTHBERTSON.

*(To be concluded.)*



## THEOSOPHY IN MANY LANDS.

### RUSSIA.

Russia is at last lifting up her head to breathe the pure air of religious liberty, and has held her second Theosophical Convention in Petersburg, the first having taken place at Moscow last Christmas. In 1907, just after the passing away of the President-Founder, a small meeting was held to discuss the question of organisation, but as members from only three groups were present, we do not regard it as a Convention. At the second, representatives came from Moscow, Kaluga, Kief and Varsovia (Warsaw), joining the Petersburg groups, seven groups being thus represented, and one other not being able to send a delegate.

On Thursday, April 17th, the Convention opened with a concert, followed by tea and conversation, and the work, thus pleasantly begun, passed on into its business phase. Mlle. Nina de Gernet—one of the heroic nurses of the Russo-Japanese war—was elected President of the Convention, with M. Batiouchkoff and M. Kouzmine, Vice-Presidents, and after long discussion the following resolutions were unanimously carried : (1) We constitute ourselves as an autonomous Russian body, attached to Adyar. (2) We elect Mlle. Anna Kamensky as General Secretary. (3) We direct the drawing up of rules to be laid before a Special General Meeting, to be submitted for confirmation to the President of the T. S. and, if possible, to be legalised by the Government. (4) We direct each group to choose its Secretary to correspond with the General Secretary. (5) The special general meeting for the passing of the rules shall be held in August 1908.

The Convention then discussed the Russian *Review*, a Russian glossary of Theosophical terms, the translation and publication of H.P.B.'s works, the way to celebrate the anniversary of Leo Tolstoi etc. Papers on the necessity of founding social ideas on religion by M. Kuzmine, on mesmerism and mesmeric healing by M. Kudriavotzeff, and on the Monadology of Leibnitz and Russian philosophers by M. Batiouchkoff, were read. At a public meeting a very interesting and original paper on music and on a new method

based on colored sounds, with musical illustrations, was given by the eminent violinist, Mme. Ounkovsky ; this lady sees colored pictures as she plays, and hears *motifs* when she looks at pictures ; she showed the pictures which she transmuted into music. The meeting was closed by the recitation of a poem, " The Night in Gethsemane."

All the delegates were hospitably entertained by the Petersburg members, and all were as one family.

A. K.

BRITISH EAST AFRICA.

It seems as if the near future will witness the opening up of fresh channels for the manifestation of the Ancient Wisdom in this newly-born outpost of the British Empire, and it may interest some to hear of what probably is the sowing of the seed of large and useful theosophic work to come here. Nairobi is the the capital city of British East Africa ; an unofficial centre has been formed here for the study of Occultism, Theosophy, Science, Religion and Philosophy consisting at present of five T.S. members, and some half-dozen enquirers, representing amongst them followers of Buḍḍhism, Hinḍuism, Zoroastrianism and Christianity.

As a result of subscription the centre possesses the beginnings of a Theosophical Library, already circulating most of the standard elementary Theosophical works, besides many others dealing with subjects of kindred interest. At present it is certainly only the sowing of the seed, and one could not truthfully say that Theosophic activity is great here, rather is it slow but, the writer thinks, sure, and has come to stay.

Though circumstances enabled us to meet on an average once a week, when the centre was first started, at the present time this is not possible owing to the numerous and unexpected long-distance-moves necessitated by the strenuous and many-sided pioneer work in which most of our members are engaged. This entails the further necessity of the exchange of literature through the local post ; another difficulty observed at our meetings is that of color prejudice, one probably not unfamiliar to those of our brothers who worked in the early days of the T.S. in India.

But we hopefully look to the future, when these difficulties shall have been overcome, and the establishment of the Nairobi Lodge will be an accomplished fact, standing as the visible agent of the White Powers coming from higher planes, which will inspire the life and thought of the growing populace.

R. B. C.

## GREAT BRITAIN.

As the mail goes out we are on the eve of Convention which opens to-morrow. The election of officers and committee has already taken place by postal vote under the new rules and the results are published in the July *Vāhan*. Mrs. Sharpe succeeds Miss Spink as General Secretary and the committee shows several new names as well as some very well known ones who are old workers for Theosophy.

The programme includes a lecture on *The Psychology of Indian Art* by Mr. A. K. Coomaraswamy, D. Sc., who, I understand, is an authority on his subject and his lecture is being anticipated with interest. It is also proposed to hold meetings to try and organise some departments in connexion with the T.S. Order of Service, notably one to work against vivisection. I gather that its object is especially educational and for education in higher morality there is always room ; as regards Anti-vivisection Societies, one would imagine that almost too many different organisations were already in the field and, in fact, the number and somewhat antagonistic spirit which characterises these Societies is rather a trump-card with pro-vivisection orators. However to educate the T.S. itself will probably involve the expenditure of energy for some time though not a few of our members are already workers in one or other of the existing organizations. Last week the Research Defence Society which is in reality a pro-vivisection movement had a gathering to hear an address by Professor Starling in defence of vivisection after which Miss Lind of Hagely and another opponent, Dr. Hadercer, were each allowed a short speech. A considerable sprinkling of T. S. members could be seen in the room and I think our Indian friends would have been rather surprised at the claims of the vivisectioning professor as to the 'successful' results of his methods as applied to the suppression of the plague in India. Perhaps the boldest part of the Professor's remarks was the conclusion in which he quoted some great, but unnamed, authority to the effect that physiology in England had made such great strides coincidentally with the opposition to the vivisection by which it is supposed to progress. The speaker entirely failed to see how fine an argument he was handing to his opponent, for it has always been the wail of English physiologists that they were handicapped by restrictions from which continental investigators were free ; but if, on the other hand, physiology has actually benefited under the restrictions they ought to

welcome still stricter legislation. As theosophists we might have foretold this result, for we, of all schools, ought to realise that the end does not justify the means and that no knowledge worth the having can be bought from Nature at the price of evil doing.

A great event of the month in the religious world has been the Pan-Anglican Congress which has drawn together members of the Anglican Communion from the uttermost part of the earth. There have been meetings innumerable and other functions in great variety but, as usual in these cases, the programme was too crowded for full justice to be done to the large number of important subjects which came to the front. Still the bringing into closer touch of so many men and women from widely scattered centres and the ventilation even somewhat inadequately of great social problems is bound to be productive of good. Theosophy was one of the subjects presented and discussed at one of the preparatory meetings but there was no opportunity to bring the work of the T.S. into relation with the great meetings during the actual sitting of the Congress.

One other great feature of the month's work—and in that many T.S. members bore a part—has been the powerfully presented demand for the political equality of women. First by a procession of 10,000 women of all ranks through the streets of London to a mass meeting in the largest hall, and then by a gigantic meeting and demonstration in Hyde Park. In both a fine power of organisation was displayed and it is difficult to see how women can longer be reproached with not having shown that they want parliamentary representation. The T.S. has contributed a considerable quota to the roll of those who have gone to gaol for the cause and although we might not all agree that democracy is the ideal form of Government it is difficult to imagine a theosophist failing to realise the essential equality and solidarity of a humanity that wears bodies of both sexes many times in the course of its long evolution but which in its essence is of neither sex.

E.

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#### HOLLAND.

Since my last letter from Holland we have had our annual Convention. The Convention took place at Whitsuntide, June 6th and 7th, and was differently arranged to the foregoing ones. It lasted two days instead of one, and the second was entirely reserved for debates and lectures.

Though Whitsuntide is the great time for travelling and paying visits over here, there was a good attendance on both days, especially on the second. On the first day we had the usual business meeting, over which Mr. van Manen presided, conducting the debates with his usual tact in an amiable spirit. He had just returned from a long stay with Mr. Leadbeater and in his opening speech gave Mr. Leadbeater's opinion on the state of the T.S. work in Holland. Nothing very important had to be discussed. The chief proposal of the Executive Committee, *viz.*, to hold *four* Conventions every year instead of only an annual one was unanimously accepted. One Convention will be quite like the usual annual one, the other three only for debates on Theosophical and kindred questions, reading of papers, and for the social intercourse and mutual acquaintanceship of the members, so as to show the tie between older and newer members. These Conventions will be alternately held in different places where there are theosophical Lodges, and will be concluded by a public lecture.

The second day of our Convention was arranged according to this plan, and there were three questions put, *viz.* : I. Relation of Theosophy and Science; II. Relation of Theosophy to Christendom; III. Theosophy and Socialism. Each question was introduced by two members who each took a different standpoint, after which every member could speak for 10 minutes on the subject.

Everything went off in a very Theosophical spirit, though opinions varied greatly. But we found this way of speaking about things which are of value for the work and the cause a great help to enlighten us as to the different opinions existing in our section and also of great intellectual value. The day was quite taken up by the first two questions and the third could only be put. It will be taken up again at our next Convention in September.

The Convention was concluded the first day by a public lecture which was very well attended. The second day was concluded by a lecture by Mr. van Manen who read a paper from Mr. Leadbeater to the members on "The scientific analysis of a vision by clairvoyant observation." It was a very interesting paper, which was not only very useful from a moral standpoint of teaching "visionaries" to be careful to accept as truths what they "see," but had the additional charm of being very amusing. Altogether we can be very satisfied with this Convention, as I believe every one is. On all sides new life is showing now and great activity is being developed.

The Dutch Astrological Society had its first annual meeting on

June 21st. The state of this Society is satisfactory, the membership having started with 39 and being now 96, while its periodical *Urania* is being read by about 200 subscribers.

That the members must be F.T.S. was decided at the meeting and a rule made to that effect; associates may be non-members. After the business meeting several lectures were held on astronomical and astrological subjects. This Society may be considered as the first under *The T. S. Order of Service* in Holland. Several others are now in course of formation. In the first place I mention a political one; some members of the socialistic party, who are at the same time F.T.S. are uniting themselves in such an order and will in this way help this party with theosophical ideas as a basis for economic change. There will also be formed a Christian order on the same plan to influence theological ideas.

This summer a great exhibition will be held for "The education of the child," the organisation of which is chiefly due to theosophical workers. There will be a lecture held on "Theosophy and Education," by one of our members at this exhibition, and probably this will be the commencement of a League for work in that direction.

To help these movements three original Dutch books on "Theosophy and Christendom," "Theosophy and Science," "Theosophy and Socialism," will be published. The first book is by an orthodox Christian who defends Theosophy as a means to defend the Christian dogmas and faith. An English translation of which will soon be sent to Mrs. Besant for her criticism, and I hope it will be published in English also, for it seems to me to be the best book on the subject by a non-F.T.S. It shows also in what a different position Theosophy stands now from, say, ten years ago. Appreciation on all sides and if not appreciation at least it is taken note of, and it certainly seems that we are going to greatly influence public life in this country.

We also have to notice great changes in the mental attitude of our scientists. Professor Dr. W. A. Julius of the University of Utrecht said at the celebration of the 272nd anniversary of that University " . . . and yet a greater blessing natural science spreads by its ethical value. For the existence of such an intricate system of clearly defined ideas, of which the logical cohesion must be equally felt and enjoyed by all the technicians of all countries of the earth, strengthens our realisation of the unity of human consciousness and supports the philosophical conception, that our own consciousness is

one of the temporary points of concentration in an universal, eternal, psychical whole. And thus the strong web of physical science forms one of the ties, by which we feel ourselves united as parts of a larger unit."

In Amsterdam there exists also now a Psychological Laboratorium where experiments are taken on the lines laid down by de Rochas, Baraduc, etc. A quarterly *Annals of the Amsterdam Psychological Laboratorium* is published.

A fortnight ago the building of our E.S. hall was begun. We hope to see it opened by Mrs. Windust, who continues to progress favorably in health. In this building will also be held the meeting of the Co-masonic Lodge which is also progressing slowly but surely. Last year it published in its name Dr. J. D. Bucks *Mystic Masonry*, in the hope that the book might influence Dutch masonry in a theosophical direction.

A very useful movement was inaugurated some years ago by Dr. Demier van der Gon, our librarian who formed, with some fellow-workers *Society for the Study of Masonic Symbolism*. This Society is doing good work among Dutch masons and numbers about 450 members. It publishes a periodical, *The Freemason*, entirely devoted to masonic symbolism. The outlook for the influence of Theosophy on all departments of life, study, etc. in our country is hopeful.

H. F.

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#### AMERICA.

The work of the American Section has developed very favorably during the past few months. New Centres have this year been formed in Albany (New York), Berkeley (California), Helena (Montana), Joplin (Missouri), Kansas City (Kansas), Louisville (Kentucky), and Newark (New Jersey). In addition, some new Branches have been formed by division in two or three of the larger cities in order to bring about more effective work through smaller and more homogeneous groups.

A discussion that arose some time ago as to the editorship of the Query Department in the *Messenger* suggested to the General Secretary the propriety of taking a referendum vote in accordance with the provisions of the Constitution, in order that the question might be definitely settled in a manner consonant with the wishes of the majority of our members. The final counting of the ballots showed 285



votes against and 1245 in favor of continuing the department as at present conducted. The overwhelming proportion of more than four to one measures fairly well the rapidly increasing tendency to unanimity of attitude within the Section in regard to the various points concerning which discussion was somewhat impassioned some months ago. All true friends of this movement will heartily rejoice at the prospect of entirely united and harmonious action in the future. The General Secretary, in his article entitled "Correspondence Between the Planes" in the May issue of the *Messenger*, called, in a pointed manner, the attention of all members to the desirability of conforming to the policy of the Society and suggested that those who feel radically opposed to this would do well to free themselves from a connexion which has become thus, not a help, but a hindrance, to their growth.

The recent numbers of the *Messenger* have constantly increased in interest and value. A helpful department has been labeled "Contemporary Thought," and to this Janet B. McGovern has made valuable contributions. Mention was made in these pages some months ago of the significant play by Augustus Thomas entitled "The Witching Hour," which has been presented to very large audiences in all parts of the country by several different companies. Another play of equally vital interest by Charles Rann Kennedy has been the most important dramatic production on the New York Stage in the past few weeks. The title of the play is *The Servant in the House*, and the cast of characters rather daringly includes an English butler, named *Manson* (Man's Son), who is pictured as almost the living image of Jesus, and who, by his purity and force of character, becomes the deciding influence in the solution of a complicated plot, fairly revolutionising not only the ideas but the lives of all who come into touch with him. This servant turns out at the end to be of oriental race, the Bishop of Benares, a point which, otherwise of no importance, becomes significant as a suggestion of the uplifting of Western religions through the greater spiritual devotion of the East.

The fiction of this country continues to expound in its own way some of the dominant ideas of the newer psychology. Margaret Potter has written a novel entitled *The Princess* (Harper and Brothers, New York), a story located in Russia, of which the plot involves as a major element communication from the unseen.

Mary Harriott Norris has woven the theory of reincarnation very skillfully into *The Veil*, which was published some months ago by

R. T. Badger of Boston. A story of obsession has been published by Harpers from the pen of Margaret L. Woods, and is entitled *The Invader*. An interesting review appears in the same department, of an article in the *Cosmopolitan* for May, 1908, by Garrett P. Serviss, on *The New Philosopher's Stone*, a careful summary of recent experiments which point conclusively to the transmutation of metals. Mention should be made finally in this connexion of a remarkable series of articles prepared for *Everybody's Magazine* by the well-known novelist, Hamlin Garland. The articles, although cast in the form of fiction, professedly recount only the actual experiences of the writer in the field of psychic research, and they bear the title of "The Shadow World." Three instalments have so far appeared, and it is already clear that Mr. Garland will have little to offer which is new to anyone who has followed this kind of investigation, although he is putting together in convenient form data drawn from many countries and from many years of experimentation. Nevertheless, the very large circulation of the magazine and the popularity of the writer will doubtless attract public attention more than ever to the reality of the unseen, while the discriminating judgment manifest in the articles will doubtlessly attract the careful consideration of each rational mind, because exaggeration and sentimentality are alike excluded from the exposition.

G. F. J.

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ITALY.

In the last number of the *Cænobium* there appears in the place of honor an able article by one of our prominent members, Mr. C. Jinarājaḍāsa, translated into Italian and entitled "Il Buddismo secondo un Buddista." (Anglice: "Buddhism according to a Buddhist").

The author begins by pointing out that there is really, "only one book in the West that sets forth Buddhism as the Buddhist feels it .....namely *The Light of Asia*. He further asks: "Why does the Buddhist withdraw with impatience from the marvellous erudition of Germany, France, and England to turn to the work of an English poet?" and answers: "It is because for the West it is a philosophy, a religion, a system of ethics, an intellectual conception, but for the Buddhist in his own country Buddhism consists in the Buddha." The article is written in reply to one by Professor Lalanca which appeared in a previous number of the same magazine and which, *inter*

*alia*, contains the surprising statement that "the logic of the Religion of the Buddha excludes all sense of charity no less material than spiritual, for" he continues "a religion that inculcates to an absolute degree cessation from every form of desire, as Buddhism does, cannot desire the good whether material or spiritual of its fellow-creatures." The Professor goes on to point out how it is otherwise in Christianity and how "Jesus prohibited wicked desires and taught compassion and charity." In reply to all of which Mr. Jinarājadāsa refers Professor Labanca to the following quotation from Mahāvagga 8, XXVI, 2, *viz* : "If any, oh brothers, desire to help me, let him help a sick man." He gives a picturesque description of Buddhist ceremonies, and briefly touches upon the general teachings and precepts of the Buddhist religion, taking occasion to once more dispel the erroneous Western ideas regarding Nirvāna. He ends up showing the relation of Theosophy to Buddhism and Christianity and how the fundamental teachings of all great religions are in reality one, and are but partial expressions of the Great Eternal Truth.

In the same number of the *Cænobium* is published the final result of a rather interesting enquiry which has lasted some months in the course of which readers were asked to compile a list of the 40 volumes they would preferably select if they were about to retire into seclusion and were limited to this number of their favourite authors. The enquiry was responded to by a very large number of people including many prominent and well-known names in literary and philosophical circles.

And looking at the result who shall say people are not fundamentally idealists ! It would be interesting in so cosmopolitan a society as the T. S. to institute a similar enquiry, and the results in each Section would be an instructive study of temperaments and tendencies.

For years it has generally been known that Professor Morselli has been preparing a work on Spiritualism, and much curiosity has been evinced as to what position the eminent psychologist would take up in regard to this much-debated branch of science.

With the prudence characteristic of his class he has abstained from committing himself and has 'sat on the fence.' No doubt the greater courage of his compatriot Prof. Lambroso, together with the ever-increasing and less sceptical interest shown towards spiritualism and psychic phenomena has caused him to see the necessity of publishing his ideas and experiments along these lines if he did not wish

to be left behind the times. His work has at last appeared in two large volumes of over 500 pages each, under the title *Psychologia e Spiritismo* and consists of three main divisions :

1. General problems of spiritualism and mediumship.
2. Critical notes and observations on phenomena witnessed by the author from 1901 to 1907 covering some 30 sittings with the well-known medium Eusapia Paladino.
3. Recapitulation and consideration of the various phenomena observed, and reasons given where the author does not accept spiritual inferences.

The work contains a useful bibliography of the principal works and publications on physical phenomena of recent years, but is as a whole distinctly disappointing not only as containing nothing new, but as wanting also in breadth and depth of thought. It is the work of a scientist with a box-full of labels, who sorts and catalogues and thinks he has explained when he has stuck the label on with a long name. Professor Morselli's few remarks on Theosophical ideas show his utter ignorance of the subject and its literature, and his mistaken notions of H. P. B. and her work indicate the unscientific method of getting information third or fourth hand, instead of from reliable sources, which without much trouble he could have procured. This month's *Ultra*, in an Editor's note, very opportunely points this out ; and takes occasion to print the interesting article by G. R. S. Mead on H. P. B. as he knew her, which appeared in the *Theosophical Review* some time ago.

The demand in Italy evidently continues for philosophical and metaphysical works, and publishers both in North and South Italy are rising to the occasion by continually issuing new and interesting editions of well-known works. Among the more recent may be mentioned certain parts of Schopenhauer's *Parerga und Paralipomena*, *Biblioteca di Scienze Moderne* series under the title "Morale e Religione" and the Editor Laterza of Bari publishes the second volume of Giordano Bruno's Italian writings, which for the most part are rare and difficult to come across. It is to be hoped that the public will encourage and justify the enterprise and courage of publishers in thus raising the standard of Italian publications.

A matter of local interest but one important for Genoa members is that at last they have been able to secure suitable premises for lecture and reading-rooms for the three Lodges in that town. A library is rapidly being formed and it is generally hoped that the centering of

energies will lead to much new force and more extensive powers of usefulness, as well as of propaganda by class meetings and open lectures.

W.

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FRANCE.

The inquiry of the *Malin* into the mysteries of the beyond has been pursued further during the month although interest has somewhat slackened. A few of the published interviews are worthy of remark. Doctor Baraduc when questioned affirmed the reality of certain phenomena and declared he had photographed the etheric double producing an impressionist photograph of his wife after death surrounded by a misty cloud which might, if it does not arise from some fault in the plate, represent the double.

D'Arsonval, a well-known man of science, agrees with Doctor Le Bon—"I neither affirm nor deny the reality of certain phenomena." Doctor Le Bon then returns to the charge with a well-meant but naive suggestion to offer a prize of 500 francs to any medium who will produce a well proved phenomenon of levitation under certain stated conditions. Doctor Encausse, better known under the nom-de-plume of Papus (formerly a member of the Theosophical Society) in reply to the article of Doctor Le Bon affirms the reality of the mediumistic faculty and of the possibility of the movement of objects without contact, but he declares that the proposal of Doctor Le Bon is practically impossible to carry out. "Science" he remarks "does not produce facts to order." The mission of science is to verify fact and the part of the true Savant is to adapt his methods of investigation to the phenomena, and not to try to force phenomena to submit to the control of laws imposed by the investigator." The well-known astronomer Camille Flammarion questioned in his turn declares that : (1) The phenomena are certain ; (2) that their explanation is in the present state of our knowledge impossible.

"There are many things that we cannot explain ; we live amid the unknown and can explain nothing. What is weight. What is the attraction of the earth ? No one knows. When shall we ever realise that we cannot understand everything. ? "

A.

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## INDIAN SECTION—BENARES.

We have been exceedingly quiet here during the last month, nearly every one being away, and all activities suspended except the Sunday afternoon addresses by the Joint General Secretary. The College and schools are, however, re-opening this week, and the Headquarters are becoming a little more lively. On July 11th an "At Home" was given in the College grounds for the purpose of saying farewell to Mr. Radice, Collector of Benares, who is leaving for a trip to England, and on his return will be stationed at Lucknow. Mr. Radice will be very much missed in Benares; he has always thrown his influence on the side of reform, and has been a good friend both to the College and the Society, and he will carry away with him the good wishes of many friends.

We have an addition to our Theosophic workers in Babu Rameshwar Prasād, late Branch Inspector, who has come from Allahabad to take charge of one of the boarding houses in connexion with the College. On July 12th Miss Lilian Edger left for Srinagar, Kashmir, where she will be working with the Branch for the next two months. The Office, which has been in her charge since the beginning of May, will now be in the charge of the Executive Committee until the General Secretary's return.

M. J.

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 CEYLON.

On the 17th June last the 28th Anniversary of the Buddhist Theosophical Society was celebrated at the Buddhist Headquarters. Mr. R. A. Mirando was appointed President, Mr. Amadoris Mendis as Secretary with two Assistants, and Mr. D. B. Jayatilaka as General Manager of Buddhist Schools, with Mr. C. P. Gunawardana as assistant. After the usual business of the day a cablegram of greetings of members assembled was sent to our beloved President, Annie Besant. The usual dinner of the members followed, which in year gone by was often presided over by the late Colonel Olcott, whose memory is ever kept fresh and green by his grateful Buddhist friends. Ceylon counts the Ananda College, the Mahindā College, the Dharmaraja College, the Musæus Girls' Boarding School, and over two hundred schools in the villages. But still there is much room for extension of work, and every reader's moral and material support will be most welcome.

In my last letter I gave a sketch of the work to be done by the

Hope Lodge, of Colombo. Already during the last month Mr. Tyssul Davis read his paper on "The Occultism of Buddhism" followed by Mr. Peter de Abrew, by a paper on the "Symbology of the Southern Buddhist Church"; Mr. H. Frei will speak on the "Introduction of Buddhism into Ceylon" which will be followed by Miss. Albarus with a paper on the "Ethics of Buddhism."

Before she sailed to Europe Mrs. Higgins, the Principal of the Musæus School, was enabled to add a wing to the school buildings through the generosity of Mr. P. D. Khan. This new addition is a decided improvement to the buildings, and a much felt want has been now supplied. Mrs. Higgins wants a little money to make some further improvements as in the "Sick Room," etc., of the school. If somebody would send her some help for this purpose, she would be grateful. She returns to Ceylon during the latter part of September or early in October. She writes of being much benefitted in health by the voyage and the quiet rest she is having.

Mr. Fricke is expected to make a lecturing tour in Ceylon during August.

H.

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The University of Leyden has offered a prize, for which it is expected that many members of the Society will compete. The notice runs :

"The extensive material brought to light by ethnological and religious-historical research, and the publications of magical texts, have started the possibility of building the mutual relation of religion and magic on a sounder foundation. With a view to this the Council of the Stolpian Legacy wish to publish the following prize-subject : What is the mutual relation between magic and religion ?

Answers to this question are to be sent in before 31st December 1909 to the President of the Curatorium, Professor Dr. P. D. Chantepie de la Saussaye, Leyden. The answers must be written in Dutch or Latin, under a nom-de-plume and accompanied by a sealed letter, on the outside of which is the nom-de-plume and inside which the name and address of the writer are to be found.

The prize for an approved answer is a gold medal at an intrinsic value of £ 20 and £ 8. in cash, or if preferred, the whole in cash."

If any of our members feels able to answer this question but cannot write the answer in Dutch or Latin, he should write it in English and have it translated for him.

## REVIEWS.

### ADYAR POPULAR LECTURES.\*

Two more pamphlets, the Nos. 4 and 5 of the Adyar Popular Lectures Series, have been issued by the *Theosophist* Office. They are highly interesting lectures of our President, and deserve a careful ear of Theosophists all the world over. Both in the East and the West these excellent pamphlets, rich in thought, sentiment and language, will find a ready and large sale, while for propoganda work and free distribution these cheap pamphlets will serve a very useful purpose.

B. P. W

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### THE CHALDÆN ORACLES.†

The eighth and ninth volumes of Mr. Mead's Manuals, *Echoes from the Gnosis*, are somewhat difficult in evoking a connected train of thought ; naturally so, owing to the fragmentary character of the materials at his disposal. Nevertheless, much light is thrown on such mystic subjects as the Triune nature of the Godhead and of the Soul in Man ; of the female element in the Trinity under the name of Hecate the Great Mother ; of the true Sun and true Moon, of which the visible and mundane luminaries are but faint reflections ; of those " Royal Souls " to whom is given the power to become one with the Divine ; and of the right ruling of conduct, so as to be worthy to enter into the " Paradise of True Worship." Mr. Mead, amid much conflicting uncertainty, considers the date of the Oracles to have been between the first and second centuries A.D. To lovers of the Gnosis these volumes will maintain and strengthen the deep interest which Mr. Mead's contributions to Gnostic literature must necessarily call forth, and carry to the mind of the student a still stronger conviction of the Unity of Truth, as discerned by the real seeker under her many enshrouding veils.

M. O. M. S.

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\* *The Necessity for Religious Education, and The East and the West* by Annie Besant, P. T. S., published by the *Theosophist* Office. Price one anna : 100 copies Rs. 5; 500 copies Rs. 21 ; 1000 copies Rs. 40.

† By G. R. S. Mead, Theosophical Publishing Society, 161, New Bond Street, London, W.



THE SONG OF THE FLAMING HEART—SONNETS—  
THE WAY OF BEAUTY.\*

Pleasant reading for leisure hour is what this book supplies. Theosophy would fain to be said to perform its full duty if its votaries neglect art in all its departments, and it is really satisfying to note that Mr. Arthur H. Ward's *Song, Sonnets and the Mystical Play* are inspired by theosophic knowledge and sentiment. For example :

“ When Brother hates unjustly, him forgive ;  
T' was thine own hate, when thou before did'st live : ”

and again :

“ The Quest is thine ; turn not thy steps again,  
Till thou has lost thine all. Farewell ! Farewell ! ”

express well theosophic ideas, and no doubt the *Song of the Flaming Heart* will be appreciated by those who walk the “ Way of Beauty.” The *Sonnets* also contain nicely expressed thoughts such as—

“ But knowledge comes to him that listens long,  
At Wisdom's silent shrine his heart within ;  
And Life's returning path, and struggle strong,  
He traces through the maze of death and sin.”

*The Way of Beauty* is a play in one act, and of course has its own lessons to teach.

B.P.W.

*The Study of Theosophy* by Samuel Stuart is the transaction No. 1 of the Auckland T. S. sold at 1/—and will be found useful for Branch work.

*Facts about the Theosophical Society* is a Gujarāti pamphlet of which 21,000 copies are issued for free distribution. Mr. D. D. Jussāvālā has put together useful material *re* the Society's position and its work.

MAGAZINES.

*The Theosophic Messenger*, June, contains “ Prisoners in Theosophy,” by a prisoner-pupil of the late Miss Jefferson, the second instalment of Professor Larkin's “ From the Day Hemisphere of Nature ; ” Query Department conducted by Bro. C. W. Leadbeater is interesting. It is a number full of news.

*The Vāhan*, June, is full of business notes and notices. July Number announces the election of Mrs. Sharpe as the General Secretary of the British Section.

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\* By Arthur H. Ward, Theosophical Publishing Society, 161, New Bond Street, London, W.

*Theosophy in Australasia*, June, besides the usual Editor's "Outlook" has articles on "The Easiness of Goodness," "Theosophical Ideas applied to Art," and "The Plan of Evil;" also a translation of Dr. Courme's "Right and Duty."

*Theosophy in New Zealand*, June, publishes the programme of our President's tour which begins on the 26th July and ends on the 10th August. "The True Mission of Sunday," by Ella Wheeler Wilcox is copied from *San Francisco Paper*; J. Griffiths writes on "The Power and Possibilities of Art."

*The Revue Theosophique*, June, has an article by Dr. Steiner, "Mysteries of Ancient Knowledge," in addition to Dr. Pascal's "Consciousness," and translations and notes.

*The Theosophical Review*, July, has come too late for a proper review. It contains "Christian Mysticism," "The Symbolism of the Master-BUILDER," and other readable articles.

*The Lotus Journal*, June, with "Lotus Lessons," "Self-Reliance," "The Wanganui River," and the concluding portion of Miss Mallet's contribution on "Mozart." The July No. contains report of Mrs. Besant's lecture on "Religion and Psychology," "Outlines of Theosophy," by Miss Mallet, etc.

*The South African Bulletin*, June, has "Theosophic Mind," by Alfred Holtzer besides Editorial Notes, correspondence and business notices.

*American Theosophist*, June, contains "Some convincing Psychic Phenomena," "Liberty and Theosophy," "The Hidden Side of Evolution," and the "Hints to Young Students," is continued.

*The Message of Theosophy*, June, besides Notes and News contains "Phenomena," "The Founder of Sikhism," "Venus," "Hypnotism and Mesmerism," etc.

*The C. H. C. Magazine*, July, The usual "In the Crow's Nest," is followed by Mrs. Besant's article on "Nature's Influences," the C. H. C. Historical Society's Transaction No. 2 entitled "An Historical Problem," "What a Boy did," which every young Theosophist ought to read, "Sati Sanyukta," by Josephine Ransom, "Hot Weather Musings," by G. S. A. and other readable matter makes up a very interesting number. "How the Movement Goes," says: "The construction of four school rooms for the lower classes in a separate block has been commenced. The plan of adding rooms to the existing school building was abandoned after full consideration. The rooms will be of larger size and will each cost about Rs. 2,000. We have received

promises for two of them and we hope two more generous donors will come forward to contribute towards the construction of the other two, and add their names to the list of Patriotic Indians who have helped in the raising of this Institution."

We acknowledge with thanks June No. of the Italian *Ultra*, French *Théosophic*, Dutch *Theosophia*, *Theosofische Maandblad* and *De Theosofische Beweging*, Spanish *Sophia*, Finnish *Tietaja*, Bulgarian *Path*, French *Annales Théosophiques*, and *Bullelin Théosophique*, South American *La Verdad*, Scandinavian *Teosofisk Tidskrift*, Cuban *Revista Theosofica*, and the Gujarāti *Cherāg*. Also May and June *Brahmavādin*, May *Mysore Review*, *Research and Review*, an instructive number, June *Notes and Queries* and *The Mahā Bodhi*; *The Modern Review* for July with nice readable articles, a couple of them well-illustrated, *The Siddhanta Deepika* containing "Christianity and Vaishnavisme," "The Characteristics of Yugas," "The Inner Meaning of Brāhminic Grace before meals," etc., *The Vedic Magazine*, *The Theist*, *The Metaphysical Magazine* with Dr. Wilder's "Some Marvels of Mind," "Consciousness and its conditions" and other interesting articles, *The Christian College Magazine*, *Prabuddha Bhārata*, *The Rosicrucian Brotherhood*, *Modern Astrology* with "Astrology and Karma," by Bessie Leo, *The Olcott Kindergarten Review*, *The Light of Reason*, and *The Jñānin*.

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Here is the Australian national song, which the Adelaide Lotus circle sang before our President, and which is heard all over Australia. It was written by Mrs. Carleton, who came to Australia in 1839, and became a well-known literary woman; she won the Gawler Institute prize in 1859 for the best poem on Australia, and it has become the national song.

There is a land where summer skies  
 Are gleaming with a thousand dyes.  
 Blending in witching harmonies;  
 And grassy knoll and forest height  
 Are flashing in the rosy light,  
 And all above is azure bright—

Australia ! Australia ! Australia !

There is a land where honey flows,  
 Where laughing corn luxuriant grows,  
 Land of the myrtle and the rose.  
 On hill and plain the clustering vine

