

# THE THEOSOPHIST

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## ON THE WATCH-TOWER

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Chief Justice in the course of his speech said :

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

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

The President left for Benares on the same day.

B. P. W.



## LATEST FROM THE EDITOR

*Calcutta, 19th March 1910*

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

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

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

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

## MYSTERIOUS TRIBES<sup>1</sup>

THREE MONTHS IN THE BLUE MOUNTAINS NEAR MADRAS

BY

RĀDHĀ BĀI (H. P. B.)

(Continued from p. 699)

### CHAPTER V.

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

Facts are dangerous enemies,  
difficult to conquer.

Alfred Russel Wallace.

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

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

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<sup>1</sup> Translated from the German version published by Arther Weber. Our German readers may obtain this book from the Jaeger'sche Verlagsbuchhandlung, Leipzig. *Ed.*

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

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

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

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

We have here a piece of materialism combined with something of the transcendental mysticism of the Rosicrucians, and a fragment of the views of life of the old Egyptian Hierophants. . . . . *Où la philosophie va-t'elle se nicher !*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

<sup>2</sup> *Bemimscences of my Life amongst the Ṭoḍas*, p. 114.

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

After the Kurumba had regained consciousness, he began to move in a snake-like manner, making for some herbs which he tore with his teeth out of the earth and devoured wholesale, while rubbing his face on the soil. This latter procedure was hardly calculated to enhance his innate charms, as the Nilgiri soil is largely interspersed with iron and ochre, the traces of which are not very easily removed. When my new acquaintance<sup>1</sup> therefore rose again on his legs, and began to stagger to and fro, like a drunken person, he was besmeared all over with red and yellow spots like a clown.

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

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

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<sup>1</sup> A Kurumba who had tried to rob the author.



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

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

How very sagacious!

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

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

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

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

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

No, certainly not !

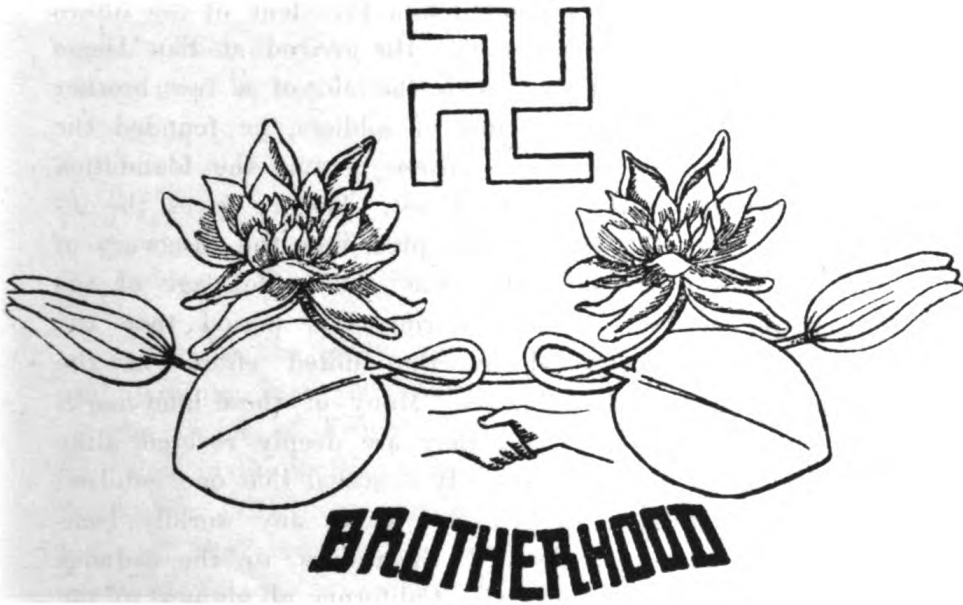
This explanation is devoid of sense. If it were true, the feeble and small-statured Kotas and Irulas ought to reverence the Ṭoḍas even more than the Baḍagas do, and yet they do not. They respect them highly and stand on good terms with them, but no element of worship enters into their feeling. One must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

*(To be continued)*





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



### A CALIFORNIA SAINT

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

It may be interesting to note the list of required virtues which the devotee must have practised in so eminent a manner and degree. The theological virtues consist of Faith, Hope and Charity, the Love of God and the Love of the Neighbor. The cardinal virtues are Prudence, Justice, Fortitude, and Temperance. The religious vows are Obedience, Poverty, and Chastity.

The last virtue demanding special consideration is Humility; it is the spiritual key-stone which supports the cardinal virtues. The good Friar certainly possessed abounding faith, for did he not sacrifice everything that the world and human affections cherish, for his religion? He abandoned parents, worldly comforts and prospects, mother country, and the beloved solitude of his monastery, in order to bring the knowledge of Christianity to the rude, dull, and unappreciative Indians of California. We are told of his prayerful journeys to the mountains and deserts in search of heathen natives, in order to gather them beneath the Cross of Santa Clara. He was never free from pain, suffering excruciatingly from acute rheumatism and other maladies. In the last years of his life he could scarcely walk, nevertheless he insisted on visiting the sick, walking any distance in order to administer the Sacraments, to give consolation, or to provide the necessaries of life. When too infirm to ascend the pulpit, he sat in a chair at the railing and preached with his usual fervor. It is said that his voice was sonorous, and that he spoke with all the conviction and fearlessness of an apostle. Testimony was given that on some occasions he fainted in his chair while preaching, and that the emotional congregation would weep and wail for fear that their beloved priest was dead.

A witness of 'unimpeachable veracity,' stated that one day during Holy Week this devotee knelt at his customary place before the great Crucifix in the church at Santa Clara. There were several persons present in the midst of their devotions, when suddenly he was heard to sigh aloud

in Spanish: "When, O my God, shall I see Thy glory? How much longer shall my banishment last in this valley of tears?" The one who heard this was awe-stricken at the answer, which was heard distinctly coming from the Cross: "Soon thou shalt see God in glory." At the foot of the large Crucifix, which has now become famous, the zealous Friar sought inspiration for his sermons, guidance through all his trials, spiritual comfort for the unruly of his flock, strength and faith to persevere, and rest for the worn and suffering body. Instead of retiring to his cell, he would frequently spend the night before the Crucifix, lost in meditation.

The Indians and Mexicans firmly believed that these nightly vigils were not without wonderful occurrences. The following statements concerning the miracles which the Friar performed have been critically examined and found to be true.

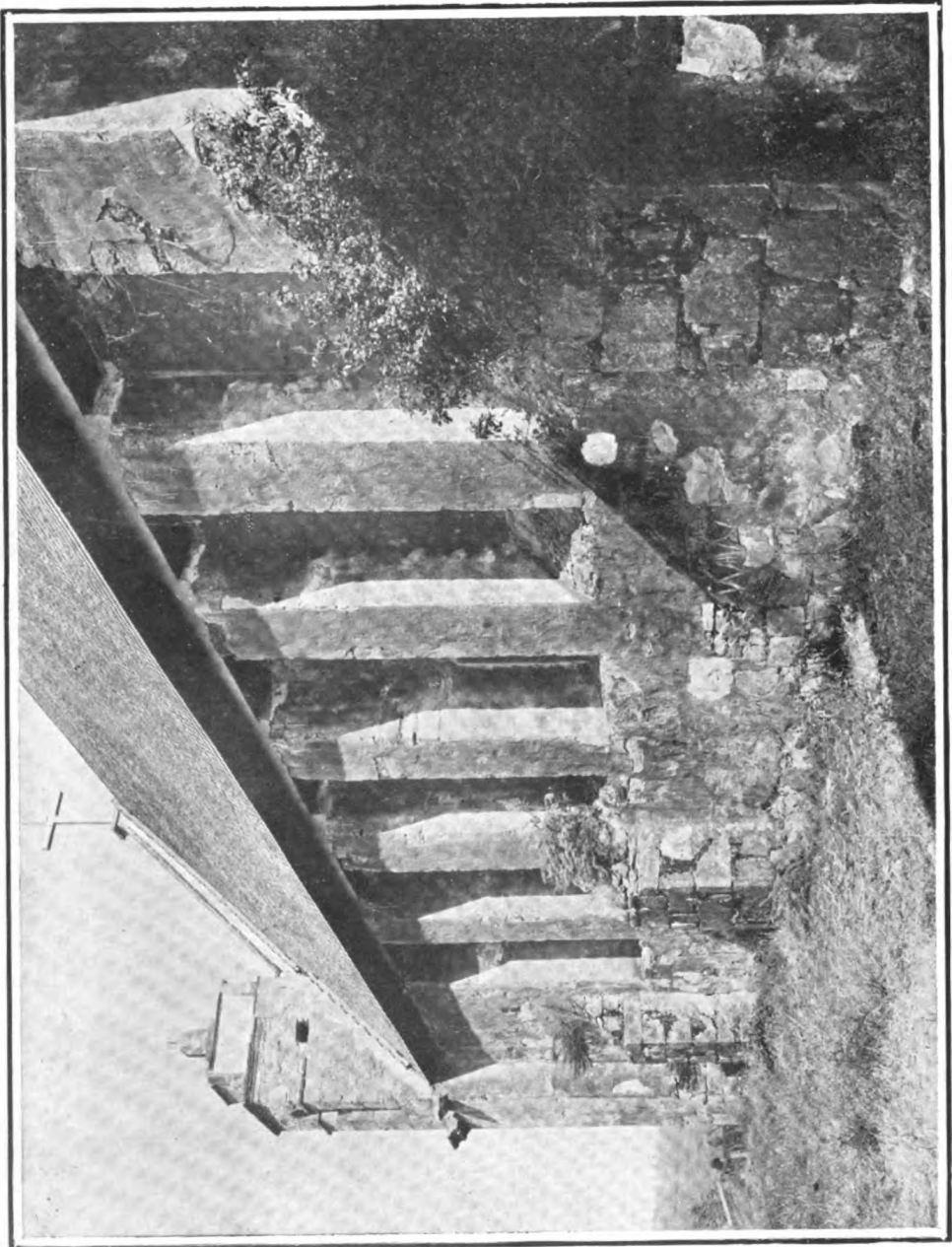
A deposition was given to this effect: that on one occasion while Friar Magin was journeying with two guards and two Indians through a dry country in the hot season, the men complained of thirst. The Friar told them to go to a certain spot which he indicated, and there they should find water to drink. The astonished natives declared that there was no water in the whole region. The Friar, nevertheless, directed them to refresh themselves with the water which they should see flowing from beneath a rock. Still incredulous, but to convince the Friar that no water existed in the vicinity, the men obeyed the directions. On reaching the place they found the rock and the water flowing forth from beneath it. Soldiers and Indians alike were amazed, as no one had ever heard of the presence of water in that locality. On the return trip the guards and Indians went to the identical spot, but there was no sign of either rock or water.

One summer there was a plague of grasshoppers which enveloped the fields and orchards in Santa Clara Valley.

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

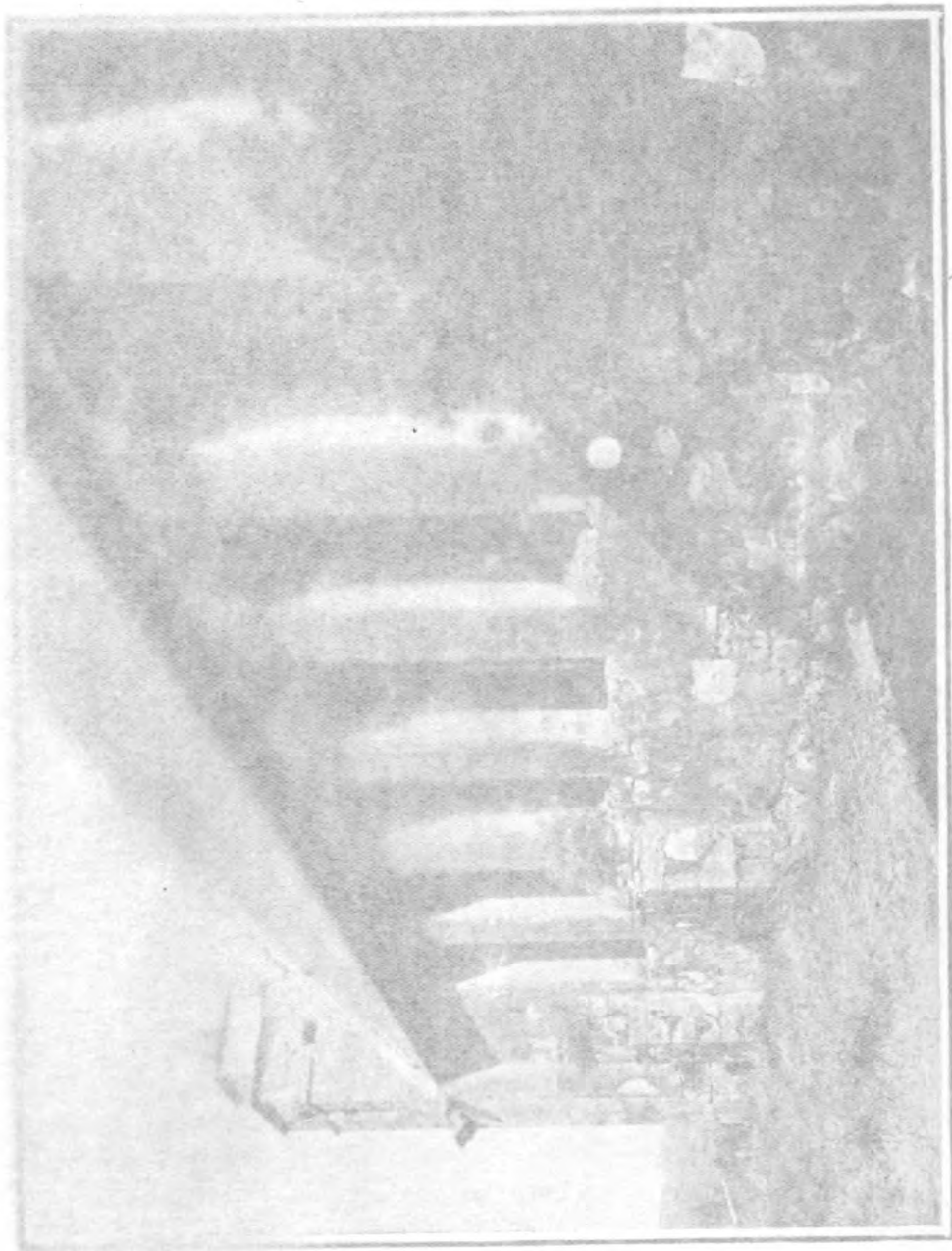
Another witness under oath stated: "One year, about 1823 or 1824, the whole valley was suffering from a great drought. It had not rained during the entire preceding winter, nor in the spring that succeeded it. About 5,000 sheep perished. In other places the people suffered similarly. The inhabitants,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





CARMEL MISSION, MONTEREY, CALIFORNIA.





Excavation of the site of the ancient city of Jericho



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

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

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

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

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

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

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

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

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

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

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

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

ADELIA H. TAFFINDER

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### LIFE

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

MARGARET EAGLES SWAYNE

## 'THE SONG OF THE LOST'

We walked in the joy, the joy of the flesh,  
We broke the Law to obtain each whim;  
And old desires awoke afresh  
To lure us further away from Him.  
Across the Desert of Life we went,  
Set up in the waste a selfish tent,  
At every step He became more dim  
As closer and closer we wove the mesh.  
We made our Hell, as we now know well,  
By yielding our wills to the animal spell,  
And in the place we have made, we dwell.

Obtained desires have lost their mask,  
For all are naked upon this Plane;  
And weary indeed is our age-long task  
Of breaking the links of each sought-for chain:  
We crave for joys that we cannot win,  
—For what we desire needs flesh to sin,  
So bodiless here we must remain,  
Unable to seize all that good which we ask.  
We look to Earth for the former mirth  
We cannot enjoy, till another birth  
Encloses our souls in a fleshly girth.

The Light draws up, but the Dark draws down,  
The last we wish for—our joys are there:  
Let us be covered as King or Clown,  
So long as our souls are not left bare:  
We shiver and shudder, for all around  
By Hells we have made is our vision bound;  
That all is illusion and all is air,  
To us is agony's top-most crown.  
We have not the power to banish one hour  
Those giant sins that beside us lower,  
But in their grip we moan and cower.

Up, up and up, we refuse to climb,  
In the Light is not that which we wish to gain;  
We long to re-enter the Plane of Time,  
And there in the joy of the flesh remain:  
Oh for the pleasures that Life can give,  
To feel that we live, we LIVE, we LIVE,  
In spite of poverty, grief, or pain,  
Though He may call all our longings crime.  
But the Hells we throng we have built so strong  
That we must remain in them long, oh long,  
Till we will the right, who have willed the wrong.

(Given to) FERGUS HUME.

## ON IMAGINATION AND ITS VISIONS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

EVELINE LAUDER.

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### GEMS FROM TIRUMANTRAM

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

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

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

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

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

## THE OUTCASTS

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

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

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

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

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

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

the neighborhood of decent people, to have an equal chance with others to get on in life <sup>1</sup>

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

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

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

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

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

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

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<sup>1</sup> *Op. cit.* p. 2.

<sup>2</sup> *Op. cit.* p. 6.

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

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

And again on page 67 of the same document:

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

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

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

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

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

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

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

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

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

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

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<sup>1</sup> *Op. cit.* pp. 16-18.

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

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

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

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

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<sup>1</sup> *Op. cit.* pp. 23, 24.



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

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

In the above pamphlet to which I have alluded more than once, Colonel Olcott gives tabulated statistics<sup>1</sup> in detail, by which he shows that in three years' working, *viz.*, between 1899-1902, the percentage of passes in boys and girls of all castes in the Results Examinations, Madras Presidency, for the Infant up to IVth Standards was 75·9 o/o, while the passes for the same examination in Olcott Free School (Pariah) of Pariah pupils was 81 o/o; that is to say 5 o/o more than the average for the whole Presidency.

As Colonel Olcott says on page 23 :

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

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<sup>1</sup> *Op. cit.* p. 22.

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

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

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

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

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

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

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

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

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

In Colonel Olcott's eloquent concluding words :

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

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

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

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<sup>1</sup> *Op. cit.* p. 32.

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

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

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

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

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

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

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

Colonel Olcott was constantly urging that had the schools a little capital over and above the sum required annually to cover the expenses of current needs, upkeep, and teachers' salaries, it could be invested in Government paper to yield by its income one meal of rice *per diem* to each child while it is receiving an elementary education. At the present time some 25 Rupees<sup>1</sup> and more a week

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<sup>1</sup> 3 Rupees=1 Dollar, and 15 Rupees=1 £ sterling or 25 Francs.

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

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

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

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

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

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

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

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

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

Mrs. Besant says of them :

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

<sup>1</sup> On the Education of the Depressed Classes. T. S. Order of Service Pamphlet Series, No. 1. Adyar, Madras, 1900.

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

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

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

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

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

WILLIAM H. KIRBY.





## ISLĀM IN THE LIGHT OF THEOSOPHY

### A LECTURE

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

*(To be concluded)*

ANNIE BESANT



## A HYMN OF PRAISE TO AMOUN RA

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

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

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

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

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

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

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

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

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

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

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

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

AM: in, dweller in.  
 AMI: shrine, sanctuary.  
 AMU: boat.  
 AMN: hide, hidden one.  
 AN: to bring.  
 MNMN: cattle.  
 MN: to establish.  
 MN: to arrive by boat.

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

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

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

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#### HYMN.

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

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

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

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

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

A Unity above His times  
as among Gods.

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

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

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

Two Lands=upper and lower  
Egypt. *Āpt*, *Āpi*, *Āptet*, that  
part of Thebes corresponding to  
Karnak, the cult cradle of  
Amoun. (Copt. Tape=Thebes)

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

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

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

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

"Righteousness"=MAĀT =  
truth, moral excellence.

"Tree of Life"=*XET N ĀNX*  
=wood of life="staff of life" (?).  
"Fruit trees" (?).

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

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

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

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

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

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

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

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

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

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

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

A difficult passage, possibly  
refers to Planetary Spirits.

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

Divine land=Arabia.

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

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

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

Lord of Radiant Rays,  
Maker of Light.

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

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

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

Comp. *Pap. Hunefer* (sheet  
I.13): "Child divine, of eternity...  
traversing endless time," or  
'prince of endless time'. A  
probable distinction between  
that unit of super-time, the  
eternal present, endless time  
with its succession of modes of  
consciousness.

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

Sebau.

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

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

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

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

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

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

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

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

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

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

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

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

Lit. "Motion of thing created every activity".

Ani, a Moon God.

ANX UTCHER SENB, a common formula of salutation of very frequent occurrence.

PAT, forefathers, Piṭṭ (?), a class of beings, probably between Men and 'Gods'; the three classes are Rexit, Pat and Hemmet, possibly referred to various Egyptian castes; but also certain-

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

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

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

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

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

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

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

Lit. 'Image One'.

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



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

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

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

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

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

Or "One alone".

Or "stoppest the heart within us".

Lit. "Smell the ground".

Okeanos.

Or the 'will'.

Will.

beings, Lord of Righteousness, Father of Gods."

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

Repeatedly crowned in Heliopolis.

He judgeth the two contending deities mightily.

Chief of the company of mighty gods.

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

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

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

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

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

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

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

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

Or "how many is not known".

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

Many his names not utterly known are they.

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

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

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

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

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

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

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

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

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

Aptet is contented, Heliopolis rejoices.

The heart of the Lady of Life (Isis) is glad at the overthrow of the enemies of her Lord.

The Gods of Xer Aba give praises. The dwellers in the Secret Places prostrate themselves to the ground when they behold Him in the power of His form divine . . . . the spiritual form of Gods. Righteous Lord of the Apts in this thy name, 'Maker of Righteousness'.

Lord of the 'Tchefau food, Bull the peace-giver; in thy name: Amoun Kā Mut, he createth mortals, causing them to live. Creator of all things that are in this Thy name of Temu, making to come into being the Great Hawk divine, who maketh bodies to be at feast.

Fair of face He maketh man to keep festival within His breast...

The two Uræi serpents fly to His brow. Hearts leap towards Him. His appearances make the Lords to be in holiday. Hail unto Thee, Amoun Rā, Lord of the thrones of the Two Lands. Thy city loveth Thy shining.

Thus setteth in peace this quest.

Xeraba='under fighting,' the Gods who have not yet attained perfection (?).

Divine, a hiatus in the Ms.

Kā mut, Bull of Mother.

This passage belongs evidently to the magical name cycle, of which we have several examples amongst the Greek magical papyri.

"Two Uræi serpents"—have these anything to do with vital forces symbolised in the statues of Buddha by the hole in the crown of the head, and circle in the centre of the forehead?

J. R. SPENSLY

ON THE RELATION OF HERAKLEITOS THE DARK TO  
SOME CONTEMPORARIES AND PREDECESSORS

(Continued from p. 732)

HERAKLEITOS AND THE ELEATICS

**I**N his monumental work, *Greek Thinkers*, Theodor Gomperz has treated Herakleitos *before* Xenophanes, and in a note he gives the following rationale of this procedure:<sup>1</sup>

Xenophanes and Parmenides belong very closely together. Now, Herakleitos knew Xenophanes, and Parmenides, again, engaged in polemics with Herakleitos. So, to do full justice to all these relationships, one would have to put Herakleitos after Xenophanes and before Parmenides, thus violently tearing asunder what is intimately bound together.

This view, which is not peculiar to Gomperz but has, I believe, been ever since held by historians of philosophy, I am unable to accept.

In my opinion, for which I shall presently give a reason, Parmenides drew as much, if not more, from Herakleitos as from Xenophanes, so that there is no need of subverting the chronological order which is illustrated by the following table:<sup>2</sup>

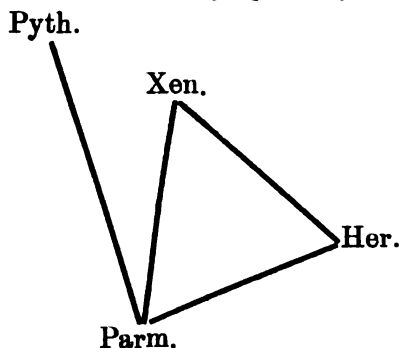
(Year B. C. :)	580	570	535	515	500	475	460
	<div style="border-top: 1px solid black; width: 100%; margin-bottom: 5px;"></div> Pythagoras						
	<div style="border-top: 1px solid black; width: 100%; margin-bottom: 5px;"></div> Xenophanes						
	<div style="border-top: 1px solid black; width: 100%; margin-bottom: 5px;"></div> Herakleitos						
	<div style="border-top: 1px solid black; width: 100%; margin-bottom: 5px;"></div> Parmenides						

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<sup>1</sup> Note to page 79 of the English translation.

<sup>2</sup> All the dates are but approximate.

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



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

#### XENOPHANES

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

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

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

(1) His fight against the popular polytheism. He says:<sup>2</sup>

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

And further:<sup>3</sup>

<sup>1</sup> Gomperz, *loc. cit.* p. 155.

<sup>2</sup> Fairbanks, fr. 7.

<sup>3</sup> *Ibid.* p. 78, below (=Nestle, fr. 11), and fr. 5, 6.

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

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

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

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

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

But without effort he sets in motion all things by mind and thought.<sup>2</sup>

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

To the last saying Theophrastos has the following subtle remark:<sup>3</sup>

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

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

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

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

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

<sup>2</sup> Fairbanks, fr. 1 to 4.

<sup>3</sup> *Ibid.*, p. 87.

<sup>4</sup> Plut. *Strom.* 4; *Dox.* 580, and Hipp. *Philos.* I, 14; *Dox.* 565 (Fairbanks p. 83).

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

For all things come from earth and all things end by becoming earth.<sup>3</sup>

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

For we are all sprung from earth and water.

All things that come into being and grow are earth and water.<sup>4</sup>

This would rather agree<sup>5</sup> with our next point, *viz.* :

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

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

(5) His theory of transitoriness, about which Diogenes Laertius tells us<sup>7</sup> that "he (Xen.) was the first person who

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

<sup>2</sup> Fairbanks, p. 109.

<sup>3</sup> *Ibid.* fr. 8.

<sup>4</sup> *Ibid.* fr. 9, 10.

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

<sup>6</sup> Fairbanks, p. 83.

<sup>7</sup> In his biography of Herakleitos.



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

(6) His scepticism. As to this, we have one fragment only, but a significant one, which runs as follows:<sup>1</sup>

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

We may also add Galen's saying:<sup>2</sup>

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

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

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

<sup>1</sup> Fairbanks, fr. 14, translation my own.

<sup>2</sup> *Ibid.* p. 84.

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

And thus, it being not even certain whether the soul will continue at all after death, is it not ridiculous to assert with Pythagoras and similar dreamers that it will be born again? Xenophanes makes fun of the doctrine of reincarnation in one of his poems, where somebody punishing a dog is thus addressed by Pythagoras: "Stop beating him, for it is the soul of a dear friend; I recognised him on hearing his voice."<sup>1</sup> Xenophanes must have actually combated Pythagoras, if a later author is right who tells us that he was detested by the Pythagoreans.

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

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

#### HERAKLEITOS AND XENOPHANES

I will say at once that the traditional talk about Herakleitos as the great adversary of the Eleatic School—we shall see afterwards how it originated—appears to me entirely wrong. Herakleitos stands on the shoulders of Xenophanes, just as Parmenides on those of both of them. He is his continuator and transformer, but not his opponent, except in that he disapproved of his 'much learning,' *i. e.*, of his appreciation of sciences. His life coincides with the last two-thirds of Xenophanes' life, and so the rumor recorded by Sotion<sup>2</sup> that Herakleitos sat at the feet of Xenophanes may be true. At any rate his mentioning Xenophanes proves that he was acquainted with his doctrines, and that he made use of the latter I am now going to show.

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

<sup>1</sup> Fairbanks, fr. 18.

<sup>2</sup> See Diogenes Laertius, *Vitae*.

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

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

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

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

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

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

Unbelief is the reason wherefore the divine generally withdraws from our knowledge.<sup>4</sup>

<sup>1</sup> Fairbanks wrong, Neale (fr. 48) right.

<sup>2</sup> Possibly the story of Pythagoras' former births was before his mind.

<sup>3</sup> Of course, the Greek originals should be compared rather than the translations.

<sup>4</sup> B. 116. D. 86.

And :

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

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

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

<sup>1</sup> B. 7, D. 18.

<sup>2</sup> Fairbanks, p. 61.

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

Unmanifest, and 'Spirit' (vyakta, avyakta, purusha),<sup>1</sup> of the visible World, the Fire, and the Logos.

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

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

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

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

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

<sup>2</sup> From Clem. Al. *Str.* (D. 31; B. 21, 23).

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

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

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

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

DR. F. OTTO SCHRÄDER

*(To be continued)*

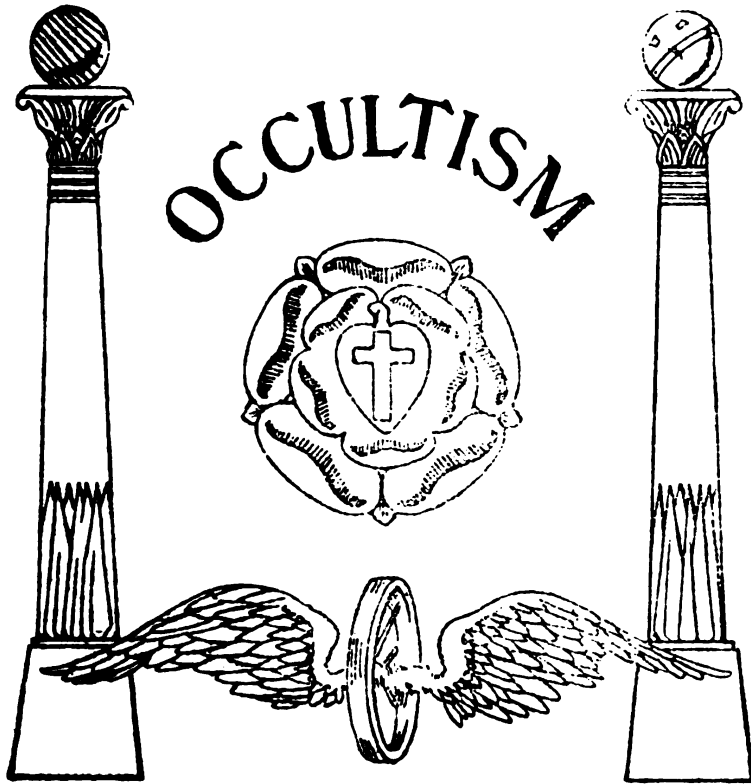
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Philosophy is of two kinds: that which relates to conduct, and that which relates to knowledge. The first teaches us to value all things at their real worth, to be contented with little, modest in prosperity, patient in trouble, equal-minded at all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

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<sup>1</sup> D. 163, B. 70.

<sup>2</sup> D. 15, B. 127.



## RENDS IN THE VEIL OF TIME

### NOTES ON REINCARNATION

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

C. W. LEADBEATER

## THE STORIES THEMSELVES

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

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bodies and ever re clothed himself in new, "therefore, O son of Kunṭi, thou shouldest not grieve".

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

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

Jupiter	Mars	Virāj
Saturn	Venus	Mercury
Br̥haspaṭi	Neptune	Vulcan
Uranus		Osiris

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

A. B.

C. W. L.

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#### ALCYONE

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



THE LAST THIRTY LIVES OF ALCYONE.

No.	Birth.	Death.	Sex.	Place.	Length of Life	Interval between Lives.	Root Race.	Sub-Race.
1	B. C. 22662	22578	F	North America	84	819	IV	2
2	21759	21743	F	India	17	275	IV	6
3	21467	21382	M	India	85	806	IV	2
4	20574	20465	M	India	109	911	IV	3
5	19554	19485	M	China	69	600	IV	4
6	18885	18806	M	Central Asia	79	597	V	1
7	18209	18138	M	North Africa	71	674	IV	5
8	17464	17404	M	Central Asia	60	528	V	1
9	16876	16792	M	Poseidonis	84	797	IV	6
10	15995	15937	F	Central Asia	58	535	V	1
11	15402	15323	F	India	79	772	V	1
12	14551	14460	F	India	91	809	V	1
13	13651	13569	F	Poseidonis	82	692	IV	2
14	12877	12795	M	India	82	702	V	1
15	12093	12008	M	Peru	90	821	IV	3
16	11182	11111	M	India	71	682	V	1
17	10429	10356	M	India	73	684	V	1
18	9672	9586	M	Poseidonis	86	811	IV	5
19	8775	8692	M	India	83	840	V	1
20	7852	7774	M	India	78	788	V	1
21	6966	6909	F	Egypt	77	945	V	1
22	5964	5947	F	India	17	312	V	1
23	5635	5588	F	India	47	618	V	1
24	4970	4901	F	India	69	866	V	1
25	4035	3960	F	Egypt	75	901	V	1
26	3059	2978	M	India	81	798	V	1
27	2180	2124	M	India	56	596	V	1
28	1528	1441	M	Persia	87	811	V	3
29	680	559	M	India	71	1183	V	1
30	A. D. 624	694	M	India	70	1202	V	1

I

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

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

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

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

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

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

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

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

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

Years went by, and the children grew up into youth and maiden, but still remained faithful to one another. The young lady's parents of course knew all about it by this time, but they did not look with much favor upon the penniless suitor, especially as an opportunity offered for Alcyone to become the bride of Vajra, who was the son of King Mars, and heir to his throne. Alcyone, while admitting that it would be a very pleasant thing some day to become a Queen, still would not give up her love for Sirius and wished to marry him. When a final decision had to be taken in the matter of marriage, and she was pressed by her parents to accept Vajra, she wept bitterly and was deeply distressed and dejected. Her

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

“What is it? What is it? What is it?”

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

### DRAMATIS PERSONÆ

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

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

## II

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

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

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

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

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

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

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

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

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

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

#### DRAMATIS PERSONÆ

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

#### III

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

#### DRAMATIS PERSONÆ

- MANAGURU: ... *Invisible Teacher.*
- MERCURY: ... *Priest. Wife: Ulysses. Sons: Castor, Siwa, Taurus. Daughters: Draco, Argus, Calypso.*
- JUPITER: }  
 MAES: } *Emperors.*
- ALCYONE: ... *Father: Leo. Mother: Orion. Brother: Albireo. Sisters: Theseus, Beatrix. Wife: Herakles. Sons: Vajra, Aletheia, Uranus, Hector. Daughters: Pindar, Crux, Mizar, Fides, Centaurus.*
- SIRIUS: ... *Governor. Wife: Orion in the body of Theseus. Sons: Achilles, Aldebaran, Vesta, Mira. Daughters: Vega, Selene.*
- HELIOS: ... *Friend of Orion. Wife: Albireo.*
- POLLUX: ... *Merchant.*
- URANUS: ... *Wife: Vega.*
- MIZAR: ... *Husband: Achilles.*
- HECTOR: ... *Wife: Selene.*
- ALDEBARAN: ... *Wife: Gamma.*
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## IN THE TWILIGHT

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

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

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

[We hold over the rest of "In the Twilight" because of the pressure on our space.—Ed.]

## CORRESPONDENCE

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

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

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

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

P. BALJNATH

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







JOSE M. MASSO.





JOSEPH W. WALKER

## THEOSOPHICAL WORTHIES

### JOSÉ M. MASSÓ

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

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

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

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

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

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

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

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

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

A. B.

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

## SCIENTIFIC NOTES

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

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

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

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



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

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

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

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

G. E. STCLIFFE



## REVIEWS

### GREEK METAPHYSICS

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

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

B. P. W.

### THE FIRST PRINCIPLES OF THEOSOPHY

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

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

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

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

J. v. M.

#### A STUDY IN COMPARATIVE MYTHOLOGY

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

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

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

We are also inclined to believe, with Mr. Majumdar, and in spite of the trend of the modern mythological school, that the legend of the Eagle is a solar myth. But we hesitate to accept his proofs for the identity of the Eagle with the constellation Aquila, and we are unable to endorse his third thesis, viz.: "That the legend contains references to the constellation Aquila which were true at least six thousand years ago in an Arctic home".<sup>1</sup> All respect to the mathematical attainments of our author, but his proofs are a little too easy. Mr. Tilak's theory of the Arctic home, ingenious though it doubtless is, is farther now from being generally accepted than it ever was. Its astronomical basis hardly counts any longer, and there is little hope that historical philology will ever agree with it, not to speak of other adversaries.

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

F. O. S.

#### OUR PRESIDENT'S BIOGRAPHY IN GERMAN

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

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

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

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

J. v. M.

### SACRED BOOKS OF THE HINDŪS

*The Aphorisms of Yogā by Paṭañjali with the commentary of Vyāsa and the gloss of Vachaspaṭi Misra*, by Rāma Prasād, M. A. Pānini Office, Bahadurganj, Allahabad. Price Rs. 1/8.

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

A. B.

### A NOVEL WITH A PURPOSE

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

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

A. B.

## A STORY BOOK FOR CHILDREN

*Stories from the History of Ceylon for Children.* by Marie Musæus Higgins. Caper & Sons, Colombo. Price, Re. 1.25.

Our readers cannot have forgotten the nice stories we published last year under the heading: 'Round the Village Tree'. These and some others are now brought out in an excellent reader, well suited for school use. It is very well illustrated with twenty half-tone blocks. Type, paper, binding and general get-up are all excellent. Mrs. Higgins, an old Theosophist, has done service to the Buddhists by writing these historical stories in a form suitable for the teaching of Buddhist children. We wish this reader a very large sale.

B. P. W.

## A NEW CATALOGUE OF SAMSKṚT MANUSCRIPTS

The sixth volume of the Descriptive Catalogue of the Samskr̥t Manuscripts in the Government Oriental Manuscripts Library, Madras, has appeared. It is the continuation of Vol. V, (Dharma-Sāstra) and deals with the following subjects: (4) *Srāddha*, i.e., the ceremonies, etc., connected with a funeral; (5) *Kālanirṇaya*, i.e., the determination of the exact time of the various rites and ceremonies; (6) *Vyavahāra*, i.e., religious and civil law; (7) *Sānti*, i.e., rules for the propitiation of planetary agencies, for removing the consequences of bad omens, etc. The last subject covers nearly one-half of the book. This volume too contains a good many interesting details and is as well done as anything that has passed through the hands of Professor Rangachārya. It may be had from the Government Press for the cheap price of Re. 1-4 or 2 shillings.

F. O. S.

## G. A. NATESAN &amp; CO'S. PUBLICATIONS

*Light on Life*, by Svāmi Bābā Premānuṇḍ Bharatī. Price Annas 8.

Bābā Bharatī is a preacher of the gospel of love and devotion. He has been doing good work in America in spreading ancient eastern ideals and in his words and works he breathes love. The brochure is made up of five discourses addressed to the "Beloved Ones of my Lord". The first on "The Real, Real Life" advises us to get God-consciousness through concentration on any God-illuminated consciousness. "From within out and not from out within, comes the joy that pierces this material life, the joy that flows from the very fountain of joy. . . Live in that ecstasy which is the perpetual action of love. This is the real life." The second lecture entitled "Have you Loved?"



is full of typical expressions of devotion that an Indian alone can give vent to. "Do we Live?" exhorts us to live in the inner and not in the outer. "Thought-Force" is an excellent lecture. The last, "Sages, Saints and Sons of God," is one that will arouse devotion in even sceptical hearts. We recommend these discourses to all our readers; they impress our minds with a soothing calmness and in our commercial days they are not without value.

B. P. W.

*Essays on Indian Art, Industry and Education*, by E. B. Havell.  
Price Re. 1-4.

Mr. Havell's name is well known as the late Principal of the Government School of Art and Keeper of the Government Art Gallery at Calcutta. He has done good service to this country by championing the cause of Indian Art. He writes in the preface:

Knowing that the best artistic opinion of Europe is wholly on my side, and believing that the removal of departmental impediments to the progress of Indian art and industry are urgently called for, both for the sake of British prestige and in the interest of India herself, I offer no apology for putting my arguments before the Government and the public again and again, in season and out of season.

The brochure contains six excellent articles entitled: 'The Taj and Its Designers,' 'The Revival of Indian Handicraft,' 'Art and Education in India,' 'Art and University Reform in India,' 'Indian Administration and Svadeshi,' and 'The Uses of Art'. Every art student in India should carefully read these essays.

B. P. W.

*The Congress, Conferences and Conventions of 1909*. Price Annas 12.

This is a collection of the Presidential and Inaugural speeches delivered at the Indian National Congress and various Conferences held at the same time and place. Our President's address at the thirty-fourth Theosophical Convention at Benares is also published. These addresses thrown into book form are useful and handy for reference; it also contains the various resolutions passed at the meetings.

B. P. W.

## ACADEMICAL MAGAZINES

*Vienna Journal for the Knowledge of the Orient*, vol. XXIII

Nos. 3-4.

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

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

*Journal of the Pāli Text Society. Volume for 1909*

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

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

*The Indian Antiquary, March, 1910.*

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

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

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

DR. F. OTTO SCHRÄDER

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## THEOSOPHICAL MAGAZINES

### ASIATIC

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

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

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

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

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

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

#### EUROPEAN

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

*The Lotus Journal*, London, February 1910, opens with an admirable sketch of our good friend Mr. C. W. Leadbeater

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

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

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

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

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

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

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

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

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

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

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

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

#### AMERICAN

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

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

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

#### AUSTRALIAN

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

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

#### AFRICAN

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

X.

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#### A NOTE

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

EDITOR



## THEOSOPHY IN MANY LANDS

### FRANCE

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

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

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

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

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

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

A.

#### ITALY

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

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

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

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

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

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

W. H. K.

#### CEYLON

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

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

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

H.

## GREAT BRITAIN

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

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

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

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

<sup>1</sup> See first paragraph in Watch-Tower.—ED.

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

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

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

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

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

H. W.

#### ERRATA FOR THIS NUMBER

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

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

## A CREED

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

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

\* \* \*                      \* \* \*                      \* \* \*

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

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

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

JOHN MASEFIELD in *The Pall Mall Magazine*