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THE THEOSOPHIST.

ON THE WATCH-TOWER.

The editorship of the *Theosophical Review* has been resigned by Mr. G. R. S. Mead, in whose hands I placed it in 1907, he having been my co-editor for several years. On taking charge of *The Theosophist*, I thought it wiser to leave the *Review* entirely to him, in order that the Theosophical Society might, in the two leading English magazines, have the advantage of the free expression of divergent opinions. H. P. Blavatsky, who founded *Lucifer* in 1887, associated me as co-editor with herself in 1889, Mr. Mead working under her as sub-editor. When she passed over, she left her journal in my hands, and Mr. Mead was good enough to continue his sub-editorial functions; after a while, when my duties kept me for six months in the year and often more away from London, I thought it but just to associate him with myself as co-editor, I doing the editing when I was in England, and he doing it when I was away. By his strong wish the magazine was changed in title and form, and was made more "impersonal." Our views became more and more divergent, but we managed to run comfortably enough in double harness, until the dying President-Founder published the fact that he appointed me his successor in the Presidency by his Master's direction. Mr. Mead took a very strong line in opposition, and as this made the co-editing very awkward, and as it seemed to me, as said above, that I ought not to monopolise the two leading magazines, I offered him the sole editorship, and he accepted it. In January of the present year I received from him a letter resigning the editorship. When the Countess Wachtmeister handed over the Theosophical Publishing Society to Mr. Bertram Keightley and myself, I brought *Lucifer* and

my own books into the business, instead of having them published on commission, as before, by the T.P.S., reserving only a royalty on my books, and taking nothing from the Magazine. The T.P.S., from that time forward, bore all the expenses of the Magazine, and because of this (legally) and for the reasons given below (morally), when Mr. Mead resigned, I consulted Mr. Keightley as to the desirability of carrying it on ; we have agreed to cease its publication, and the *Theosophical Review* ceased to exist with its February issue. But, also with Mr. Keightley's assent, in order to keep alive the memory of *Lucifer*, dear to both of us, I incorporate it with *The Theosophist* from this month onwards until, if ever, *Lucifer* is revived in England. And I resume, for the Editorial Notes, the title I invented for them when I wrote them for *Lucifer*.

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I may say that while *Lucifer* was founded by H. P. Blavatsky, from the literary standpoint, she would have been helpless to carry out her ideas if it had not been for the strong help given to her by Mr. Bertram Keightley. He took in hand the business side, gathered subscriptions, supplemented them freely, and, month after month, "saw it through the press." Hence, although H.P.B., with her characteristic disregard of everything save what seemed to her best at the moment, insisted on my copyrighting it in my name with hers, and then left the magazine to me, I have always felt that Mr. Keightley had a moral, if not a legal, ownership in it, and hence willingly made it T.P.S. property, when we came into partnership. That partnership continues, in spite of our wide divergences of opinion, as we both desire that theosophical books should be published, and each of us has the right of recommending any book for publication, subject to financial considerations. The T.P.S. is neutral ground, so far as divergences of opinion are concerned. It will, as before, act as the centre not only for books, but for sale of tickets, showing of placards, etc., for *all* lecturers who are 'theosophical' in the widest sense of the term, *e.g.*, for Mr. Mead, Miss Ward, Mrs. Sharpe and myself, taking these four as typical and as including opposed, or complementary, types of thought in the Theosophical Movement, but will take no official part in the organising of such lectures—as, indeed, it never has done, all such organisation having been always done as a labor of love by individuals. Miss

Ward continues to be Manager, being willing to remain in that post, though she leaves the Theosophical Society, and therefore necessarily relinquishes all connexion with its President's activities. Miss Ward by her high business capacity and strict integrity, has raised the business from a petty and indebted concern to a stable and dignified condition, and we owe her therefore much gratitude for the past, and leave its conduct with confidence in her hands for the future. The staff remains unchanged.

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I trust that I may, without offence, wish God-speed to my old colleague, G. R. S. Mead, at this parting of the ways. H.P.B. joined us together, and I cannot but be grieved that karma puts us asunder. But I know that Mr. Mead acts under the highest sense of duty, and is incurring a very heavy sacrifice in order to obey the bidding of his conscience. Such conduct must always command respect from honorable men and women, and although from my standpoint—I say it with all respect—he is making a great mistake in leaving the Theosophical Society, which for a quarter of a century has given him knowledge, and has made his name known throughout the world, yet by such mistakes, made in obedience to the voice of conscience, souls grow upwards to the light. For motives are of more importance than actions, and only by faithfulness to the light we have can that light be fed to greater brightness. To the attacks he has made upon me personally, and his, doubtless unconsciously, distorted misrepresentations of my actions and words, I have no answer save forgiveness and oblivion. So may all good follow him and those who depart from us with him. They will continue to labor in the Theosophical Movement though no longer in the Theosophical Society, and they have in Mr. Mead a leader of whom they may be justly proud. We are the poorer for his temporary loss, but the past cannot be undone, and his admirable and scholarly books remain to the credit of his membership in the T.S.

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I am not in a position to tell our readers what will be done by those who disapprove of the action of the General Council of the T.S. in opening the door to the return of my highly valued colleague Mr. C. W. Leadbeater. The more liberal-minded of them, who are willing to live and let live, will probably take advantage of the new

Rule (Rule 31), of the T.S., which permits a dissident minority to organise itself independently outside the National Societies, and to attach itself only to Headquarters. Thus it will publicly show its disapproval of the liberty affirmed by the President and General Council, but, at the same time, will not seek to coerce the great majority of members. (The heirs of the famous English "Puritan conscience," who cannot be content to live their own lives, but must also order the lives of those who disagree with them, or, failing the power to do that, must assail and ostracise them, shaking off the dust of their feet as a testimony against them, will go out, and will play their part in the great Drama, helping the progress of the T.S. in their own despite. For the battles of men are the play of the Gods, and they help both sides, and are mirthful over the mighty game. And at eventide all the heroes gather together, and there is peace and high festival.

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It is necessary to point out at this juncture that Rule 31 does not give any greater liberty of conscience or freedom of opinion to those who take advantage of it, than is already enjoyed by all members of the T.S. without exception. No member of the T.S. is bound in opinion or conscience by any ruling of the General Council, or by anything except the First Object, the recognition of Universal Brotherhood. The General Council has no authority over the conscience or opinions of members, but is merely the Governing Body of the T.S. as incorporated. It has authority over the general lines of organisation, over the amount of contributions to be levied for Headquarters purposes, over the property of the T.S. as a whole, and similar business matters. It has no control over the internal administration of any National Society, or of the independent Lodges attached to the Headquarters ; they are all autonomous, and form their own administrations. All that Rule 31 does is to permit minorities within National Societies to enjoy a corporate existence within the territorial limits of such Societies, a liberty of organisation which was not before allowed. The Rule gives increased liberty of organisation ; it does not give increased liberty of conscience and opinion, for that liberty is fully and perfectly enjoyed by every member of the T. S., and is the basis of the whole Society. To take the very matter that has been so

long under discussion. The General Council, in re-affirming liberty of opinion within the T.S. and Mr. Leadbeater's consequent right to enter the T.S. if he chooses, has no power to enforce his membership on any National Society, or on any Lodge. He can only enter by being accepted by the General Secretary of a National Society, or by the Secretary of an independent Lodge. The General Council cannot make him a member. The members who are so angry with the General Council are not defending their won liberty against its aggression, but resent its refusal to allow them to restrict the liberty of others. Any independent Lodge, or Federation of Lodges, or National Society, has the right to make a rule excluding any particular person or persons from its membership, or to follow the simpler plan of refusing his or their applications when they are made. But no Lodge, nor Federation, nor National Society, has the right to forbid other Lodges, Federations, or National Societies, from the enjoyment of equal liberty as to their membership. When the dust of the present conflict has subsided, members will be thankful that the General Council has firmly guarded the liberty of the T.S.

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Dr. Steiner, the able and brilliant General Secretary of the German T.S., has succeeded in organising a National Society in Bohemia, with Herr Jan Bedrinicek-Chlumsky as its first General Secretary. I signed the Charter under date of Feb. 7th, 1909, and most earnestly wish success to our youngest offshoot. Russia has not long been allowed to wear the crown of the most juvenile, and it is probable that Bohemia will soon, in turn, have to yield it to South Africa. The Bohemian T.S. is the first national organisation formed in South Germany, and we may hope that it may stimulate Austria into action, especially as we have already under Austria's sceptre—the Royal, not the Imperial sceptre—the Hungarian T.S. If Austria should, happily, form an organisation, the T.S. would stretch unbroken across Europe from Finland—through Norway, Sweden, Denmark, Germany, Austria—to the southern toe of Italy. In Western Europe we need only Spain, in which we have Lodges but no National Society, and in Eastern Europe we lack the Balkan States, Turkey and Greece. It will not be long ere every European nation carries in its bosom the Theosophical Society. I am glad to

see that in the United States our noble colleague, Dr. van Hook, is steadily winning his way; the important Chicago Lodge has just held its annual election of officers, and all but one are his staunch and loyal supporters.

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Mr. Fricke, who spent 1907-08 with us as Recording Secretary, has now resigned his office to a Pārsī brother, Mr. Arya, and has left Headquarters for South Africa. He carries with him the South African Charter, which is to be filled up over there at the coming Convention. Mr. Henry Dijkman has fully justified his appointment as Presidential Agent by his admirable work in organising the South African Society, and now, in the very nick of time, as his Government appointment is raised to a higher and more exacting rank, he will be able to hand over the heavy propagandist work to our well-trained veteran. South Africa will form our 16th National Society, the 4th since our President-Founder left us.

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The starting of the H.P.B. Lodge in London in 1907 was a very happy inspiration. It struck me that there were many younger members who could find no scope for their energies, and that it was worth while seeing what they could do if a field were provided for them. They have more than justified my hopes. Their groups, under the three Objects of the T.S., have proved most useful, and they have succeeded in combining study and propaganda in a most admirable way. The first Object Group has now five branches, in which Brotherhood is applied to life; its most remarkable offspring is the Art Circle, in which young artists of various types are endeavoring to carry into Art the theosophical inspiration, and the four *Transactions* already issued give practical proof of their sincerity and ability; it will be interesting, twenty years hence, to look back to these days of beginnings. The President of the Lodge, Mrs. Sharpe, elected last year as General Secretary of the British Society, has, as a member points out, a genius for planning lines of work, and of inspiring enthusiasm in the workers. This is a rare quality, and is one that is invaluable in the Society. Mrs. Sharpe, in her strength and steadfastness of purpose, as well as in her swift intuition, has been a revelation to many since she took office; some of us, who have long had the honor of her friendship, knew what lay beneath her quiet exterior.

THE THEOSOPHIC LIFE.

THERE are certain ways of looking at life that seem to grow naturally out of our theosophical studies; and I would fain inspire my readers with fresh energy and determination amid the trials of the moment to carry out in everyday life the doctrines we so continually study. For if Theosophy be not a science of life, if the Theosophist, by the Divine Wisdom that he studies, does not become wise for the helping of all around him, then his life is really worse than the ordinary life. For where the inspiration is greater, then not to rise is to fall lower than the ordinary man There is a great truth in that parable where it is said that the m who did not use his talent was worthy of heaviest punishment, he who knew and did not act should be beaten with many s whereas those who did not know and did not act should beaten with few. Now the Theosophist cannot pretend does not know. On every side knowledge pours in on these advantages of knowing, our doing ought to be the doing of the majority around us, and unless Theosophy in life, the less we profess ourselves to the better.

Now what are the main points in life on shines out from the knowledge that we stri

not pause on Brotherhood, for in every association of thoughtful men Brotherhood is an axiom, whether or not it is practised; and with regard to that First Object—to be a nucleus of Brotherhood—our chief work ought to lie in helping, so far as we can, everything that makes for Brotherhood, and thus realising that it must not be a mere empty profession. I will not pause there, but will take the two great doctrines of Re-incarnation and Karma.

Now what differences ought to appear in a life in which the doctrine of re-incarnation is definitely held? First of all, looking at life with that wider horizon should give us a patient strength and absence of hurry which are not very characteristic of modern life. With the loss of the doctrine of the pre-existence of the soul from Christianity, and the consequent endlessness of heaven and hell, the whole fate of an everlasting condition was made to depend on this single life. Inevitably, with that change of thought, hurry became one of the marks of life. Just as in a boat where there is danger of wreck there is a panic and struggle, so with all those who believe in that nightmare of an everlasting hell and the dream of an everlasting heaven, this element of hurry enters into life—so much to do, such vast issues, and so brief a time. Life becomes a struggle, in which failure is to be met with everlasting pain. With the loss of belief in re-incarnation, to be 'saved' also lost its ancient meaning—that the cycle of rebirths was over, and that the man had become "a pillar in the temple of my God to go forth no more." The old Christian idea was not to be saved from hell, but from the ever-recurring cycle of rebirth, the perpetual 'resurrections' in the flesh of which Tertullian spoke. "To him that overcometh" was the promise, and according to the text the victor became a pillar in the great temple of humanity, no more to go out, but to support that temple as a mighty upholding strength. That splendid idea of salvation has turned into the petty individual salvation of a single unit of the human race. But when it is realised that we have many chances, that every failure brings success a little nearer, and that the last failure is the threshold of success, then a great strength grows into the life. There is plenty of time, endless opportunities, and the fall of to-day is the rising of to-morrow. And slowly, as that thought of re-incarnation becomes part of us, a principle to be lived, we find our life take on the calmness, the serenity, which come from the

consciousness of an immortal life. We are living one day out of many days, and what we cannot do to-day to-morrow we shall inevitably achieve. Mighty is the power of it, when once it is fully recognised, and when we feel that there is nothing beyond our strength, for we have time during which our strength may gradually evolve. But not only that ; all the people around us take on a new aspect when we realise the fact of re-incarnation. With our friends we have a closer tie, for every one we know as a friend comes out of our past, Spirit hailing Spirit across the blinding veil of the material body ; and we realise the immortality of love as we realise the immortality of life. And when instead of friends we meet an enemy, how different the aspect when we know the truth of re-incarnation ! What is the enemy ? Some one we have wronged in the past, some one to whom we owe a debt, and he comes forward to claim it. The payment sets us free. He is a liberator, not an enemy ; he gives us the opportunity of paying off a debt, without the payment of which liberation may never be ours. When we see him in that light, what becomes of anger or resentment ? What becomes of any feeling, save gratitude to the one who takes from us the payment of an ancient debt and leaves us free to go along our road ? None can injure us save ourselves ; the enemy who seems to strike is only our own hand striking our own face, our own action come up in a new incarnation. If we are angry, we are angry with ourselves, resent ourselves, are revengeful against ourselves. There is no enmity when once re-incarnation is thoroughly understood. Looking at it thus, a great bitterness will go out of our life. For the thing that hurts is not the injury, but the resentment, the sense of wrong, the feeling of being unfairly treated. Those are the stings which give pain to any action, and when it is only the payment of a debt, none of those is present ; there is only the bringing into equilibrium of an ancient wrong. All the stings vanish, and the mere activity remains, which is the restoration of equilibrium.

And when thus we have looked at friends and enemies, what of the circumstances of life ? Re-incarnation makes us realise that the circumstances around us are exactly those that are best for our growth and evolution. It is a profound blunder to imagine that in any other circumstances we could do better than we are doing now. People say : " If only my circumstances were different I could lead

such a much more useful life." Error ! You are doing the most where you are ; anywhere else you would do worse, not better. You are surrounded by exactly the things you want for the next step on the upward path, and the moment you are ready to take any other line in life that moment that line of life will open before you. Is there a clog in the family ? That is exactly the clog wanted to teach you patience. Is there business that interferes with you ? That is the thing you want to bring out qualities in which you are deficient. In every single case, so wise is the Good Law, the circumstances round you are the very best that the wisdom of an archangel could plan for your growth and unfolding. The peace that that knowledge brings to life it is impossible to describe. All fretting vanishes, all worrying ceases to be, anxiety for something different no longer gnaws at the heart. A complete, absolute, perfect content comes down upon the soul, and in that content the lesson of the trying environment has been learned, and it will gradually modify itself.

And even that is not all the benefit which grows out of a real understanding of re-incarnation. It gives infinite tolerance, infinite patience, with all around us. The great trouble of the truly good man or woman is that people will not be good in the way that he or she wants them to be good. "If only my neighbor would do what I think he ought to do, how much better his life would be." Good people worry themselves almost to death, not in improving their own lives, but in reforming the lives of their neighbors. That is all wasted work. The Self in each knows his own path much better than the Self in anybody else can judge it for him, and establishes his road in life according to the unfoldment that he desires and needs. He takes his best path. "But," you say, "he is going a wrong path." Wrong for you perhaps, but right for him. The lessons that that Self wills in his present body to learn, who can judge ? Do we know every incident of his past experience, his past trials, failures, victories, so that we can say what now he wants for the next step in his unfolding life ? That experience that seems to you so terrible may be the very experience he needs ; the failure that you think so sad may be the very failure that will make success inevitable. We cannot judge our own lives, blinded by the body ; how then shall we judge the life of another ? There is no lesson more vital than not to try to control

and shape others according to our own ideas. Has it never struck us that in this world—which is God's—there are infinite varieties of forms, infinite differences of experience? Why? Because only in that infinite diversity can the infinite powers of the Self be made manifest. What is a fault to us, blinded and ignorant, is just what is wanted when it is looked at from the other side. We need to choose our path according to our knowledge and our conscience, and leave others to choose theirs. "But," you may say, "do you mean we should never advise, never counsel?" No. That is the fair help you may give; but you should not try to coerce, should not say: "You *must* now do this." The Self is in every man, and as the great saying I have so often quoted from Egypt says: "He makes his own path according to the Word." "The Word" means that which is sounded out by the nature when perfect, made up of endless vibrations, each set of vibrations making a note, and the whole of the notes making the chord of that particular life. That is "The Word." According to "The Word" of that individualised Self he makes his path. Sometimes in a chord of music a discord is necessary for the perfection of the harmony. It sounds very bad, standing alone, but as part of the harmony of a great chord, that note that was so discordant enriches and renders perfect the chord. Half the secret of the wonderful chords of Beethoven lies in the power with which he uses discords. Without them how different his music would be, how much less rich, less melodious, and less splendid. And there are such apparent discords in human life. Clashing out alone they startle and even horrify us, but in the final Word those discords also find their resolution, and the whole chord of life is perfect. Re-incarnation teaches us that we see such a mere fragment of a life that we cannot judge it. If I almost covered up a picture on the wall, how could a spectator judge of the beauty, or lack of beauty, of the whole? Similarly, how shall we judge of the beauty of the picture, in which what seems to us a defect may be the shadow that lends depth and beauty to the whole life, that is so much more complex than we imagine? If all the lives were made according to our stupid ideas, what sort of a universe should we see around us? But the universe is God's thought, and He is manifesting in it at every point, and when we see what seems to us a sin, it is wise to ask ourselves: "What is meant by this manifestation of the Self?" not to condemn it. Then we

learn. We need not copy it. For us it may be evil. But we sholud never judge our neighbor. That is the law laid down in every great scripture. The attitude of the Theosophist should always be that of a learner in life : " What has this man, or that circumstance, to teach me ? What have I to learn from this problem ? " In this way we should look at life, and doing so, we would be so interested in it that we should have no time to judge or blame, and our life would begin to be the life of wisdom.

Much more might be said along these lines ; but let me turn now to one of the most misunderstood of theosophical teachings—the doctrine of karma. Few things, perhaps, are so dangerous as a little knowledge of the law of karma. And unhappily many of us have stopped at the point of a little knowledge. We need to remember how karma is made up, and judge it by what we know, and not by what we fancy. People often talk of karma as though it were a kind of great lump which is flung down on a man's head at birth, against which he can do nothing. Sometimes this occurs, but in the vast majority of cases the karma that you are making every day is modifying all the results of the karma of the past. It is a continuing creation, and not something lying in wait for us ; it is not a sword hanging over us that may drop on us at any moment, it is a continually growing power, modified every moment by every thought, every desire, every action. One way of appreciating this practically is to remember the kārmic laws : thought makes character ; desire, opportunity ; activity, environment. Look back over any one day and you will find your thoughts very mixed, some useful, some mischievous ; and if you had to strike the balance, the resultant of the intermingling of all those thoughts in the kārmic stream might be very difficult to determine. So with desires : part of the day you are desiring nobly, part of it badly ; sometimes wisely, sometimes stupidly. The resultant of your day's desires also it is not easy to see, but it will certainly be very mixed. So with your actions : some hasty words, some kind, some gentle, some harsh ; very mixed once more. The study of one day will prove to you that you are creating a very mixed karma, and that it is hard to say whether the outcome is for good or for evil. Apply that to your past lives, and you will get rid of the notion of an enormous stream that is sweeping you away.

That stream is made up of thousands and thousands of diffe-

rent currents, and they play themsevles off one against the other. With very many of the decisions that you take, and the actions that follow on the decisions, the scales of karma are balanced. A real understanding of karma is a stimulus to exertion. At any moment you may change the issues of destiny, and may weigh down one scale or another of your fate. Karma is always in the making. Whatever the condition, make the best of it for the moment, and if the scale against you be too heavy, never mind, you have done your best, and that will have gone into the other scale and made them more equal for the whole of your future. Exertion is always wise. No matter if it seems hopeless, you have diminished the weight against you. Every effort has its full result, and the wiser you are the better you can think and desire and act. If you think of karma thus, it will never paralyse you, but always inspire you. "But," you say, "there are some things, after all, in which my fate is too strong for me." You can sometimes trick destiny, when you cannot meet it face to face. When sailing against contrary winds, the sailor cannot change the wind, but he can change the set of the sails. The direction of the ship depends on the relation of the sails to the wind, and, by careful tacking, you can very nearly sail, against a contrary wind, and by a little extra labor reach your port. That is a parable about karma. If you cannot change your fate, change yourself, and meet it at a different angle, and you will go gliding away successfully where failure seemed inevitable. "Skill in action is yoga," and that is one way in which the wise man rules his stars instead of being ruled by them. The things that are really inevitable, and in which you cannot change your attitude—ENDURE. They are very few. When there is some destiny so mighty that you can only bow down before it and yield, even then learn from it, and out of that destiny you will gather a flower of wisdom that perhaps a happier fate might not have enabled you to pluck. And so in every way we find that we can meet and conquer, and even from defeat may pluck the flower of victory.

In that way we learn the Theosophic Life, and it becomes reality more and more with every week we live. The Theosophic Life must be a life of service. Unless we are serving, we have no right to live. We live by the constant sacrifice of other lives on every side, and we must pay it back; otherwise, to use an ancient

phrase, we are but thieves and do not repay the gift. Service is the great illuminator. The more we serve the wiser we become, for we learn wisdom not by studying but by living. There is a sense in which the saying is perfectly true : " He who doeth the will shall know of the Doctrine." To live the life of service clears the mental atmosphere of the distorting fogs of prejudice, passion, temperament. Service alone makes the eye single, so that the whole body is full of light, and only those who serve are those who truly live. That theosophic ideal is one which must permeate the being of every one of us, for on the amount that we give in service to others can we claim the service of Those who are higher than ourselves. They who serve humanity serve in proportion to the services given. They are bound to send out life into pipes that will carry it everywhere and distribute it, and They seek, in order that They may serve humanity, those whose lives are one long service to the race. I do not mean by service only those great acts of service done by the martyr or the hero. Whenever you serve one man or woman in love, you serve the race. In India every truly religious man offers five sacrifices every day. One of those sacrifices is the " sacrifice to men"; as we might say, the sacrifice to humanity. The application of that is that before the householder eats his own food he must feed some one who has need of food. Only when he has fed another may he take his own. We serve the race in serving our nearest neighbor, and we may glorify every pettiest act of service by seeing behind the recipient the great ideal : " In serving you I serve the race, and you are the race's hand."

Life becomes great when we look at it from this wider outlook, when we see things as they are, instead of being blinded by the outer appearance. Let our lives be great, and not petty. The great life is the happy life, and the one whose ideals are great is himself great; for matter shapes itself to the will of the informing Spirit, and a life petty from the outer standpoint may be made great by the splendor of the ideal that ensouls it. If we cannot do great things let us do small things perfectly ; for perfection lies in the perfection of every detail and not in the size of the act. There is nothing great, nothing small, from the standpoint of the Self. The act of the King whose will shapes a nation is no more great from the standpoint of the Self than the act of the mother who nurses a crying child. Each is necessary, is part of the Divine activity. Because necessary, it is great in its

own place, and the whole, not any one part, is the life of the Self. It is like a mighty mosaic, and any fragment which is not in its own place makes a blot on the perfection of the whole. Our lives are perfect as they fill the appointed gap in the great mosaic, and if we leave our work undone while we yearn after some other, two places may be left empty, and the whole ill-done.

These are some of the lessons which underlie the life which is really theosophical. In this way Theosophy becomes a help, a mighty power, and if thus we can live, our lives will preach Theosophy better than the tongue of any speaker, however skilful or eloquent. For there are but few speakers, while there are many who live, and their lives may preach more eloquently than any skill of tongue. This is the message I here would give, this the inspiration I would desire to breathe into the life of every reader—the inspiration by which, however imperfectly, I lead my own. For I find that as these thoughts grow stronger and more compelling, as they become to me lived realities and not only beautiful theories, all life becomes splendid, 'no matter what the outer circumstances may be.' Some, during the present troubles, out of their good hearts and kindly thoughts have sent me sympathy, because they thought my life was troubled, because they thought that I might be suffering from unkindness, because they thought that in some things I was not being fairly used. I am grateful for every good and kind thought sent to me. They all help, they all strengthen, they all encourage ; but it is kindness which imagines the suffering, and not I who am feeling it ; for I am absolutely content with all that has happened, and with all that may happen. Does not the Master know it ? and I work according to His will. Perhaps I am the happiest of all Theosophists. 'Send me wish for strength, that I may do His work. 'Send me wish for clear insight, that His work may not suffer by my blunders. Send me love, which is the life of life, which will make me stronger and wiser to serve Him better ; but take from me the assurance that whatever you may hear, whatever troubles may seem to come, whatever storms there may be in the atmosphere of our Society, all is well. Our Captain steers the ship, and not these feeble hands. He knows how to utilise the storm, and is as much at home in the storm as in the calm. Trust the wisdom that guides, despite our blunders. Trust the Will that shapes, despite our errors. And above all trust the Love

which ensouls and protects whatever weakness there may be in any one of us, and know that, as the watchman said of old : "All is well."

ANNIE BESANT.

FAILURE.

Dear failure—we unfitly prize
Thy burden and thy pain—
We struggle 'neath thy weary load
And deem such struggle vain—
We never see how in such strife
We fall—to rise again.

Outcast we feel in that sad hour
When we have failed some task—
When power was ours we would not use,
And help we would not ask—
We know ourselves for craven cowards,
Nor seek such truth to mask.

Yet in the bitter self-disdain
Which rightly we must face,
There springs unseen another power
To take the lost power's place—
The failure, yes, must bear its fruit,
But we have gained in grace.

New modesty and gentleness,
And sharpened eyes to see—
These are the gains, O Failure dear,
We ever owe to thee!
And seeing this we lift thy cross,
Nor ask to be set free.

LUCY C. BARTLETT.

ART IN INDIA.

PICTORIAL Art in India is rich in artistic, historical and archæological interest, and yet it has not attracted much attention from European connaisseurs. This is most unfortunate, because the destructive agencies, heat and moisture, ever at work in India, are continually narrowing possibilities of investigation. The earliest existing examples of Indian Art are the fresco paintings in the Buḍḍhist cave temples at Ajunṭa, Bombay, which date from the 6th century. Freed from the restrictions of Hinḍū artistic canons and Muhammaḍan bigotry, they are full of the poetry of Indian life and nature. They bear the impression of the humanising influence of the teachings of Gauṭama and of Grecian Art, introduced by the followers of Alexande'rs army, who settled in Northern India. This can also be traced in some of the paintings in ancient Japanese temples, carried thither by the Buḍḍhist monks, who carried their religion and their art to Japan.

With the almost total annihilation of Buḍḍhism this remarkable school of Ajunṭa died out in India. For in the Hinḍū caste system the profession of a painter ranks among the lowest of the artistic crafts, sculpture being preferred and generally used for temple decorations.

An interval of nine centuries elapsed before painting as an art took root again in India. The Mughal Emperors of Delhi re-introduced fresco painting, and brought with them Persian Artists to illuminate and illustrate their historical, classical and sacred manuscripts. Down to the time of Akbar the Great, during the 16th century, art was purely Persian, showing little trace of Indian environment. Sarascenic (Arabian) art established in Northern India was greatly influenced by the strict letter of the Muhammaḍan precept, forbidding the representation of living creatures, including men. Akbar, with keen artistic instinct, promptly swept the restrictions away, and a new Indian School grafted itself on traditions imported from Persia, going direct to Nature for inspiration, whilst still respecting traditional treatment. The Mughal artists added good drawing to the decorative and clever technique of their predecessors. During Akbar's beneficent reign art flourished ; of him it was said : "Akbar.....conducted the affairs of his empire in

equity and security for the space of fifty years. He preserved every tribe of men in ease and happiness, whether they were followers of Jesus or of Moses, of Brahman or Muhammad. Of whatever sect or creed they might be, they all equally enjoyed his countenance and favor, insomuch that his people, in gratitude for the indiscriminate protection which he afforded them, called him the Guardian of Mankind." (1542 to 1605.) Art continued to flourish under Shāh Jehān of Tāj Mahāl fame, but was cruelly wrecked by his successor.

Nevertheless during the short period of prosperity, and afterwards under the successive blights of Muhammadan bigotry, political anarchy, and warfare, the Mughal artists produced a record of Indian life, manners and history, which, sad to say, has been almost entirely ignored, even by those interested in the art and archæology of the great Indian Empire.

But a western artist has come to the rescue, and what Mrs. Besant is doing to lift the religion of India, Mr. Havell is trying to do for art, with the same noble regard for its ancient traditions, and without trying to compress eastern thought into western forms of expression. Some years ago Mr. Havell was sent out to India to instruct young Indians in Art. He was put in charge of the Calcutta Art Gallery, one of the institutions established by a benevolent government for the purpose of revealing to Indians the superiority of European Art. The endowment for purchase of pictures was about £250 per year, and with this paltry sum, a fearful collection of so called 'masterpieces' by ancient and modern painters had been collected for the benefit of the Indian Art student. These and a few drawings from the 'antique,' by the students trained in the approved academic style, covered the bare walls of the Gallery.

Mr. Havell was struck by the stupidity of such a method, and suggested starting an Indian section of the Gallery, and seeing what India could produce for the instruction of her children. He also abolished the 'antique,' classes and revised the whole course of teaching, the committee very reluctantly giving their consent. The effect of this revolution was startling; the Bengali students left the school in a body with one solitary exception, and Mr. Havell was left to lecture to empty benches, until they thought better of it and returned *en masse*.

Mr. Havell then began his search for Indian paintings and sculpture for the Art Gallery, and had the good fortune to come across a quantity of old Mughal paintings, perfect specimens of the best period of Mughal Art. Among them was a splendid portrait of Sa'aḍi the Persian poet, and other magnificent studies; the exquisitely decorated borders were partly devoured by insects, for the owners of these chef-d'œuvres had thrown them aside as worthless, because they were "only Indian." Fortunately the pictures themselves were n a good state of preservation. The discovery of this treasure somewhat reconciled the committee to the new programme, especially as they had been procured at merely nominal prices. Mr. Havell also secured a number of very wonderful statuettes, belonging to the great period of Hinḍū art, before the Muhammaḍan conquest, one of the greatest epochs in art though practically unknown to the European Art-world. The outcome of this was the source of inspiration it proved to several rising students in the Indian Art-world, foremost among whom was Mr. Abaninḍra Nāṭh Tagore, considered by Mr. Havell to be the founder of a new school, which will exercise a very far-reaching influence on the future art of India. The Mughal paintings were a revelation to this student, who until then had looked to Europe for guidance in technique and artistic expression. From that time all his efforts were directed towards the endeavor to pick up the lost threads of Indian tradition. He and other fellow-students possess that rarest of artistic gifts, the one in which the Anglo-Saxon is generally most deficient—imagination. Mr. Tagore has been proof against the temptation to allow his artistic individuality to be cast in the common European mould, and has found in the work of the Mughal school exactly the material to help him, not as a mere imitator, but as one strong enough to choose his own mode of expression, amid material such as no other country in the world affords. To-day a school of earnest students is showing excellent work. Mr. Tagore's picture of the "Buḍḍha and Sujāṭā," taken from the *Light of Asia*, where Sujāṭā mistaking the Buḍḍha for the Wood-God brings to Him her votive offering of curds and milk in a golden bowl—stands out as unique for simplicity and depth of feeling and the wonderful purity and spirituality of the Buḍḍha's face. This artist is also illustrating the great epics of the *Rāmāyana* and the *Mahābhāraṭa*.

Mr. Nanda Lāl Bose is another rising Indian artist, showing great power and individuality; also Mr. Surendra Nāth Ganguli, though quite young, has exhibited a composition of great strength and harmony. This school is the nucleus of the real art of India, founded on an Oriental basis—deeply mystical in treatment, with a noble purity and tenderness of its own.

In the ordinary European Art School, the student has to submit to a long, laborious, painful process of eye-training, to develop his imitative powers, before he is allowed to realise that art really depends for its vitality and strength upon the creative faculties. The Eastern student develops his imitative skill mainly by the exercise of his creative powers; his first and last aim being to cultivate a habit of mind-seeing or visualising. From the occult standpoint this must be valuable training in more ways than one. Painting and drawing from models, lay-figures, or still life, seems to the Indian student a most feeble and inartistic method of creation. He will sit down for an hour, a day, or a week, and create the picture in his own mind; and not until he sees it perfect in every detail will he commit it to paper or canvass. I should say this is the second state of consciousness, svapna, mentioned in the *Introduction to Yoga*. What models are required are used while the mind-picture is being formed, never while the work itself is being done. Memory work takes a much more important place than mere copying from nature, and a habit of intense mental concentration is developed from the earliest stage of his artistic career. It would be well if in the West a little of this method were introduced. It will be seen from the activity of this new school, small though it may be at present, that India still retains some of her old creative intellect, and the Anglo-Indians of Calcutta are showing their appreciation of its efforts; through the interest of Judge Woodroffe the "Indian Society of Oriental Art" was launched, with Lord Kitchener as President. It must be taken as a sign of the times when East and West are mutually stimulative in upholding their ideals, and let us hope it will lead to the forging of still another link, a golden one, between East and West.

M. G. FERDINANDO.

THE PROBATION SYSTEM.

A LECTURE AT THE H. P. B. LODGE, LONDON.

I have been asked to-night to give you some account of my work in Italy. This work has been the introduction of a certain penal reform, the Probation System, so I must begin at once by trying to give you some idea of what this system is.

The Probation System has for Theosophists the special interest of having been the first system to introduce theosophic principles into the penal world. Of course in saying this I do not mean that it introduces them by name, or even consciously, but the main principle on which the system is founded is nevertheless eminently theosophic.

This is nothing less than the recognition that all redemption must work from within outwards, rather than from without inwards. In representing and maintaining this idea, Probation inaugurates an entirely new epoch in penal reform. Hitherto all penal systems, such as prison and reformatory systems, have been entirely materialistic—they have changed the conditions of a man, and thought thereby to change his character. Probation, on the contrary, says : "Change the character, and let the reformed man change the circumstances." This is Theosophy, is it not? And it is encouraging to note that while imprisonment has always failed notoriously as a redemptive measure, in all countries and all ages, Probation, even in the thirty odd years it has existed, has attained a glorious success.

The way I came to discover it was the following.

I went to Italy in the Autumn of 1903 without any intention of doing penal work, but before I had been there long, somebody roused me to passionate sympathy for the prisoners undergoing solitary confinement. This system of solitary confinement is carried to terrible lengths in the Italian prisons—such lengths that those undergoing it often lose their reason, and their power of speech. It was the desire to break in on this awful solitude which first gave me my desire to visit the Italian prisons, and I also thought it would be a splendid occasion for bringing them the best help I knew of—Theosophy. And had I been able to visit the men's prisons, I still think this idea might have been actuable, and might even have been potent for good. I was convinced of it at the time, and "little Miss Jefferson's'

experience, told in *The Theosophist* for June, supports the idea. But my permit, when to everybody's surprise I gained a permit from the Government for prison visiting, only admitted me to the women's prisons—I have visited one or two men's prisons, but always by special favor, and accompanied by the Director everywhere. And in the women's prisons, I found no such opportunity, and no such need, for companionship or teaching. Here there is no solitary confinement, owing to the construction of the buildings. And I also found that the women belonged to the simplest class, and that the difficulty of dialect entered in ; they nearly all spoke in dialect, so that, despite my right of having private interviews, I frequently had to avail myself of the warders as interpreters. Also, before the Head of the Prison Department would concede to me the right of private interviews, he demanded of me a promise that I would not "teach religion" ; this promise he assured me he was obliged to ask, because of a certain Catholic lady who had very greatly resented my being admitted to the prisons at all. Thus my first attempt to teach Theosophy in Italy was frustrated on every side, but only, I think, to lead me on to a truer and wider introduction of it.

It was in the summer following my first winter in Italy, while in London, and while in a very sad frame of mind, that a pamphlet first fell into my hands describing the Probation system. I can only say that it came to me as a 'God-send.' For reasons that I need not enter into, I had just felt myself obliged at that time to resign from the Theosophical Society—I felt myself no less a Theosophist, but I was a Theosophist temporarily exiled from the fold. In the Probation system I suddenly found something which called for all I had to give—it called for my theosophical ideas, and for my prison experience just gained. It gave an answer to problems I had been sadly revolving in my prison visiting—for I had seen enough even in these few months to convince me of the hopelessness of all prison systems, and yet no possible substitute had yet occurred to me. In Probation I found this substitute—and it gave me those two things my nature has always demanded equally—a philosophy and a field for action—and it gave me them united.

I must pause here to explain to you a little more fully in what the Probation system consists. In a word, it is a system of liberty under supervision. In America, and in England too, since there is

now a Probation law here also, when an offender is convicted of an offence, the circumstances of which show there is much hope of reform, he need not be sent to prison any longer, but may be placed under the care of a Probation officer, retaining his liberty. The advantages of this system are obvious :

Firstly for the offender, who escapes the stigma of prison, which generally makes honest work so hard to obtain ever afterwards.

Secondly for his family, which does not suffer for his guilt more than the offender himself, as is often the case when a man is sent to prison—the family being frequently left without support.

Thirdly, this family does not come upon the Poor Law or private charity.

Fourthly, there is great economy for the Government, as the upkeep of prisons is a heavy charge on every State.

These reasons, and many others, are now causing Probation to be appreciated as a great reform in all civilised countries, but that which won my faith for the system was the relation described as existing between the Probation officer and his charges.

This, the pamphlet declared, was entirely a relation of friendship, and the influence exercised was that of character on character. And so I found it to be, when the time came for me to study the system itself in America. Time does not permit me to give you many details to-night, but I may tell you that I studied the workings of Probation in twelve different centres of America, travelling as far west as Colorado, and everywhere I found the results a glorious testimony to the power of human friendship, and the uplifting influences of liberty and trust. The terrible part of prison life is that it kills all self-respect in a human being. Probation builds it up. The very word tells a man that he is trusted—thathe is on parole. And every Probation officer who is worth anything knows how to strengthen this feeling. He makes certain regulations for his charges, differing in each case according to their individual needs. He must furnish a report each month to the Courts, and the man on Probation knows that if these reports become sufficiently unsatisfactory, he may yet be sent to prison. There is control—the necessary amount. But the principal forces used are faith, encouragement, and kindliness. And in this atmosphere the inner self of most of the offenders expands and the outer life is reformed accordingly. It is a simple fact that in

America 70 per cent. is the lowest success attained with Probation, and in some centres it rises to 90 per cent.

This then was the system for which I set myself to work in Italy when I returned there in the autumn of 1904. I wanted to see this system established there. I had the pamphlet I have mentioned translated into Italian, and for several months I did some lively propaganda, with this, and with my tongue. And though most people thought my hopes quite mad—and me a little mad, I think, for entertaining them—yet I found some supporters, and some of these influential enough to make me think it worth while to make, in the following spring, the tour of investigation I have mentioned. I sailed from Naples for New York on the 6th March of that second year, and spent three months in the States studying the system thoroughly. I should have mentioned that previously to this I had become the representative of the Howard Association in Italy, and this helped me considerably, and it was also through them that I took my next step forward.

After my return to Europe, the Howard Association asked me to act as one of their delegates at the International Penitentiary Congress, which was due to take place at Budapest the following September. They also asked me to send a report of my American tour to the Secretary of the Congress. I agreed to both requests, but without expecting any results, for Probation was not on the programme of the Congress for discussion. But to my great surprise a departure was made from the programme, and the latter part of my pamphlet was read to the Congress, and won a vote for Probation. I am entirely sure that it was simply my theosophical treatment of the subject that won for my report this notice—indeed the Secretary told me so, though he did not use the word 'theosophical.'

Returning to Rome a month later, supported by this vote, and some other things, I set myself at once to work for an application of Probation. I called to my assistance a young doctor in law, Signor Emilio Re, who from that moment to the present has been my unfailing right hand—indeed without his assistance the work I have done in Italy would not have been possible. I explained to Signor Re the system as I had found it working in America, especially the system of Indianopolis, in the state of Indiana, where the Probation officers are nearly all volunteers, this being the system

I wanted to see applied in Rome. In my opinion the volunteer system is always the best everywhere, but for Italy it was more than the best— it was the only one possible. It would have been quite impossible, I knew, to raise the money for the salaries of paid officers, and further I had reason to doubt the moral fitness for the work of the class of men so obtainable. There is not much orginality in Italian bureaucratic circles, nor much devotion, though both these qualities, especially the latter, can be found in large measure in other parts of the nation. I appealed to young Re to gather a band of volunteer workers from among his friends, and this he did without loss of time ; very soon fifteen young men, mostly advocates, had promised their services gratuitously. I love to remember this quick response, when people say, as they so often do, that one cannot find disinterestedness among Italians. I do not believe that there is another country in the world where I could have gathered my workers as quickly as I did in Italy. It has not only been so in Rome ; this year when it came to founding the work in three other cities, it was the same thing ; everywhere I met the same quick recognition, the same quick and warm response. Everybody grants to Italians a quick intelligence, but I claim for them also great-heartedness, and a power of tenacity with which they are never credited. They need something to trust, that is all. Their trust has been abused for centuries by Church and State. Is it any wonder that it will not rise as quickly as in happier nations ? But when they do give it, they give it with a generosity I have seen in no other land. From the beginning my workers have trusted both me and the work I stood for—and from their faith has risen tenacity, and from tenacity has sprung success.

Our first trial came a few months after the forming of the volunteer band. This band constituted the active element needed for our experiment ; but we also required patrons, and we required a basis. And hereon arose our first discussion.

The chief patron who at that time had promised his support was a certain deputy, who was also a Councillor of State, and a well-known penologist. He stood in excellent relations with the Government, and through him we had been promised that our work, when floated, would be assisted by a Government subsidy. He had further spoken of the proposed attempt in Parliament, and such parlia-

mentary mentions are of importance to us, as it is our ultimate hope that our work may lead to a reform of the law some day. For every reason then this deputy was of the greatest importance, and our dismay may be imagined when in March of that year, after several weary months of preparation, he suddenly told us that the basis of our work must be entirely changed, or he must withdraw his support. It was a bolt from the blue, for up to that moment he had appeared to be in complete agreement with the plans drawn up. And these plans were such as we could not depart from, for they were the only ones which permitted an actuation of Probation. We had decided to base our work on the Italian law known as the Conditional Condemnation—a law which leaves first offenders, under certain conditions, at liberty, but offers them no assistance. By means of our band of volunteers we proposed to offer the needed assistance—to do the work done by the Probation officers in America, and institute thus a private experiment of Probation. The children were to be left in their homes, but the friendship and assistance of the volunteers were to be added to their lives. This deputy desired instead to place the children in the country; he did not trust the influence to be exercised by the volunteers. He harked back instead to the old materialistic idea that only a change of outward conditions can effect anything. And this was what I fought him on. I have no objection to improved outer conditions being regarded as supplementary, and had this deputy's scheme been able to *include* moral influence—to add that to the changed physical conditions—I should have had no objection to it. But it could not; it was a mere substitution of physical influence for moral. According to his plan, the children were to be lodged with poor families in the country. Now the farmer class of Italy does not at all correspond to the farmer class of America, where this boarding-out system is largely applied, and works well. In Italy, the agricultural class is at a much lower level—so uncultured indeed, and so primitive in their mode of life, that it would have been impossible to expect from them any educative influence upon the children. And this influence could no longer have come from the volunteers, for, placed in the country, the children would have been beyond reach of their visits. In short it was to be a mere 'fresh air cure'; fresh air was to work all things—fill the empty hearts, train

the perverted minds, and build the characters of these children. I did not trust the scheme ; my faith in fresh air does not go so far. On the other hand I could not win this deputy to my faith in human influence. He could not believe that the volunteers could do anything for our charges while they remained in the evil conditions of their home and city life. He did not see that since those are the natural conditions of these children—the conditions to which they must eventually return—the only permanent help must lie not in taking them from such conditions, but in teaching them to rise above them. This is the main idea of Probation, to work always with natural conditions, and let the strength develop from within. And is it not also the root idea of Theosophy ? I have always so understood it, and it was only my profound conviction that along this line alone lay truth and salvation, which made me able to resist this deputy at this crisis.

And to have yielded would have been to lose everything ; I do not mean merely the material success which followed on our resistance, but something much greater. Our work, as it stands is the illustration of a great idea—the power of Spirit over matter. That is why I have called the work theosophical, and why I consider that in working for it, I am working for Theosophy in Italy. Rightly applied, Probation should always be a living proof of the power of Spirit, and this is what I have always struggled to make it mean in Italy. But we needed a test—we who were to do this work. And I think the trouble with this deputy came at the very beginning to test us all, and teach us all the level which the work must keep. We were asked at the very commencement to decide which we trusted most—the forces of the human Spirit, or the force of worldly support. Without one exception the volunteers rose to the test ; our deputy was told that his plan would not do. There was a stormy meeting, a debate of more than two hours, in which boys all under twenty-five were arguing with a man at the head of a profession in which they had all still to make their way. But they argued fearlessly, and not one yielded. At the end of two hours the big man put to me his ultimatum—his plan, or his resignation. I accepted the latter. Angry and surprised he left us, and his secretary cried to me : " You have ruined everything !" But, looking round on my volunteers who had stood that test so splendidly, I knew rather that all things were won.

That was two years ago, and the spirit which gained that battle has gained all the others. Our first society for Probation was founded a month later, on the basis we desired of the Conditional Condemnation. To-day that Society numbers three hundred subscribers, including deputies, senators, and men high in the legal world. It possesses the royal patronage, a Government subsidy, and the support of the municipality, which has granted to it quarters almost rent-free. There is a corps of forty-one volunteers, who have over a hundred boys under their charge, who are nearly all doing well. That is in Rome alone. And this year, in one month, three similar societies sprang up in Milan, Turin, and Florence, all of them possessing already over a hundred members each, and including in each case many of the most eminent personalities of the city. In Milan it is the President of the Criminal Court who is President of the Society. And through his initiative in Milan, and in Florence through the President of the Probation Society there, the first two Children's Courts have been established in Italy. I had an interview with the Minister of Justice in February in which he promised me that he would issue a circular which would establish a separation between children's trials and those of adults on the lines of the Juvenile Courts existing in America. Others also made representations, and on the 10th May this circular appeared. But while giving all due credit to the Minister for this step, I am with those who believe that no laws, and no ministerial edicts, are of much avail until we have the right people to apply them. Therefore it is to these two Presidents of Probation Societies who have instituted the first two Courts, that I look for the development of this Juvenile Court movement, more than to the ministerial circular, though this latter is doubtless of great value, and lends an authoritative basis. The first Children's Court was opened at Florence on the 26th May, through the energy of Cav. Moschini, and the second at Milan on the 1st July through the initiative of Cav. Mortara; others will probably spring up rapidly throughout the kingdom modelled on these two.

Those are the results of my work in Italy up to this moment, and I can only say in ending this account, what I have said in all others—that the work has not been mine. The success of these years has been much too rapid, unbroken, and remarkable, to be

attributed to my human strength alone. I know that I have been overshadowed and assisted constantly. I am so sure of this that I have said it both in speech and print—said it in the way we try to pay a debt. And the pamphlet in which I make this claim has been put into the hands of many unbelievers, and two of these have asked my permission to reprint it. I do not say they accept my claim—but I get the impression that they are glad I make it. And sometimes it has crossed my mind that this has been my whole value for Italy—as perhaps it is the chief value of us all in the world—to be believers amidst unbelievers. It may have interest for some of you to know in what way I voiced this claim, so I will close this account by quoting to you exactly the closing words of my Italian pamphlet :

" I have described to you the circumstances which led me to this work—the preparations and the foundation. But I wish to finish with a word about the joy which it has brought me. Up to this point I have scarcely touched on this, and yet perhaps you will have divined it. For me, this work has been a continual proof of that Divine Force which stands behind us—which watches, guides, and supports—so much that that which we do is *Its* work, more than ours. When I first came to Italy—four years ago now—I had not the smallest idea of doing this work. But I was led to it. I had no supporters—I did not know hardly anyone. But everything was given to me. I did not know even the language in the beginning, and nothing at all of Italian customs—it will be easily understoo d that I made many mistakes. But nothing mattered ; success was bound to come, and it did come.

And I draw from it this teaching. When we trust in the great principles which regulate life, success is ever secure. It may delay from to-day till to-morrow, but it can never fail. We have put ourselves into a great current—the current of the Divine Will—and nothing can prevent that this shall expres itself with a power ever increasing."

LUCY C. BARTLETT.

The finest culture comes from the study of men in their best moods.—*Plutarch.*

THEOSOPHY AND MODERN MENTALITY.

THOSE who, desirous of paying off part of their debt towards Theosophy, endeavor to spread in the world the ray of light by which it has illumined their soul, know how difficult this task is and what discouragements lie in wait for the neophyte who, confident in the strength of his own conviction, believed that he had only to speak that all should immediately partake. Experience soon teaches him what it means to swim *in adversum flumen*, as a great Teacher once wrote. For the trend of modern thought is against him, and it is this adverse current which the theosophical idea must overcome in making its way through the world.

What causes this current to take its present course? Why does it carry away the minds of men in an opposite direction from the light? In Societies of old, however corrupt they were, the Divine Voice was heard, and the echo awakened in the hearts of men by the note of Life grouped, round those who sounded it, disciples of boundless devotion, living fires kindled by the divine Spark. But to-day, humanity seems only to have ears for the note of death, which appeals not to the Man, but to the animal, solely enamored of comfort and sensuality. Why is this so, and is there no remedy for a state of things which tends to make one almost despair of the future?

The cause? Perhaps it lies in the fact that the exclusive development of one only of the two aspects of human consciousness throws it somewhat out of gear, and thereby disturbs its equilibrium. The remedy we find in the practices of individual training, which the T.S., and to a still larger extent the E.S., offer to their members. These are the two points for examination; the first especially demands precision.

One may, by imagination, see in each individual centre of consciousness the point of intersection of two rays of light. The one emanates directly from the One Centre, from which irradiate all Light and all Life. It is One for all; in it, all find and realise their unity. The second ray has the same Centre for its primary origin, but it crosses the first only after being reflected on the māyāvic plane. Being the source of the manifested Universe on this plane, it brings back to the consciousness the image of this manifestation, and in this image—not in the ray itself—resides the

principle of diversity, from which proceeds the multiplicity of individual consciousnesses, as, on the māyāvic plane, the multiplicity of forms. Thus, determined by the meeting of these two rays, the Spark—the individual soul—holds from the first the Reality by which it exists : " Myriads of sparks seeming undetached shine in one single flame," while the second gives it, with form, the exterior notion of its distinct existence.

This double ray corresponds, in the lower consciousness of the Self, to two aspects, at the same time as to two tendencies directly opposed to one another ; the one prompting consciousness to exteriorise itself in the objective plurality of things ; the other, on the contrary, moving it to return to the Divine Centre from which it emanates.

There are here two forces, one centrifugal and the other centripetal, which make of the human soul in relation to the One Self (the Inner Sun) the analogy of a planet gravitating round the physical sun. On their balance depends the harmonious development of the soul's evolution in time, just as, in space, the geometrical continuity of the orbit depends on the equilibrium of two forces, centripetal and centrifugal, which act on the planet. Let the centrifugal force dominate and the planet, flying from the luminous source which gave it life, will lose itself in immensity—sepulchre cold and obscure !

But if, for the human soul, things are not yet at this point, and if it is permitted to hope that the attractive force which attaches it to the radiant Centre still subsists, ought we not at least to recognise that the exclusive culture of the exterior powers of consciousness—faculties of observation and assimilation—in constantly intensifying the force which tends to draw the consciousness away from its centre, threatens its equilibrium to an ever greater extent ? In reaching towards the without, the field of the conscious Self is, as it were, ex-centralised with regard to the inner Spark. It stretches towards the shadow and the shadow envelops it, blinding the eyes of the soul to the sacred sign of eternal verities, this sign which, alone, makes visible the pure light of the Divine Spark, and not the vacillating torch of human Reason. And it is from this that comes forth the resistance which modern mentality opposes to the revelation of the Sacred Science.

This state of things is, without doubt, the price which humanity is actually paying for the acquisitions which it owes to the great advance of the physical sciences. Whatever the consequences of this advance may be besides, it must, logically, necessarily, bring about an extension of the objective consciousness, and that, at the expense of the inner consciousness, if—as might be the case—this should not grow in the same proportion.

We have here a fact; it is necessary to look it in the face and examine in cold blood the conditions which result from it and the obstacles which it creates. A task lies before us, and we have better things to do than to lose time in sterile regrets and in vain lamentations on "the perversity of the age and the blindness of man." It is not on individuals that blame must be laid, if they do not understand a language to which most of us would have remained equally deaf, if our personal karma had not brought us into the field of action with one of those Beings who are radiating the Life. They suffer collectively the karma of their epoch, the mentality of which envelops them, and our duty is to try to help them—them and ourselves—in working to modify the karma of the future.

This result can only be obtained by setting the forces directed towards the Centre of the inner Life against those centrifugal forces which dominate in our general surroundings and which create the actual state of things.

These are born and develop themselves in the silence of meditation. Considered from the point of view of their collective action, they will tend to re-establish progressively the disturbed equilibrium, and set right again the deformed field of the human consciousness. But beyond this action on the general conditions they are the most potent factor which can contribute to the individual realisation of the fundamental condition of helpfulness. For it is said in *Light on the Path*: "It is impossible to help others so long as thou hast not attained to a certain degree of personal certitude." This certitude, at whatever degree one may consider it, can only be acquired by the inner working of the consciousness turned towards the Source of all Knowledge. It rests neither in the worth of the argument, nor in confidence in the teacher. His word is our guide, but we must walk ourselves in order to attain the goal, for though he points it out to us, his task is not to carry us thither.

The letter is dead, the Spirit alone can vivify it ; but Spirit does not transmit itself by writing, nor even by ordinary speech. To transmit by word teachings received from outside, without their awakening within ourselves an element of personal resonance, would be like a singer confining himself to announcing verbally the notes which figure on his score instead of singing them. 'On the voice of the singer and on his degree of culture depend the value of the sounds.' It is the same in our case, only here we have to do with the inner voice, which chants inaudibly to the ear, but not to the heart, behind our words, and the meaning these will convey and their force of penetration will depend on the force and purity of the inner voice.

Hence the necessity, nay, the obligation to cultivate it, that it may become the interpreter of the divine Harmony. Now, this Harmony emanates from manifestation as a whole, and therefore this inner culture is required for all its parts, for all the chapters of the Sacred Science—Theosophy—without distinction.

It is an error as wide-spread as it is fatal to the progress of the human mind, to establish here a line of demarcation between the domains which one thinks ought to be reserved respectively for manifestations of the heart and those of the intelligence. The divine ray knows no such distinctions, for from it emanate, without any exception, all potentialities of the human mind. Just as there is not a single plant on the surface of the earth which does not owe its birth and flowering to the rays of the exterior sun, so there is not a single noble faculty germinating in the human soul, for the growth and expansion of which the inner Sun is not requisite. He is the unique source of all light, and to pretend to withdraw from His action any part whatever of the field of consciousness, is to condemn that part to remain sterile, or to allow it for its harvest but those fetid fungus-growths which thrive only in shadow and darkness.

And yet, this is the very thing that one tries to do, when one declares that there cannot be anything in common between the methods of science and religion, between knowledge of the True and of the Good.

One *tries* to do it, but happily the Light somehow finds the means of penetrating into the field from which the systematic folly of men would fain shut it out, and the reasonings of Positivists do

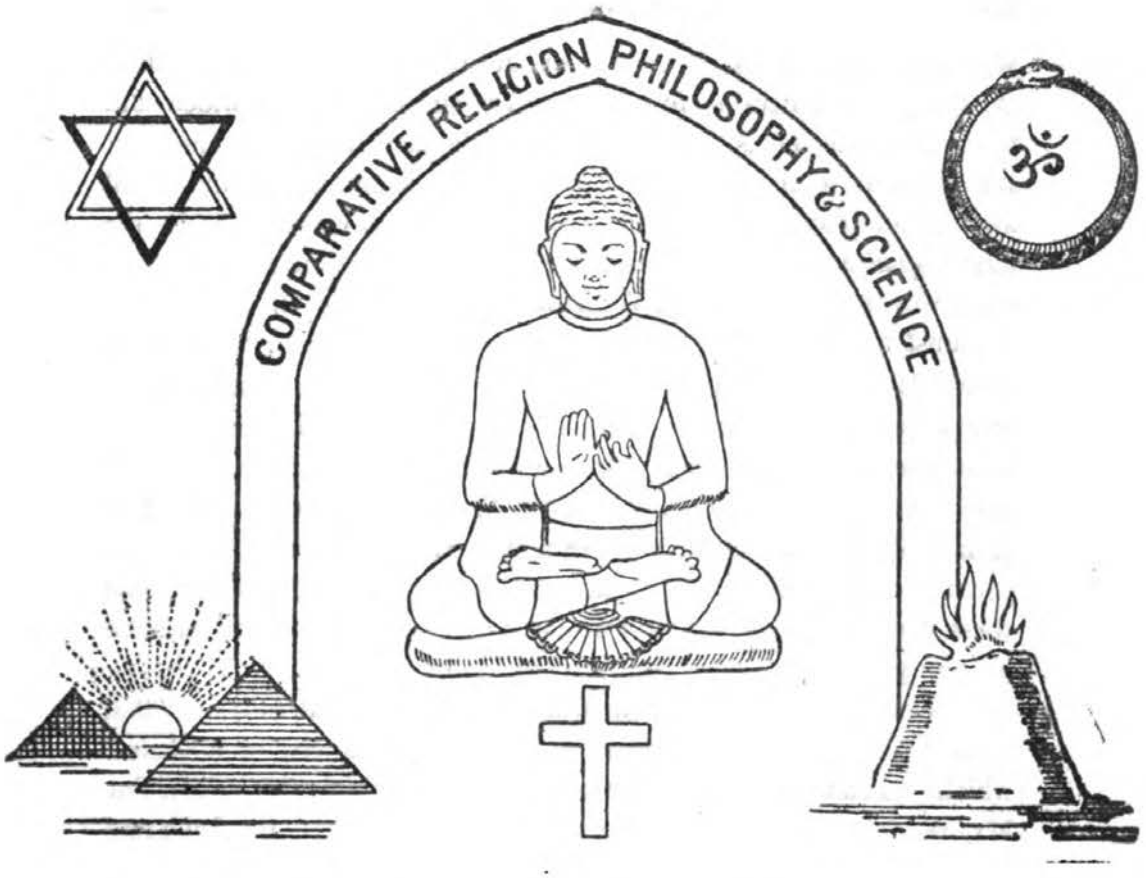
not prevent true Seekers after knowledge and true Religionists from communicating unconsciously to themselves on the same ray.

It is none the less a characteristic aberration of modern times not to be able to recognise the fundamental unity of the human being, which makes all the faculties of the soul so many performers in one grand concert in which the harmony of the whole is marred by the insufficiency of any of them.

This error pervades our atmosphere, and we are unconsciously influenced by it, for it is due to this that so-called intellectual meditation has come into disrepute amongst those who do not understand its true import. Its essential nature is "an aspiration towards the True." But all aspiration, from whatever source it emanates, whether from the heart or the intelligence, tends towards the same Centre and, provided that it leads the soul thither, it matters little which road is followed.

Obviously the intellect is imperfect; the mental images which develop themselves within the brain are clumsy and sometimes quite inaccurate representations of the Reality. But from the point of view with which we are here concerned, the prize of the effort is not in the obtaining of these images: it is in the aspiration itself which, waking the inner forces into being, allows the subtle vibrations which emanate from these to transmit themselves through the superficial layers of consciousness, which they vivify, into the outer envelope to which they bring the precious element of balance which had been lacking, They are the Song of the Soul, and when a Soul by the exercise of meditation, has made them stronger, others may perceive them and feel the beneficent influence of their harmony. Thus from Soul to Soul, from Consciousness to Consciousness, passes the life which alone is able to fecundate the seed thrown by the Word, and to make it bear the fruits of which Humanity shall one day reap the harvest.

GEORGES CHEVRIER.



THE METAPHYSICS OF PLATO.

A Few Odd Notes.

MR. Wodehouse deserves everybody's thanks for the articles that he has written upon Plato, for indeed, as he concludes, that great man's works are worthy, not only of being read about, but of being read. How much I personally owe to Plato I should not like to be obliged to estimate. For a while, in youth, I lived on him, and very certainly since then has he, or at least a portion of him, lived in me. If any are attracted to the study of his writings by what this article of Mr. Wodehouse has disclosed, they, of a truth, will find them pearls of price. Meantime, I trust that Mr. Wodehouse will not find unwelcome a few ideas suggested by perusal of his article.

One of the most important point he touches is that old crux of all philosophies : How does the One and Only manifest—pass from its oneness into that duality whence this, in all its infinite variety, has come ; and he conceives that there is no solution, whether in Plato's

works or other works. I am not so sure of that. It is of the nature of things that general formulæ grow ever simpler as they widen out to cover greater fields ; which being so, the fact that the solution of the problem of all problems should be the simplest formula of all should not breed hesitation in us as to its actual value. Surely the term *aḍvaiṭam* is that final formula, and does solve the problem. In other words all THIS *is* THAT; as Mr. Mead said recently: " Nirvāṇa *is* Samsāra ; " or in the well known words of Tennyson : " Is not the Vision He ? " Some thinkers will no doubt consider this as tantamount to the admission of eternal Two-ness, and till they can see otherwise, no argument will help them. The problem is analogous to that presented by the doctrine of the guṇas ; some think of ţamas, saţţva, rajas, as attributes of matter, which itself is one ; others perceive that these *are* matter and no attributes at all ; that without these it were not. On such lines, at a still higher level, the question of the 'qualified' and the 'unqualified' will solve itself.

Now, bound up with that question is the question of "that deepest impulse in our nature," that "erotic madness," that "love" which—to summarise briefly—makes all Self-unfoldment possible. For Mr. Wodehouse says: "This love necessarily belongs to the finite and not to the divine essence, because it presupposes an incompleteness, a want. It is the desire of the finite for infinity, the desire of the mortal for immortality. With the freedom from matter our souls become complete, and so all desire and all sense of incompleteness must cease."

That seems to me to be but half a truth, the other half of which appears quite simply with the acceptance of the Two-aspected One Life. I do not mean the aspects of 'life' and 'form'—that is a second personation, itself, as needs must be, a reflexion of the first. I mean the aspects of Darkness and Light, of Silence and Sound, of Night and Day ; not the outbreathing and the inbreathing of the Worlds, which are alike parts of the process of the manifest ; but the Unvoiced Breathing and the Voiced. This 'love' of Plato's is that 'bliss,' the further-eastern Sage has told of ; It is the very nature of the Self, and so It seeks completion in the creation, as surely as in the dissolution, of the worlds. It is as surely this 'Erotic Madness' that has brought us into being, as It is this that takes us out of it. 'Freedom from Matter' is a dangerous phrase ; perhaps

in the sense we sometimes give the word in phrases like 'the freedom of the city,' we may say that what the Self is seeking is the freedom equally of Spirit and of Matter; for how else possibly could Self know Itself? To me the most illuminating passage of philosophy upon this matter is that great logion of Simon Magus: "This is the one Potency, divided into Above and Below, generating Itself, nourishing Itself, seeking Itself, finding Itself: Its own Mother, Father, Brother, Spouse, Daughter and Son, *One*, for it is the Root of All." It is in the light of such great sayings one begins to understand the Golden Precept: "Desire *power* ardently." That Plato took this view, the view from which the exquisite doctrine of the līlā naturally springs, I am myself assured, and so I offer it as a suggestion to other Plato-lovers; though whether it will be of use to them or not I cannot judge.

A minor point strikes me in passing; perhaps it will not be entirely useless to refer to it. It is the reference to "the Vedāntic idea of the breaking down of the walls of the individual self." The idea is no doubt expressible from one point of view as a breaking down; yet I doubt whether that is the most helpful one, at least to western strongly individualistic natures. To be preferred, I think, is the view expressed so finely by Sir Edwin Arnold in the words: "The Universe grows *I*," *i.e.*, the gradual extension of the boundary, the periphery of the sphere of I-ness, until it finally is co-extensive with that greater I, the Logos of our system, our own immediate link with the One Life. For, for the individualised Spark learning its lesson, the Īshvara of its particular School and not the Absolute is "the fundamental Self, the Ātman." Which brings me to the question of Ideas, treated by Mr. Wodehouse towards the conclusion of his paper.

There are two points I would refer to, and first the less important one. Mr. Wodehouse says: "That consciousness should derive its value from the objects contained in itself is surely equivalent to judging the higher by the lower, the greater by the less," and adds: "Then again, to objectify ideas is to attribute to them quite gratuitously something which is in contradiction to our conception of an idea." I would respectfully submit that consciousness is not a something that contains other things, its objects; but that consciousness and its objects are once more a two-aspected one;

and that neither can exist without the other. If it is said: "Why, objects can be dropped completely from the mind, and only the idea retained," I cordially agree; the ideas are then the objects of perception. The Greek Philosopher's doctrine of the Types, in my opinion, is entirely in accord with further-eastern teaching, where we find every Logos, every Ishvara, even the Lord of Lords, the Ishvara of Ishvaras, as but Ideas, Types in the One Self, objectifications of the Self, completions of the Self. And here perhaps the following quatrain may be serviceable:

Kings, Makers, Gods were none alone, apart;
Each hath his perfect sphere that joy may be:
Kings have their empery, Makers have their art,
God hath His Universe, and 'I' have 'Thee.'

The title of it is *Completion*. I have ventured to point the meaning of the last line by the use of the inverted comma, lest use and wont degrade the idea to a mere personal utterance. From the least, last individual upon the smallest of God's Worlds to the Ruler of All Rulers, in His unimagined splendors, each manifest Being is an 'I,' is an Idea, a Type; and as to his essential nature *is* a self-existent entity, because he is but the 'out-thought thought' of the One Self. What else but these Ideas are the "Imperishable Centres," on which the "Wheels," according to the Stanzas of Dzyān, are set and re-set, as Day on Day succeeds to Night on Night interminably? For me the broad distinction which Mr. Wodehouse draws between the Indian and the Greek presentment of the great Facts of the Universe, does not exist; and while agreeing fully with his suggestion that it is "perhaps a little bold to draw logical conclusions from Plato, which Plato did not draw for himself," I would again respectfully submit that where seemingly isolated doctrines are linked together, harmonised, completed by a third doctrine, itself suggested to us by the study of them, it is not an altogether rash conclusion to assume that that third doctrine, the One of which the two declared are each an aspect, was actually in the mind of the philosopher, although for reasons of his own he kept it veiled from such as could not rise to it as we ourselves have done. Further, when that particular harmonising doctrine is found in other systems, frankly stated, it seems to me we are entirely justified in arguing that it was matter of common knowledge among those Seers and Sages who, we

are told, were Adepts of the Great White Lodge. And so I find no difficulty as to karma and re-birth in studying the works of Plato.

For example, the choice, which Mr. Wodehouse thinks at variance with philosophical principles, is to me the point of the whole teaching; and 'caprice' is the last word I should think of using to describe it. Poetically veiled as it may be, we have here an exposition of the law of *dharma*, the own-nature of the man, the stage of his unfolding, whereby his next step is determined. Even as far higher up the scale of being—or lower down it, according as one regards the source invisible of things—so here the 'choice' may be for further perfecting of an old characteristic or for its complementing by the unfolding of a new one. We have been taught that when a Soul touches the causal consciousness before re-birth, it can look far forward from that Pisgah height and choose deliberately what its aim shall be. If so, according to the choice it makes will be the 'lot' awarded it; the future, as it always does, even in our ordinary life on earth, shaping the present, necessitating such and such a destiny—this to be sown, that to be garnered; this weak point to be strengthened, that hampering debt got rid of, paid in full. All of which is the outcome of that choice made in the heights, and can be quite legitimately called the choice. The ethical importance of such teaching is undoubted. That souls of such and such a stage of growth would definitely reject some lots, and definitely be attracted by certain others scarce needs to be insisted on. The thought that there was freedom within bonds, that between certain terminals the Soul could choose its path, if grasped by men on earth, would surely be a powerful aid to that acceptance of conditions which is the basis of a true economy of life-force.

There is yet another point, for more and more we are realising that action never ceases while manifestation is; that it is not only in the earth-life of a few short years the Soul can make the conditions of its future births, in other words "choose what body it will inhabit." Why should not this, too, be shadowed forth in the particular myth in question? If Plato were an Adept, there would be three questions he would have to solve in reference to his work. What, out of all that he might teach, he should give frankly out; what he should hint at for the benefit of such as stood upon the brink of super-normal evolution; and lastly what it were better to keep silence on;

and, with the example of the Buddha in my mind, I cannot think that answering these questions would be an easy task. I can imagine doctrine being given freely, upon some occasion, and at a sudden glimpse of possible misuses veiled swiftly in what the many would but smile at as an old wives' tale. I can imagine further a fine myth, surcharged with meaning to the keenly intuitional, being sometimes at an inwardly heard note of warning, twisted aside to a fantastic close. I never blame the teller of such tales, the maker of such myths, for the sudden blankness; I laugh and pull myself together, and sit down solidly to work with every power of me that I can summon to my aid to bridge that gap, complete that incompletion. I feel like Galahad, that "the prize is near," if one will but "ride on."

It will readily be conceived from the above that I do not take Plato's soaring into a myth as the sign of philosophic failure. To me the myth is ever the crown of the philosophy; within it I look ever for the all-embracing statement, the final formula which the philosopher has all the time been steadily approaching, but which perhaps, the laws of the inner life compel him to conceal from such as have not insight keen enough to penetrate the veils. I say, I look ever, I do not for a moment claim that I have always found; but I believe that this has always been the method of the Mystic when dealing with the outside world. The speculations of the many on his philosophic scheme concern him not; he is a fisher of men; he wants to take in subtle snare such as are ready; wherefore the great gaps, or the small inconsequences, which serve as touchstones, and guard the mystery from the profane. My studies have led me to the view that the idea of 'East' and 'West' is a delusion; that all divine philosophy is one; that, in the satisfying phrase of Hermes: "This is the Straight Way, the Good's Own Path, the Ancient Road. If thou but sett'st thy foot there on, 't will meet thee everywhere, for there is naught that is not the image of the Good."

MAITRA.

A FEW CHARACTERISTICS OF JAINISM.

EVERY religion, in common with everything else in this world, possesses some features of its own. If you set about studying any religion, you will find therein some principles which will strike you, if not as solely appertaining to that religion, at least as especially insisted on by it. Jainism which is nowadays in an almost obscure condition, also possesses such principles ; and, in the following lines, I am going to set forth those principles which strike me as the characteristics or distinguishing features of this religion.

The first characteristic of Jainism is that, in its treatment of Being or Existence, it adopts the Anekānṭa (many-sided or relational) method, while most other religious systems adopt the Ekānṭa (one-sided or non-relational) method. According to the former method, things are described strictly with reference to their several parts, aspects and relations, that is to say, any assertion that is made regarding a thing, is made with reference only to that part, aspect, or relation of it to which it is applicable. The Ekānṭa method, on the other hand, is that according to which an assertion that holds good only of a particular part, aspect, or relation of a thing, is extended to it absolutely. An adequate description of Anekānṭa requires much space and a great deal of philosophic insight ; in the present article, suffice is to describe this system by a few illustrations. The famous parable of the blind will, to a great extent, serve the purpose.

Once upon a time, there lived six blind men in a village, who had never come across an elephant, and consequently had no idea of the animal. One day, a Rājā with an elephant happened to come to that village. The blind men, having heard of it, went to see the animal. They happened, one after the other, to touch the proboscis, tusk, ear, foot, stomach and tail respectively, of the elephant, and returned home with the idea conceived by that touch as to the form of the animal. In the evening they assembled together and began to talk of the creature they had ' seen.' One of them, who had touched the proboscis, said that the elephant was like a big pestle ; the other who happened to have taken hold of the tusk, contradicted him, saying that the animal resembled a horn. The third, who had caught hold of the ear, repudiated both of these statements, observing that the elephant was similar to a fan ; while the fourth who had

put his hand on the foot of the animal, contradicted him in turn, and said that the animal resembled a pillar. Now the fifth who had had the honor of rubbing his hand over the stomach of the animal, vociferated that the animal was like a big jar; but the sixth, who had grasped the tail, gainsaid them all by representing the animal as like a big rope. In this way, they began to quarrel among themselves, one contradicting the other. Each of them was confident of his own statement, regarding those of others as entirely wrong. A man who had eyes to see with, heard them thus hotly quarrelling, and wondered over their follies. He at once understood that their quarrel was the result of their taking one part for the whole. He pitifully came near to them and said: "Brethren, your quarrel is in vain. Each of you is, from a certain point of view, correct. The thing is that each of you has touched only a certain part or limb of the elephant, and thinks that the whole animal is similar to that part. In reality, the elephant is an assemblage of all these parts or attributes which you ascribe to him. All these attributes which you ascribe to the elephant do, in a certain way, exist in that animal. From certain points of view, the elephant does resemble a pestle, a horn, a pillar, a large jar, and a big rope. But the mistake of each of you lies in taking the part for the whole, in holding his own statements as absolutely true without regard to the statements of others. If you say that the elephant as regards one limb, namely, his proboscis, is like a pestle, it is quite correct. In the same way, with regard to his other parts or limbs, the elephant resembles a horn, a fan, a pillar, a large jar and a big rope also. You must not be so hot-headed. Each of you must have toleration for the statements of others. Each of you must refrain from describing the animal in a one-sided manner. Take Anekānṭa (relational or many-sided method) as your guide, then the statements of all of you can be reconciled."

Now let us take another commonplace illustration, suppose that there is a person, named, Sohan, who has a son named Mohan, and whose father Rāma is also alive. Now the question is: Is Sohan a father or a son? This can be answered in two ways; with reference to his father Rāma, he is a son; but with reference to his son Mohan, he is a father. Thus we see that Sohan has got two sides—one, of his having his father Rāma alive, the other, of his having a son named Mohan. If we look to one side, that is, of his having his

father alive, he can be described as a son; but when we look to the other side, that is, of his having a son, the attribute of fatherhood can he applied to him. Thus both the propositions are true, if they are made with reference to their respective sides, but if we assert one proposition absolutely without having in view that side to which it is applicable, it is wrong.

The Ekānṭa and Anekānṭa systems equally hold good as to religious questions. For instance, some religionists hold that Āṭman (Spirit) and Paramāṭman (God) are one, whilst others assert that they are distinct; but a Jain will say that Āṭman and Paramāṭman are one as well as distinct. They are one, that is with reference to Shakṭi (inherent power), but they are distinct with reference to manifestation of that power. The Svabhāva, or real nature of Āṭman, is to know all things of the past, however remote it may be, of the present and of the future, without any limitation, and of all places. All Spirits have the potentiality of this distinguishing attribute; but, as they are in the Samsāri (worldly) condition, this attribute is, by the bondage of karmas rendered limited and imperfect. Every Aṭman, when emancipated from the worldly condition, is one with Paramāṭman; and as every Āṭman has the potentiality of perfect knowledge, with reference to this potentiality, it is one with Paramāṭman even in the worldly condition. But as in the Samsāri (worldly) Āṭman this power is not manifested, it cannot be absolutely regarded as one with Paramāṭman. To hold that Āṭman is one with Paramāṭman absolutely, is certainly to stretch a doctrine to the extreme, which will make it absurd and conducive to irreligion and impiety; because if Spirit, even in the worldly condition, were one with God, there would hardly be any reason why we should desire and strive after Mokṣha (salvation). If we, while infected with Rāga, (love), Ḍvesha (hatred), and (Moha) ignorance, were one with the All-knowing, it would be useless to practise virtue, devotional exercises and dhyāna (meditation). Thus, to hold absolutely that Āṭman is Paramāṭman is not true; but it is true from a certain point of view.

Thus Jainism does not take a one-sided view; whatever it asserts, it does so from a certain point of view. The motto of Jain Ḍharma is: "Peace for All." It does not like to fight with any religion. It does not like to see the various religions in discord with one another. It reconciles their differences with its anekānṭic

method. It is a religion in which are comprised the principles of all the religions of the world. It is a religion in which the six schools of Hindū Philosophy are seen in their true light. It denounces not the principles of any religion. According to it, the theory of every religion is true from a certain point of view, and in a certain respect. When it finds two religionists, with their inconsistent theories, quarrelling with each other, it pacifies them, saying: "Friends! quarrel not: both of you are right from a certain point of view, and in a certain respect. Your mistake is that you assert your theories in a one-sided or absolute manner."

Jainism cannot tolerate discord among the followers of Monotheism, Dualism, Pantheism, and Polytheism. According to it, the theories of all of them are true with reference to a certain aspect of Reality or Being. According to Jainism, Ḍravya (Reality or Being) has infinite Guṇas (attributes) and infinite Paryayas (conditions or aspects). Saṭṭa is the differentia of Ḍravya, and Saṭṭa consists in Uṭpad (creation), Bai (destruction) and Ḍharova (permanence). Ḍravya never perishes and is eternal, only its various conditions are created and destroyed. Ḍravya has infinite attributes, and infinite conditions, and manifestations of various kinds. The cause of all phenomena in the universe is Ḍravya. Now the question is whether Ḍravya is one or many. The Jain Siḍhanṭa solves the question with the light of its Anekānṭa and answers that Ḍravya is one as well as many. With reference to its Ḍravaṭava Bhāva (the quality of being in existence) it is one; Being as Being is one, and in this respect the monotheistic theory is true; but when we look to its attribute, namely, Chaiṭna (consciousness) it is two, that is, Jīva and Ajīva, and here the dualistic theory comes in. In the same manner, with reference to its many attributes or manifestations, it can be designated as many, and the polytheistic theory can be supported on this ground. According to Jainism Ḍravya as Ḍravya is existing nowhere outside its attributes, conditions, and manifestations; it pervades and permeates all pheonomena, and the pantheistic doctrine can be based on this view. Thus we see that according to the Anekānṭa of the Jain Ḍharma, Monotheism, Dualism, Pantheism and Polytheism are all true, each from a certain point of view, and with reference to a certain aspect of Reality or Being. Whatever Jainism inculcates, it inculcates it not absolutely,

but from a certain point of view. The chief points of view of which the Jain Shāstras generally speak, are two, namely, Nishchai Nai and Bivahara Nai. Nishchai Nai is that view by which things are described with reference to their Svabhāva (nature), or their own attribute, whilst Bivahara Nai is that view by which things are described with reference to their connexion with other things, or with reference to the qualities produced therein by the effects of other things. When we speak of a house of bricks, we speak in the light of Nishchai Nai; and when we speak of a home of a man, we speak in accordance with Bivahara Nai. When we say to a person: "Bring that vessel of iron," we use Nishchai Nai. But when we say to him: "Bring that vessel of water," our thoughts are led by Bivahara Nai. In the same manner, when we say that soul never dies, we have Nishchai Nai in view, but when we speak of soul as being born or dying, we proceed upon Bivahara Nai. In like manner, when it is said that knowledge is an attribute of soul, it is in conformity with Nishchai Nai; on the other hand, when it is alleged that love, hatred, anger, pride, etc., are the attributes of soul, it is with reference to Bivahara Nai.

The second characteristic of this religion seems to be that, in its idea of the Supreme Being, anthropomorphism has no place. The Jains do not ascribe human passions and human affections to their Deity. According to them, God is Viṭarāga. He has nothing to do with the creation or destruction of the world. Man is, in this world, led to argue that as he thinks, as he acts, as he builds up houses, as he makes many things of the world, the same must be the case with God. He must have built up this mighty universe, He must have raised up these lofty mountains, and He must have created all things which are in existence. A Jain regards these thoughts as the deluded effusions of man's mind. To him, desire is inconsistent with Omniscience. It is incompatible with an All-knowing Being to have felt a desire, because all of past and future is open to His knowledge. An All-knowing Being cannot be said to think, because the act of thinking indicates that something is hidden from the thinking soul. We think in order to discover or unravel something. But to God, nothing is to be discovered, all of the past, present and future is open to Him. A perfect and All-knowing Being need not stir

himself up to do or create a thing, because he has no desire, he has no deficiency to make up, he has no purpose to accomplish. We act and make things, because we have to satisfy our desires, we have to accomplish our purposes, but an All-knowing soul cannot be said to entertain any desire or to have any purpose to accomplish.

To a Jain mind, knower, knowledge, and known must be eternally existing. It is repugnant to him, that knower and knowledge should be existing from eternity and known should come into existence afterwards. Where the knower is impure and imperfect, desire, thinking, and acting have their play, but the latter have no existence with a Pure and Perfect Knower.

Worshippers can generally be classified under three heads: those who pay their homage to (1) the worldly objects ; (2) God as viewed in the light of a worldly King ; (3) God as divested of all worldly impulses and propensities, and as the seat of Pure and Perfect Intelligence. The Jains seem to fall under the third head. They worship that Pure and Perfect Status in which Āṭman exists as All-knowing, All-seeing, All-powerful, All-happy, and Viṭarāga. Their Supreme Being is divested of hunger, thirst, hatred, fear, love, attachment, anxiety, old age, pain, pride, wonder, desire, birth, death, perspiration, sleep, disease, sorrow—the eighteen blemishes of the imperfect and limited soul.

Now the third characteristic of Jainism is its over-regard for life. The whole of its ethical code is deeply tinged with the doctrine "Ahimsa paramo Ḍharma" (non-injury is the highest virtue). To a Jain, Dayā, or compassion, is the root of all virtue. All the affairs of his life are guided by the principle of Ahimsa. He has the greatest aversion towards blood-shedding, alike of man and of the smallest insect. It is repugnant to him, that in order to fill up his own stomach or for the relish of his tongue, he should take the life of mute, innocent creatures. He would patiently bear the pain inflicted upon him by a scorpion, and would let it pass off unmolested. If a wasp sting him, he would not lose his temper and run to kill it. Kṣhama (forbearance) is one of the ten signs of Ḍharma in this religion. According to Jain principles, disturbance in the soul checks its progress towards Bliss and Perfection, and as killing creates painful uneasiness and disturbance in the souls of both—the killer and the killed—it checks the

progress of both and is therefore regarded as the most heinous sin.

The Jains lay much stress upon their five vṛttas (vows), namely : *Ahimsa*, *Satya* (truth), *Astai* (non-stealing), *Brahmachārya* (chastity), and *Aparigraha* (non-attachment to worldly things), and of these, they attach the highest importance to Ahimsa, the latter four being the means to strengthen it. They trace down every principle of morality to Ahimsa. Ahimsa is the guiding principle of their life. Their religious processions are preceded by their Flag of Ahimsa.

The fourth characteristic of Jainism is its incessant exhortation to give up *Rāga* (love) and *Ḍvesha* (hatred). The cleansing of Āṭman, the purging of the wordly soul from its evil tendencies and various passions and affections—bringing out the Real Self, the original Svabhāva, Omniscience, from within the deluded worldly soul—in short, making Āṭman the Paramāṭman, seems to be the sole aim of this religion. And in order to accomplish this, the abandonment of Rāga and Ḍvesha is highly recommended, so much so that the common formula "jeuhar" of salutation among the Jains, means : "give up both," that is, Rāga and Ḍvesha. These two and not God, are regarded as the Mūl (root or cause) of Samsāra, the world. It is these two through which the atoms of Pudgal (matter) are attracted towards Āṭman, and build up the bodies of the worldly souls and their various karmas. These two are the Bhāva Karmas, and the atoms of matter, the Ḍravya Karmas, and these two sorts of karmas are the cause of the worldly condition of the soul. All the teachings of Jainism aim at the destruction of these two sorts of karmas, and the Ḍravya Karmas are not got rid of, unless the Bhāva Karmas, that is, Rāga and Ḍvesha, are abandoned and Vairāgya is adopted. Hence the true spirit of the Jain teaching is the abandonment of Rāga and Ḍvesha, without which, Omniscience, the chief attribute of Paramāṭman, does not manifest itself in the Spirit.

RICKHAB DĀSS.

THE SECRET OF THE SILENCE.

(*Continued from p.* 453.)

THE strictly scientific viewpoint does not touch the issue of this problem, so long, as it confines itself, as usual, to descriptive résumés of normality, founded on appearances. As Herbert Spencer puts it in *First Principles* : " The things of which we are conscious are appearances" ; and in the *Grammar of Science,* Professor Karl Pearson sums up the position of Science by declaring that " *All Knowledge is Concise Description,*" so that a sufficiently accurate *description* of the phenomenal world in terms of say the concept 'Motion' or some other geometrical ideal, is at present acknowledged to be the highest aim of Science in the service of man. In the direction of utility and the amelioration of man's unenviable physical and social conditions, it is all most admirable. In its recent overthrow of mediæval superstition and dogmatism, it seems like the great river by means of which Hercules performed his feat of clearing the ancient stables of the accumulated mud of ages. No tribute is too high to pay (except one !) to its purifying and wholesome influence when rightly understood—and apart from individual differences of opinion between evolutionists which preludes all advance—as it has been expressed by Charles Darwin, Herbert Spencer, Professor Huxley and other recent exponents. It is a *means,* a vast vehicle, or channel in which living water may be caught and made to flow irrigating the stagnant mud of ages and washing the refuse down into the ocean, there to reform as the basis of things to come. It is like the turn of the flood in a tidal river, bearing those who do not as yet know whither it is ebbing, and the sea not in sight. But a 'means' however mighty, is but a vehicle of power, and this is the position of modern science. All its wonderful products are but special limited channels for the expression of the power of thought chiefly in one direction. Its aim is therefore of prime importance ; this is in the direction of utility and betterment and to this it will attain. This point is given special emphasis, lest it should be thought, as it is sometimes, that students of philosophy are too apt to overlook the scientific side of things in the course of their speculations. But 'disciplined imagination' should not forget its debt to 'disciplined intelligence.' It simply leaps the artificial barriers of

convenience, and attempts to pioneer the way to more exalted levels. Like all forlorn hopes, it is a very deadly and destructive path, but some get through, and so the way is won !

Now at this point it is principally with this 'incomprehensible' yet supremely important factor, the power of thought, the vehicle of reason, its acquisition, comprehension, and possible transcension, that Philosophy, as distinguished from Science by its aim, is chiefly concerned.

Hence it is bound to appear speculative, vague, abnormal, inconclusive, abysmal, and much addicted to 'muddy speculation' or mere metaphysics, *i.e.*, the art of puzzling one's self methodically. So that from the normal, or too strictly scientific viewpoint limited merely to objectivism, philosophical speculation in the direction of the quest for reality may seem of little or no avail. But this attitude seems to be breaking down, now that Science is so firmly established, as to be without fear in her own domain. Thus Professor Horace Lamb, in his paper to the British Association in the year of Mr. Balfour's Presidentship, said many notable things that linger in the memory, and amongst others that " Science has now retreated from some territories that she found herself unable to occupy successfully," thus practising the art of concentration or retreat from untenable positions ; and further that the laws of nature were to be looked upon in general simply as " rules for our guidance " and so on ; all this is very admirable, showing that Science is now firmly convinced it is dealing with a Māyā, and not with the 'transcendental realities of religion.' So that although Science is concentrating and limiting, isolating and exacting, in quest of phenomenal knowledge, in one direction, while Philosophy is expanding and overleaping in another, yet they are both not only essential to one another, but unwittingly identical in their ultimate aim, that is when they shall jointly come in view of the possibilities of 'gnosis'—" Know ye not that ye are Gods ? "

Summing up the position of the man of Science, Herbert Spencer says : " In all directions his investigations eventually bring him face to face with an insoluble enigma ; he learns at once the greatness and the littleness of the human intellect ; its power of dealing with all that comes within the range of experience ; its impotence in dealing with all that transcends experience. He realises with a spe-

cial vividness the utter incomprehensibleness of the simplest fact considered in itself. He, more than any other, truly knows that in its ultimate essence nothing can be known." Now this is perfectly true in this sense, although it begs the question, in the last sentence, as to whether there is such a thing as ultimate essence or not? But we have to enquire as to what is meant by this sort of knowledge, and we find it to be solely a descriptive résumé of normal experience, not in any sense a true comprehension or gnosis or actual enlightenment; so that, of course on these lines "nothing can be *known.*" But again the double meaning in this and many other verbs covers the point. So that if we read "in its ultimate essence nothing can be known," *i.e.*, described, we may agree. Merely here observing that man is not limited to normality, and that transcension of ordinary human experience is a fact that cannot be ignored. Of course the 'ultimate essence' defies description! The transcendental cannot be described or verified by *normal human experience* without expansion; but those who have and can testify to the fact of its actuality, and seemingly limitless possibilities, are a constant yet increasing minority. Indeed the quest of 'ultimate essence' vanishes in the virtues of profound and undreamt of possibilities. It seems we must constantly bear in mind the distinction between a *sufficiently accurate description* of our ephemeral mental experiences, with which we are normally satisfied, and what the *actual explanatory realisation* of their true meaning would imply; this transcendental gnosis being an aspect of what is here termed enlightenment or illumination. Very far away in one sense, but ever present in another. Not visible to the keenest intellectual insight, unless harmonised with the practice of meditation or samādhi. So it is that even the profound intelligence of a Herbert Spencer, seeking ever outward, and merely concentrating on the assimilated phenomenal knowledge, so acquired, misses the subtler path to the paradoxical solution of the mystery in this life; although it surely cannot be doubted that the way he has chosen will lead to rest in "the Unknowable Power" he so valiantly and honestly proclaimed.

"There is no religion higher than truth," and "true religion is, therefore, never reluctant to appear before the tribunal of scientific investigation;" that is, when the investigators clearly recognise that they *may* be dealing with some aspect of the mysteries of nature be-

yond their ken, or some meaning of existence they cannot test, otherwise it would be useless. Now many apparently conflicting descriptions have been laid down by ancient seers and sages for the attainment of the state of mental-equilibrium, or samādhi. For the truth seems to be, as pointed out in that priceless gem, *The Voice of the Silence*, p. 66, that the teacher can but point the way: "The path is one for all; the means to reach the goal must vary with the pilgrims." Each must select those means that appeal to his reason and experience, or to which he is, perhaps, unconsciously urged by unrelated intellectual insight.

Man passes, it seems, through many stages before he comes to intellectual maturity, which alone prepares him to appreciate the truth of paradox. In earlier stages it is either 'black or white,' 'right or wrong,' 'this or that,' and he only sees one side of the mirror, although he appears to see both sides but never at once or all together. Eventually in coming to see right through the pairs of opposites, and their fundamental and inseparable unity in manifestation, he comes to see that which before was invisible. "To be or not to be" as Shakspere imagined Hamlet to have seen it, are not only to be, viewed as negating one another, but as indicating that everything in manifestation is inseparably dualistic, so that everything at once both 'is' and 'is not,'; it simply depends on the angle of vision, viewpoints altering values, and insight annihilating them, thus preparing the way for the passing of personality and transcension.

We may figure thus:

IT

"IT" = "Parabrahman" = "The Thrice-Unknown-Darkness" = "Vast-emptyness and nothing holy" = "The rootless-root" = The ineffable and unknowable Absolute" = "The Thunderous-Silence" it—it—it.

"I"

"I" = Ātman = Logos = Ānanḍa-chiṭ-saṭ = Mahaṭ = Ātmā-Buḍḍhi-Manas = OM, It,

THAT.....  .....THIS

NEXUS.

Thus the 'I' is 'IT': "when it awakes then there wakes in it the Eternal free from time and sleep and dreams." When it broods, in tapas, in meditation, then "in the infinite illusion of the Universe the soul sleeps" while the cosmos is in being. Within which as it were, terms of time and space, though 'that' which limits it to 'this,' dreaming, sports and gloats, in the real-illusory cosmic vehicle of manifested existence, in the macrocosmic body, the play of the Self. In which again there sings the separated music of the spheres, the immortal notes of life, to us the 'purpose' and the meaning of the dream; the scattering of the Self within Itself, the perfect gift of life and light to the myriad microcosmic images that reflect this limited splendor of the Self, the magical creation of the many in the one.

To us an act. To the Self 'as play.' Who knows? It may be nothing but a vision in the everlasting night and non-existent to the Eternal; "free from time and sleep and dreams." Still the 'I' is 'IT.'

How is Contrast Transcended?

When we come more closely to the consideration of the second part of our question, as to 'how' this contrast is transcended, it is first necessary to deal with the point as to what it is that transcends this contrast—the nexus or relation, *i.e.*, the individual thinking principle, or the interplay between universal illusion and cosmic or manifested reality?

Here at once we might enter a region of thought where controversy is rife, which however it is proposed as far as possible to calmly disregard. 'We,' from the viewpoint here accepted as alone intelligible at this level, are but 'moments' or 'relations;' and as such passing and perishable personalities. 'We' in the egotistic sense cannot transcend this contrast, for we are but aspects of it, and without it 'we' are not. It would indeed be quite futile to speak of a relation or an interplay transcending 'this' illusion and 'that' reality, from which it is inseparable without negation, and of which it is but an aspect. Therefore a negative is proposed to the transcension of the personality. 'We' as personal ego-entities do not transcend our limitations. ["If we are but 'moments' of what value are our theories? *We are greater than we know:* all we want is to

know and the truth shall make us free. A mere aspect is not free and does not appear to have any inherent reason why it should ever evolve at all."]

In the first place they are not 'our theories,' which are mostly valueless outside the domain of utility, but the result of 'gnosis' rightly or wrongly interpreted by us; this is the only point. We are greater than we know, *i.e.*, we are the vehicle of that greater. As aspects we are not free, and so we die that all may live.

But if we persist in enquiring as to what it is that does transcend this *contrast*, it may be answered: that which has always transcended it; and although this seems perhaps to beg the question paradoxically, the fault lies in our terms that are not evolved to express subtleties without implying dualistic personifications. But it may further be shown upon the strength of the clearest rational testimony, teaching the necessity of individual confirmation, that although the personality, or nexus, constituting the link or relation, is dissolved, the immortal character—type, or karma, persists ('action' considered cosmically) and has always in truth transcended this contrast. If common sense remarks that it does not seem clear as to how character can exist in vacuo, and asks at once whose character persists? It may be answered that it does persist despite the destruction of the vehicle, seemingly in vacuo, and outlasts sun-burnings. Also that the characters, or karmas, must be looked upon as types, or groups, that have their warrant and reason of being in the Universal Reason, when transcending the particular vehicle of manifestation we speak of as the personality. Just in so far as character may be looked upon as an aspect of the power of understanding, it may perhaps be considered individual karma.

Not only therefore do we "meet our fate by the efforts we make to escape it," but each and all of us are in truth, that character that we have been from all eternity.

Now this being so, this contrast is alone transcended by a destruction of the personality! "The egg must break before the bird can fly." It will not do here to say that to know more 'we' must be more, for 'we' as such must pass.

Moreover if we note the preliminaries of initiation into the mysteries touching life and death, we shall see that they all point in

more or less veiled language towards this desirable consummation, the necessity for the destruction of personality.

The personality, or kāma-manas, the lower mind, cannot persist in such an expansion "in becoming all things, in becoming Œon," being merely the vehicle or mould of temporary conditions, in and through which it seems to us that the character or true type, the real cosmic-individuality, is unfolded. Indeed the expansion of consciousness, which in every case preludes much advance on the path of return to a true Self-knowledge, implies this breaking up or transcension of the personality, or nexus between 'this' illusion and 'that' reality. So that the personality is viewed as merely a vehicle for the unfolding of Self-consciousness in the dualistic domain of ideality ; it constitutes the link in the triad, or trinity, of concepts by which the mind of man is bound or limited. It is true also that the majority of our cherished illusions go overboard from this standpoint, but this need not dishearten us, being other than we are, and greater than we know. When we come to know ourselves, it is said that we shall then realise that the 'I' is 'IT' : that is, the Ātman is Brahman ; for the Self of one which is the Self of all is not even then to be distinguished by the highest illumination we have any record or instruction of—from (at the uttermost) "The thrice unknown Darkness" of the Egyptians, or the "vast emptiness and nothing holy" of the Taoists, and other superlative concepts of negation, implying IT !

To me this position appears supremely satisfactory, whatsoever IT is, or whatsoever IT is not, I as a monad of the Ātman am part of IT. That is : just in so far as ignorance becomes knowledge, as one's perishable personality seen as a vehicle becomes transcended and expanded into all things, and simultaneously contrasted to that point—which having no parts and no circumference—ceases to resist expansion, just in so far is it the measure of approach to "the occult knowledge of the Self and its powers." (The right use of the personality, the desire nature, is of course too obvious to require insisting on here, in dealing with transcension.)

At a point in our unfolding, negative ideals become a necessity, because without this limitless vista it would seem to be impossible for man, as he passes into his series of initiations in Self-knowledge, to aspire beyond his highest conceptions ; for the deity of to-day is but the dust of to-morrow, and inertia would supervene. Having

reached some relatively exalted eminences he might be tempted to rest before his time, while his work was yet unaccomplished as he now seems to do so often before he has begun to take his unfolding into his own hands ; but here karma acts, and so the wheel of the universe would appear to leave him stranded until the return of the tides of life wash him away into the flux of things, to serve again as the sand of the yet to be. Hence limitless possibilities of expansion are alone sufficient to draw man on to achieve his mighty destiny of Self-realisation, in face of the unimaginable mystery of the uttermost silence !

If we would really live then, let us re-adapt our viewpoints, and unite ourselves with the universal Spirit of life, in which ' we ' not only live and move and have our being but are then dissolved, seeing that these myriad illusives with which we identify ourselves are but the limitations in and through which the unfolding of Self-consciousness expands, and seems to disappear in gnosis or enlightenment.

Let us exchange our illusions for a paradox ! " Without knowledge there is no meditation, without meditation there is no knowledge ; he who has knowledge and meditation is near unto Nirvāṇa." Let us put it to the test. It is difficult. It is supremely difficult, but it has to be ultimately accomplished. ' We ' must ' die ' to live, and thus transcend ourselves. This is what seems so hard to those who have identified themselves with the desire-nature. But that which is " desire below is will above," just as that which is now the vehicle of ignorance will become the channel of wisdom.

Now this indeed is not a pious belief but the sternest of immutable scientific facts, to those who can see it. Testified to, also, by the dispassionate intellectual insight of those who have transcended our limitations ; one of these declares that we must begin by being " a lamp unto ourselves " and " a refuge unto ourselves," and that being anxious to learn we shall reach the very topmost height. This supreme self-reliance will prepare us for the leap into the dark, which very soon we all must take—would it not be better to make preparations ? This can be done by means of the cultivation of ' tranquillity ' and intellectual insight, which are aspects of *the supreme power of contemplation* that we all possess in some degree, by the

time we come to the consideration of these vital matters ; and indeed, of which 'we' are but the transitory vehicles.

Science is continually telling us that we must adapt ourselves to our conditions or die—which is undoubtedly a fact as far as it goes. But it does not end here. We can endlessly modify conditions by knowledge. Now with the possibilities of transcension in sight, morality, or correct conduct of life, becomes important as a means of attaining dispassion and hence equilibrium and enlightenment. But morality is a relative matter and depends entirely on our level of evolution. At one point it is so, and in another otherwise and not so. The ethical expression changes with the time, but the idea of 'the Good' underlies all its imperfect manifestations in terms of time. Thus it is absolutely necessary, if we would be in harmony with the upward trend of spiritual evolution, that we follow firmly our highest ethical ideal. And this even though we can conceive a time when this ideal may be left behind, and another expression of the "super-substantial-good" take its place as the goal of effort and attainment. Lafcadio Hearn observes that: "Early Shinto teaches, no code of ethics is necessary, that the right rule of human conduct can always be known *by consulting the heart;* this is a teaching that will doubtless be accepted by a more perfect humanity than that of the present."

But at the moment this may in nowise enable us to dispense with some rules of conduct in relation to ourselves, in view of expansion. This, however much we may tolerate differences in others, because we have come to perceive that this 'conduct,' these habits or customs, are in the main but another name for a certain line of action, to be followed by re-action, so that a certain routine is set up, which 'Virtues' or 'Vices' it is said to be impossible for even the Gods to avoid without gnosis! Thus conduct turns out to be a concrete psychological aspect of karma, or cosmical interaction, between separated units of consciousness in the domain of limitation or Avidyā. Indeed we are ourselves these very limitations. So truly although always what is reality we are not now, the difficulty is to perceive the truth in these conditions. However this perception when realised passes, it is said, into that clear comprehension which when perfected is enlightenment.

On the practical side ; the conduct of our daily life is often a

very difficult matter, and with regard to details of this work, or karma, one is often very uncertain how to stir. Let us then "consult the heart," and in any case by working at that duty which comes nearest and seems most simple, the problem will gradually resolve itself and expand into new aspects.

This expansion and consequent dissipation of the difficulty is the guarantee, or warrant, issued by the discriminative reason, informing us that we are on the right track.

It seems to me that there are in ethical considerations what appear as two sides to the question, as in all else. 1. *Conduct*, in relation to *others*, viz., customs or habits or acts resulting in virtues that have ultimately to be relinquished. 2. *Conquest* in relation to self—*viz.*, self-conquest and aspiration, resulting in the acquisition of *powers* to be renounced.

This cannot be followed out here, but once we have left the shelter of some dogmatic code of inhibition, it is essential that we be centered on the vital facts of existence, inspired by the fact that the 'I' is 'IT' not of course the more illusory and passing Ego of personality, built up of bodily limitations and desires which are merely name and form, but that 'I' the Āṭman, that is Brahman.

With regard to others, then, first let us mind our own business; but if they seem to us to be going anywhere and coming into contact with ourselves, we can assist them to evolve and unfold themselves along their own lines, as they consciously or unconsciously desire it; then in so far as the course they are steering appears to be safe, push them along it. But seeing these details correctly and adopting means of dealing dispassionately with them in relation to others is very difficult—sometimes, perhaps generally, there is nothing to be done outwardly, although one can always use the will, and it is said "that against stupidity even the Gods fight unvictorious." Still even Aviḍyā is apparently in progress of evolution, and although one may often have no sort of use for certain men and things, illimitable destiny deals both with us and them. So that all will be well, at some remote and indeterminate time, which is all that seems logically to follow from the premises.

Thus it is said that while 'we' pass, wisdom remains. Again the eternal illumination of transcendental gnosis is actualised; wisdom as to the innermost meaning of 'necessity' or 'fate,' and all the

arcane mystery of birth and death in the luminous voids of unreal ity ; and the Self, the not-Self, and the interplay, are once more one.

It is impossible to distinguish any further here, or to ask as to who it is that here knows the triad ? Subject and object are transcended, and it is merely another example of the vanity of our efforts to describe the ultimate facts of gnosis, in terms nearly or remotely drawn from human experiences. It must be known, it must be realised, and we can but approach it with a paradox in words. To know more we must be more. Then the question, as to how comes it there is anything at all ? Why this illusion and that reality and their relation ? All this, as to why the blessed calm of non-existence should have ever been disturbed, will then be answered by enlightenment !

Perhaps, although at a certain point it ever presses on us that the very question is foolish ? Certainly the form of it lacks wisdom ; because from this view-point if one knew now it would be all over, and the enquirer would have answered himself.

However in any case the love of the disciplined man is no longer directed towards the illusory bodily forms, which limit the cosmic life within an evolutionary routine—or at least merely with a view to seeing through them. Philosophically viewed, this routine appears to us sometimes as incomprehensible and futile ; and anon, paradoxically in spiritual conceptions, as essential for purposes of experience and expansion. But from our narrow separated view-point it is obviously impossible to correctly estimate or truly comprehend the significance of our incarnation in ephemeral bodies of flesh, which are merely name and form. Although this be impossible, our oneness with the united Spirit of life is an indisputable fact, that science, philosophy and religion, when seen in combination, serve to demonstrate—and even the illusory cosmic dust is recognised to be the vehicle of Deity. Therefore let us work out our destiny with courage and patience, 'seeing' all is well.

H. KNIGHT-EATON.

(*To be concluded.*)

RESURRECTION OF THE GOLDEN AGE.

[*Concluded from p.* 460.]

THERE are capabilities latent in the human organism that transcend the power of comprehension even of the most learned, and of which ordinary science knows nothing, because she habitually and instinctively closes her eyes to facts which she cannot bring into harmony with old and accepted opinions. There are states of matter which cannot be detected with microscopes nor discovered by telescopes, nor explored with any kind of physical instruments, because they are not subject to our physical laws ; and still they form worlds within worlds, peopled with—to us invisible—but nevertheless living and sentient beings, some of great beauty, others in monstrous forms ; some stupid as brutes, others of great intelligence.* There are modes of motion of which we can form no conception and which surpass the power of our imagination, for

* There are millions upon millions of conscious beings living around us and within us and they know as little about our existence as we know about theirs.

not only physical forms have their circulation of blood and nervous fluid, electricity and magnetism, etc., but there are endless correlations and interrelations existing between the forces composing the ethereal astral bodies of men and animals, and there is a never-ceasing activity existing in the elements composing the soul. There is an infinite realm of Spirit, boundless and without any conceivable imits and filled with life ; for life is universal and without the *One Life* nothing exists. That which is known to the majority of men, whose spiritual faculties are still dormant, is only an infinitesimal part of the All. * But vain material science is bound to the sensual plane and has no wings to rise above it, nor will her deliverer come until she becomes more modest and deserves the truth. The mysteries of Nature are too sacred to be revealed to those who do not deserve such knowledge ; nor will those who deserve it be shown the way until they themselves find the beginning.

The sciences of the present day deal with impermanent and therefore illusory forms. Science is based upon a partial and therefore deceptive observation of passing phenomena, but of the original cause that brings forth all phenomena it has nothing to say. Occult science takes the origin from a recognition of the real, absolute and permanent truth. The conclusions at which material science arrives are the results of spiritual perception † taking place within the dark clouds of matter, in the ever-turning kaleidoscope of forms. The knowledge conferred by occult science is a result of the action of Spirit in the light of the Spirit, of a perception of things as they are—not as they merely appear to be. The sensuous observer stands, so to say, in the midst of the shadowy forms he wishes to examine ; the wise stands above or beyond the crowd and sees at a glance what they are. The former gropes in the darkness ; the latter lives in the light. Thus our speculative scientists and philosophers, clinging to error, and reasoning from erroneous supposition, live in darkness and turn away from the light. They are, so to say,

* Material science should be looked upon as being one of the means which may guide man towards an understanding of the truth ; but the attainment of external and therefore superficial knowledge should not be made the sole purpose and object of life. If our speculative scientists could realise how much there is in the world and even *within themselves*, of which they know nothing, they would become more modest in their assumptions.

† It is not the body that perceives, but the Spirit that perceives through the senses.

rotting in the dungeon of their senses looking through artificial telescopes into the darkness without asking for light, and finding nothing, because they seek for it in places where it does not exist.

Thus our popular religions seek for a God who has no existence and deny Him who exists. They look for God in the external world instead of seeking Him within themselves. Our religious teachers forget that God is a spiritual power, becoming manifest and relatively conscious in forms, and that the God to whom they pray must first become alive within themselves before He can listen to their supplications. God knows Himself, and Man can only know that which exists within his own mental organisation. Sensual things are perceived by the senses ; intellectual things must be grasped by the intellect ; spiritual things can only be understood by the purified Spirit. Only God can know God, and the divine principle within Man must become Self-conscious in him, before he can realise the existence of the unmanifested divine principle of the Universe.

Unless the divine principle (the Christ) becomes alive and manifest in man, all the knowledge which the latter possesses is idle and his religion vain. The ordinary scientist is living in the cold moonshine of the material intellect ; the religious fanatic suffers his intellect to be burned up and destroyed by the sun. The former estate leads into materialism and annihilation ; the latter into vile pietismus and deplorable insanity. Only when the *Sun* and the *Moon* come into *conjunction* within the mental sphere will the *Son of Wisdom* be born.

The Rosicrucians, however, do not desire to overthrow the scientific or religious institutions of the world. Such systems are natural growths, resulting from the characteristics of human nature, and each people has that particular system of religion, to which in consequence of climate, temperament and antecedent history it is especially adapted. The world does not progress by starts and jumps, neither does it make any stoppages, but it goes forward in its cyclic evolutions, sometimes faster and at other times slower, passing through its rhythmic dance around the great spiritual *Central Sun*, rising in never-ceasing spiral-lines, eternally higher and higher.

True science and *true* religion consist in the *knowledge of Self*, and he who knows his *divine* Self, knows *God* ; for the essences that

constitute *Man* have originally emanated from the *Universal Fountain of Life* as an epitome of the Supreme *Power* of the All, and his constitution is therefore an epitome of all the powers and essences, principles and substances, that are contained in that source, and of which everything has been formed.

The knowledge of Self has therefore been recommended by all Sages as being of the utmost importance for the acquisition of wisdom. This Self-knowledge cannot be imparted by a teacher, but each individual must attain it by his own efforts, and to accomplish this the spiritual monad may have to pass through many re-incarnations until it finishes its task.* Only those who have attained the knowledge of Self possess the power to be free of the bonds of matter. Occult science cannot be taught by mere words, but must be gained by experience. Occult learning is therefore not derived from receiving information in regard to the mysteries of Nature, but consists in searching for their solution within one's own Self and independently of the opinions of others. In ordinary science the teacher instructs his pupil, and furnishes him with information, which the latter stores away in his memory, to be forgotten sooner or later, either during life on the planet, or in the state after death. In teaching occult science the pupil informs, so to say, the teacher, the latter only selects the enigmas, which he presents to the mind of the former according to the capacity of the pupil to grasp their truths by the power of his awakening Spirit. Then will the knowledge obtained enter into the book of eternal memory, † which those possess who are *reborn in the Spirit.*

Let therefore those who desire, not merely intellectual amusement but spiritual nutriment, study the forms in which the truth is represented, but let them beware not to mistake the form for the spirit, the means for the end, or the result for the cause, and, above all, live in the spirit of *Truth*; for "to depart from evil is understanding." ‡ Those who cling to illusions will remain in ignorance of the truth, no matter how much they may know of the details of their illusions, for "the wisdom of the world is foolishness with the

* As soon as we begin to recognise the true nature of man, we find that this re-incarnation (not of the *person*, but of the *ray*) is a scientific necessity.

† The attainment of *spiritual* memory must be necessarily preceded by the attainment of spiritual *consciousness*. Intellectual memory perishes with the intellect.

‡ *Job* XXVIII. 28.

Spirit,"* but those who obey the law will know the truth, for they will become one with the law and be free.†

What would it benefit you, if the glories of the great *Spiritual Sun* were described to you, if it could not dissipate the mental darkness around you, nor its warm rays enter the icy crust surrounding your heart? If the Book of Nature were laid open before you, and your mind emitted no light to illuminate its pages, you would only hear words without comprehending their meaning, and its letters would be dead to you, because you could not understand their signification.

But the age of *Saturn* is near, the *Sun* is approaching the *Moon*, the morning is dawning and the eyes of many will be opened to the new light. To them the mysteries of the *True Cross* will become plain; the *Philosopher's Stone*, hardened in the fire of love, the living precious jewel that was laid before *Joshua* and contained the *Seven Powers* of the Deity and the *seven gifts* of the *Universal Spirit*, ‡ will be found again. The *Lost Word* will be re-discovered by the faithful and its power regained, and the knowledge obtained will be used for the glorification of Christ § and the redemption of *Man*.

These mysteries will be as comprehensible to the ignorant as to the learned, for it requires no great erudition to know that which is beautiful, good and true; but those whose minds are full of adopted and erroneous opinions will find it more difficult to comprehend the truth, than those who are without prejudice, child-like and pure; for while the mind of the unsophisticated resembles a book made of virgin-white pages, upon which the finger of wisdom may trace its characters in letters of light, the minds of the opinionated are like soiled pages, written all over with the writings of *Error*, that will have to be obliterated before the truth can appear. ‖

There can be no higher science than that of the Spirit. There can be no higher religion than the recognition and practice of the Truth.

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* I. *Corinth*, III. 19.

† *Romans*, VIII. 21.

‡ The seven principles, the seven powers of perception, the seven modes of consciousness.

§ The sixth principle; the *divine* element in every human being; each man's own personal God.

‖ Therefore the "scribes" and "pharisees" of modern times, like their colleagues of old, will be the last ones to see the truth.

The Truth may be known by all who desire it ; but only few can estimate it at its true value, for although many are called to see it, there are only few who are determined to become the Elect.

LUX.

THE THREE VOLUMES.

[A VISION.]

I

I, coming pen in hand, said reverently :
" Master, Thou spakest of another Volume
Yet to write, the first one finished here."
—" The second is not writ," the answer came,
" Put up thy useless pen; we pass to speech."

II

When silence had endured for many days :
" Master," I said, " I pray Thee speak again,
For yet a third remains to be achieved."
—" Let now be still the useless tongue and brain,
The third one lies in Silence and in Sight ! "

III

Nearing the limit of the soul's young powers,
Silence and Sight gave Torture ! Wisdom ! Love !
The burning symbols growing fiercer, till
The Master rose : " Youth's lessons being done,
Rouse thyself now for manhood's task ! " He said.

M. CH.

THE UḌGĪṬHĀ VIḌYĀ.

" Om ! From the unreal lead me to the real ;
From darkness lead me to light ;
From death lead me to immortality."

The above is the English of the following manṭra :

" Asaṭomā saḍgamaya ;
Ṭamasomā jyoṭirgamaya ;
Mṛṭyomāmṛṭamgamaya."

found in the Uḍgīṭhā Brāhmanam of the *Bṛhaḍāraṇyakopaniṣhaṭ* (3rd Brāhmanam, Āḍhyāya I). This is the Japa—the repetition of a manṭra—to be mentally meditated upon by the practitioner of the Uḍgīṭhā Vīḍyā—science of chanting, or resonance, or sound vibrations. Anything loudly uttered is Uḍgīṭhā. In the *Chhāndogyopaniṣhaṭ*, Āḍhyāya I and in the *Bṛhadāraṇyakopaniṣhaṭ*, the Praṇava, 'OM' loudly uttered and meditated upon is called Uḍgīṭhā Viḍyā, or Upāsana—worship.

This Viḍyā, as found in the *Bṛhaḍop*, teaches the law of harmony in music, by which the Ḍevas that became involved or enmeshed in matter (which is called 'death' in this *Upaniṣhaṭ*) and therefore became limited as the various senses (inḍriyas), become liberated or freed from the grasp of death, *i.e.*, matter. The practitioner of this Viḍyā liberates the Ḍevas, as it were, and himself attains liberation, or Mokṣha, by the Uḍgīṭhā song. In this connexion the importance of Svara, *i.e.*, proper pronunciation and intonation, cannot be sufficiently insisted upon. The articles in the recent issues of the *Theosophical Review* on 'Music and Yoga' may be read with profit. (*Vide Theosophical Review*, Vol. 42, Pages 30, 177, 201, 205, 345, 462.)

"Ḍevas and Asuras * are the offspring of Prajāpaṭi, and Prajāpaṭi is the man entitled to action and knowledge." They try to conquer each other. Now Ḍevas, by the aid of Vach, voice, *i.e.*, by the Uḍgīṭhā song, conquer the Asuras. By rhythmic intonation and meditation on 'OM,' sufficiently loud, prolonged and sustained, the harmony of the cells and particles of the physical body is attained ; through the reaction of this harmony, the astral and mental bodies also are harmonised ; calmness of mind results ; the agitations of the

* The powers of construction and destruction, hence of good and evil. In man, they become good and evil qualities.—*Ed.*

mind subsied ; Mukya Prāṇa—the ray of Iśhvara, God, in manifestation, *i.e.*, Jīvāṭmā, the Monad—is realised as separate from its various sheaths, or koshas, *i.e.*, as Pratyagāṭmā, the inner individualised Self. Ḍevas mean good tendencies or qualities ; Asuras mean bad tendencies or qualities. Ḍevas mean illumination, or wisdom, and represent the life-side of manifestation ; Asuras mean darkness, or ignorance, and represent the form-side (the perishable and changing side) of manifestation. As a result of the conquest of the Asuras by the Ḍevas, speech, being freed from death, became Agni, Fire ; smell freed from death, became Vayu, Air ; sight, freed from death, became Āḍiṭya, the sun ; and so on.

In the *Aiṭareyopaniṣhaṭ* the evolution of the senses and the descent of the Self into the physical body are pictured and explained. The Ḍevas there become enmeshed, or involved, in matter, and therefore become limited in their powers and thus give rise to the formation of the senses in order that Jīvātmā, the individualised Self may come into contact with the external world, and gain experience.

The evolution of man and his powers is represented in this Upaniṣhaṭ, and the liberation of the Jīva and the powers, *i.e.*, the Ḍevas, is symbolised and explained in the Uḍgīṭhā Viḍyā of the *Bṛhaḍāraṇyaka* and the *Chhāndogya Upaniṣhaṭs*. The manṭra which forms the recitation contains in a nutshell the aim of all aspirants : "Lead me from death."

For 'darkness' and 'unreal' are explained in the Upaniṣhaṭ itself as 'death.'

P. NĀRĀYAṆA AIYER.

"What matters it if you and I look like failures ; what matters it if our petty plans crumble to pieces in our hands ; what matters it if our schemes of a moment are found to be useless and thrown aside ? The life we have thrown into them, the the devotion with which we planned them, the strength with which we strove to carry them out, the sacrifice with which we offered them to the success of the *mighty* whole, that enrolled us as sacrificial workers with Deity, and no glory is greater than the glory of personal failure which ensures the universal success."

ANNIE BESANT.

A PURITAN'S DREAM.

AMONGST the Puritans of England and the Covenanters of Scotland experiences which we should now describe as psychic were remarkably frequent, and it will be necessary, some day, to gather together and to classify many a 'strange' event, which has been regarded too often by the regular historian as the product of disordered imagination.

In both these classes of men there were those who had the gift of 'second sight' and there are notable instances on record in which the shadows of coming events were rendered articulate by those who possessed this gift. Others were able during sleep—"in visions of the night"—to see, and in such a way as to remember that which ordinarily lies beyond our mortal ken.

And while the average historian has lost the insight which finds significance in the accounts of such experiences, there are always a certain number amongst the people who have not lost the inward sensibility which responds to these olden tales.

In proof of this I am about to give some account of a dream which came to a well known Puritan writer and preacher, Dr. Philip Doddridge, which was very popular among the Scottish peasantry, and which was circulated in the form of a leaflet which is not yet out of print. The title of it is *Dr. Doddridge's Dream.*

The dream itself is interesting to those of us who are seeking to gain more certain knowledge of the worlds which lie beyond our normal experience; but it is not only interesting, it is deeply significant, that the devout in Scotland, in spite of a creed which pointed in an altogether different direction, should have found comfort and solace in this dream.

It would seem that the author of *The Rise and Progress of Religion in the Soul* was in the habit of spending happy hours in the company of Dr. Samuel Clarke, and that a favorite topic of conversation was "the intermediate state of the soul."

This fact, set down as it is in the first few lines of the leaflet in question is not a little startling to those who know the horror with which the older race of Protestants regarded the thought of any intermediate state. The re-action from a gross and materialistic doctrine of Purgatory had resulted in another extreme (as re-actions are apt to do), and the all too simple division of the after-world was

a marked characteristic of orthodox Protestant belief. Yet here we have a picture of two pillars of orthodoxy delighting to dwell together on "the probability that at the instant of dissolution the soul was not introduced into the presence of all the heavenly hosts and the splendors around the throne of God." Any one can see behind these words the play of a sober reason, which shrinks instinctively from a conclusion to which the current belief, here indicated, leads, that the mere fact of physical death can lift the soul from earth to the highest heaven.

It is surely a sign of broadening knowledge and of deepening spirituality that amongst the most thoughtful in the Scottish churches to-day, there is not only a dwindling belief in the old teaching that "the souls of believers at their death do immediately pass into glory," but that there is an instinctive shrinking from the claim that these words make.

As men become more conscious of the nature of spiritual growth, it becomes more and more impossible to think that 'the moment of dissolution' can interfere with the process of growth, however much it may modify the conditions.

One evening, after a conversation on this subject, Dr. Doddridge retired to rest, his mind full of the matter. I do not know if he was in the habit of using a beautiful Catholic prayer, or not, in which this phrase occurs: "and grant that whilst my body is asleep my soul may be awake to Thee" (addressed to the Lord Jesus Christ); but there can be little doubt that this was the frame of mind in which the good man went to rest. He dreamed that he was in the house of a friend, that he became suddenly ill and finally expired. "In an instant he was sensible that he exchanged the prison-house and sufferings of mortality for a state of liberty and happiness." He seemed to himself to float in an aerial form and to be looking down upon the earth, although he could discern nothing "save the melancholy group of friends, weeping around his lifeless remains."

Those who are familiar with the accounts which have been given of the states of consciousness which lie immediately beyond the boundaries of time and sense will understand how much truth was contained in this vision, by the surprise which the dreamer felt when he found himself unable to speak to the mourners, or to communicate to them the glad sensations which were thronging upon him. How often have we been warned by those who know, that the greatest kindness

which we can show to friends departed is to maintain a spirit of resignation and calm hopefulness.

Baffled in his attempt to speak to and to console his friends, he found himself "reposing upon golden clouds," "mounting the skies, with a venerable figure at his side, guiding his mysterious movement, and in whose countenance he remarked the lineaments of youth and age blended together with an intimate harmony and majestic sweetness."

These are not the words of a Catholic devotee who has been taught to pray day by day: "O Angel of God, to whose care I am committed by the supreme clemency;" but a puritan preacher in whose public ministry the Angel Guardian could find no place.

This also is a note of that Truth to whose harmony men's hearts instinctively respond. The mortal and his guide travelled through vast spaces, as it seemed, until they reached "a glorious edifice;" upon which the dreamer was informed by his guide that this was to be "for the present his mansion of rest."

On gazing at this building the traveller, though deeply impressed, was not altogether dazzled, and he declared, that while it was "superior to anything he had ever before seen, yet its grandeur had not exceeded the conceptions he had formed."

This naive confession is truly refreshing, and one wonders how this 'mansion' was regarded by those whose confessional belief was that there was no intermediate step between physical death and eternal glory. It may be that there is something within us which, in spite of creeds, tells us that, there as here, "the eye sees what it brings the power of seeing."

But I must hasten, as I have still to relate what, in the light of newer knowledge, is the most remarkable feature of this old-world dream.

The guide introduced his charge into a spacious compartment with a table in the centre, on which were placed a cup and a cluster of grapes. Here he was to wait for "the Lord of the Mansion," and was told that "the apartment would furnish him with sufficient entertainment and instruction."

He began to examine a series of pictures with which the walls were decorated, and "he found, to his astonishment, that they formed a complete biography of his own life."

" Most of the occurrences here delineated were perfectly familiar to his recollection, and unfolded many things which he had never before understood, and which had perplexed him with many doubts and much uneasiness."

Illustrations are given in the story of the dream, but the broad fact is sufficient for our present purpose, which is to call attention to the amount of valid information, judged by the results of recent investigation, conveyed to a pure-minded, true-hearted man in a single dream-experience. It is unlikely that he had ever heard of Ākāshic Records ; it is certain that multitudes who have read and appreciated the dream had never conceived of such a thing ; yet here it is, something which we now know to be a reality in that wider environment which is becoming more consciously every day a part of our world ; here it is revealed to a dreamer and read lovingly by many to whom it is, meantime, little more than a dream.

Dream as this is, I doubt if any method of sowing the seed of certain great truths could have been so effective. Neither the writer nor the reader is committed to anything which it contains ; nevertheless " thoughts are things," and seeds have within them the power to grow.

I conclude this sketch with words which require no comment : " The Lord of the mansion had arrived. So powerful and so overwhelming and withal of such singular beauty was this appearance, that he sank down at His feet, completely overcome by His majestic presence." He pressed the grapes over the golden cup and having tasted, He gave to the disciple ; at which, " perfect love cast out fear.'

Truly, " He giveth it to His beloved in sleep."

J. B. GARDINER.

'Tis not in asking, 'tis not in endless striving
Thy quest is found :
Be still and listen ; be still and think the quiet
Of all around.

Not for thy crying, not for thy loud beseeching
Will peace draw near ;
Rest with palms folded, rest with thine eyelids fallen.
Lo ! peace is here.

ED. ROWLAND HILL.

IN ḌJINNISṬĀN.

I.

To thee, O Caucasus,
Thou stern King of Earth.

IT is the best-beloved abode of the Ḍjinns, the great Spirits of Storm and the tiny imps of the rocks. On the slopes of the Range flowers blossom forth, big lilies of the wilderness: pink or golden lilies that come up to the saddle of a Cossak. In these fairies live, fairies of the *Thousand Nights, and a Night* with large, dark eyes and turbans of silver mists, and many many of the hidden people. Straight across the line, * from sea to sea, the Caucasus bars the way, and on its threshold sits a grim one, a watcher of stone, from which the Circassian, brave as he is, averts the eye in awe. And on the slopes full of lilies, antique monuments remain from an unknown civilisation: enormous, heavy stone-images of cows, crouching, standing, all staring towards the East, and the rising sun alone reads the mystery of their symbol in their dead eyes.

At the feet of the Range white cities lie, with houses white outside and inside, with wild roses hanging in wreaths from the verandahs, like a veil of sunrise light, with the deadly white blossoms of the datura perfuming the gardens, as white as the eternal snow on the mountain-heads on the intense sapphire of the horizon. And above all this world of earthly beauty, of astral terrors, rises the Lord of the Range, the Ḍjinn-Paḍishāh, the Mt. Elbroug, with his 15000 feet of stature, in whose rocks a dark cavern opens which only "he who knows" can find—the very door of Ḍjinnisṭān, the door to the Astral on Earth.

It is at his feet that this is written.

Here, in one of the small white houses with the great eastern verandahs, were received my first impressions of this life. At first they were more symbols than impressions, living color-effects, 'essences' borne by little Ḍjinns far into the recesses of memory to become precious gems full of signs to read in later, much later, years. Thus one of the first things—when thought came—was a stone. My foot touched it while I was babbling out my joy over being 'grown up' (it was the eve of my 4th year), and in striking

* The 'line' is the whole area of the Cossak settlements on the Asiatic frontier.

that stone I felt a curious oneness with it, as I did with the fading light of the day, with all the things of nature around, which to me, seemed living—as indeed they were. Even the furniture in the rooms of the old house was alive; it used to 'look' at me in the morning, so that I had to close my eyes again, though these mysterious lives seemed not unfriendly. A babe does not reason out these things, of course, but it seems to receive its impressions much as the first humans did, like a colored sensation, pleasant or ominous, *not* as definite objects or ideas.

Thus the *very* first record of a babyish memory was—in the darkness of the three first years—the round, black hole of a camera, when my first photograph was taken at 18 months of age. It was terrible—not the object, nor the strange man behind, but that hole, opening on the unknown, the unseen.

Then passed—long after that first conscious terror—a sweet vision of Dawn on a field of brilliant snow, and then memory and thought began to work fully, uninterrupted, nothing changed. Pictures of fairy tales, of dragons, of imps, were all one with the 'living' furniture against the walls, with the stones responding to the touch of my little heels.

The second symbol was, on a fine June morning, the opening of a red rose, glowing in the penumbra of a shaded window, twice seen: in the Church, in the choir, melting into one harmony with the chants, and in my mother's room. The sun shone through the petals, and it remained ever my idea of the 'higher red.' Then came the grapes, golden or black, that ripen in the intense heat of the the Steppe, and the world of insects round them; the 'living flowers and gems' of the south. I was absolutely fearless amidst them, though many were venomous, but the spiders inspired in my whole frame an indescribable horror. It was like a remembrance of some horrible experience, which I do not know to this day.

It was all of the earth earthly, and the sweetest impressions had not the thrill of the divine that the seventh year was to bring in a heavenly flash. But thought had begun to connect color-sensations with abstract facts. The great mountains with the diamond-heads of eternal snow, and the slopes that the spring decked out with violets, white, purple, almost black, with the pale gold of the 'Kisil' trees, the dark-blue sky—all this was no longer a picture, it was "a thing set apart," growing ever dearer: the country, *my* country. And yet

I knew it was not my country, only a colony, a conquered land. And then and there began to dawn on my perplexed mind that problem of modern life of which ancient civilisations knew nothing—the civilisations of the *vae victis* principle—the problem of the 'Creole.' How well it has been put by Olive Schreiner, in her plea for the African-Europeans of the Cape, as true children "of its red earth," with the ever-recurring: "We *are* Africans!" And thus, in the child of European blood and training, yet with parents, grand-parents, great-grand-parents, all born under this eastern sky, the feeling grows: "We *are* Asiatics," and the conflict between the wisest continent and the most progressive one is—to their 'Creole'—one of sorrow indescribable. Between two 'motherlands' a choice would be hard indeed.

Few countries are inhabited by more different nationalities and tribes than the Caucasus, and yet, in the last war, all the Caucasians, when meeting, felt 'one,' all rejoiced to see 'our own people.' The Range made a bond of granite between all the hearts that had begun to beat on its rocks.

On the spot whence the conquest of the Caucasus began, at the ancient fortress of S. George, now a small city, the walls were pulled down, and with their stones the foundations of the cathedral were laid. On the stones of strife the house of God was erected. Is not this the symbol supreme, how the problem of the 'Creole' *vice* the native may be solved? The Russians have adopted here the costume, the arms, and many habits of the Circassians. In return, though unwittingly, they gave to the Caucasus, as its child—H.P.B. It was here, in Ḍjinnisṭān, she had her first great occult experiences. And now the light she brought—new Prometheus from the Gods in the East—begins to shine on its summits.

Of those who live together through centuries must not the astrals mix so completely that the twain become twins? Is not that the secret reason why the conquests of Europe were allowed all through the world by These who could so easily have stopped them? And who can say which side is the greater debtor in their exchange?

The great influence in art has been here the Persian; the greatest influence in the mental realm, the Arab. And the Caucasian women, whether a Circassian girl, or a Cossak bride, have still the spirit of the women of the desert—of the Queen who built Baalbeck,

of the Princesses who gave their gold and their jewels to melt to make bullets for the troops they conducted themselves into the war-field,* of the saints of Islām, the few women saints it had.

And this brings me, in memory of that sweet Moslem girl, Safia, whose grave—an object of veneration for five centuries—amidst its bowers of mimosa and roses, looks on the blue abyss of Hellespont, to the Hill of the Dead, to the little cemetery on a mountain slope where my mother sleeps.

It was at Easter-tide I saw it, after long years, at the greatest feast of Russia: Resurrection. Below the hill silver crosses and white church cupolas were seen like giant lilies, and an eternal peace lay over the landscape.

And I thought: "Does not some subtle, divinised part of the Kāma, of the earthly love lit by the eternal ideal, remain near pure tombs, near the cinders of pure bodies—a winged, living thought, a fairy left by the liberated Spirit, to breathe into the heart of those left behind, those who come to cry, or to pray in peace, ever the same spring-thoughts, the vibrations of Life Triumphant, the victorious assertion: we are, we know, we love."

On the very spot where, according to legend, the Christ gave out the Lord's Prayer, in the midst of a beautiful gallery on the walls of which the Prayer is engraved in 33 tongues of earth, in view of Sion, stands a marble tomb—the tomb of a French noblewoman, who erected the gallery and the convent to which it belongs, and she sleeps there in her white marble tomb, under the light of the words: "Thy will be done."

Now, in Russian 'Will' and 'Freedom' are one; both are expressed by the same word: 'Volia.'

Is it therefore that the American poet† sings:

> When a deed is done for freedom
> O'er the Earth...
> Runs a thrill of joy *prophetic*.

And thus we set at liberty the Divine Will in the universe, whenever we loose our desires, thus coming nearer Godhead ourselves?

This the Voice of the Silence whispered to me on the Hill of the Dead in Ḍjinnistān.

NINA DE GERNET.

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* See the *Memoirs of Princess Salme of Zanzibar* by Emily Ruete.

† Lowell.

FROM ISLĀM.

[An interesting letter contains the following notes, which I have been hoping for a year and a half that the writer would amplify.—ED.]

ZIKR, this is a devotional practice, or an act of devotion, which is exercised by the various orders of Ḍarvishes ; *zikr* means in Arabic 'to talk of,' hence in Sūfism it comes to mean 'to talk of God'. There are various methods of performing zikrs, and all Schools of Sūfīs practise them—that is, one method is not peculiar to any particular school.

Zikrs are of two kinds : (*a*) Zikri-Jali ; (*b*) Zikri-Khafi. The first one is recited aloud ; the second one is performed with a low voice or mentally. For Zikri-Jali there are at least five stages, called Zarb, that the Zikreer has to undergo.

(1) To start (after having the usual permission of the spiritual teacher and director), he sits in a comfortable position,* and begins reciting the word AL-LAH (God), drawing his voice from the left, and then from the throat ; of course he has to repeat this word for many hundreds of times or more, the number being fixed according to the instruction of the 'Murshiḍ', instructor.

(2) Sitting on both legs, as Muslims generally do in prayer, he chants the same word AL-LAH, first from his right knee, then from his left side.

(3) He folds his legs ; then repeats the AL-LAH, first from his right knee and then from his left side, but louder in voice.

(4) Keeping the same posture, he chants the word AL-LAH, first from the left knee, then from the right knee, then from the left side and lastly in front, louder still.

(5) Sitting as in prayer, with his face towards Mecca, he closes his eyes, says "La", drawing the sound as from left side to the left shoulder, then uttering "Ilāhā," drawing out the sound as from his brain, and lastly "Il-lal-la-hu," repeated from his left side.

The changes described above are to show the variations of sound and motion of the body.

The following will be sufficient for the Zikri-Khafi performed in a low voice or mentally :

(1) Closing his eyes and lips he says in his heart

i. Al-laho Sami'un ; God the Hearer.

* A position easy and pleasant, as says Paṭañjali. ED.

ii. Al-laho Basirun ; God the Seer.

iii. Al-laho Ali-mun ; God the Knower.

He repeats them for some time drawing from breast, some time from brain, and some time from lower part ; goes on repeating, stage by stage, backwards and forwards.

(2) He says in a low voice : "AL-LAH," first from the right knee and then from the left.

(3) With exhalation of his breath he pronounces : "La-ilā-hā," and with each inhalation utters " Il-lal-la-hu."

Having performed the Zikr, the Zikeer proceeds to meditate upon some verses of *Al Qurān* as follows :

(1) " He is the first. He is the last. He is the manifest and hidden, and He knows everything."

(2) " He is with you wheresoever ye be."

(3) " We are closer than the neck vein."

(4) " All on earth shall pass away, but the face of thy Lord shall abide, resplendent with majesty and glory."

According to mystic teachers, the heart has two doors ; (1) is fleshy, the Zikr-Jali is intended for this ; (2) is spiritual, for this Zikr-Khafi is practised.

The most common form of Zikr is the recital of the ninety-nine names of God, for which see *Pearls of the Faith*, by Edwin Arnold. These names are recited on a rosary of one hundred beads.

The Zikr, or Orād (another kind of Zikr), are practised by the permission of a teacher ; sometimes the teacher holds a class of Murids (pupils) ; this class or assembly is called 'Majlisi Zikr,' the assembly of Zikr ; information on this may be found in Lane's *Modern Egyptians*, but Mr. Lane, I am afraid, is not a sympathetic writer.

There is no book in a European language written from a Ḍarvish's point of view. Mr. Whinfield has, however, made a special study of this subject and has translated : *Lawaib*, by Jami ; *Gulshani Raz* ; *Masnavi Manavi*, by Jalāluḍ Ḍīn Rūmi.

The earliest Ḍarvish sect is Alwani, called after the name of its founder Sheikh Alwan, 149 A. H. He died at Jeddah.

The second is Aḍhami, from the founder's name, Ibrahim op Aḍham ; he is a famous Ḍarvish, who, although himself a King and

the son of a King, gave up the crown and preferred the Ḍarvishi ; all writers speak very highly of him. Jalālūḍ Ḍīn Rūmi, Jami, Sāḍī, Nizāmi, and other writers, have recorded some things about him. He died at Damascus.

The third sect is Basṭami, founded by Bayazeeḍ of Basṭam ; he died in 261 A. H. He was a great man of his time, some anecdotes of him are related by Sāḍī, the poet Ḍarvish, in his books *Gulisṭan* and *Bosṭan.*

The fourth is Quaḍiriab, founded by Sheikh Abḍul Qaḍir, of Geelan ; he died at Baghḍād ; this sect is well known in India.

X.

THE PEACE OF NIRVĀṆA.

" When Man is born, he wails,
While all around are glad ;
But when he's dead, he smiles,
Whilst all around are sad ! "
Oh ! rather weep awhile
With the sob of his first breath ;
And smile with his last smile,
The glad sweet smile of Death !

For what are smiles of Earth
Beside the perfect grace,
That exstasy of Birth,
Which lights the calm dead face,
When we, escaped at last
From Lives and Deaths, attain,
With all our wanderings past,
The Peace of Nirvāṇ's Plane.

MARGARET EAGLES SWAYNE.

ECHOES FROM THE PAST.

LETTER FROM H.P.B. TO COLONEL OLCOTT.

OSTEND,
Sept. 23rd, 1886.

MY DEAR OLD PEZZARO,

I send you the MSS. of the *Secret Doctrine* through..... who will ensure the thing for 3 or 4000 Marks—she took them with her to Elberfeld whither she returned. Now I send only the 1st volume of Introductional Section,and in a fortnight will send the real S. D., Archaic Period,the Seven Stanzas from the book of Dzyān commented upon. There are in the 1st *Introductory* Volume, Seven Sections (or Chapters) and 27 Appendices, several Appendices attached to every Section from 1 to 6, etc. Now all this will make either more or at any rate one volume and it is not the S. D. but a preface to it. It is an absolutely necessary one, otherwise if they began reading the Archaic volume the public would get crazy before reading from pages too *metaphysical*. Now, it is so arranged that the Appendices can either go as attached to the Section or be taken out and placed in a *separate* volume, or at the end of each ; but you cannot put the Appendix from the volume of Preliminary Section in Volume II or Book I, the Archaic ; I have been careful to mark every page of Appendix with title Number and to what Section or Chapter it belongs. If you take out the Appendix then there will not be 300 pages, printed in Intd. Section, but they will lose in interest. Do, however, as you please, but do not lose pages and do not allow the thing to be mutilated. If you or S. R. find anything too much, cross it out lightly, and if you want to add write the addition on a page and pin it to the page you add to. Remember this is my last *great work*, and I could not rewrite it if lost, to save my life or that of the Society, which is more. And now since we come to the

subject I send you matter to show that it is in danger. I send a letter from poor . . . . . a desperate one, as you see. A letter from . . . . that I cannot lay my hand on, says that he sincerely thinks to resign and leave the place. Now . . . is mild, apparently the same, spoke of his devotion to Theosophy and the Cause and is as . . . . truly says drifting away from the *original programme, Masters, and Society.* His attitude is summarised by what . . . . . (infected by him) told . . . . . "Provided one does good to the world and preaches morality and ethics, what matters it whether it is within or outside the Theosophical Society." You see the danger? He cares no more for the Society, but only for the abstract Cause inspired by invisible non-existing Masters, who whether Mahāṭmās, real living men, or ideals, it matters not, if the ideas inspired are good. I have been breaking my head to unriddle . . . . . Well I have come to the conclusion that you have mortally wounded him. Until that charge by LL . . . he was all devoted and had not altered. Since then a rapid change set in and now (he stopped three weeks ago here with me) when he spoke with me alone upon the subject ; he several times repeated that it was first . . . . . then . . . . . who gave him the final blow ; after which he became convinced that the whole Society was *a sham* ; no feeling of solidarity or brotherhood, "only criticism, back-biting, jealousy, envy, malice." Even its President "who is supposed to hear from the Masters and know the Truth through Them, wrote to me that he would postpone his judgment of me until he saw all the documents." If he was so willing to believe me guilty, then what is the use of a Society, a President, and all-knowing Masters behind, etc. I see he is hurt ; hence his hostility to you and everything you do. . . . . has hurt him by wanting to force him either to resign or sue the Editor of the . . . for libel, and he says : "it is either true or false that one of the Masters sent me here. If if is true then why has . . . the right to order me about or Colonel Olcott . . . to command me to go back to India ? And if it is not true, then all the whole thing is false and I am a free man."

The fact is he and . . . . are guilty, under the colors of devotion to *Theosophy* (even outside the Society, remark well) ; the other brutally calling us, you and me, the Russian despots, vain peacocks, selfish tyrants, and proving to everyone that there are no real Masters behind us, and he ought to know since he is the pukkha chelā of K. H. (! ! !)

—and so on, these two do ruin the Society, daily and hourly, and what between the Hindū and your Board of Control in the U. S. the Society will soon become a lovely corpse. Amen, and *requiescat in peaces!*

Yours, with or without the Society,

H. P. B.

[The following letter, written by H. P. B. to a gentleman who had slandered her, shows some of the difficulties against which she had to struggle.—ED.].

SIMLA,

October 6th, 1880.

Two individuals, moved by philanthropy and a sincere love for the Asiatic people——though matter of fact, cold-hearted men may view theirs as a craze——renouncing all worldly advantages and even comfort, came to this country "to live and die for it." In their own humble way they toiled for this, *your* country to the best of their ability. Misrepresented from the first, insulted by the ruling powers, and slandered by many of those for whom they had sacrificed all—they never wavered, but, went on with their task. They hoped, not unreasonably, that the day would come when truth would prevail; when the governing class would, at least, realise that they were harmless if not positively useful, and the governed discover that they had been ungrateful. That day came. Through the noble efforts of Mr. Sinnett and his friendship for us, we were enabled to come here—though at a great sacrifice of time and money——and plead our cause with the English. Among the most important officials to whom we had previously been misrepresented, one of the first we met was Major Henderson. We found him a kind-hearted sincere man, a lover of justice and a gentleman, who showed himself quite ready to undo the great wrong that had been unwittingly done us, and help wipe off the black stain from our characters in the eyes of the natives. In all India there is not another man who could do this so effectually. And he promised to do this. More than that: sympathising with the now evident objects of our Society, which he repeatedly admitted to us were noble and must result in benefiting the country, he declared his intention of becoming a member. "You have done that in 18 months," he said in the presence of Mr. Sinnett,

" which we English have not been able to achieve in years. You are creating a better understanding between the two races and gradually filling up the gap between them." Such were substantially his words. Our plan was to go together to Lahore, whither he invited us to the *Durbar;* thence to Delhi, Jeypore and Ajmere. From thence to proceed through Ahmedabad to Bombay stopping at Baroda, to deliver to the Dewān a letter of introduction kindly promised by him. This meant in effect the complete rehabilitation of our society, and triumph of the cause—that *of the welfare of your Motherland*, —to which Col. Olcott and I had devoted our lives. You seemed to me deeply to love your countrymen, both Hindūs and Musalmans, whose present degradation and—with rare exceptions—moral obliquity weighed upon your heart ; you seemed to deplore the situation and warmly defended them in my presence in your disputes with Mr. Sinnett. Major Henderson, in expressing his desire to join our Society had specifically stated that it was not for the sake of the occult phenomena—real or false—I claimed could be produced, but solely for our chief aims as above described : our efforts had already achieved some success in that direction, and we had shown the natives how, for long years to come, the English rule would be not only useful but indispensable. To the British we had begun to show that there was more wisdom in the ancient Ārvans and more sterling good qualities in the modern Indians of all sects than they had given them credit for. And, on last Saturday evening, by consenting to accept the diploma of a Corresponding Fellow, Major Henderson did virtually join.

But now, everything is blighted and destroyed : our hopes baffled and you—the *warm patriot*—have done it all. Mrs. Reed, Major Henderson and Mr. Sinnett say so, and it is now fully proved to me. At first, I was inclined to think it was due to Mrs. Reed. I sincerely beg her pardon for doing her injustice. Even had she done it, I could have no special right to blame her. She saw me but twice, does not know me, is ignorant of our aims and most ardent aspirations. Seeing what she did—so uncommon a phenomenon—she had a perfect right to allow herself to suspect anyone and everyone rather than believe her own eyes, before I had proved by a series of experiments that whatever it might be, it was not due to *fraud* and *confederacy*, as she understands the terms. She is an intensely emotional

woman of a very acute, reasoning mind, and however painful the implied insult, *I* absolve her, if others do not. With you the case is different. However artificially materialistic your present views, you are a true oriental. Born in the country, with many generations of ancestors who not only believed but *knew* that such things took place —though unable to explain them in imposing scientific terms— you might at least, have suspended judgment. *You* knew me, my intense, fervent love for India, my devotion to the cause we represent ; you were aware that, *monomaniacal* to the uninitiated as might appear our belief in the "Brothers" of our first section, it was yet sincere, that it tended but towards the glorification of *your* country. You knew that I had not only never claimed that such things were produced by me personally, but that I had always indignantly repudiated the assumption of spirits as an agency, let alone the absurd notion of miraculous and *supernatural* intervention. Why then, did you in such a cool, deliberate, skeptical and *cruel* way raze the whole edifice at one blow ? Why should you have so unfeelingly injured myself——and the far more important cause ? I had never done you any harm, but had, from the first shown a sincere sympathy for you individually, for your people and your country. You say you do not understand the possibility of such phenomena, and are unable to account for them. Granted ; but can you any more explain the way they were produced ? And have you the slightest tittle of proof that there was fraud or confederacy ; and could you *swear* to it in a court of justice ? I never asked you or any one to believe on my faith ; but, most certainly I could never have expected that *you*, for the mere pleasure of denying the phenomena, would have thrown the slur of an outrageous suspicion upon me and hence upon all our work for your country, of which the revival of Occultism is the smallest part. Allow me an illustration. Suppose that, having but ten years ago, got possession of Edison's secret of the phonograph, under a pledge of profound secrecy, I should have hidden the instrument, and with the help of appliances known only to myself, had caused sentences to be uttered in a human voice from a tree, what would the witnesses have thought ? That it was either a *miracle*, the devil or *fraud*, and yet it would have been neither, but a perfectly natural phenomenon—though your hypothetical jury would have rendered verdict against me. Would you, if a witness, have been

justified—having no knowledge of acoustics and neglecting at the time to search the spot for the supposed hidden confederate—in declaring an hour later and after the man, if any, had had time to run away, that probably there was *fraud*, since you are unable to account for it upon any other hypothesis? This is your case and mine.

Had you all, instead of most cruelly and abruptly insulting one, who, disclaiming superhuman powers, and merely for the sake of gratifying—perhaps instructing—a few friends, ventured to show you certain natural phenomena based on a knowledge of psychology, etc., not yet shared by physical science and totally distinct from fraud or sleight of hand——asked me to continue my experiments, keeping watch upon me all the time, you would have been all satisfied in good time; gradually I would have been able to prove to you the existence of subtle forces in nature worth investigating by science! and the fact that the modern materialist, who denies all that he has not yet learned, is an arrogant fool. Not so now. Forgetting that I was not a *fraud*, medium, or *jāduwāllā*, but an experimentalist spending money and strength in propagating that, which for me, at least, is a most solemn truth; and that, even if a *monomaniac*, I was no more of necessity a *fraud* than Father Kerr, the Catholic priest, who believes that at his prayer miracles might be produced by the Virgin and Saints; that I was a woman—in short; a lady friend, the guest of a family you all respected; upon your instigation and cool magisterial advice I am presented with an 'ultimatum'! I must either——sacrificing my reasonable pride——produce within three days, or a week, a certain other astounding phenomenon (which I had never claimed that I *personally* could ever produce), or be taken by Major Henderson as a lying trickster. And then, since so base a person could not be engaged in any honorable work, on the theory of *falsus in uno falsus in omnibus*, there is the further threat that he would have no more to do with a Society with which I am connected. Thus are the benevolent hopes of some thousands of respectable members frustrated, and the prospects of our Society imperilled in India.

This is *your* work Mr. M. . . . . may Heaven forgive you!

Yours respectfully,

H. P. BLAVATSKY.

ṚBHU AND NIDĀGHA.

(From the *Viṣḥṇu Purāṇa.*)

ṚBHU, one of the primal sons of Brahmā, had duties other than those assigned by the Great Father to the seven Ṛṣhis, more actively concerned with the administration of our world-system: Pulasṭya, one of these seven, placed his son Niḍāgha with the uncle Ṛbhu, for perfection in the final knowledge. Ṛbhu taught his nephew for a thousand years and sent him back, instructed, to his father.

The great city of Vīraṇagara slept on the banks of the sweet river Ḍevikā, and therein lived the Ṛṣhi Pulasṭya. Close by, in a beautiful grove, nestling on its banks, abode the son, perfecting himself slowly in the knowledge, ever engaged in sweet and reverential practices of household charity and devotion, unable yet to comprehend the heart of unity, the partless consciousness which holds for ever in suspense within it the unbroken continuum of all this endless play of mind and matter.

Ṛbhu felt this lack in his beloved disciple, even after a thousand years of training in the household life, and went from his far dwelling-place and stood unrecognised in the small doorway of Niḍāgha's cot. Niḍāgha saw the reverend ascetic, though he recognised him not, and hastened with the guest-rites laid as duty on all worthy dwellers in the house by the good Law.

He washed the feet of the guest and led him to the best seat within the cot, and asked his pleasure.

Then Ṛbhu said: "What hast thou got within the house, good Brāhmaṇa, that may be fit for me to eat? I am not fond of things indifferent."

Niḍāgha said: "Sir, there are cakes of meal, and rice, and pulse and also barley, in the house. Which shall we place before you?"

Ṛbhu: "No, none of these will suit my delicate taste. I must have sugared rice and cakes of wheat and milk and curds also well-sugared."

Niḍāgha hastened off in search of his good wife, and, working diligently, the two succeeded in preparing what was wanted before the venerable but fastidious guest could find excuse for saying that his appetite and patience had both disappeared together.

When Ṛbhu had done justice to the meal, from which sugar had not been stinted, Niḍāgha humbly asked: "Is thy hunger appeased,

O holy Sir! Have the poor viands been according to thy taste, and doth thy mind rejoice together with thy body? If so, thou mayest deign to tell me where thy residence is, and whence thou comest, and whither art thou now proceeding."

Ṛbhu replied: "A hungry man must surely have been satisfied when he has finished his meal of his own will. Thou seest I have done without compulsion. Why then enquire whether my hunger be appeased? Hunger and thirst are functions of the body; and when the solids and the liquids that in part make up the living frame are parched and dried by the fire and heat of conscious life, then are these felt. And the lack that they indicate has then to be supplied anew with fresh solid and fresh liquids; even as a house of clay has to be renovated with fresh clay after every rain. That which abates hunger and thirst must also surely bring satisfaction to the mind. It is quite plain. For states of mind do ever go with states of body. But know that the real man is neither mind nor body, and feels not hunger, nor thirst, nor satisfaction. Therefore I was never hungry and am not satisfied."

Poor Nidāgha was sorely bewildered, and would have asked more, but his unrecognised old uncle would not give him any chance: "I see the look of puzzlement upon thy face. But listen to the answers to the other questions. There were three: where I reside, and whence I come, and whither do I go. Know, then, the real man goes everywhere and is all-penetrating, like the ether. Is it then rational to enquire, where, whence, and whither? I neither go, nor come, nor dwell in any place. Nor art thou, thou. Nor others, others. Nor I, I.

"I see from thy perplexed appearance that thou wouldst like to ask, why then I made all that distinction between sweetened and unsweetened food. It was to gauge the depth of thy intelligence. Say thou, thyself, how may the sweet be demarcated from what is not sweet. That which was sweet a while ago, is now no longer so, after repletion. What was not sweet at all, is very sweet, now that the man is hungry. What food is there that first, middle and last, is equally grateful? The mind which makes impassable distinctions, of what is sweet and what is not, is in the bonds of the dire heresy of separateness, and suffers pains and pleasures endlessly. The other mind, which sees the relativity of all things, their utter mutual dependence and therefore the unbroken oneness even of the worst-

opposed opposites has loosed those bonds and qualified for the abode of peace."

Some glimmer, faint and far, came to the mental vision of Niḍāgha, of what the white-haired guest intended to convey through all that mass of quaint and curious verbiage. He bowed at Ṛbhu's feet and said: "Bless me, illustrious guest, and tell me who it is has honored my poor cot for my own good, and by whose words of wisdom the infatuation of my mind is being slowly dissipated."

"Very slowly, my most forgetful and improper nephew," Ṛbhu said, smiling with benignant tenderness. "Next time I come I shall make sure that none of it is left at all."

Before the gladdened and astonished nephew could get well upon his feet, Ṛbhu had disappeared from view.

Another thousand years went by, for people had plenty of time in those good days, and did things leisurely, without nerve-ruining hurry and worry. Ṛbhu, arising from his meditations, repaired again to Vīraṇagara. As he approached the main gateway of the high-walled capital, he saw its whole great width blocked thickly with a huge procession. The King, returning from a tour in his domains to see that all was well, was entering with a splendid retinue and the leading citizens were offering welcome. Niḍāgha too was there, standing aside, avoiding the great press and bearing fuel and sacred grass, and faint with thirst and hunger.

Ṛbhu approached him, again unrecognised, saluted with appearance of respect, and questioned why he stood in that retired spot.

Niḍāgha said: "Do you not see this throng blocking the entrance into the town. What can I do but stand aside till there is room for me to enter. The King is entering now."

Then Ṛbhu: "Tell me, most worthy sir, for I believe that thou art wise, judging from thy appearance and thy learned talk, which is the King amidst this crowd and which the other people."

Viḍāgha: "Surely, my worthy friend, that lookest old enough to be a sage and oughtest to know such simple things; he on that stately elephant, huge like some mountain peak, he is the King; the others round the elephant, on horse and foot, are his attendants."

Ṛbhu asked again: "Pardon my ignorance, good sir, and be not wrath. With one lift of thy finger, thou hast pointed out to me both King and elephant, at the same time, without instructing me in

the peculiar characteristics whereby I may distinguish them, one from another. Do tell me, I pray thee, good sir, is there any difference between the two? I wish to know, so much, which is the King and which the elephant."

Conflicting questions neutralised themselves in poor Niḍāgha's fast enfeebling mind, and he could only muster strength enough to meekly answer: "Worthy sir! the King is up above, the elephant is down below."

But Ṛbhu was not satisfied: "My friend, my want of understanding is but deepened. Tell me what is up above, and what is down below."

Then exasperation struggled through the general wreckage of Niḍāgha's wits, and he picked up, albeit gently, his most venerable interlocutor and laid him flat upon his back and sat astride his chest and said: "Good sir! Do you perceive? I am up above and you are down below."

Ṛbhu smiled, satisfied, and bland, and with a lessened flow of breath but not of words, whispered: "Thou art apt pupil, my young friend of but three thousand years of age, and makest fast progress. One question more. Now tell me what is I and what is you; which of us two is I and which is you?"

Try as he would, Niḍāgha could not find the mark that would distinguish 'I' from 'you.' The 'feel,' the 'consciousness' of I and you, that was the ultimate basis of all distinctions of one from another, was itself no further definable. The I alone distinguished I and you. The self-same consciousness that made the I did also make the you, and I was you, and you were I, and both were he, and he was both again.

The veil fell from his eyes. Tenderly and reverently and most shamefacedly he lifted up his uncle, and wiped the consecrated dust from off his limbs with his own upper cloth, and treasured it upon his head, and fell upon his knees before the teacher: "I know thee now for my own uncle and beloved master Ṛbhu. I also know the one unbroken consciousness that makes both I and you."

BH. D.

THEOSOPHY IN MANY LANDS.

CEYLON.

As was announced in my last letter, eight delegates from Ceylon representing the Hope Lodge and the Buḍḍhist Theosophical Society, attended the Convention at Adyar. They were all agreed that it was the largest Convention ever held and the most enjoyable one. It reflects the greatest credit on our dear President Mrs. Besant. We are looking forward to many more Convention treats which she is going to provide for us at Adyar.

We have had a very pleasant visit from Mrs. Lauder and her little son. They were *en route* to join Lieut. Colonel Lauder at Hongkong. Lieut. Colonel and Mrs. Lauder are likely to visit India at the latter end of this year. Among the other visitors passing through Colombo were Misses Christie and Browning of New Zealand, on their way to Adyar.

Our activities are in full swing again after the December Holidays Schools have been re-opened and the New Year promises to be a very busy one. Mrs. Higgins has spoken at three village Centres to large audiences on the importance of Female Education and her addresses were much appreciated. She has been invited to speak at the Young Men's Buḍḍhist Association, attached to the Royal College of Colombo. "Glimpses into the past History of Ceylon" illustrated with lantern slides, will be the subject of her address. The formation of Young Men's Buḍḍhist Association has been a feature of recent activities, and it is watched with much interest by us. We much lack the services of a friend, who could devote his *entire time* to lectures and to the general work of the Society. Much of this work is done by two or three members of the Society, but they are handicapped in this useful propaganda owing to their own immediate duties.

It will be remembered that in one of my letters of last year, I referred to the subject of an Agri-Horticultural and Industrial Exhibition to be held in this current year. Arrangements are now being made to hold this Exhibition in March. The primary object of it is to encourage Industrial Arts in our Buḍḍhist schools, a subject which is much neglected in Ceylon. Every attempt will also be made to revive ancient art, which is fast dying out. Future activities in this Industrial Section of our Educational programme will much depend on the management and success of the forthcoming Exhibition. A Fancy Fair in connexion with it will also be held, and the proceeds of the sale will go in aid of the Educational Movement.

H.

NEW ZEALAND.

Our Annual Convention was held in Wellington on December 30th. There was so little business that the proceedings were brought to a

close in one day. I am glad to report that the Assistant General Secretary Mr. Thomson has consented to devote part of his time to organising; he has his hands already full with the editing of the magazine, and his share of the Secretarial work, but hopes to train some of the band of willing workers in Auckland – otherwise an undue strain will fall on Dr. Sanders. This readjustment of offices is rendered necessary by the departure of the two organising Secretaries, Miss Browning and Miss Christie, for India. They were leaving on December 31st, and on the 30th the Wellington Branch entertained the delegates and the organisers at a social gathering. In the afternoon Miss Browning read a paper on 'Unutilized Power,' and a paper was read written by Mr. Rout, on 'Lodge Work' in which he described the methods of work of the Cambridge Branch. These methods have been very successful. I wish there were more of an interchange of opinions as to good systems of work. On December 31st Mr. Hardie Shaw took a photograph of the assembled members and delegates and on January 1st a picnic was arranged for across the harbor. The most important work done by the Convention was to request Mrs. Besant to reinstate Mr. Leadbeater, and the General Secretary was instructed to write to both the President and Mr. Leadbeater. All the Branches but one wished him to belong to the Society again.

Matters ecclesiastical have been very quiet lately in the Dominion. We often hear that the Churches are becoming more liberal and broadminded, but there is evidently a large section which still believes in "the utter depravity of human nature in consequence of the fall, and the eternal punishment of the wicked." Those of us who are moving rather more quickly find it difficult to realise how very slow is the growth of tolerance and spiritual insight and how hard it is to kill out dogma. But there is no reason to despair. The new members numbered over one hundred and fifty during the year, two dormant Branches were revived and three new Branches formed, and there were evidences of an increasing spirit of unity and Brotherhood and of growth in all departments of work. Much of this is due to Mrs. Besant's visit and the impetus she gave to us all.

K. B.

FRANCE.

Since the General Convention of December 21st the agitation consequent upon the vote concerning the reinstatement of Mr. Leadbeater has subsided. In the Society all our attention is now occupied by work. One branch has dissolved but another has been formed, and others are in process of 'becoming.' I will first say a few words on the Order of Service, of which the two departments I have already mentioned are in full working swing. The Lotus Circle has for its object propaganda among the working classes. One of our members, Mdme. de Manziarly, who has taken the initiative in this line of work, has formed a centre having its headquarters in the house of a staunch Theosophist, a working man, who, with his wife, is taking an active part in this new departure. It is intended to take a room to hold perhaps about 30 people, to be open every afternoon for working parties for women at which suitable books may be read aloud. At the evening

meetings, though principally intended for working men, both sexes will be admitted. The idea is not to speak on Theosophy at first, but to begin by making friends with the people. Those who wish to become members will pay a nominal fee, and in order to encourage conversation tea and coffee will be provided for a trifling sum. One or two members of the society will attend daily and others have promised to devote several hours a week to this object, so that one or two members may always be present. Later on some concerts and simple lectures may be arranged at the Lotus Circle, so that little by little theosophical ideas will be introduced. This example will doubtless be followed in other parts of Paris and the League will thus spread ever more and more. The other League having for its object the moral education and building of character in children was founded by Mdme. Waddington. This also has without doubt a great future before it, coming into touch, as it will, with the minds of the coming generation. It will be the agent of a powerful reaction against the materialistic presentation of morality given in schools. A large number of teachers in Paris and the provinces, both men and women who are not Theosophists, have joined this League and have thus come into touch with Theosophy. Several members of the Theosophical Society have also promised their support. Not only will classes for the teaching of theosophical ethics (without the name) be held in many schools, but groups of children outside will be taken in hand for moral teaching by Theosophists. This League will certainly become very widely spread.

A.

AMERICA.

During the past few months a marked development has come in the work of the Society in this country. The happy outcome of the Convention in September, at which, by a vote of four to one, Dr. Van Hook was re-elected secretary, proved the increasing harmony within the organisation, which has made possible since then a steady growth month by month along many lines. Propaganda work has been furthered by the circulation of many pamphlets, but more particularly by the earnest efforts of the various lecturers connected with the Society. Mr. Jinarājadāsa gave nearly two months to public lectures and to the organisation of classes in Minneapolis and S. Paul, and since the first of January he has been in Freeport and Kansas City, visiting other cities later on his way to the Pacific Coast. In the last three months of 1908, Mr. Rogers did most effective work in Chicago, delivering one or more public lectures each week, and organising a class of nearly one hundred beginners, who are now continuing their studies under other guidance. In the West, Mr. Cooper and Mr. Prime have visited various branches, organising here and there new study classes.

One of the best marked signs of progress is the improvement of the *Messenger*, which is now not merely a necessary monthly means of communication between headquarters and the various branches as well as the members at large, but has become itself a most effective instrument in propaganda work. It has been enlarged in number of pages and, more particularly, in the scope and value of its contents. By special arrangement additional copies may be procured by the various branches for circulation among those interested in this line of thought. The better conduct of the paper has been made possible

through the selection of an experienced newspaper man, who gives a large part of his time to this work.

In other ways, the work of the Society points to a more able, forcible, and enthusiastic management than it has enjoyed for some years. In all parts of the country plans are already in the making for the forthcoming visit of the President, in order that this opportunity, which may not soon recur, may be utilised to the utmost advantage, not only of the Society, but of all interested in the philosophy for which it stands. Beyond a doubt, a great spiritual wave is spreading over the civilised countries of the West, tremendous in its power, and destined wonderfully to enrich and vivify current life. A movement of this kind is recognised with difficulty, and is almost impossible of definition. The revelation comes in various detached forms, and only a mind of breadth, sympathy, and insight can discern it. Nevertheless, many signs are forthcoming, and these have not escaped the alert journalist, as is proved by the following editorial, only one of many in our daily, weekly, and monthly newspapers and magazines:

THE TIDAL WAVE OF SPIRITUALITY.

There is a new movement sweeping the world. The tide rushes along every coast, flushes old filth-filled drains with clean water, changes landmarks, wipes out scars and defacements, rises vast and strong and pacific, and rises still.

Professor James, the eminent psychologist, observes it here in America. He says we are living in the midst of a great quickening, that is not religious so much as humanistic and spiritual. But what he perceives is not peculiar to the United States. As a tide it rolls around the earth; its manifestations occur in the places the least likely of all, according to any shrewd calculation—in Turkey, in India.

And the movement is not only universal in occurrence, it is alike in all countries. That is its singularity and its distinction.

There have been these rare and powerful movements in the history of mankind, whose origin it is difficult to discover, whose development it is vain to attempt wholly to understand. Frequently, to all seeming, they burst upon an unexpectant world. But they produce vast effects, they change history, they remake nations. They are apparently of the nature of rebirths for the human spirit into renewed energy and power and hope.

Such a movement was that of the Renaissance, that of the Crusades, that of the Arabian conquests following Muhammad's death, or nearer our own time that set to vibrating by the French Revolution. Is this modern twentieth-century world on the brink of even such a vast and revivifying event?

There are indications. What's more, the new momvement, if indeed it be one, is not confined to Europe, to Christendom, as for the most part were its forerunners. It is world-wide, universal, as apparent in Asia as anywhere, as potential at the antipodes as here amongst us.

It is not a movement of war. It does not unsheathe the sword. It is on the contrary liberal, tolerant and humanistic. It is infused with benevolent spirit, with faith in the practice of brotherly love. It creates a silent revolution in Turkey and compels Muhammadan and Christian to lie down together, as the Edenic lion and lamb. It broadens liberty over might in the German empire, and abolishes by tacit consent the absurd crime of *lèse majesté*.

Its essential genius is expressed in Turkey, where the party of patriotism is conducting a national government with apparent success. At a meeting in Constantinople of the Salvation Army, a young Turk arises to speak of common humanity. An Armenian remarks: "A man is worth nothing who would not die for his faith. Yet we must be tolerant each of the others, or the ship of the new Ottoman state will not sail far."

There is some force abroad that is new. It may be no more than the Spirit of Christ, which under new names and in many disguises is prompting men, all men, men everywhere, to mutual forbearance, to brotherly co-operation. This spirit, once reserved to religion, may have entered economics and politics to a greater extent than we quite realise as yet.

G. J.

GREAT BRITAIN.

I find the familiar lines

> "The old order changeth yielding place to new,
> And God fulfils Himself in many ways"

running in my head as I pen this month's letter, for that is indeed the state of affairs in our Society. It is as though the helm of the ship had been turned for a new tack, and every spar and stitch of canvas and every bolt and beam had to adjust itself to the new order of things.

Important changes are showing themselves in the ranks of our workers, as some who have borne the burden and heat of the day during the past years feel themselves obliged to retire from active work for the Society. Mr. Mead will no longer speak for us, and with him a few others of our old workers leave us. We grieve for the temporary loss of their companionship, but in so far as they share with us love for Theosophy, we cling confidently to the hope that in days to come we shall join hands again in the good work. It was said the other day that perhaps their departure from our ranks may mean a springing up of theosophical thought in new places; it may well be so, for these old comrades of ours will carry their Theosophy with them and it must bear fruit.

While we are undoubtedly in troubled waters as yet, it must not be supposed that we are in a hopeless condition; far from it. Signs are not wanting that the large majority of the British Society stands firmly loyal to the President and in harmony with the rest of the Society. The Referendum vote to be taken in February will show how we stand, and, once it is taken, we shall concern ourselves exclusively with the true work of the Society and decline to discuss further the subject of disunion.

It has been felt for some time past that an undue proportion of our income was expended in the rent and upkeep of our Headquarters, and a favorable opportunity is being awaited for the disposal of 28 Albemarle Street. We have in view some capital rooms in one of the most central positions in London, at a greatly reduced rent and with a short lease, so that we can find a new home again easily if we outgrow this one speedily. It is not safe yet to say more as the legal formalities have not been completed.

Owing to these uncertainties the work of the month in London does not call for any extensive comments. The H. P. B. Lodge has again listened to a lecture from Dr. Baraduc, who showed some more of his interesting photographs of things usually unseen. The Executive Committee has begun to take in hand the better organising of the propagandist forces of the Section. The Activities Committee, for some time dormant, and the Bureau of Theosophical Activities, formed by Mrs. Besant, have been merged in one, and representatives from the Northern, South-Western and London Federations have been co-opted as members. It is hoped that the better constitution of this Activities Bureau, combined with the money saved in the change of Headquarters, may result in some useful constructive work. One of the best of our modern workers has said that we ought to have a theosophical centre in every town of importance in the country.

In the north of England lectures and study-meetings are being held regularly in connexion with nearly all the Northern Lodges during this winter, and contrary to the prognostications of some members, the attendance at the public meetings in several towns has been larger than in previous years, showing a growing public interest in Theosophy. The Lodges in Leeds, Harrogate, Manchester and Bradford have found evidences of this quickening of interest in increased attendances at their lectures, and in Harrogate it is observed that more cultured people come than was formerly the case.

The Northern Federation, with its customary energy, has labored successfully to form study-groups in towns within accessible reach of an existing Lodge, and has now in view a descent upon Newcastle, where there are several towns with large populations in that coal-producing region, which ought to have a Theosophical Lodge as a centre of influence within them. The Northern workers find that the attitude towards Theosophy of the cultured public is greatly changing, and in certain public organisations Theosophists are regarded as an acquisition as workers. This places a great responsibility on members, but it is good to see that workers are responding to the appeal of the President and are associating themselves with outer organisations for social service. In this way the practical value of Theosophy in every-day life will be tested and we do not fear the result.

In Harrogate one of the members has been invited to occupy his pulpit by the Primitive Methodist Minister, and will speak on the "Forgiveness of Sins," while another local divine visited the Lodge and spoke on "It is the glory of God to conceal a thing." Besides Theosophists there were also present at this lecture two Christian ministers who each contributed to the discussion. This is a fruitful line of work which may well be taken up widely; it has been tried in London several times with great success.

Dr. Louise Appel is untiring in her labor for Theosophy and for the Order of Service; she has visited many of our provincial Lodges, lecturing on Theosophy generally, or on her own special line of research; in Manchester several Leagues are at work under the Order of Service and benefited by the stimulus of her presence.

A member of our Executive Committee has just visited Birmingham and Cheltenham, speaking at the latter town to an audience of food-reformers, who welcomed very cordially the new light shed by Theosophy upon their ideals. Their point of view is apt to be a somewhat narrow one and, as the Secretary of the Society remarked, the broad conceptions of Theosophy afford new light and a fresh stimulus.

In an article in the *Fortnightly Review*, "How I know that the Dead return," Mr. W. T. Stead, the well-known Editor of the *Review of Reviews* gives the details of some well-attested cases of communication between friends in and out of the body, which have occurred in his own experience, and have convinced him that those who have passed beyond the veil frequently try to get into touch with their friends on earth.

Mr. Stead suggests an analogy to his sceptical readers in the discovery of America made by Columbus. Let us consider, he says, the

Atlantic Ocean as the grave and, to make the parallel complete, imagine that it could only be traversed by vessels going from East to West, and that ocean currents or strong easterly gales rendered it impossible for any voyager from Europe to America to return to the old world. He then goes on to point out how those left behind in the old country would assume that the explorers had died, and how at last if Columbus—or his descendants in America—succeeded in establishing communication with one or another in the old world, by wireless telegraphy or some other means, these messages would be scoffed at and disbelieved, and how difficult it would be to convince the ordinary man in Europe that the travellers whom he believed to have perished in the ocean had really found a new country, fresher and with more possibilities than the old one, and how they had set up a civilisation there, and their descendants were living under better conditions than prevailed in the land of their birth.

Mr. Stead then goes on to give some interesting examples of telepathic messages received by himself by automatic writing from friends both in and out of a physical body; he gives also examples of appearances of deceased persons to friends of his own under circumstances which admit of no doubt, and of the appearance of such persons in photographs. A remarkable instance of this is a photograph of a Boer officer, who upon being asked for his name gave that of Piet Botha—a name quite unknown to those present when the photograph was produced, but identified later by a Free State Delegate, who was a near relative of the deceased man and who recognised the photograph.

Such weighty testimony to the reality of the unseen world and of the life after death is invaluable, and paves the way for the claim of Theosophy that those subtler worlds may be known by man before he passes the portal of death, and that there are those now living who have entered that 'dread beyond' and have returned with glad tidings.

H. W.

REVIEWS.

MAN AND THE UNIVERSE.

This book, the latest publication of Sir Oliver Lodge, consists largely of essays which have appeared in the *Hibbert Journal* and *Contemporary Review*, and is divided into four Sections, each composed of chapters; the Sections being entitled respectively, "Science and Faith;" "Corporate Worship and Service;" "The Immortality of the Soul;" "Science and Christianity." So the book covers a good deal of ground.

Personally, I find Sections I and III the most interesting, they are the more general in subject, and metaphysical and philosophical, as they are likely to be, dealing with such subjects as the "Immortality of the Soul," and "Science and Faith," etc, more than the other Sections, which are more practical and concrete, dealing with such points as "The alleged indifference of Laymen to Religion," (for which indifference Sir Oliver seems to think the orthodox representation of religion is more to blame than the layman) and some suggestions towards

Reform, the dealing with specific Christian doctrines, such as "Atonement" and "Regeneration," and "Sin, Suffering, and Wrath."

This book has a deep value and will prove of great interest to the thousands who are not wholly satisfied with orthodoxy, and who yet know nothing, and wish to know nothing, of Theosophy, Occultism, any ism in fact. It is full of suggestions, hints and ideas bordering on the theosophical explanations of some of the many riddles of the Universe, and may serve some as a primer, a first step to further study; it will sow seed that we may hereafter garner; for its author is a true Theosophist, in the sense of being a lover of truth and a seeker after truth, and one to whom in consequence the divine Goddess has drawn near and opened his eyes that he may see Unity amid Diversity, and recognise that progress is the law of this world's becoming, that men are the agents by and through which the Divine Architect of our universe works, and that sin and suffering and failure are inevitable concomitants of the process, but that optimism and trust should be our keynotes, as our progress is certain, even if we do not know the details of our future. Is he not a brother amongst us who teaches these truths?

Out of the many interesting things he tells us, let us hear what he has to say about prayer, a link, as many of us think, of vital importance between man and his kosmos.

We ourselves can answer some kinds of prayers, so it be articulate. . . . how do we know that in the mental sphere these (helpers, agents like ourselves of the immanent God, see preceding paragraph, p. 215) cannot answer prayer, as we in the physical? It is not a speculation only, it is a question for experience to decide. . . Religious people seem to be losing some of their faith in prayer; they think it scientific not to pray in the sense of simple petition. They may be right, but so far as ordinary science has anything to say to the contrary, a more childlike attitude might turn out truer, more in accordance with the total scheme. . . If we have instinct for worship, for prayer, for communion with saints or with Deity, let us trust that instinct, for there is part of the realm of religion. . . It may be that prayer is an instrument that can influence higher agencies, and that by its neglect we are losing the aid of an engine of help for our lives and for the lives of others.

I. We must realise that the whole is a single undeviating law-saturated cosmos.

II. But we must also realise that the whole consists not of matter and motion alone, nor yet of spirit and will alone; but of both and all: we must even yet further, and enormously, enlarge our conception of what the whole contains. (p. 63.)

. . . . But to those who are able to combine and accept both the above faiths, prayer is quite consistent with an orderly cosmos, for it may represent a portion of the guiding and controlling will; somewhat as the desire of the inhabitants of a town for a civic improvement may be a part of the agency which ultimately brings it about, no matter whether the city be representatively or autocratically governed (p. 64).

In Section III, "The Immortality of the Soul," Sir Oliver Lodge insists on the importance of the doctrine of flux in connexion with this question of immortality, a point so often forgotten, that 'the body which finally dies is no more fully representative of the individual than any of the other bodies which have gradually been discarded *en route*... The individuality, if there is one, must be deeper than any particular body, and must belong to whatever it is which put the particles together in this shape and not another." He disposes with contempt apparently of the old fashioned comparison between the persistent

horology of a smashed clock, and what he considers the persistent vitality of a dead body. "A clock has nothing but material identity; it is not a good illustration of a living organism." He sees the body as we see it: "The body is the instrument or organ of the soul." As a scientist should, he provides us always with a clear and careful definition of the terms he employs. The Soul is "that controlling and guiding principle which is responsible for our personal expression, and for the construction of the body, under the restrictions of physical condition and ancestry. In its higher development it includes also feeling and intelligence and will, and is the storehouse of mental experience" (p. 163). "It may be said that in so far as soul is responsible for bodily shape, soul seems identical with the principle of *life*, and that all living things must possess some rudiment of soul." Our author has grasped the fact that all organisms are controlled by a similar force, conditioned in its manifestation by its organisation.

> Well, for myself, I do not see how to draw a hard and fast distinction between one form of life and another. All are animated by something which does not belong to the realm of physics and chemistry, but lies outside their province, though it interacts with the material entities of their realm. Life is not matter nor is it energy, it is a guiding and directing principle; and when considered as incorporated in a certain organism, it, and all that appertains to it, may well be called the soul or constructive and controlling element in that organism..... Moreover in the higher organisms, the soul conspicuously has lofty potentialities; it not only includes what is connated by the term 'mind,' but begins to acquire some of the character of 'spirit' by which means it become related to the Divine Being. Soul appears to be the link between 'spirit' and 'matter,' and according to its grade it may be chiefly associated with one or with the other of these two great aspects of the universe.

The last paragraph is exceedingly interesting and significant, for it reflects our theosophical conception of the soul, which only "begins to acquire some of the character of 'spirit'" as it becomes able to receive and act under the direct impulses of the individuality, the Higher Self, the Divine Spark in man, by which impulses the personality, the soul, does draw near and become eventually one with its own Logos.

In concluding the Section on the Immortality of the Soul, Sir Oliver vigorously deals with the old argument that this ground is the region of faith alone, and it is presumptuous for science to trespass on it: "Whatever science *can* establish, that it has a right to establish," he writes emphatically, "more than a right, it has a duty. Whatever science can inquire into, that it has a right to examine into. If there be things which we are not intended to know, be assured that we shall never know them; we shall not know enough about them even to ask a question or start an inquiry. The intention of the Universe is not going to be frustrated by the insignificant efforts of its own creatures. If we refrain from examination and inquiry, for no better reason than the fanciful notion that perhaps we may be trespassing on forbidden ground, such hesitation argues a pitiful lack of faith in the goodwill and friendliness and power of the forces that make for righteousness. Let us study all the facts that are open to us with a trusting and an open mind; with care and candour testing all our provisional hypotheses, and with slow and cautious verification making good our steps as we proceed. Thus may we hope to reach out further and ever further into the unknown; sure that as we grope in the darkness we shall encounter no clammy horror, but shall receive an assistance and sympa-

thy, which it is legitimate to symbolise as a clasp from the hand of Christ Himself "—brave and beautiful words.

Sir Oliver is right when he says, in speaking of the Reconcilation between Science and Faith : " It is the saint and prophet rather than the theologian, whom humanity would prefer to trust." To the work of the theologian is, I sometimes think, due much of the aridity, of the wasted energy of modern Christianity ; to it is certainly due its rigidity, its unwillingness to change its formulas and creeds, and fit itself to the existing intellectual and spiritual conditions of the 20th Century, changes necessary if the Church is to do its work in the future, as Sir Oliver sees in the Section on " Science and Christianity." For the saint and the prophet possess first-hand knowledge, direct experience of that they teach, and so have power and authority to teach, the ring of truth is in their words. The theologian works by the scanty light of intellect alone and second-hand experience, and tries to cramp the living, relative, and (what should be) progressive experiences of religion into absolute and formal dogmas, which all men must believe on pain of penalty.

Sir Oliver's book carries common sense written on its every page, and religion needs common sense. He will affect in consequence that very large section of the Christian population who have outgrown orthodoxy, as crudely stated in creeds and dogmas and articles, and yet want something to help them to believe that " not all of me shall die." Poetry and philosophy are, our author says, the principal means by which the scientist, engaged in the hard work of tracing the natural laws which govern physical phenomena, may preserve the religious instinct, and his book illustrates this theory, for we find apt poetical quotations scattered through these essays, and philosophy on nearly every page.

Religion is the knowledge of Divine things, of man's relation to God ; science is the knowledge of phenomena, of their beginnings, conditions, activity and inter-relations, and of man's relation to phenomena. " The business of Science is with foundations ; the business of Religion is with superstructure " (p. 33). The two branches of knowledge are the lower and higher aspects of one Reality, which in manifestation are ever drawn apart, and only in non-manifestation are united ; it is fitting that the poetry, philosophy, science, of the chapter on " The Reconciliation " should end with this statement : " The region of true Religion and the region of a complete Science are one."

The Section dealing with " Science and Christianity " starts with the satisfactory assertion that the necessity for a re-statement of Christian doctrine arises from the fact " that religion is becoming so very real, born again in the spirit of modern criticism and scientific knowledge." Space forbids my making many extracts from this section of his work, but I should like to quote his definition of Christianity ; it is a definition, that from its broadness, seems to me appropriate to any great world of faith. " Looked at cosmically, this (Christianity) aims at being a comprehensive and inclusive scheme, . . . recognising and worshipping God in the Highest, loving and serving man even at his lowest ; accepting the facts of nature and despising nothing that exists ; desiring to utilise the opportunities of this present life to the uttermost, and yet

believing that while possibly not the beginning, it is certainly not the end of our existence; rejoicing in the objects of sense, but also realising beauty and truth in things perceived only through studious contemplation; rejecting the idea of any ultimate conflict between matter and spirit, giving supremacy to the spirit." The writer also believes that "the most essential element in Christianity is its conception of a human God, of a God in the first place not apart from the universe, not outside and distinct from it, but immanent in it; yet not immanent only, but actually incarnate, incarnate in it and revealed in the Incarnation." This insistence on the element of the Divine Immanence in Christianity is natural in a scientist, and probably will be the keynote of its future.

The final paragraph of the book resounds, on a higher level, the keynote of its preface, the duty of co-operation between man and the universe, nature and God. For Science, whose votaries were once, if not actively destructive in their attitude towards religion, at least negatively hostile, are now beginning to assume the more beneficent role of construction, is re-fashioning, re-modelling Religion. As the fire of the ancient alchemist destroyed, disintegrated, the base metal to reproduce a finer element, so may knowledge, transmuted by wisdom, seem temporally to destroy, while in reality it is creating a more perfect expression of one aspect of the Eternal "I am." And such an alchemist and worker may our author prove to be!

E. S.

FUTURE LIFE.*

This is a translation of *La vie future devant la sagesse antique et la science moderne*, and is an attempt to gather up into one presentment the testimony to a life after death to be found "in the light of the Ancient Wisdom" and "in the light of modern science." M. Elbé reviews the teachings of ancient peoples, including the Chinese, Egyptians, Hindūs, Chaldæans, Gauls, Jews, Greeks and Romans; he then sketches the Christian theory, remarking, in passing that reincarnation was widely believed in among the early Christians, and not only pre-existence:

> The condemnation of the heresy of Origen likewise fell upon the theory of reincarnations, of which he had been the most authoritative upholder. We know, however, that this latter idea long claimed numerous partisans among Christians, as is instanced by the letter of S. Jerome to Demetriades in A. D. 415. S. Augustine, although he opposed the doctrines of Origen, appears to accept it when he thus delivers himself in the *Confessions*: "Did I not live in another body before entering my mother's womb?"

The doctrine of conditional immortality is then considered, and lastly the views put forward by Spiritism and Theosophy.

In Part II the sciences are put under contribution, astronomy leading the way; basic scientific conceptions are examined; a study of ether and its functions and the constitution of the atom leads up to biology, and "the vital vortex," the whirlpool of life. Mr. Elbé then advances into "The Borderland of Science" and considers the many phenomena which point to the existence of as yet unknown forces, and especially of "a radiation peculiar to living organisms," the famous

* By Louis Elbé, Chatte and Windus, London.

odic force. The existence of the 'fluidic double' and cognate facts can no longer be denied; so also telepathy may be regarded as established, and if thought gives rise to a vibration in ether, "an idea can acquire objective existence." The final conclusion of all is: "that the idea of the existence in man of an independent immaterial element forces itself upon us with a probability which equals, if it does not surpass, that of all the theoretical conceptions of positive science."

The book is a decidedly valuable one, and we commend it to our readers.

A. B.

MEDITATIONS.*

We have here a helpful little book of "Thoughts," on Christmas, Lent, Easter, the Trinity, "from the Sea," and the descent of Spirit, followed by a series of musings on many topics of high and deep import. Many will find it useful in starting a train of thought, though it must never be forgotten that meditation, to be fruitful, must be guided from within, not from without.

A. B.

THE NEW WORD.†

A strange book with a curious origin. 317 printed pages of science, philosophy, speculation and common sense written to fix the meaning of the word Idealist. The cause of this critical search is the fourth bequest in the testament of the late Alfred Bernhard Nobel, which runs thus:

One share to the person who shall have produced in the field of Literature the most distinguished work of an IDEALIST *tendency.*

The question I have asked myself is not, what is the meaning of the word Idealist, but, what did the Testator mean by it?.....I have approached it in the spirit of a child seeking to understand a schoolmaster's word. I have been like a sleeper, waking out of an enchanted sleep, and seeking to understand an enchanter's word.

The writer's marked originality comes out on almost every page of this unusual book, devoted to a critical search carried on in a very healthy spirit. The volume is very interesting and the way in which the writer proceeds from step to step binds the reader to it. Acuteness, peculiar pessimism and as peculiar optimism, philosophic wit and philosophic twaddle mixed in, logical and yet anti-logical, the book provides charming reading. The author recognises that men as a rule do not think, and hence endeavors to make his readers think. He touches the first principles of things and leads them on. For instance, the way in which he arrives at the first principle of various words is at once strange, amusing and yet instructive with a truth

* By Alice C. Ames, Theosophical Publishing Society, 161, New Bond Street, London, W.

† By Allan Upward, A. C. Fifield, London.

underlying the same. To make extracts would not do, for we can hardly stop once we have begun doing so. The fertility of thought and illustration provides a real stimulant to the brain and mere extracts will mar its effects.

The first edition appeared without the name of the author but this new one bears it, and the readers of this very short review will benefit if they study Mr. Allen Upward's "Open letter addressed to the Swedish Academy in Stockholm, on the meaning of the word Idealist."

B. P. W.

TWO NEW EDITIONS OF ANNA KINGSFORD.

The Perfect Way and *Dreams and Dream-Stories.**

Our readers must be familiar with these works, especially the former, which contains some exquisite teachings, and the exposition in which is often thoughtful and at times illuminating. Dr. Anna Kingsford was a remarkable person of intellectual attainments with a large amount of firsthand knowledge and experience, which add to the value of her writings.

The second of these provides interesting leisure reading, especially to the Theosophist, who has been given details regarding the inner worlds with which dreams have so much to do.

The new editions are well got up.

B. P. W.

SUBHĀSHITA NĪVĪ.†

The Vani Vilas Press, Srirangam, has been doing a service to the public by printing in clear type and on good paper some of the valuable works from Samskṛṭ literature. The world-famed *Bhagavaḍ Gīṭā* was printed a few months ago. Now another book has been issued under the title *Subhāshiṭa Nīvī* in a handy size. The authorship of this work is assigned to Shrīman Veḍanṭa Ḍesikar, the well known teacher of Vaiṣhṇavism. The book deals with the subject of morality and is presented in 12 chapters—each dealing with one aspect of it. The book is written on the lines of Bharṭṛhari *Subhāshita* and the commentary of the work by Shrīnivāsa Sūri. The printing is nice, and it is believed that the book may be useful to many young men studying Samskṛṭ literature.

S. S.

THE WORLD I LIVE IN.‡

In this series of brilliant little essays on sensation as manifested to one both blind and deaf, the gifted American authoress offers, quite unconsciously, a remarkable testimony to the truth of H.P.B.'s

* John M. Watkins, London.
† Edited by M. T. Narasimha Aiyangar, Sri Vani Vilas Press, Srirangam.
‡ By Helen Keller. Hodder and Stoughton, London.

teaching on 'sense-consciousness.' Students of the *Secret Doctrine* will remember the passage where she writes : "Every sense has its consciousness, and you can have consciousness through every sense. There may be consciousness on the plane of sight though the brain be paralysed. So with the sense of hearing. Those who are physically blind, deaf or dumb, are still possessed of the psychic counterparts of those senses." In the two beautiful papers, "The Finer Vibrations" and "Inward Visions"—perhaps the most characteristic of her sense perception—the reader is forced to the conclusion that Helen Keller truly possesses these "psychic counterparts," and has the "inward vision" where others, living in a five-sense world, are often bound and limited by their physical vehicles. By touch—the "seeing hand"—she obtains a keener perception of the beauties of form and proportion than the eye gives. She writes :

Through the sense of touch I know the faces of friends, the illimitable variety of straight and curved lines, all surfaces, the exuberance of the soil, the delicate shapes of flowers, the noble forms of trees, and the range of mighty winds.

Through vibration she feels sound in its subtlest gradations, and with the distinction that only a musician possesses. Smell is to her both perfect memory and also the key to the characters of those with whom she comes into contact.

Deafness and blindness do not exist in the immaterial mind, which is philosophically the real world, but are banished with the perishable, material senses. Reality, of which visible things are the symbol, shines before my mind. While I walk about my chamber with unsteady steps, my spirit sweeps skyward on eagle wings, and looks with unquenchable vision upon the world of eternal beauty.

Again and again she claims her oneness with this beauty of the world, her passionate kinship with the great forces of nature, air and wind, fire and water, while her tender conceptions of children and flowers touch the very inmost of man and nature.

The theosophic doctrine of the permanent atoms receives strange confirmation through Helen Keller's experience. She knows that her perceptions of light, color and song, are transmitted from the past through a sixth or "soul sense," as she terms it :

Each individual has a subconscious memory of the green earth, the murmuring waters, and blindness and deafness cannot rob him of this gift from past generations.

It is almost inevitable that she has been taught that this 'soul sense' is due to mental heredity alone, and not to the experience of the re-incarnating Ego, as Theosophists affirm.

This is indeed a fine, brave book, profoundly human and vital, though the writer walks silent in a dark and soundless world. It is alive with will, soul, and imagination, for in Helen Keller the victory of Spirit over matter is splendidly revealed.

The pure, admirable English in which her beautiful thoughts are clothed makes the volume doubly attractive. It is deserving of a wide circulation, though it will naturally appeal more to the idealist than the realist, in literature.

K. D. F.

OUR CONTEMPORARIES.

The Review of Reviews (January). *

Mr. Stead makes a radical proposal of the most far-reaching importance, financially and morally. He proposes that the Liquor Trade of Great Britain shall be bought out, and be made a Government monopoly. At present, the Trade rules England, and the sale of drink is pushed by every mode of advertising enterprise ; the worst enemies of Temperance Reform are the Temperance Obstructionists who being a small, a very small, minority insist on the prohibition of drink, one million trying to coerce thirty-nine. If the Government bought up the Trade, it could deal with all the evils of the present system, could try experiments, reform the beer-houses, conduct the whole sale in the public interest, and change the most fertile source of social demoralisation into the most potent instrument for social amelioration. The cost would be something between £100,000,000 and £200,000,000, and the profits would pay the interest, for by the payment of six millions a year, the State would secure at least twice that amount. The Nationalisation of the Liquor Traffic would be a financial success and a moral gain.

The Character Sketches are "The Heroes of the New Era in India" and include one by Saint Nihal Singh of "The Men behind the Unrest in India." There is an important article on the "Conquest of the Air," a conquest as to which Mr. Stead remarks, in the "Progress of the World," that it will either put an end to war, or destroy civilisation

The Theosophical Review (January). †

Mr. Mead exponds *The Book of Baruch*, which may, he thinks, be a "cosmic revelation" overworked by an early Christian Gnostic; there was a Baruch who was said to have been a pupil of Jeremiah and a teacher of Ezra, and who was, according to an Arabic tradition, Zoroaster Himself ; but the Baruch of the Book was a heavenly Being, the Angel or Spirit of Prophecy and the Man-Tree of Life. He inspires prophets, both Jewish and Gentile, and was sent to Jesus, when He was a boy of twelve feeding sheep, and, after revealing to Him the mysteries of creation, charged Him not to be seduced by the serpent, as other prophets had been. The serpent, failing to seduce Him, caused Him to be crucified, and the psychic and material nature went back to the World-Mother, while the Light-Spark ascended to the Father. The Book was a secret document, belonging to a Mystery tradition, saturated with the Chaldeo-Zoroastrian wisdom.

Other Contents : Some Sufi and Indian parallels, H. M. Howsin; a Wasted Life, Michael Wood : The Svastika, H. S. Green ; and four other articles ; Editorial Notes, Queries, Reviews, etc.

The Indian Review (January). ‡

The number is almost wholly political and industrial, and is none the worse for that, through less suited to our columns. There is, how-

* 14 Norfolk Street, Strand, London, W. C.

† Edited by G. R. S, Mead, T. P. S., 161, New Bond Street, London, W.

‡ Edited by G. A. Natesan, Esplanade, Madras.

ever, an article, "Hope the Conqueror," by the Rev. C. F. Andrews, which should appeal to every reader, as a review of the hopeful signs visible in India. A manly spirit of independence is appearing with a whole-hearted belief in the destiny of India; active internal reform is beginning, a change of attitude to the outcastes, efforts for girls' education and industrial enterprise. A readiness to suffer and bear disappointments has shown itself; the women of India are awakening and will again rise to the place so oft described in epic and story; the National Movement is becoming more religious, and spirituality is spreading among the younger generation, and bringing with it self-sacrifice and devotion to the higher aspects of the national cause

Other Contents: Proposed Indian Reforms, Romesh Chandra Dutt, C. I. E.; The Reform Proposals, a Symposium; Impressions of the Madras Congress, Dr. G. B. Clark; and five other articles; Current Events, Reviews, etc.

THE OCCULT WORLD (February). *

Dr. Franz Hartmann answers the question: "Have Animals Occult Faculties?" Animals clearly have intelligence, they can form mental images, and have astral bodies, which may appear after death; they are more clairvoyant than human beings, and can be affected by hypnotism and thought-impression. At the funeral of the assassinated King of Portugal, the horses would not pass the scene of the tragedy. The form of a favorite dog was seen by the writer, wearing a collar not before seen. That animals sometimes foretell a death is a fact, but one difficult to explain.

Other Contents: Notes of the month; Two notable Astrologers, E. Baker; One of these little ones, E. M. Ducat; The Men of Peace, Lady Archibald Campbell; Correspondence; Periodical Literature.

THEOSOPHICAL QUARTERLY (January).†

"Notes and Comments" is a powerful argument against the crime of vivisection; the writer boldly argues that diseases are the results of sins, and that vivisection tortures the sinless animals that we may go on sinning and escape the natural penalties. The higher powers are being atrophied by a low and material standard of life, by the strumming on nature's lowest chords, by the greed for the sensational. There are higher prizes in life than success; there is a worse poverty than scantiness of purse. If a race destined to noble ends perversely seeks base ones, it must either perish, as a rotten tree, or be purified by pain, misery, and failure.

Other Contents: Fragments; Natural, Psychical and Spiritual Bodies, Charles Johnston; Why I joined the T. S.; Theosophy and Socialism; Discipline; the Desires of Hanufin, F. A. Bruce; Theosophy as an Influence in Life, Archibald Keightley; the Religion of the Will, Charles Johnston; The Messenger from the King, Berger Elwing; Swedenborg or the Mystic, H. B. Mitchell; On the Screen of Time;

* Edited by R. Shirley, William Ryder and Son, 164, Aldersgate Street, London, E. C.

† Theosophical Society, New York, U. S. A.

Theosophy and the problem of Crime and Criminals, J. Schofield; Reviews; Questions and Answers; T. S. Activities.

THE HINDUSTAN REVIEW (January and February).*

The Rev. Prof. C. F. Andrews writes on "Indian Higher Education," and endeavors to inoculate Government educationalists with his own abounding love for things Indian and admiration of Indian ideals. The spread of English education has made for national unity, but there was a danger lest it should denationalise, by divorcing the English-educated class from their countrymen. It has worked for rekindling freedom, equality, nationality, but India has largely been deprived of her own proper food. We have now to lessen the harm done, while preserving the good. Government religious neutrality has strengthened tolerance, but religion itself has been menaced, and neutrality is in danger of becoming apathy. Sir Bamfylde Fuller's attack on Indian students was vindictive, cruel, and ignorant, for the Indian student is not irreligious and atheistic, but the absence of direct religious and moral teaching in Government institutions cannot fail to be increasingly harmful. India must not be anglicised; she is not a barbarous country, but has achieved a higher civilisation than any country in the world, with the possible exception of Greece. For India to be anglicised would be a disaster to the human race and would leave herself bankrupt. Indian students must not be forbidden to discuss politics, nor shut out from interest in national affairs; to divorce education from life is the surest road to intellectual and moral bankruptcy. But the educational ideal must be Indian and not purely Hindū, as Mr. Har Dayal demands. The 70 million Muhāmmadans, the 50 million outcastes, the 10 million Buddhists, the 3 million Christians, and the Pārsīs, cannot be shut out of any scheme of 'national' education. Teachers must love India and not despise things Indian; religious and moral teaching should be an integral part of education so far as agreement extends; political and national aspirations should be encouraged, and the New Spirit should be brought *inside* education, and not left to grow bitter, reactionary and irreconcilable *outside*.

Other Contents: The Indian Struggle in the Transvaal, L. W. Ritch; A Study of Indian Nationalism, Sasi Bhushan Mukerji; the proposed Pārsī Academy, J. S. Commissariat; John Morley in Politics, J. N. Ford; and five other articles; Reviews, Discussions, etc.

In the February issue Mr. Andrew continues his essay on Indian Education; the remaining seven articles are industrial and political. Reviews and the usual notes complete the number.

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* Edited by Sachchidananda Sinha, 7, Elgin Road, Allahabad.

MAGAZINES.

Adyar Bulletin, February. The headquarters notes announce an addition to the household in the person of Mr. C. W. Leadbeater; also the publication of the first of the T. S. Order of Service Pamphlets, *On the Education of the Depressed Classes*, priced at half-an-anna each or at Rs. 2-8 per 100 or Rs. 17 per 1,000. The President's speech at the Anniversary meeting is published, followed by "Some Thoughts on the Sex Problem," by B. P. W., "Romance in Education," by H. W. Hunt, "Lopsidedness," by E. Lauder, "A Pair," by Maitra, "Straws," "Hiṇḍū or Hiṇḍhū ?" by D. Van Hinlaopen Labberton, "Priests of Progress," by E. M. M. and "Theosophy in Many Lands."

Theosophic Messenger, December and January. Both numbers are full of readable matter, but the following deserve a special mention: "The Christ's Mass," and "The Cross" by C. Jinarājaḍāsa. "The Christ's Second Coming" and "Theosophists and Church-going" by W. V-H. "The Master Jesus," "The Work of the Christ," and "The Heaven World," by C. W. Leadbeater. "Art as a factor in the Soul's Evolution," by C. Jinarājaḍāsa. "Christianity's place among Religions," by Alma Kunz. "Levelling-up Socialism," by Gerald King, and "The Ideal Lodge," by T. W. Thomasson.

Theosophy in India, January, contains "How does the Ideal of life affect our Practice?"—notes of Mrs. Besant's lecture—"Thought Power," etc., and the supplement has the Report of the Section for 1908.

South African Bulletin, January, has "Training of the Astral Body" besides notes, news and correspondence.

The Co-Mason is a new quarterly to which we accord a hearty welcome and hope for its growth and prosperity. The first number contains "Letters of Welcome," "Concerning 'Rites,'" by John Lloyd, "Symbolism," "The Necessity for Understanding," "Astrology and Co-Masonry," by Alan Leo, "A Critical Enquiry," "Symbolic Trees," "S. John's Day in Freemasonry," by E A. Drummond, "Notes and Queries," "Reports of Lodges," etc. We too hope that this Magazine "may help to consolidate the Co-Masonic Movement, and bind together, by the *expression* of their common interest the brethren in all parts of the world."

The C. H. C. Magazine, February, announces the gain of the College in getting well-trained men like Mr. Dalal M.A., Chemistry Professor of Elphinstone College, Bombay, and Mr. P. K. Telang, who took his M.A. in History, Political Economy and Politics, securing first class honors, and winning the Gold Medal for being first in the University. We congratulate the College on this. Miss Clarke, the daughter of H. E. the Governor of Bombay visited the College and "was very much pleased." The contents are: "The Historical Sense of Hiṇḍūism—a dialogue." "The Hon'ble Mr. Gopala Krishna Gokhale," "Mahālaya Amavasya," "Men who fly," "Madura," "Bhakṭi Illustrated," "India" (poem), "Sukumāra's Repentance" "Science Jottings," Correspondence, etc.

The Lotus Journal, January, contains "The Life of the Theosophist" (Mrs. Besant's lecture)." "After-Thoughts on 'the Nativity'," "The Sun-God," by H. Whyte, "The White Dove" (Story), "Nature Study," etc.

The American Theosophist, January, has "Faith, Intuition, Inspiration, Genius," "Is Life worth Living?" "Theosophical Prison Work," "Psychic Manifestations in Daily Affairs," etc.

The Message of Theosophy, January, contains "The Meditation of Gladness and of Serenity," "Vegetarianism," "Questions and Answers," etc.

Teosofisk Tidskrift, (Scandinavian) January, contains "The Philosophy of Good and Evil" and various translations.

Tietāja (Finnish) January, contains "The Female Disciple of Master Jesus," "A letter from South Africa," and translations.

We acknowledge with thanks: *Urania* (Dutch), *Animals' Friend*, *Phrenological Journal* with the first instalment of a well-illustrated article on "The Brain and Skull," *Notes and Queries*, *The Rosicrucian Brotherhood* containing "Origin and Nature of the Tetragrammaton," *Health Record*, *Mysore Review*, *Prabuddha Bharata*, all for the month of January: also February Numbers of *Modern Review* as usual well-illustrated with a number of articles, *Dawn*, *Cherāg* (Gujrāti) in which the editor writes on "Yoga Vidyā and the Pārsīs," *Light of Reason*, and *Modern Astrology* with an excellent short article on "Threefold Karma," by Arnold S. Banks.

THE THEOSOPHIST.

The *Theosophist* is now, as it was at the beginning, the only international magazine for English-speaking people in the T.S., and it is our duty to try to make it worthy of its unique position. With its April issue it will be enlarged to 120 pages, and certain new features will be added and old ones revived "Round the Village Tree" will contain legends and stories, such as were told to villagers in days of yore by wandering sādhu, friar, or bard. Mrs. Higgins begins in this a series of Sinhalese tales, half folk-lore, half history; the first of these is entitled, "The Lion's Bride." We shall also print here some legends written for children by the Editor, long since out of print. "In the Twilight"—a much appreciated feature of the *Theosophical Review* will again be taken up. A series of papers, illustrated with portraits, of prominent leaders in the T. S. entitled "Theosophical Worthies" will appear; it will open with a paper on H. P. Blavatsky; among following 'Worthies' will appear Colonel H. S. Olcott, Mr. A. P. Sinnett, Mr. Judge, Mr. Fullerton, Mr. Fricke, Dr. Pascal, Mr. Leadbeater, Mme. Meuleman, etc., etc.

H. P. Blavatsky's famous letters to the *Russki Vyestnik* (*Russian Messenger*), edited by her friend Katkoff, written under the name of Rādhā Bai, "In the Blue Mountains," on the strange ways of Indian Hill Tribes, will appear for the first time in English during the coming months.

Mr. Leadbeater will write about "A Vision, and the Facts behind it"—a most instructive and interesting study. Dr. Franz Hartmann tells of "A Forgotten Mystic and Occultist."

The Editor contributes a paper on Karma, and will shortly begin a series of papers on "The Science of Peace," founded on the book of that name by Bhagavān Dās. "The Caduceus in America, a Study in the Lesser Mysteries," by Arnold S. Banks, is a profoundly interesting article.

THE EDITOR.