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THE THEOSOPHIST.

ON THE WATCH-TOWER.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

MYSTERIOUS TRIBES.[1]

THREE MONTHS IN THE BLUE MOUNTAINS NEAR MADRAS

BY

RĀḌHĀ BĀI. (H. P. B.)

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

CHAPTER III.

HOW I BECAME PERSONALLY ACQUAINTED WITH THE ṬODAS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

residents of so called "rest" stations[1] know many things of which the newly-arrived official has not the remotest conception, but they are sensible enough to keep quiet; one does not generally like to make oneself the butt of ridicule. Yet there are some who do not hesitate frankly to admit what they know to be true.

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

"My wife and I have grown old in these mountains," I repeatedly heard the dear old General say. "Both our children and we have a full mastery of the language of the Badagas and understand the dialects of the other tribes of the neighborhood. Hundreds of Badagas and Kurumbas work on our plantations. They are accustomed to us and like us. They consider us as belonging to them, and rightly are of opinion that we are their truest friends and protectors. If therefore any people in the world are acquainted with them and know their daily life, their manners and customs it is we—myself, my wife and my eldest son, who is the Collector of this place and who has continually to do with them. *Relying on facts which have often been proved in Court* I am therefore in a position to say that the Ṭoḍas and the Kurumbas actually and unquestionably possess powers and wield faculties of which our 'wise' men have not the slightest idea. If I were superstitious it would be an easy thing for me to solve this riddle[2]. I should for instance say, as our missionaries do, that the Kurumbas are hellish imps and the direct progeny of the devil, while the Ṭoḍas, although they too are heathen, represent their antidote; they were obviously sent by God into the world to curb the power and neutralise the machinations of the Kurumbas. But as I do not believe in the devil, I have long ago come to a different conviction: it will not do to deny in man and in nature these powers which we do not understand. If presumptuous science is unreasonable

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

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

enough to reject them this is mainly due to the fact that it is unable to explain and classify them [1]. I have had too many evidences of the existence and the influence of such a power—unexplainable to us—for me to do anything else but condemn the scepticism of science in this regard [2]."

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

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

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

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

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

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

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

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

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

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

"Why? What is the matter?"

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

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

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

"Why don't you lock the door?"

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

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

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

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

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

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

(*To be continued.*)

THE MYSTICAL IDEA IN THE WORK OF RICHARD WAGNER.[1]

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

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

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

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

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

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

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

predecessors, and more so than any of his contemporaries. Not only have all his great conceptions their basis in profound Mysticism, in which they joyfully and exultantly disport themselves, but his music has become one of the most active occult agents of the present time; for, more than any other, it rouses in those who least suspect it, new psychical aspirations and perceptions. Wagner's position, however, with regard to Mysticism, is different from that of the great men of genius I have just mentioned. The latter have all been in direct relation with esoteric tradition, bathed in its atmosphere. At a certain time of their life, this tradition has gently soothed and lovingly watched over them, as a tender mother rocks her child, breathing into its nature her very soul. There is nothing like this in Wagner. Religion has exercised no influence whatever upon him, he has passed through no mystical crisis during the course of his troubled life, nor did he become acquainted with any great Mystic. He is, moreover, ignorant of esoteric tradition. In philosophy, his only masters were Feuerbach and Schopenhauer, one a materialist, the other a pessimist. All the mystic truths magnified in his dramas he has discovered within himself by his genius, and in spite of his masters and the times in which he lived. I will go further and say: he has given expression to them both in his poems and in his music, and that notwithstanding his own philosophy. Consequently I am not of the opinion of M. Chamberlain in his book on this subject, a book, however, both remarkable and suggestive[1]. He maintains that "a marvellous unity is the characteristic of Wagner's thought". This is true of the musician and the poet, even of the æsthetic Wagner, but not of the philosopher, the speculative thinker. The latter is perpetually hovering between a naturalist's conception of the world and his spiritual aspirations, between a fatalist's pessimism and a liberating optimism. The poet-musician, on the other hand, lives in another region, soaring aloft, proud and free. His creations are ever inspired by a living spirituality, an ardent faith in the future of man and of the human race. This is because the poet, in Wagner, is far superior to the philosopher. The latter draws upon the external and visible world; the former receives

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

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

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

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

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

[1] A superconsciousness rather.—ED.

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

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

I. The Revolutionary Period. *Tannhäuser* and *Lohengrin.*

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

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

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

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

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

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

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

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

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

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

(*To be concluded.*)

EDOUARD SCHURÉ.

HYMN TO FOHAT.

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

Pushkin.

THEOSOPHICAL IDEAS IN BROWNING.

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

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

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

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

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

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

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

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

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

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

Intra cuncta, nec inclusus;
Extra cuncta, nec exclusus.

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

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

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

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

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

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

All powers are latent in Man;

> Truth is within ourselves; it takes no rise
> From outward things, whate'er you may believe.
> . . . . . .
> To *know*
> Rather consists in opening out a way
> Whence the imprisoned splendor may escape,
> Than in effecting entry for a light
> Supposed to be without.
>
> (*Paracelsus* i, 726, etc.)

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

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

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

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

God is seen God
In the star, in the stone, in the flesh, in the soul and the clod.

(*Saul*, xvii.)

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

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

(*Any Wife to Any Husband*, vi.)

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

(*Apparent Failure*, vii.)

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

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

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

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

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

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

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

And again:

> For these things tend still upward, progress is
> The law of life, Man is not Man as yet.
> . . . . . .
> When all mankind alike is perfected,
> Equal in full-blown powers—then, not till then,
> I say, begins Man's general infancy.

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

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

> Leave Time to dogs and apes!
> Man has Forever

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

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

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

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

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

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

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

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

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

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

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

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

and again, in *A Bean Stripe :*

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

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

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

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

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

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

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

(*Reverie,* xli.)

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

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

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

> All are stairs
> In the illimitable house of God.

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

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

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

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

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

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

> From first to last of lodging, I was I,
> And not at all the place that harbored me.
>
> (*Prince Hohenstiel-Schwangau*, 1017.)

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

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

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

> I, too, have sought to know as thou to love,
> Excluding Love as thou refused'st Knowledge,
> Are we not halves of one dissevered world,
> Whom this strange chance unites once more? Part! never;
> Till thou, the Lover, know, and I, the Knower,
> Love; until both are saved.
>
> *Paracelsus* ii, 624, etc.

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

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

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

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

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

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

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

> There is no good in life but Love—but Love!
> What else looks good, is some shade flung from Love;
> Love gilds it, gives it work.
>
> (*In a Balcony*, 390.)

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

> For life, with all its yields of joy and woe
> And hope and fear.....
> Is just our chance of the prize of learning Love.
>
> (*A Death in the Desert*, 244.)

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

> I shall behold Thee face to face,
> O God, and in Thy light retrace
> How, in all I loved here, still wast Thou!
>
> (*Christmas Eve*, v.)

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

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

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

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

> I never realised God's birth before—
> How he grew likest God in being born.
>
> (*The Ring and the Book* vii, 1690.)

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

> I say, the acknowledgment of God in Christ,
> Accepted by thy reason, solves for thee
> All questions, in the earth and out of it,
> And has so far advanced thee to be wise.
>
> (*A Death in the Desert*, 474.)

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

> So, the All-Great were the All-Loving too!
>
> (*An Epistle of Karshish.*)

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

> Would *I* suffer for him that I love? So wouldst Thou—So wilt Thou!
> He who did most, shall bear most; the strongest shall stand the most weak;
> 'Tis the weakness in strength that I cry for! My flesh that I seek
> In the God-head! I seek, and I find it. O Soul, it shall be
> A face like my face that receives thee; a Man like to me
> Thou shalt love and be loved by for ever; a Hand like this hand
> Shall throw open the gates of new life to thee—see the Christ stand!
>
> (*Saul*, xviii.)

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

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

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

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

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

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

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

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

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

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

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

> You must mix some uncertainty
> With faith, if you would have faith be.
>
> (*Easter Day.*)

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

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

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

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

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

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

The wise Pope says:

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

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

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

The One endures, the Many change and pass.

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

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

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

Faith in the thing grown faith in the report,
Whence, need to bravely disbelieve report,
Through increased faith in the thing reports belie ?
. . . . . .
Correct the portrait by the living face,
Man's God by God's God in the mind of Man ?

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

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

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

(*Ibid*, 2129.)

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

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

(*Paracelsus*, 777.)

MARGARET L. LEE.

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

THE MONK.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

When she rose from her knees I followed her feebly into one of the side aisles. I felt she had a message for me, and I must speak with her. "You are in great sorrow, my daughter?" I asked her.

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

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

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

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

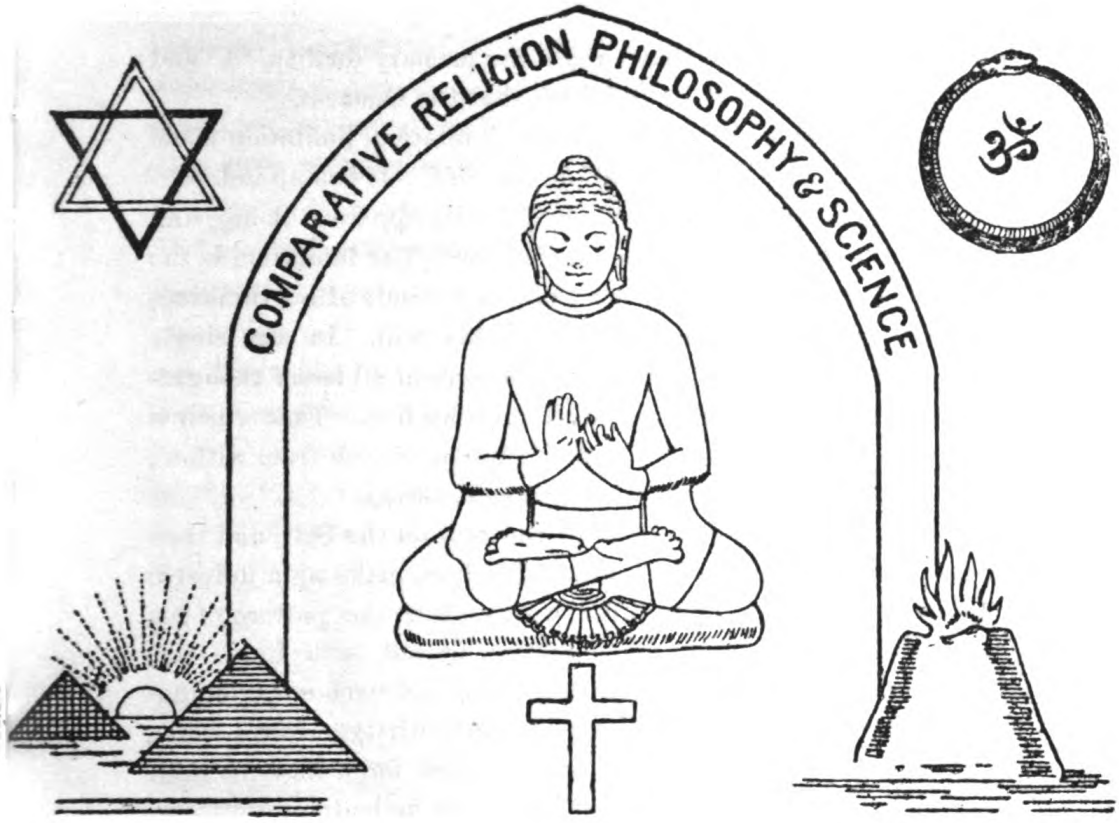
"No," she answered, "for I think no soul could rest satisfied, could make a home, in the imaginations of another soul. Only the painter himself could dwell in his picture. And indeed," she added, "the paintings behind the altar are alive with such intensity that one might almost believe a living soul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

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

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

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

ETHEL ROLT WHEELER.



THE SCIENCE OF PEACE.

VI. The Answer.

(*Concluded from p.* 694.)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ANNIE BESANT.

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

FATE AND I.

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

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

—*E. W. Wilcox.*

GHAZZÂLÎ[1] "ON THE SOUL."

(A Free Rendering).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

KHAJA KHAN.

AT DUSK.

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

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

HENRY HAMILTON.

THE BOOK OF DZYĀN.

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

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

Professor Hoffman writes:

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

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

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

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

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

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

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

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

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

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

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

THE TETRAKTYS.

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

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

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

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

Again, by way of illustration, he says:

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

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

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

Unity.

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

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

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

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

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

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

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

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

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

Duality.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(*To be concluded.*)

H. S. GREEN.

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

—WALT WHITMAN.

THE BEGINNINGS OF THE SIXTH ROOT-RACE.

The Vision of King Asoka.

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

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

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

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

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

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

The Deva Helper.

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

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

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

Seeing the Future.

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

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

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

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

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

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

The Sixth Root-Race.

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

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

Founding the Community.

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

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

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

Gathering the Members.

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

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

Entering the Estate.

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

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

CHILDREN OF THE MANU.

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

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

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

Government.

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

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

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

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

The Spirit of the New Race.

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

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

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

The Manu and His Council.

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

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

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

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

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

Religion.

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

(*To be continued.*) C. W. Leadbeater.

THE DANGERS OF OCCULTISM.

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

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

नित्यानित्य वस्तु विवेकः ।

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

DR. FRANZ HARTMANN.

HOW "OCCULT CHEMISTRY" CAME TO BE WRITTEN.

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

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

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

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

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

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

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

Part I.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

PART II.

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

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

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

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

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

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

[1] *Occult Chemistry*. p. 3.

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

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

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

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

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

formal type and valency[1] are directly related came at a much later stage when already a quite fair number of elements had been analysed, identified and tabulated. So it is evident that though on the whole this second enquiry was begun more or less at haphazard, it was for the three reasons given that it was commenced with the two substances named. As to carbon, there was a lingering memory among the investigators that the 'corded bale' was in reality that element, and after the examination a glance at a diamond and a lead-pencil made this certain. The identification of sodium was more fully established by comparison with ordinary common salt and other substances on return to the house, but the first identification on the spot has an interesting anecdote connected with it. Either when writing his *Man Visible and Invisible* in 1902, or else because consulted about it by interested readers, Mr. Leadbeater had previously checked some of the expositions in A. Marques' *Human Aura*[2] and specially that portion (p.22, *et seq.*) where the author describes "the geometrical part of the ṭaṭṭwic aura." In it he mentions a square or quadrangle, corresponding to smell and pṛthivī.

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

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

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

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

[2] San Francisco, 1896.

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

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

After these initial steps it was felt that the investigation should proceed somewhat more systematically and the question was considered how to procure the necessary substances, the intention being to begin with the lighter ones. The first phase in this next step was due to the housewifely knowledge of one of the lady members of the party who suggested that some of the required elements were ingredients in various substances commonly employed in every household and consequently obtainable from the local grocer. So, if memory serves right, blue vitriol (cupric sulphate=$CuSO_4$ $5H_2O$) was procured and a pound of it triumphantly brought in, but the messenger was disgusted when he realised that the merest pinch or the smallest crystal would have been enough for the purpose.

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

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

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

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

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

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

[1] Appendix p. XIX.

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

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

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

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

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

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

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

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

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

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

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

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1 See Plate IV, No. 2 in the book.

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

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

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

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

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

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

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

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

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

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

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

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

This however belongs to a later stage of the investigation.

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

In the beginning of the investigations, both Mrs. Besant and Mr. Leadbeater, did everything independently of each other. Some ten to twenty elements were analysed, counted, disintegrated, by both. It was soon found that the results of both were absolutely identical, that nothing was gained by doing the work thus twice over, and that on the contrary most valuable time of a very short period available was lost. In addition, the individual idiosyncrasies of both asserted themselves very soon in that Mrs. Besant rather disliked the painfully slow counting of ultimate atom by ultimate atom (specially in the heavier bodies) and that Mr. Leadbeater rather liked that part of the work. On the other hand Mrs. Besant was much quicker and defter in disintegrating atoms, in reducing them from sub-plane to sub-plane, than Mr. Leadbeater. I think it was gold with its three thousand five hundred atoms that finally decided the matter, but after these initial elements the work was definitely divided as follows. Mrs. Besant disintegrated atoms and counted the parts (not particles) and Mr. Leadbeater counted the particles contained in the parts and finally the total of ultimate atoms. He counted several times over the ultimate atom number of every element investigated and curiously enough liked it—symbolic indeed of his curious mind[2]. At first he had to do this counting one by one up till the total, but later on he discovered another way that could be applied in the case of atoms of a symmetrical structure. This method consists in a sort of four-dimensional superposition, proving the presence or absence of absolute congruency of parts.

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

[1] *Theosophist*, July 1909, p. 457.

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

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

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

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

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

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

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

JOHAN VAN MANEN.

APPENDIX.

CORRECTIONS TO *OCCULT CHEMISTRY*.

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

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

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

The following two notes may also find a place here:

A. *Concerning variants of elements.*

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

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

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

> It is probable that the solid elements such as gold, silver, platinum, etc., represent elements that have aged owing to a loss of a considerable amount of 'intra-atomic' energy .....
>
> The old chemistry looked upon composite bodies, all and sundry, such as nitrate of silver, for instance, as very definite substances, formed by the combination of certain elements in rigorously constant proportions. Nothing of the kind is probably the case. The law of constant proportions is undoubtedly only an approximation, like the law of Mariotte, *and owes its apparent exactitude only to the insufficiency of our means of observation*[1] .....
>
> Chemical species are no more invariable than living species.

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

B. *Concerning atomic weights.*

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

H 1·00762 (i); L. 7·00 (ii); Be 9·10 (ii); B 11·0 (ii-iii); N 14·010 (i); Na 22·9975 (i) [Subsequently changed into 23·006]; Mg 24·36 (i); Al 27·1 (ii); P 31·0 (ii); Cl 35·4579 (i) [Subsequently changed into 35·470]; K 39·0969 (i); Ca 40·12 (ii); Sc 44·1 (iii); V 51·3 (ii); Cu 63·56 (i-ii); Zn 65·40 (i-ii); Ga 69·9 (iii); As 75·00 (ii); Br 79·9182 (i) [Subsequently changed into 79·955]; Rb 85·448 (i); Sr 87·66 (i-ii); Y 88·9 (ii); Nb 94·0 (iii); Ag 107·883 (i); Cd 112·3 (ii-iii); In 114·8 (iii); Sb 120·0 (ii); I 126·930 (i) [Subsequently changed into 126·97]; Cs 132·823 (i); Ba 137·43 (i-ii); La 139·0 (ii); Ce 140·25 (ii); Pr 140·97 (ii-iii); Nd 143·9 (iii); Sa 150·44 (ii-iii); Gd 157·24 (ii-iii); [then approximately the following series: Tb 159·2 ; Dy 162·5; Ho 161 (?); Er 167·1; Tm 171 (?) < Yb 173.1 (iii)]; Ta 181·4 (iii); An 197·20 (ii); Hg. 200·3 (iii); Tl 204·04 (ii); Bi 208·0 (ii-iii); Ra 225 (iii).

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1 Italics ours.

DOCTOR TH. PASCAL.

THEOSOPHICAL WORTHIES.

Dr. THÉOPHILE PASCAL.

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

Dr. Pascal[1] was born on May 11th, 1860, at Villecroze, a small village in the Department of Var in the South of France. His childhood was passed in the country. When sixteen years old, a relation of his, a Roman Catholic priest, was attracted to young Pascal because of his brilliant capacities, and took it on himself to direct his studies. Thanks to this help, aided by hard work and a bright intelligence, he very soon received the bachelor's degree and entered the Naval Medical School of Toulon. In 1882, he left this institution, coming out at the head of the list of his year, with the degree of Assistant Naval Physician. A short time afterwards, he acquired the diploma of Doctor of Medicine from the Faculty of Lyons, then the grade of Physician of the 2nd Class, and in the latter capacity he made several voyages on ships of the Mediterranean squadron, without ever sailing to any great distance from the coasts of France. Though his naval career was very successful and he was much esteemed both by the officers and the men, he resigned after his marriage in 1886. He then set up as a homœopathic doctor in Toulon where he soon built up an extensive practice. There also in 1888 his only child, a daughter, was born.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

J. v. M.

THE ANGEL OF DEATH.

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

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

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

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

LONGFELLOW.

"THE DWELLER IN THE INNERMOST."

By G. F. WATTS, R.A.

THE DWELLER IN THE INNERMOST.

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

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

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

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

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

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

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

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

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

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

CAROLINE CUST.

THE SPIRIT'S SONG.

And now once more the problem vast
Demands a new solution.
"Who is the God," is still the cry,
"The God of evolution?"
And yet again by human voice
The Spirit makes reply:
"I am the God of all the earth
All Nature's Spirit I.
I am the Source of light and heat;
I cause the sun and moon to shine,
The grass to grow, the birds to sing,
Mankind to think his thoughts divine."

CAPT. R. C. COCKERILL.

IN THE TWILIGHT.

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

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

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

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

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

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

"No doubt he had," commented the Shepherd.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ROUND THE VILLAGE TREE.

THE STORY OF HYPATIA.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

And the great dumb Christ looked on.

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

And the great dumb Christ looked on.

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

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

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

And the great dumb Christ looked on.

A. B.

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

STORIES FROM THE HISTORY OF CEYLON.

THE INTRODUCTION OF BUDḌHISM INTO CEYLON.

THE ARRIVAL OF THE RELICS AND THE BUILDING OF THE ṬHUPĀRĀMA.

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

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

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

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

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

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

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

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

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

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

M. Musæus Higgins.

THE WAY.

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

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

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

ELLA WHEELER WILCOX.

THEOSOPHICAL HALLS.

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

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

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

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

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

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

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

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

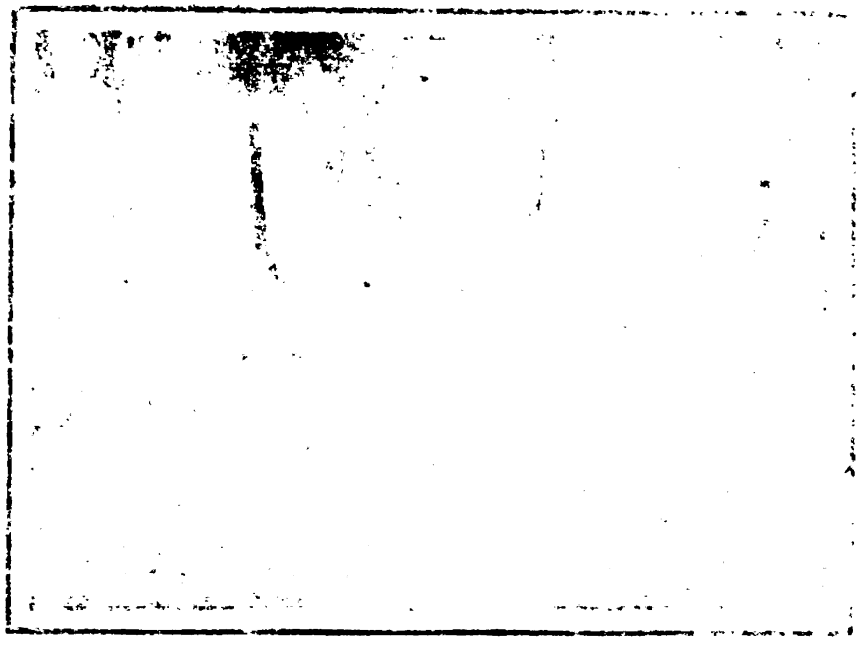
Theosophy in Australasia writes about it:

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

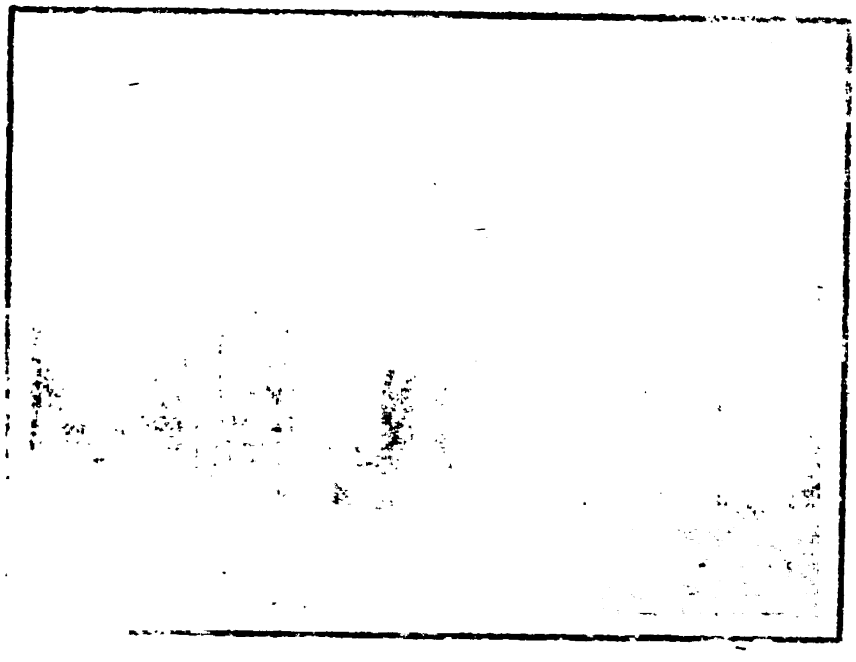
Mr. Jenkin, the real spirit of the enterprise (which is a fine illustration of what one man can do who is whole-hearted and devoted) together with only six others, built this little Hall mainly because the Trustees of the Public Hall refused them the use of it for Sunday meetings. The little building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

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

J. v. M.



THE OLD MEETING PLACE.



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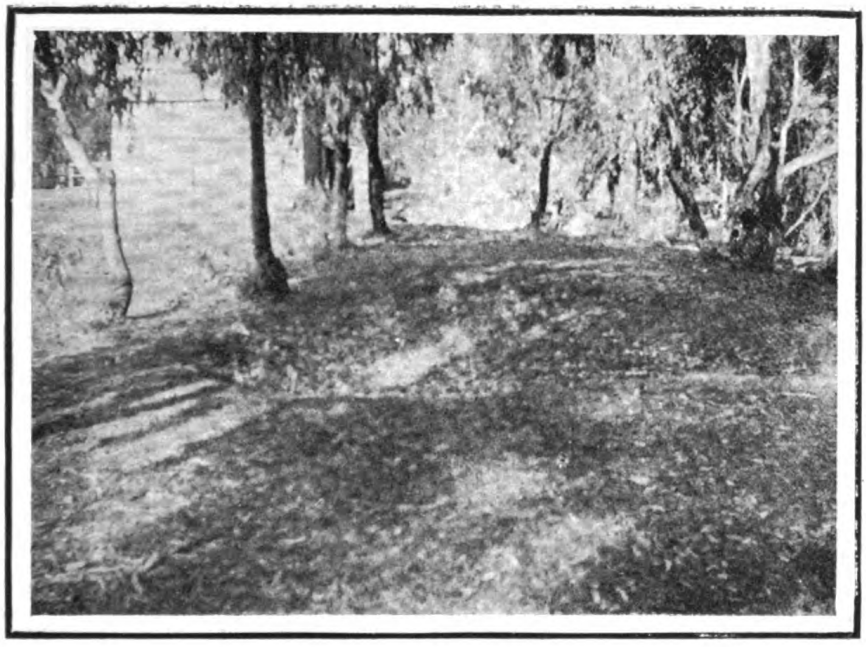

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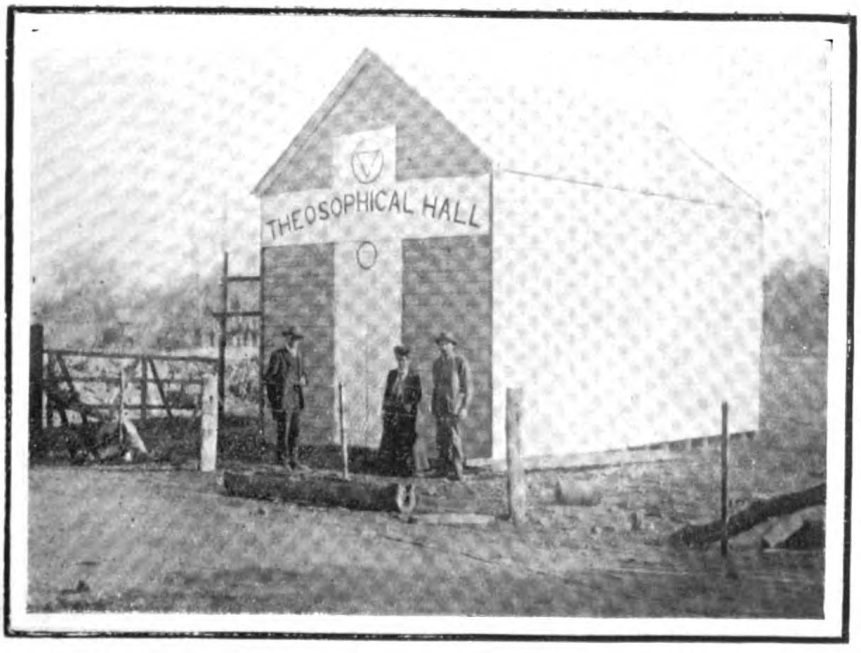
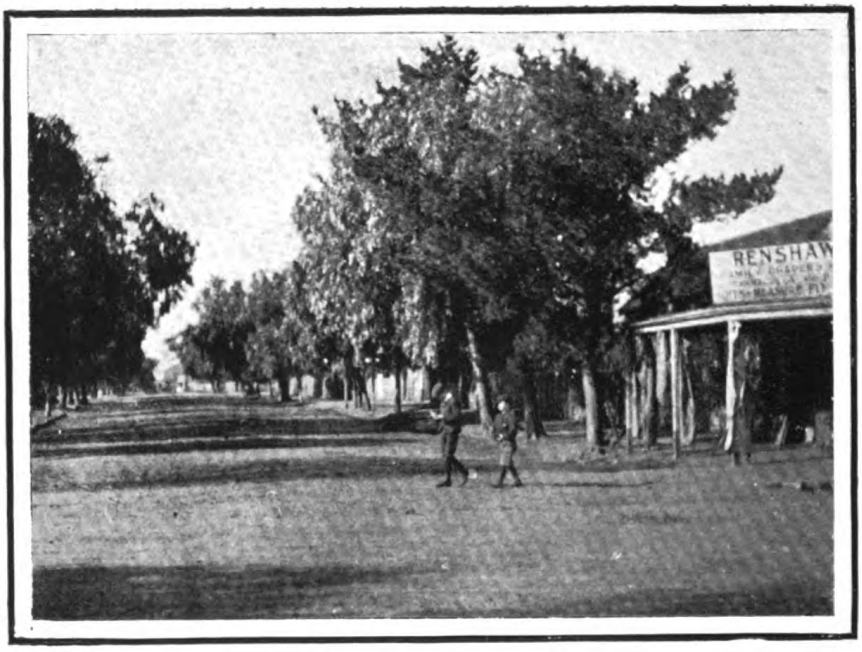
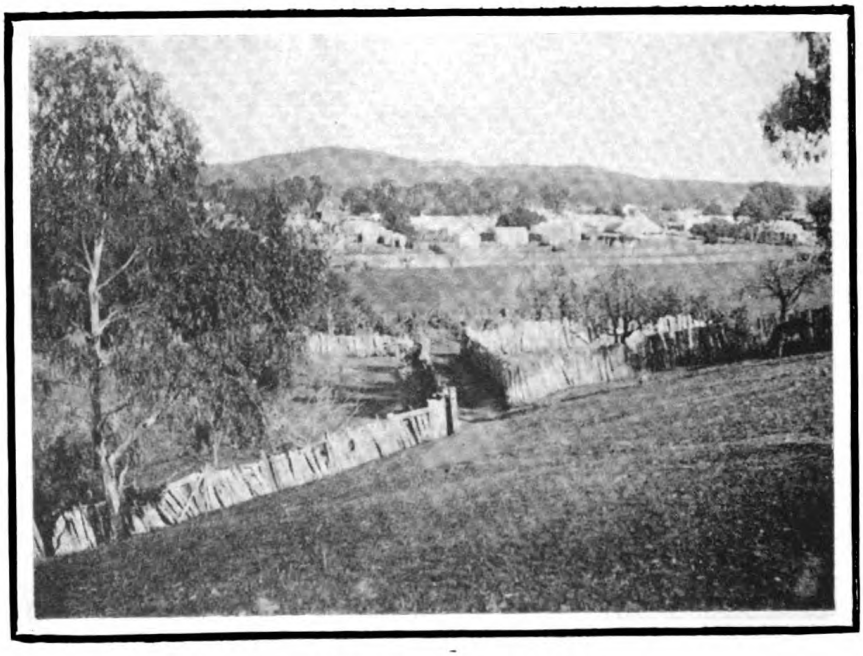


THE NEW MEETING PLACE.



MAIN AVENUE OF BEALIBA.



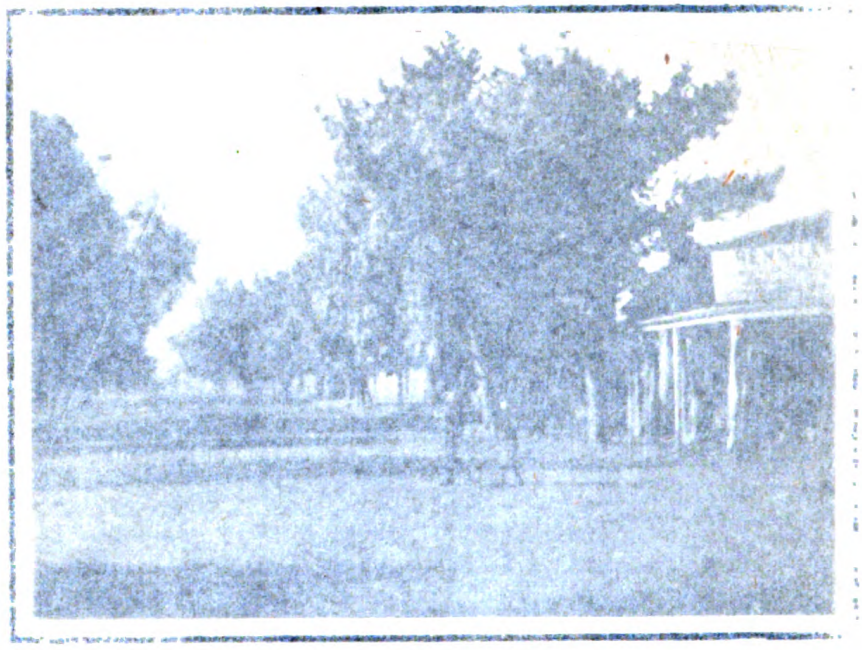
PANORAMA OF BEALIBA.

SCIENTIFIC NOTES

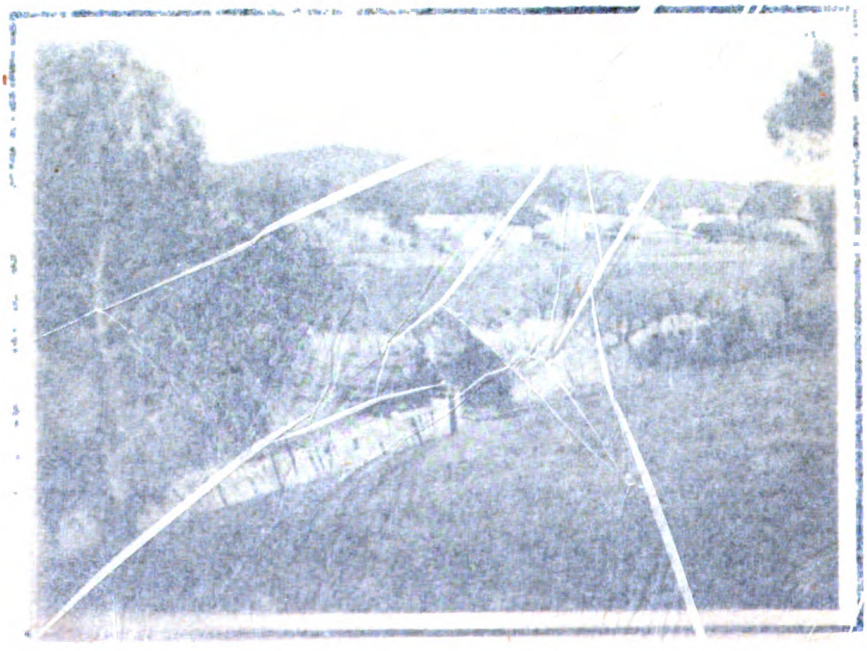
We are told [illegible] the *Secret Doctrine* (V[illegible]) [illegible] are [illegible] store for scientific m[illegible] [illegible] physical character, and one such [illegible] in connection with our earth's atmosphere [illegible] we [illegible] the atmosphere in [illegible] temperature continually falls, until at [illegible] an extreme cold [illegible]. Modern theory [illegible] continually [illegible] temperature should go [illegible] is arrived at, [illegible] planetary spaces, [illegible] energy, which req[illegible] matter to [illegible] heat.

During the last few years Meteorolo[illegible] [illegible] the temperature at very great heights by means of [illegible] measuring instruments, and have found that [illegible] been attained, the temperature ceases to fall, and [illegible] tends to increase. The height at which this [illegible] takes place is about six miles, and reaches up to [illegible] The [illegible] so far evolved [illegible] has been the [illegible] this unlooked for result, that several of the [illegible] pressed in the columns of *Nature* [illegible] property; [illegible] is now [illegible] admitted, I think, [illegible] *isothermal layer of the atmosphere* is a real phenom[illegible]

However unexpected these results may appear to men of science, they will not, I think, greatly surprise the diligent student of the *Secret Doctrine*, for there we read that (Vol. I. p. 633) "our globe has its own special laboratory on the outskirts of its atmosphere, crossing which every atom and molecule changes and differentiates from its primordial nature." Now a laboratory where chemical and alchemical changes are taking place is usually a locality where heat is being developed, and the heat due to these laboratory processes would be able to account for the temperature ceasing to fall, and [illegible] for an increase. The changes taking place in the upper atmospheric laboratory would appear to be alchemical [illegible] chemical, for we are further told (*S. D.* V[illegible] p. 166) "Now that the conditions and laws ruling our Solar System are fully developed, and that the atmosphere of the earth, as of every other globe, has become



MAIN AVENUE OF BRALIBA.



PANORAMA OF BRALIBA.

SCIENTIFIC NOTES.

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

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

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

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

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

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

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

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

G. E. Sutcliffe.

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

A new record for altitude is claimed for the Italian balloon *Albatross*, which on the 14th August, manned by Lieutenant Mina and Signor Piacenza, set out from Turin. Rising rapidly they soon had to employ the oxygen taken with them, so rarified did the air become. Even with the use of breathing masks they were on the verge of suffocation when they reached the height of 38,715ft. at which point one of the two men opened the valve. The previous altitude record was 35,500ft. reached by two Germans, Berson and Suering, on the 31st July, 1901. The new record is equivalent to an altitude of 7¼ miles, and shows the stupendous heights which can be attained when improved means of respiration are employed. In 1875 Sivil and Croce-Spinelli died when at a height of 27,000ft. through the supply of oxygen being insufficient.

ḌHARMAPÂLA OR BHAIRAVA.

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

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

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

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

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

A. K. Coomāraswamy, D. Sc.

BLOCK BY U. RAY.

DHARMAPÂLA.

[JAVA.]

The Paragon Press, Calcutta.

DHARMAPĀLA OR BHAIRAVA.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

A. K. C[illegible]

BLOCK BY U. RAY.

DHARMAPÂLA.

[JAVA.]

The Paragon Press, Calcutta.

REVIEWS.

UNITY IN DIVERSITY.

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

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

A. B.

A RECONCILIATION OF RELIGION WITH SCIENCE.

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

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

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

B. P. W.

ON COSMIC ULTIMATES.

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

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

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

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

A. B.

AN EXCELLENT MANUAL.

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

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

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

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

G. G.

THE ORPHEUS SERIES No. I.

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

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

A. B.

BUDDHIST REPLY TO CHRISTIANITY.

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

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

B. P. W.

PAULINE THEOSOPHY.

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

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

A. B.

LE FANTOME DES VIVANTS.

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

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

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

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

J. v. M.

SEARCH OF SELF IN THE WORLD.

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

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

A. B.

PAMPHLETS.

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

TRANSLATIONS.

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

OUR CONTEMPORARIES.

Journal of the North-China Branch of the Royal Asiatic Society—(Vol. xl. 1909)[1].

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

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

Review of Reviews—(August).[2]

Mrs. Henrietta Octavia Barnett is the subject of this month's character sketch. Born in 1851 she is now fifty-eight and yet her work speaks of a longer duration as it were, so much has she achieved in these years, and even now "she combines the wisdom garnered by long and varied experience with the enthusiasm and hopefulness of youth." It is difficult to speak of Mrs. Barnett without mentioning her husband for "they are not two, but one." They have been for a generation among the most strenuous, the most conspicuous, and the most useful

[1] Messrs. Kegan Paul, Trench, Trübner & Co., Ltd., London.

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

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

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

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

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

THE INDIAN REVIEW—(August)[1].

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

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

THE OCCULT REVIEW—(September)[2].

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

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

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

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

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

B. P. W.

ACADEMICAL MAGAZINES.

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

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

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

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

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

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

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

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

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

and Yashodharman, the writer is of opinion that Kâliḍâsa preceded Yashoḍharman and was not the court poet of any Râjâ at all.

In a note on "the Root Gup and the Guptas" Mr. F. W. Thomas demurs to the supposition that in the *Raghuvaṃsha* or anywhere else Kâliḍâsa thought of alluding to the Guptas by means of the words goptaṛ, gopya, etc., (in the Mandasor inscription Vishvavarman is goptṛ, and his overlord is Kumâra-gupta), but he also believes that *Ragh.* IV, 20 is meant to ring with the name Ikṣvâku, and that for a reason which has, strangely enough, been overlooked as yet, —because the first half of the Sloka begins with *ikṣu* and the second half with *âku*.

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

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

Dr. F. Otto Schrâder.

THEOSOPHICAL MAGAZINES.

Asiatic.

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

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

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

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

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

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

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

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

EUROPEAN.

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

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

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

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

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

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

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

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

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

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

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

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

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

AMERICAN.

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

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

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

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

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

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

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

AUSTRALIAN.

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

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

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

African.

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

Our Exchanges.

We also acknowledge the receipt of the following journals.

Asiatic. *Brahmavādin*, May; *Madras Christian College Magazine*, August; *Siddhānta Dīpika*, July; *Dawn*, July, August; *Prabuddha Bhārata*, August; *Senḍamil* (Tamil).

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

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

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

J. v. M.

THEOSOPHY IN MANY LANDS.

South Africa.

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

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

W. B.

France.

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

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

A.

Ceylon.

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

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

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

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

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

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

H.

India.

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

X.