

# THE THEOSOPHIST.

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## ON THE WATCH-TOWER.

A crowd of friendly faces, garlands and piles of flowers—such was the sight shut out from me by the closing door which, like the gate of the Inferno, opened inwards and not outwards, and separated the traveller westward-bound from the dear eastern friends. A smile and a nod, with a touch on the wrist, from the plague-doctor, a descent into a puffing launch, an ascent up the side of a giant steamer, and one is on board the P. and O. s.s. *Morea*, almost ready for her long journey towards the sun-setting. Presently the throb of the engines is felt, the water begins to slip past her sides, and the bird of the ocean is away on a summer sea. Not a wave, scarcely a ripple, ruffled the broad expanse of water stretching between Bombay and Aden, and we steamed into Aden harbor at 7 p. m. on Wednesday, April 28th. A brief stay and away again, turning presently into the Red Sea, which was as smoothly placid as the larger ocean, and onwards to Suez, at the rate of nearly four hundred knots a day, till Suez was reached at 7 a. m. on May 2nd. The usual inspection was soon over, and before 10 a.m. we were gliding towards the canal, and ere long were slipping between its banks; thirteen hours carried us through to Port Said, where the *Isis* was awaiting the passengers bound for Brindisi, and we were presently put on board her with the mails.

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In Europe again, on the Mediterranean, and in the chilly European air. Here changes the spirit of my tale, and memory does not joyfully recall the hours till Brindisi welcomed us, and was welcomed, at 2 p. m. on the 5th May. Very gladly did I, at least, find myself on *terra firma*, and rattling along the well-known Italian coast, amid sprouting vines and gray twisted olives, and presently some snowy summits outlined against the sky. On Thursday

morning an old friend and co-worker, Mrs. Cooper-Oakley—one of the pupils of H. P. B. who has remained faithful—joined me at Piacenza, and we journeyed together to Turin, whither she went to the celebration of White Lotus Day, and where the Turin Lodge gave me warm greeting, swiftly followed by farewell. Onward again through the great tunnel of Mont Cenis, and through the delightful scenery of the French Alps, until at 10 a. m. on the 7th the train came to a standstill on Calais pier. A very horrid little steamer received us, with scarcely any deckroom, intended only for the mails, but leaving two hours earlier than the regular boat, and ~~into this~~ we trundled. It had a very comfortable little cabin, ~~however, of which~~ I was the sole occupant, and there I remembered ~~my sins in~~ much perturbation of body, if not mind. After ~~much tossing~~ we reached Dover, where the loving greeting of our ~~British General~~ Secretary met me, and I handed myself over gladly to her care. ~~Away~~ through Kentish fields and Surrey woods, until we thundered into London, and rushed into the midst of a crowd, gathered at Charing Cross to bid me welcome. And so to 31, S. James's Place, my London home.

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London is a good deal changed as regards its traffic. Private carriages have almost disappeared, and motors have taken their places. The hansom and the four-wheeler are in a small minority and taxi-cabs fly about in every direction, and crowd the cab-stands everywhere. They go very fast, but are driven with great skill and care, and very rarely meet with or cause accidents; but a whole crowd of these, packed closely together in a street-block, offers a curious sight to unaccustomed eyes. They add unpleasantly to the smells of the streets, but are otherwise innocuous. But London is certainly more noisy than ever, with the continual rush of the motors of all kinds and the incessant tooting of their horns of warning. One feels rather as though one were in one of H. G. Wells' stories.

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On the 8th May, White Lotus Day, there was a crowded gathering at the charming new Headquarters of the Theosophical Society in Great Britain, 106, New Bond Street. The flat is delightfully bright and pretty, and, being high up, is quiet and airy. A

lift takes one up to the door, and through a small hall the visitor passes into a pleasant reading-room, with large windows, and then into the library. There is a well-lighted Secretary's office, with the office of the Assistant Secretary adjoining, and a convenient room fitted with a small stove for the supply of tea to members. On this festival evening the members had crowded in, and a very pleasant hour was spent in recalling the past and forecasting the future. Many old and well-trying members were present both from town and country, and one wondered, in passing, how the delusion had been floated that most of the old members were hostile to the President and the General Council. A few familiar faces had certainly vanished, but plenty remained, and those more friendly even than ever, as though by the warmth of their love and joy to hide the few gaps.

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On the following morning there was a large gathering of the E. S. in the Co-Masonic Temple, which hospitably opened its doors to the sister organisation, and in the afternoon there was an informal gathering at the Headquarters, with much tea and many admirable cakes. No lecture had been arranged for this first Sunday, lest winds and waves should have delayed my coming. Monday night brought a reporter from the *Daily Chronicle* for an interview, and a most accurate report of the conversation appeared in the issue of May 12th, occupying a full column of the chief page.

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The next few months will be very busy ones; a series of seven Sunday lectures has been arranged for Sundays in London, and a series of four, for members of the Theosophical Society only, under the auspices of the Blavatsky and the H. P. B. Lodges. In addition to these, in London, I speak at the Convention, at the Christo-Theosophical Society founded in the days of H. P. B. and presided over by Sir Richard Stapley, and at the great Humanitarian World-Congress, holding its public meeting in Queen's Hall. In the provinces public lectures and Lodge meetings have been arranged at Blackpool—to open a new Lodge—Manchester, Newcastle, Sunderland, Leeds, Derby, Edinburgh, Glasgow, Brighton, Letchworth (Garden City)—to open a new Lodge—

Bournemouth, Southampton, Liverpool, Sheffield, Birmingham, Nottingham, Dublin, Bradford, Harrogate, and Oxford. Then abroad there will be lectures in Belgium, Holland, Hungary, France and Italy, and the two months' tour in the United States. If health and strength hold, a good record of work for the Theosophical Society will have been put in ere Indian soil is again trodden by its President. May the blessing of the Masters prosper the work done in Their sacred Cause and in Their Name!

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The French General Secretary writes me a brief account of the cremation of the body of our good brother Dr. Pascal. By his wish there were no flowers and no speeches, but a large number of Theosophists gathered to pay their last grateful tribute to the organiser of Theosophy in France, and even those who have deserted it "came almost without exception to render this last homage to their former chief." Another instance of the way in which death unites those whom life had separated. M. Blech also mentioned a remarkable lecture, admirable alike in matter and form, given in the Headquarters at Paris by a Modernist priest. Modernists and Theosophists are drawn together by the anathema pronounced on both in the papal Encyclical.

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Mr. Stead has taken a remarkable step in establishing "Julia's Bureau," on lines laid down by his other-world correspondent of many years. Two or three honorable and trustworthy mediums have been engaged, who are willing to act as channels of communication between people in the flesh, who are eager to reach beloved departed friends, and those who have passed into the next stage of human life, on the other side of death. The name, with its business connotations, will probably shock many, especially of the 'unco guid,' but every spiritualistic *séance* is really a temporary bureau of the kind established by Mr. Stead, only he is guarding his channels of communication and laying down careful conditions and restrictions, which will diminish the many dangers surrounding this method of bridging the gulf. As the evolution of mankind continues, the astral senses will inevitably unfold, and that which is now comparatively rare will become common. With this normal higher evolution—as natural and inevitable as the evolution behind us, in which the physical senses were developed—the

veil between the astral and physical worlds will become ever more transparent, and those who have cast off the denser body will be visibly present among those who still wear it, and communication will be general and free. None will then be "a departed person" until he passes into the heavenly world.

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Mr. Fricke is working away in South Africa, breaking up hard soil with his theosophical plough. He spent five weeks in Durban, giving one public lecture each week in the Congregational Hall. He writes: "The work here is not easy; people seem indifferent, and the general depression all over the country has much to do with it." He visited Mrs. Gandhi, the wife of the heroic and saint-like Mr. Gandhi; she is living twelve miles out of Durban on a farm bought by her husband, on which some thirty Europeans and Indians are living harmoniously side by side; they are allowed to live free on the land, each having a few acres, on condition that they cultivate it, and give a little of their time to the work of the printing-press, for which they receive a small remuneration. Mr. Fricke, at the time of writing, was leaving Durban for Maritzburg, Greytown and Ladysmith, thence going on to Pretoria. A book-depôt has been established at Durban, and stocked by the Propagandist Fund, the money to be returned gradually as the books sell. Members all over the world should send good wishes to this faithful servant of the Masters, as he goes on his lonely way.

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It is interesting to note, in passing, the greatly increased respect with which Theosophy is mentioned in the English press. Thus, the *Daily Chronicle*, at the beginning of a long interview, remarks "apart from the distinction which the leadership of the Theosophists gives her"—a pleasant reversal from the earlier absurd idea that I conferred distinction on the Theosophical Society. So the *Pall Mall Gazette*, remarking on the interest of the interview, describes the Theosophical Society as "that most elastic and comprehensive of all religious communities." A leading North-country paper, in a long article on Miss Pagan's acting version of Ibsen's *Peer Gynt* remarks: "That the Theosophists should have found their account in a performance of *Peer Gynt*

is in itself a testimony to the marvellous imaginative and intellectual reach of Ibsen's dramatic poem." And again: "We gratefully recognise the service which the Edinburgh Theosophists have done in bringing about the performance of this still imperfectly known masterpiece." The *Christian Commonwealth* has asked permission to report my London lectures in its columns, and the old difficulty of finding well-known citizens in provincial towns to take the chair at my lectures seems to have vanished.

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Mrs. Sharpe has been unanimously re-elected General Secretary of the Theosophical Society in Great Britain, a fitting recognition of the dauntless courage, tact and ability with which she has guided the National Society through the late crisis. She has won the right to continue at the helm through the more peaceful times that lie in front, and to enjoy the sunshine of prosperity after having faced the storm. A. B.

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We have to announce the passing away of General Morgan, one of the very early members of the Theosophical Society and a warm friend of H. P. B. He rendered great services in defending her and the Society during the Coulomb scandal, and has been a staunch supporter of Theosophy all these years. He died at Ootacamund, which has been his home for a very long time. May the blessing of the Masters be with him on the other side!

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Later letters from London tell us that our President's first lecture in S. James's Hall was a great success. The building seats over a thousand people, but every seat was occupied and many who desired admission were unable to obtain it. The audience was extremely enthusiastic. At Blackpool on May 17th another mighty audience packed the theatre, and there was a very good report of the lecture in the local daily paper. Two new Lodges of the Society were formed during the President's first week in England—one at West Didsbury and one at Letchworth; and there will undoubtedly be more. Mrs. Besant will leave England for America at the end of July.

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

THREE MONTHS IN THE BLUE MOUNTAINS NEAR MADRAS.

BY

RĀPHĀ BĀI (H. P. B.)

(Continued from p. 282.)

A few minutes later they were surrounded by those horrible dwarfs, the Mala-Kurumbas, who took hold of them without meeting with any resistance on their side. Kindersley swooned, as he tells us, in consequence of the disgusting smell emitted by these monsters. To their utter amazement they did not prepare to eat them up, neither did they handle them roughly. "They jumped and danced round us," narrates Kindersley, "and roared with laughter, their enormous mouths wide open. The Ṭoḍas proved themselves gentlemen." After having satisfied their very natural curiosity at the sight of the first white men they had ever met, they gave them their excellent buffalo-milk to drink, made them eat cheese and mushroom soup, and finally prepared a bed for them in the very same house which our wanderers had seen from the top of the hill. The place was dark but warm and dry, and the two men slept like the dead right through that day and the night following. The Ṭoḍas on the contrary spent the whole of that night in solemn council, as came to be known later. Mr. Sullivan <sup>2</sup> states in his Government reports that when he had gained their love and confidence after some years of mutual intercourse they told him, when speaking of that memorable day, that for a long time they had expected in their mountains "people coming from the setting sun." Asked by Mr. Sullivan how they had got this information they invariably answered: "The buffaloes told us long ago. They always know everything." That night the Ṭoḍas decided the lot of the English, and turned a fresh leaf in the book of their own history.

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

<sup>2</sup> It is worth while mentioning that until this day the Todas call Mr. Sullivan "Father's brother," the most distinguished appellation amongst them. For reasons which will be stated later, the Todas recognise no other relationship than that of father, and even this only by name. He who adopts the child is considered as its father.

The next morning, when they saw that the strangers could hardly walk, they ordered their tributaries the Baḍagas to make a kind of stretcher on which the invalids might be carried. Whish and Kindersley further noticed that early in the morning they had sent away the Mala-Kurumbas. "From this moment we saw no more these pygmies, until we returned to the Nilgiri at a later period," says Kindersley. As has since been told in the narratives of the missionary Metz, the Toḍas feared, not without reason, that the presence of the pygmean Mala-Kurumbas might be fatal to their guests, and therefore sent them back into their jungles, strictly forbidding them to look at the white men. The reason they gave for this strange interdiction was this: "If a Kurumba looked at some one who feared him and who was not accustomed to his glances, his look might kill." Naturally they had seen directly that the Englishmen shrank from these pygmies, and consequently they were prohibited from looking at them.

Our land-surveyors were most agreeably surprised at the unexpectedly lucky turn their adventure had taken. Resting comfortably on the stretchers made by the Baḍagas, they were now in a position to pay due attention to the way and the surroundings through which they were passing. The variety of the vegetation quite overwhelmed them. They saw combined in a small spot almost all the forms and species of the tropics as well as of northern climes. Often they came across an old fern-tree, round the knotted trunk of which flowered the aloe and the cactus. Violets bordered the feet of palm-trees, while the white stem of the birch and the trembling poplar reflected themselves in the quiet waters of the lake, close to the proud lotus, the royal flower of Egypt and India. They found on their way fruit-trees and berries from all lands and of all kinds—bananas, apple-trees and pine-apples as well as raspberries and garden straw-berries. Yea, Blue Mountains, country of Plenty, blessed abode! nature has chosen thee as a place in which to hold a sort of world-exhibition of all her marvels and her splendor.

During the whole time of their descent hundreds of rivulets purled and gurgled round our explorers, while fresh spring-water came forth out of the rifts of the rocks and moist vapors spread



over warm mineral springs. A refreshing coolness fanned them from all sides, the like of which they had never experienced before in sultry India.

The first night of their home-journey was marked by a comical incident. After a short council between themselves, the Badagas suddenly seized the two Englishmen, stripped off their clothes and dipped them, despite their desperate resistance, into the warm mineral water of a pool, during which process they bathed their wounds and bleeding sores. This having been done, the Badagas proceeded to hold them in turns, on their folded arms, above the steam rising from the surface of the water, while they chanted some incantations, accompanied by terrible grimaces and intermittent awful screams. "For a while," says Kindersley in his report, "we thought that they would sacrifice us to some of their sylvan deities."

The surveyors mistook their intentions, although it was only the next morning that they realised how unjust their suspicions had been. Now the Badagas rubbed their aching feet with a paste of soft loam and juicy herbs, wrapped them in warm blankets and sent them to sleep over the hot vapors. When Whish and Kindersley woke up the next morning an unusual sensation of well-being pervaded their bodies, and they specially felt an agreeable strengthening of their muscles. Every trace of pain was gone from the feet and the joints as if by magic. They rose hale and strong and with fresh vigor; so much so, that Whish says in a letter to a friend: "We felt dreadfully ashamed in the presence of these wild men, whom we had suspected so unjustly."

Towards noon they had descended the mountains so far that they already began to feel the heat very much. They noticed that they were below the fog-line and in Coimbat̄ur territory. Whish writes that one thing had been a continual wonder to them. At every moment during their ascent they had met with traces of different wild beasts and had continually to be on the look-out lest they might by chance get into the lair of a tiger, or run against an elephant or a herd of cheetahs. "Whilst now, during our descent, the wood seemed deserted: the birds twittered from the distance only without coming near. . . . . and not even a red

hare crossed our way." The Baḍagas led them down-hill on a narrow, winding footpath, which did not appear to be much used, though it was free from all hindrances and obstacles. At sunset they came out of the wood, and presently encountered people from the mountain villages of the Coimbatūr district. But they could not introduce them to their companions. When the Baḍagas saw in the distance the coolies returning home from work, they suddenly disappeared, jumping like a herd of frightened apes from rock to rock. Again the Englishmen remained alone, but now they were on the border of the wood, and all danger had passed.

They called the coolies and learnt from them that they were in Windi, not far from Malabar, in a district diametrically opposite to the town of Coimbatūr. The mountain chain in its whole expanse separated them from the waterfall Kalakambe, and from the village from which they started. The Malabar people led them to the high-road, and by supper-time they were seated under the hospitable roof of the Munsif of a small village. The next morning they procured horses, and towards evening they arrived in the village so well-known to them, from which they had started for the enchanted mountains but twelve days previously. The news that the ungodly Sāhabs had safely returned from the holy domain spread like wild-fire in the village and its neighborhood.

"The Devas did not punish these audacious adventurers; they have not even tormented them a little, these infidels, who dared to penetrate into this holy ground secluded for centuries from the rest of the world. What does this mean? Can they really be the chosen Sāḍhus?" Such queries and reflexions were uttered aloud and in whispers in all the villages around, until at last the occurrence became the great question of the day. The Brāhmanas wrapped themselves in ill-boding silence. "Such has been the will of the blessed Devas in this instance," said the elders, "but what will the future bring? The Gods only know!" The commotion spread far beyond the district. Hosts of superstitious Draviḍians came to prostrate themselves before the English, and to render them the honors prescribed for the Chosen of the Gods.

The land-surveyors triumphed; the British prestige was firmly grounded for years to come at the feet of the Blue Mountains.

## CHAPTER II.

New ascent of the Toddabeta mountain—England declares the Blue Mountains to be British territory, and pockets the Nilgiri—The Gods are degraded into mortals—Different hypotheses about the Todas.

Although I have drawn the description of these events from the printed report of Whish and Kindersley, our story almost gives the impression of being a fairy-tale. Desirous as I am to avoid even the bare suspicion of exaggeration, I shall keep strictly in the rest of my narrative to the words of the Collector of Coimbatūr, the Right Honorable John Sullivan, whose report to the East India Company of the year 1819 lies before me. In this way it will have a purely official character. It will no longer be possible to consider it as an extract from the fantastic records of two half-starved hunters, suffering from fever in consequence of the hardships undergone; nor will it rest any longer on the testimony of superstitious Dravidians; it will be the literal rendering of the report of an English official, and contain the essence of the statistical work on the Blue Mountains which he published later. Mr. John Sullivan lived in the Nilgiri, and in his capacity as an official he had for many a year much to do with the five tribes which inhabit them. The memory of this upright man will remain green in these mountains. It is still kept alive by the garden-city of Ootacamund, with its pretty lake, which he founded. His writings are easily procured, and bear testimony to everything that the reader will find in this book. It can only increase the interest of our story, if we render faithfully the words of the late Collector of Coimbatūr.

During my stay in the Nilgiri I have verified all the observations made by officials and missionaries with regard to the Todas and the Kurumbas; I have compared their statements and theories with those of General and Mrs. Morgan, as well as with the conclusions at which Mr. Sullivan arrived in his writings, and I vouch for their correctness. I now resume my story at the point where the land-surveyors returned to Madras, after their marvellous rescue.

The news of this newly discovered land and its inhabitants, as well as of the hospitality which the Todas had offered our heroes and the good services they had rendered, created such a sensation that it aroused the 'Fathers' of the East India Company out of their sleep, and they decided to investigate the matter.

A special messenger was sent from Madras to Coimbatūr. Now-a-days this distance is covered in twelve hours; then it took as many days. The highest district official received the following order from his superiors: "Mr. John Sullivan, District Collector, is requested to investigate the unreasonable fables about the Blue Mountains and report officially on the same."

The Collector set to work directly to equip an expedition. This time it was not to consist, like that which the land-surveyors had gathered together, of a handful of people ready to disband at the first opportunity; it was to be strong and numerous enough to explore the polar regions, if need be. In the Collector's expedition were hosts of sepoy, some dozen of war-elephants, hundreds of hunting leopards, of hounds and ponies, and, last not least, in the rear-guard over twenty experienced English hunters. Presents were also taken: arms for the Toḍas who never carry any, and gorgeous turbans for the Kurumbas who wear no such head-gear. Further there were tents, instruments, doctors, medicines, and also oxen to be slaughtered on the way. Some Indian prisoners were also taken, in case it might be necessary to risk human lives when exploding rocks or laying out roads. One thing only was missing—native guides. Every one of this calling had bolted. The fate of the two Malabar men during the last expedition was still vivid in the memory of all. Intimidated on the one hand by the Brāhmaṇas, and on the other by the English and their prestige, the Dravidians guessed that the Devas might avenge themselves on Indians, while allowing the Bara-Sāhabs to go unpunished.

Three great Rājās sent emissaries from Mysore, Wadhwan and Malabar to entreat the Collector to spare the country and the many tribes. They said:

"The Gods sometimes keep back their wrath, but if once it explodes it is terrible. The projected ascent of the holy summits of the Toḍḍabeta (Doddabetta) and Mukkarḍabeta would be the cause of unparalleled sufferings for the whole land. Seven hundred years ago the Kings of Chola and of Pandyan,<sup>1</sup> intent on appropriating these mountains for themselves, took the field with their armies to fight the Devas, but ere they had even passed the fog-line they were precipitated

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The ancient name for the Punjab.

down the rocks, their suites and their whole armies with them. So much blood had been spilled on that day that the ground and the rocks are still tinted red for several miles."<sup>1</sup>

The Collector remained inflexible. It is always difficult to move an Englishman. He does not believe in the power of the Gods, but thinks, instead, that he has a divine right to annex everything which is easily attainable.

Mr. Sullivan started in January, 1819, with his caravan. Avoiding the fatal cataract, he began the ascent from Denaigonkotta. Soon afterwards the astonished public read in the *Madras Courier* of January 30th and February 23rd the reports of the Collector, the main contents of which I shall now summarise :

"To the Most Honorable East India Company and Their Excellencies the Directors. I beg to say that according to the instructions received on such and such a day I have undertaken under such and such circumstances the expedition into the mountains. I did not succeed in obtaining any guides, for, under the pretext that these mountains belong to their Gods, the inhabitants declared they would rather languish and die in prison than cross the fog-line. Having therefore formed a small column of sepoys and of Europeans, I began the ascent on the 2nd of January from the village of Denaigonkotta, two miles distant from the foot of the Nilgiri. . . . . In order to give a clear conception of the climate of these mountains, I have the honor to submit to your Excellency the following parallel tables from the first to the last day of the expedition."

These tables state that while the thermometer continually showed 85° to 106° Fahrenheit over the whole Presidency of Madras from the 2nd to the 15th of January, it did not rise higher than 50° Fahrenheit in the Nilgiri, a thousand feet above the level of the sea. As the expedition ascended higher and higher the thermometer gradually fell, until at last, at an altitude of 8,076 feet, it showed only 32° Fahrenheit during the coldest hours of the night.

To-day, when the Nilgiri is covered with European plantations and the town of Ootacamund counts about twelve thousand inhabitants, and everything is orderly and well organised, the climate of this lovely country is a marvellous and unparalleled phenomenon. At a distance of three hundred miles from Madras and eleven degrees from the equator, the difference of temperature on the

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<sup>1</sup> It is a fact that at some places, specially in Ootacamund, the rocks and the soil are of a red color; but this is due solely to the iron and the other elements they contain. The rain changes the streets of the town into orange-red rivers.

coldest and the hottest days is never more than fifteen to eighteen degrees. This is the case at an altitude of one thousand feet, as well as at one of eight thousand feet. We give below some proofs taken from Sullivan's first notes.

On January 2nd, at the height of one thousand feet above the sea, the thermometer according to Fahrenheit showed: "At 6 a.m., 57°; at 8 a.m., 61°; at 11 a.m., 62°; at 2 p.m., 68°; and at 8 p.m., 44°. At an altitude of 8,700 feet the same thermometer showed on January 15th: "At 6 a.m., 45°; at noontide until 2 p.m., 48°; at 8 p.m., 30°. In the night about two o'clock the water inside the jugs was slightly frozen. This was in January, at an altitude of almost nine thousand feet above the level of the sea. Down in the valley the thermometer showed on January 23rd, 85° of heat as early in the day as 8 a.m. At noon 99°; at 2 p.m., 108°; at 7 p.m., 97°; and at 2 a.m., 98°. In order not to bother the reader with figures, I shall conclude the statements about the climate of the Nilgiri with the following parallel tables of the mean temperatures of Ootacamund, the present capital of the Blue Mountains, London, Bombay and Madras:

London 50°, Ootacamund (7,300 feet above the level of the sea) 57°, Bombay 81°, Madras 85°.

All the invalids of Madras, all people suffering from their livers, rushed into these beneficent mountains and in almost all cases regained their health. During the first two years after the founding of Ootacamund, from 1827 to 1829, only two persons died there out of the 3,000 permanent residents, and 1,313 passing visitors. Throughout all these years the mortality never exceeded  $\frac{1}{4}\%$ . In the data of the Committee of Statistics the following remark is to be found:

"The climate of the Nilgiri may now be considered with certainty as the healthiest in India. Only in cases where some inner organ has already been hopelessly destroyed, can the fatal effects of a tropical climate not be cured in these mountains." (Records of the Medical Board of Madras.)

Mr. Sullivan mentions in his memoirs that the people living round the Nilgiri had for centuries remained absolutely ignorant of this marvellous region, and adds in conclusion the following geographical and descriptive notes:

“The mountains of the Nilgiri stretch from 76° to 77° Longitude East and from 11° to 12° of Latitude North. To the north they are inaccessible, owing to the rocks rising almost vertically; on the south, about forty miles from the sea, they are covered with impenetrable and consequently unexplored forests; to the west and east they are encompassed by the serrated rocks and heights of the Kshund. It is therefore not astonishing that they have remained unknown outside of India for many centuries, and that even in India they were secure from the invasion of strangers on account of their peculiarities, so unusual in many respects. These two mountain chains, *i.e.*, the Nilgiri and the Kshund, occupy together an area of 268,494 square miles, which are covered by masses of volcanic stones, valleys, ravines and rocks.”

Owing to these circumstances, the expedition of Mr. Sullivan was obliged to leave behind, at an altitude of a thousand feet, the elephants and almost all the luggage. The further ascent could only be accomplished by means of ropes and pulleys. On the first day three of the prisoners perished; on the second seven. Whish and Kindersley accompanied Sullivan, but were not of much use to him, as they could not find the smooth foot-path by which the Badagas had carried them downwards. It had disappeared as if by magic, and though often looked for since, no one has yet come across it. The Badagas turned a deaf ear to all enquiries on that subject. Obviously they did not intend to surrender all their secrets to the English.

The main difficulty of the expedition consisted in the climbing of the vertical rocks which surround the Nilgiri like a Chinese wall. Fifteen prisoners and two sepoy met their death in this attempt. Now the explorers had to hew steps in the rocks in order to find a footing, now they had to let themselves down by ropes into the ravines; many indeed were the obstacles in their path. But at last their efforts were crowned with success, and on the sixth day they reached a region which was fairly level. In the name of Great Britain the Collector here declared the Blue Mountains to be a royal domain. After the Union Jack had been hoisted on a rock Mr. Sullivan jokingly remarked that the Devas of the Nilgiri had now become British subjects.

From this moment they saw traces of human dwellings. They found themselves in a world of majestic and yet fairy-like beauty. But after a few hours this scenery suddenly disappeared as if

bewitched. "Again we came into the fog. A cloud, the approach of which we had not noticed, enwrapped us on all sides, although, according to Whish and Kindersley, we had passed the fog-line a considerable time before."

In those days the Madras meteorological station had not yet recognised the nature of this peculiar phenomenon, and could not for that reason trace it back to its true cause. Mr. Sullivan was therefore only able to express his astonishment at this curious spectacle, and to describe it as it then appeared. He says in his report:

"For an hour at least, we felt ourselves amidst a tangible, dense, warm and mellow mist; in proof of which were our soaked clothes. The cloud was so thick that our men could not distinguish one another at the distance of half a step. Later on the figures of persons and separate parts of the surrounding scenery began to dance swiftly before our eyes, emerging suddenly out of the moist, bluish atmosphere, which had the appearance of being lit by Bengal fire, and then disappearing as suddenly into it again."

In some parts where the ascent was very difficult and consequently slow, "the vapor became so intolerably hot that several of the Europeans almost suffocated."

Unfortunately the scientific investigators who accompanied Mr. Sullivan did not succeed, probably from lack of time, in investigating this phenomenon. The next year it was too late. When the greater part of the rocks (which previously surrounded these mountains) were blown up in order to make roads, and one after the other disappeared, this phenomenon also disappeared. The blue girdle of the Nilgiri is gone. This curious mist is now but rarely seen, in fact only during the monsoon. Instead of it the real mountains have assumed from the distance a still brighter azure blue tint.

*(To be continued.)*

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<sup>1</sup> During the monsoon, especially the south-west monsoon, the air is continually filled more or less with moisture. As the heat of the day gives way to the cool of eventide, and the vapors sink lower down, the fog, which forms itself on the summits, spreads gradually over all the rocks at the foot of the mountains. Added to this are the continual marshy evaporations from the woods, where the thick timber-growth keeps the soil moist all the year round, and where the moors and swamps never dry up, as happens in the valleys. As the Nilgiri chain is encompassed by a row of prominent heights with rocks, it follows that, for the most part of the year, it holds back the vapors, which then change into mist. Behind this fog-line the atmosphere in the mountains is always pure and clear. This mist is only seen from below; from the mountains above it is not visible. Up to the present the learned men of Madras have not been able to solve the problem of the unusual light blue color which appertains both to this mist and to the mountains.





## THE EFFECT OF ALCOHOL ON THE HUMAN ORGANISM<sup>1</sup>.

I must ask the reader to remember the limited scope of this paper. The problem of alcohol is so large—affecting so many aspects of life—and there are so many points of view from which it may be studied that, however intentionally restricted the outlook of any given writer may be, it is yet impossible for him to deal adequately, in a short space of a few pages, with a subject all approaches of which are wide and indefinite and so little marked by boundaries that no scientific demarcation can be made.

Perhaps therefore I may be allowed to state, firstly, what I have *not* considered in this article and, secondly, to refer very briefly to the literature of the subject before I deal in detail with the influence of alcohol on the human organism.

I shall not allude to the social evidence against alcohol, nor to the special criminological effects which this drug favors; nor to the economic problems of poverty and destitution in relation to high and low standards of wage-earning; the domestic disorganisation of the home; the biological factor of loss of parental feeling and the neglect of children; the immorality which directly and indirectly results from the mere fact of drinking in public places. These subjects are too wide to be included in one short article.

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<sup>1</sup> Abstract of a lecture given to the H. P. B. Lodge, London.

For similar reasons I must exclude the changes in social customs which show that the use of alcoholic beverages is being steadily abandoned in hospitals ; in armies and navies ; in exploratory expeditions ; in athletics and among the more cultured classes of advancing nations. And also I must omit references to the comparative evidence which exists with regard to the effects of this class of drug on animal and plant life generally.

The account is heavy on all of these points, but I am considering only the direct action of alcohol on the human organism.

For further reference the following list may be consulted :

1. POPULAR STUDIES.

- a. "Alcohol and the Individual," by Dr. Henry Smith Williams, *McClure's Magazine*, October 1908.
- b. *Alcohol and the Human Body*, by Horsley and Sturge, 1907.
- c. *The Drink Problem*, edited by Kelynack, 1907.
- d. Rather more technical and less recent, "The Alcohol Number" of *The Practitioner*, November, 1902.

2. THEORIES OF ITS INFLUENCE ON MAN.

- a. *Alcoholism*, by Dr. W. C. Sullivan, 1906.  
(A study of convivial and industrial habits of drinking).
- b. *Sociological Papers*, Vol. III., 1906, containing papers by Dr. Reid<sup>1</sup> and the writer, the former maintaining the position that race immunity to alcohol can be acquired by selective elimination of the alcoholically susceptible; the latter that a type of person with physical appetites is the most important consumer of alcoholic beverages, where social custom permits of this, and that alcoholic susceptibility is not the central factor in the problem.

3. TECHNICAL INVESTIGATIONS.<sup>2</sup>

- a. A joint American inquiry edited by J. S. Billings on *Physiological Aspects of the Liquor Problem*, 1903.
- b. F. W. Mott's studies of alcohol in the third volume of the *Archives of Neurology*.

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<sup>1</sup> Dr. Reid has published many earlier works on the same subject.

<sup>2</sup> I have not given any references to mere statements of opinion when these are unsupported by fact. The *Lancet* published a manifesto signed by sixteen medical men in March 1907, but as these men, when challenged to produce the evidence upon which their conclusions had been founded, were unable to give any data in support of their contentions, I have intentionally omitted this and similar unscientific pronouncements from my list.

- c. Occupational Mortality—returns contained in the supplement to the 65th Annual Report of the Registrar-General of Births, Deaths and Marriages in England and Wales, 1908.
- d. Vols. I., II. and III. of *Inter-Departmental Committee on Physical Detoriation*, 1904.
- e. Royal Commission on the *Care and Control of the Feeble-Minded*, 1908.
- f. Home Office Report of the Inspector under the Inebriates Act 1879-1900, published 1906.
- g. Various Parliamentary Returns as to the sales of alcoholic beverages.
- h. "Criminal Statistics" returned under heading of "Judicial Statistics" give relation of alcohol and crime.

#### 4. ALCOHOL AND THE STATE.

Consult E. R. L. Gould, E. R. Pease, J. Rowntree and A. Shernell, and special legal authorities.

#### 5. ALCOHOL AND THE INDIVIDUAL TREATMENT OF INEBRIETY.

I know of no satisfactory work on this subject. As inebriates become extremely untruthful their statements of reformation cannot be trusted without positive confirmatory evidence, and no shorter period than three to five years of complete abstention from alcohol can be taken as evidence of cure. If therefore any drug or other cures for the condition of alcoholism exist, owing to lack of carefully balanced evidence it is not at present possible to discover them. Moreover, as disease states are not studied in those slighter but regular drinkers who subsequently abandon the habit, to find out at what stages partial recoveries are possible, one cannot even gauge to what extent more advanced inebriate treatment is simply waste of effort.

With these preliminary notes to act as guides to my subject I can proceed to examine the evidence and data connected with the title of this paper from three points of view as follows:

- I. Why the action of alcohol is not commonly understood.
- II. Facts about alcohol.
- III. How alcohol acts.

#### I. WHY THE ACTION OF ALCOHOL IS NOT COMMONLY UNDERSTOOD.

I will only briefly enumerate the chief difficulties in this connexion.

1. *The historic difficulty.* With the growth of knowledge, disease-states formerly believed to be similar or even of identical nature are now often known to be the result of separate direct and indirect causes. Thus typhus fever was confused in the early part of last century with typhoid fever, and although there are a large number of diseases which cause enlargement of glands in the body, these enlargements were mostly grouped under the one term scrofula.

True alcoholic gout associated with a given deposit or presence of abnormal quantities of urate of soda in the joints or in the blood was also confused with other kinds of joint disease such as 'poor man's gout' or Rheumatoid Arthritis.

*As diseases were not diagnosed with sufficient clearness, it was obviously difficult to separate the alcoholic from the non-alcoholic.*

2. That alcoholic beverages cause drunkenness has been known for hundreds of years, because the state of drunkenness often comes on during or just after the swallowing of the liquid; but fatty and fibrous degenerations of tissues and the disease symptoms which result from them are gradual and insidious, and have only been recently proved to be due to alcoholic influences.

*Evils due to alcohol were thus first put down to other habits and conditions of life.*

3. *Change in social habits.* Because manual workers were once too poor to take either wines, spirits or beer, it was once true, as Sydenham stated, that 'more wise men than fools have gout,' but as at the present time manual work is better paid and the manual worker spends much on beer and the mind-worker has become much more abstemious, this relation of mental power to gout is no longer a true one, and we now see that there is no causal relation between gout and mental capacity. *Gout is caused by alcoholic poisoning, and by this primarily if not exclusively.*

4. The growth of town life, with its increased mind-strain and diminished opportunity for physical exercise as well as the increased prevalence of the public-house with its temptation to drink, has made alcoholic excess a more serious and noticeable evil than in earlier periods of civilisation.

5. Alcohol, like other narcotic drugs, has a very puzzling action. Most drugs are consistently stimulating or depressing, or have some

other constant characteristic. Alcohol appears to stimulate first and paralyse only when larger doses are taken.

*This favored the belief that small doses were beneficial and only large ones harmful.*

6. Its so-called 'preservative action' made it appear to be a check to bad influences. We now know that it preserves dead animal and vegetable tissue by destroying *living* organisms that would affect these. No form of *living* tissue is benefited by its action.

7. Alcohol arouses a feeling of well-being which for many years was mistaken for a real increase in mental and physical capacity.

8. Because there are so few pleasant non-alcoholic beverages custom and taste have made its use widespread.

9. Like all narcotics it creates a powerful craving, so that the alcoholic habit once acquired is seldom abandoned.

For these reasons its pleasures have been insisted upon and its evils overlooked.

## II. FACTS ABOUT ALCOHOL.

1. Alcoholic beverages contain many different varieties of alcohols, ethers, and other alcoholic substances and also others—non-alcoholic. It has been maintained because of this fact that the non-alcoholic substances must be taken into account.

That the alcoholic series are alone responsible for the disease produced is shown :

- (a). Because diseases caused experimentally by pure alcohols are similar to those caused by alcoholic beverages.
- (b). Because the craving created by one alcoholic drink can be satisfied by another, but not by a non-alcoholic. To a drunkard whisky or brandy can on occasion take the place of beer or wine, but lemonade, tea or coffee do not, nor can a non-alcoholic ale take the place of an alcoholic one. The craving is alcoholic and can only be satisfied by alcohol in some form.
- (c). Constant drinkers tend to pass from the lighter wines and ales to the heavier ones and from these to spirits, absinthe and even methylated-spirit drinking.

It is obvious therefore that alcohol, and not the other substances, is the main factor to consider.

2. *Alcohol and Race.* There are no facts which prove that the same quantities of alcoholic substances affect individuals of one race more prejudicially than the individuals of any other.

There would seem to be some reason for thinking that primitive peoples drink to excess more frequently than cultured, but as they eat to excess also, this fact has probably no direct bearing on the influence of alcohol on the human organism.

3. *Alcohol and the Individual.* It is perfectly certain that some individuals are much more susceptible than others. I have myself known an instance of a man whom a single glass of light ale would put into a state of dangerous homicidal excitement, and there are many who may drink large quantities with little immediate effect. The fact of this difference is quite undoubted, but its significance has yet to be explained. Possibly mentally organised men and women are less able to take large quantities without intoxication and are more readily injured by its use than those having little mental power but a strong physique. And children may be also more susceptible than adults and perhaps women than men, but positive evidence on this most important subject is lacking.

There remains therefore the more general question of the general medical and statistical evidence of alcoholic disease as seen under ordinary circumstances.

4. *Physical effects of alcohol.* The question whether alcohol is or is not a food may be dismissed in the present paper, because its poison value is so far in excess of its food value that it can never be seriously considered as a food-product under any circumstances. As a drug it no doubt has its place in medical treatment; as a flavoring agent in beverages, it still has and will have for many years to come many defenders, but as a food-product it can never be seriously regarded, because the consumption of alcohol on a food basis would lead to the drinking of such quantities that drunkenness and death would inevitably result. Fatty, starchy and other heat-forming foods are harmless in their action, but until we can so modify the influence of alcohol that its heat-giving qualities are not accompanied by tissue disorganisa-

tion, it cannot, for obvious reasons, be thought of as a food. If it were so modified it would probably not have the alcohol qualities and its attraction would therefore be slight. The one question to decide is for this reason whether as a flavoring agent for beverages it is or is not, when present in small quantities, more or less harmless.

Alcohol is a member of a group of drugs to which opium, tobacco, hemp (the Indian narcotic) and coca (the South American narcotic) belong, but although all these other drugs have been widely used by different races of mankind, it is quite certain that none of them give rise to such positive disease-states. All of them are harmful, all of them create cravings which are very difficult to overcome, but none of them leave such lasting effects on human and animal organisms. There are forms of alcoholic disease for every group of tissues in the body.

In the nervous system fatty or other degenerate changes have been shown to result from its influence in the brain and spinal cord, and alcoholic neuritis is a recognised form of nerve disease. In the digestive system changes in the cells of the stomach and alcoholic liver disease (hobnail liver) are common results of its action. In the circulatory system fatty disease of the heart and atheroma of the blood-vessels. Disease of the joints occurs in gout. Its effect on the muscles is easily recognised in the thick voice which the weakening of the throat-muscles entails; on lung tissue in the liability to consumption and pneumonia. No tissue in the body is resistant to its influence. Even with regard to parentage, Mathew Duncan, Tredgold, Sullivan, Ballantyne and others have shown that it is particularly dangerous; and Mott asserts that "epilepsy, insanity, imbecility, idiocy, mental weakness and loss of moral control and will-power are frequently the heritage of children born of drunken parents and chronic tipplers."<sup>1</sup> Is it at all likely that a drug so powerful as to produce these changes when taken in large quantities can be a safe drug to use when individuals are in good health, even though they do take it less excessively?

Of the shorter life of the moderate drinker as compared with the abstainer recent insurance statistics appear to afford proof, as from six to eight years shorter life (varying at different age periods)

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<sup>1</sup> 4th Croonian Lecture,

is the insurance calculation on this subject where insurance societies have kept the abstaining and moderate non-abstaining classes distinct. And although there are other influences at work to make a positive conclusion difficult to form, yet the very much shorter life of those engaged in occupations where alcoholic drinking is customary makes it exceedingly probable that the 'moderate' drinker does suffer, though to a less degree.

5. *Mental effects of alcohol.* Although, as we have seen, there is a bare possibility that a sufficiently small dose (and it obviously must be a very small one) may not be harmful, as it might be that the longer life of the abstainer over the moderate drinker is due to other than alcoholic causes, yet even this hope is no longer tenable when the influence of alcohol on the mind is once understood.

Statistics taken in America and confirmed by the results from other countries, show that from the replies of 115 men of distinction 108 avoid alcohol before and during work, four are total abstainers and only twelve take it during working hours, the feeling being that the best work is done without its influence.

Kraepelin and investigators who have followed him have been able to prove that, except for a temporary acceleration in very simple ideas, there is no quickening in the performance of any thought-process; that from the first it tends to be less accurate; and that all more complicated mental work is actually performed more slowly, though persons taking small quantities of alcohol as compared with abstainers are under the impression that their work is better than it actually is.

The business glass and the complimentary dinner to buyers are, of course, founded on the assumption, now shown to be an experimentally valid one, that alcohol impairs the judgment and makes the buyer less critical in his purchases. And the after-dinner speech (which is notorious for its flat reading next day, should it by chance be reported, though it seemed to the diners quite sparkling) is an instance of a similar kind.

At the present time so powerful is the evidence against alcohol, and so little that is of value can be said in its favor, that I doubt if any medical man could be found who if asked what alcohol is good for in health or disease could truthfully name even a single condition, if the exception of its value in syncopic attacks



(in which sal volatile is equally efficient) were excluded. This brings us to the last point.

### III. HOW ALCOHOL ACTS.

Alcohol is what is called a devolutional drug, that is to say it acts most readily on the highest tissues of the nervous system, and as the dose increases, paralyses lower and lower tissues as its influence deepens. Thus a man at first has less self-control; is more bombastic and less critical, and in a still lower stage performs immoral acts of which he feels genuinely ashamed next day. At a still later stage he loses control of his power of movement, staggers in walking, has defects in vision and hearing, and at last becomes so helpless that speech (which has gradually become slower and more muttering) and movement are alike impossible, until loss of consciousness, coma and death may result.

What appears to be stimulus in the earliest stage is, as we have seen, in the mental field a loss of controlling power, so that thoughts flow less restrictedly, and the state has in this respect some relation to mania in the insane; what appears to be a heart stimulus is now known to be the result of a paralysis of the regulating nerve of the heart, and the other nerve is affected when on a larger dose death ensues. It is in no sense a stimulant, but a consistent narcotic, checking the function first of the highest nerve cells, secondly of the lower centres and lastly of the lowest nerve impulses that are immediately connected with life.

In this respect alcohol is not alone; what can happen in a few minutes with alcohol, opium and other similar drugs, takes place in about two years in the one perfect devolutional disease that is known (general paralysis of the Insane).

Here also the highest mind centres are attacked first, here also grand ideas, bombastic display, slurring speech, staggering gait become developed, and in the end a paralysis which precedes death. Just as the moderate alcoholic thinks he is better for his single glass of beer or his wineglass of wine or his evening allowance of whisky or brandy before going to bed, so the general paralytic at the commencement of his disease states dogmatically that he has never felt better in his life, that his mind is clearer and his judgment sounder, though he may that very day have become an inmate of a lunatic asylum.

Were there no other fact against alcohol than this, that its effect closely resembles the most fatal and most degrading disease that is known, its action under any circumstances ought to be suspected; but when it can be shown that a living plant or animal cell is often altered in even one per cent solutions of this drug; that its effect on animals seems to be not unlike its effect on man; that experimentally it has been shown that man works less perfectly with any (even a slight) appreciable quantity of alcohol; that insurance statistics reveal that the abstainer has the best expectation of life; that occupational mortality returns prove the alcohol-influenced trades to have the worst mortality; that not a single tissue in the body can be named which can claim exemption from its harmful action; then I think it must be conceded that this drug has no place in healthy life-conditions, and its medical value, if it has any, is largely a question which the future alone can decide.

J. LIONEL TAYLER, M.R.C.S.

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Desire of wine and all delicious drinks,  
 Which many a famous warrior overturns,  
 Thou couldst repress; nor did the dancing ruby  
 Sparkling, out-poured, the flavour, or the snell  
 Or taste that cheers the heart of gods and men,  
 Allure thee from the cool crystalline stream.  
 Wherever fountain or fresh current flowed  
 Against the eastern ray, translucent, pure  
 With touch ethereal of heaven's fiery rod,  
 I drank, from the clear milky juice allaying  
 Thirst, and refreshed; nor envied them the grape  
 Whose heads that turbulent liquor fills with fumes.  
 O madness, to think use of strongest wines,  
 And strongest drinks, our chief support of health,  
 When God with these forbidden made choice to rear  
 His mighty champion, strong above compare,  
 Whose drink was only from the limpid brook!

MILTON.

## AN EIGHTEENTH CENTURY BROTHERHOOD.

**I**F the common opinion that the eighteenth century was a time of spiritual deadness is a correct one, such a flat and dreary condition would no doubt be the natural consequence of the prolonged previous period of religious warfare, which had left the world weary of controversy. The conflicts of the preceding century, which had secured political liberty, had also obtained for the world some degree of freedom of thought, but the religious compromise wrested with so much difficulty from king and priest, which parcelled out Europe into Catholic and Protestant, was obviously only the precursor of the complete liberty of thought required by succeeding generations of spiritual teachers.

The great burst of intellectual and artistic development in the German-speaking states, which resulted in geniuses like Kant, Beethoven, Goethe and stars of lesser magnitude, is especially interesting to students of religious thought, who may trace here a reaction from the indifference to spiritual questions which almost seems to have been the result of the recently acquired permission to believe and worship with some degree of freedom. Though a purely abstract piece of close reasoning, Kant's *Critique of Pure Reason* is as evidently the result of interest in the ideal worlds as is the more human creation of *Faust*, Goethe's greatest work. This last is a marvellous compilation of deep thought and beautiful poetry, developing through a wild medley of myth and magic into the mystical religious drama that forms such a splendid close to the immortal book.

That strange, fantastic romance, *Wilhelm Meister's Apprenticeship and Travels* is another instance of the importance attached by Goethe to the inner life. Possessing little interest for the ordinary novel-reader, it is nevertheless crowded with wise sayings and acute criticisms, and the author's unequalled powers of observation and analysis are evident in the great variety of characters that throng the constantly shifting scenes of the hero's wanderings. A strange assortment of both ordinary and extraordinary events, with *dramatis personæ* varying indifferently from the lowest to the highest class, presented to us in the shape of casual sketches of life seen through the eyes of an inexperienced young man, the whole work throws much light on the

social life of the time. The hero views his experiences from a purely romantic standpoint, and the book may well be more truly autobiographical than the accredited *Dichtung und Wahrheit*, where Goethe records such thoughts and feelings as he wished to appear before the world.

Much of the interest that has been felt in *Wilhelm Meister* results from the incidental conversations and dissertations on all sorts of topics, religion, philosophy, literature, the fine arts and most of all the art of living, great stress being laid on the acquisition of *Bildung*, or culture. To gain this precious possession the student is advised to seek inspiration in great works, leaving untouched what is mediocre and commonplace, which will not attract those who have seen better things. With this object, a fine poem or some good music, or great work of art should be a daily necessity, and among such influences Shakspeare is most highly revered.

The hero's first introduction to the great English dramatist is thus described: "The stream of that mighty genius laid hold of him and led him down to a shoreless ocean, where he soon completely forgot and lost himself." Further, Shakspeare's works are called: "Performances of some celestial genius, descending among men to make them, by the mildest instructions, acquainted with themselves—the unclosed awful books of fate, while the whirlwind of most impassioned life was howling through the leaves and tossing them fiercely to and fro—an enchanter summoning by magic formulas a vast multitude of spiritual shapes into his cell." The long and elaborate analysis of Hamlet is one of the best known parts of the book, where he is compared "to a costly jar in which an oaktree has been planted, the roots expand, the jar is shivered. A lovely, pure and most moral nature, without the strength of nerve which forms a hero, sinks beneath a burden which it cannot bear and must not cast away." Even more familiar is the oft-sung poem: "Know'st thou the land, where lemon-trees do bloom," while the old harper's pathetic verses, which formed the solace of the unfortunate Queen Louisa of Prussia, are scarcely less beautiful.

Who never ate his bread in sorrow  
 Who never spent the darksome hours  
 Weeping and watching for the morrow,  
 He knows you not, ye heavenly powers.

As well as those beginning :

Who longs in solitude to live  
Ah ! soon his wish will gain ;  
Men hope and love, men get and give  
And leave him to his pain.

Notwithstanding the charm of the poems and the brilliancy of the comments and discussions, diligent searchers may find still more important questions developed in *Wilhelm Meister*, for it soon becomes evident that behind the scene is a deeper pattern traced by wise hands, while the hero's apparently purposeless adventures, which land him in such incongruous environments, are watched by a powerful body of men, who are his guardians, though unknown to him. The secret societies of all descriptions that honeycombed the eighteenth century and form a common topic in romances dealing with the period here assume a strictly ethical and didactic character, resembling in that respect the secret and semi-secret religious organisations of those independent spirits who could not obtain sufficient spiritual sustenance from the orthodox Catholicism and Protestantism of the day, such as the Herrnhuter herein described, and other similar associations. The body of aristocratic and highly cultured German gentlemen that stand in the background of the story guiding the Apprenticeship of Wilhelm Meister and manipulating those events that will serve to form his character by giving him the needful experience, have however as little in common with these pious Nonconformists as with the well-known machinery of political societies. Their methods and the composition of the bonds that unite them with their disciples are more in touch with Freemasonry and seem to be a reflexion of masonic systems, as may be at once seen in the titles, Apprenticeship and Travels, to which latter designation the book is changed when the great day comes that sees the end of the hero's apprenticeship and his admittance into a higher grade.

Wilhelm's first initiation into the rank of Assistant was conducted by the cynic Jarno, with whom he has often held intercourse under the impression that he was in the company of an officer in the army and an experienced man of the world, from whose lips trenchant words of wisdom often fall. One of these axioms was "Thought expands but lames; action animates but narrows"; another: "Here or nowhere is America," meaning that those who

wait to succeed until they can find different environment will wait for ever. The influence of will on destiny had been a favorite topic with the strangers who from time to time gave Wilhelm advice, and showed no consideration for the weak-witted and hesitating. Little of Jarno's present rôle had however transpired before the time when Wilhelm was led to a secret room in one of these mysterious places, where his fate has taken him, and told that he is now free having learnt wisdom. In a much lesser degree this scene might recall the marvellous moment in the *Purgatorio*, when Dante hears that having passed through the pains and labors of the purgatorial hell he has gained free-will and is "crowned and mitred," needing henceforward neither King nor Priest.

Henceforth Wilhelm Meister will be counted among those called Assistants, who hold the privilege of one day rising to be Masters, should they succeed in satisfying the ruling powers. Endless hindrances and obstacles are put in the way of the unfit, to whom the higher grades will always be unattainable.

The *Apprenticeship* appeared in the author's prime and ends with the hero's student days, many years elapsing before his later adventures were chronicled in the *Travels*, which show the serenity of one who has gained an assured position in his own world, though still in one sense a learner who must gain experience. During his travels he is under a rule which compels him to spend a certain part of his life in constant journeying about the world, not more than three nights being spent in one place; and we infer that other and stricter rules become evident as the candidate for advancement progresses onward. This book seems almost undecipherable at times, as if written in some glyph or symbol that must not betray too many secrets. The would-be learner is frequently met with the answer "at present you can know no more," from the instructors who still surround him as of old and appear when they see fit.

As he wanders about the world both new and old acquaintances come across his path, whether on the open road or in the mysterious halls and crypts where sometimes strange ceremonies occur, and those he has known formerly as ordinary men of the world appear in symbolical robes whose import remains unexplained. Far more vague and disjointed than the earlier books, the dim and inexplicable events that occur seem simply a reflexion of

thoughts and feelings, though all the story was chiefly concerned with Wilhelm Meister's states of mind, external experiences having always been contingent on and representative of mental developments. Beginning with his first inspiration, his father's art-collection, one influence after another is emphasised as he is drawn in various directions, good and bad, wise or unwise. Here is a record of the impressions of poetic and thoughtful youth as it traverses the world seeking experience and learning firsthand from humanity instead of through the usual medium of books. The supreme importance of the inner life relatively to outer events is shown in the following beautiful passage in the *Apprenticeship*.

Nothing reached and acquired produces on the heart the effect that their longing for it at a distance had led them to anticipate. Now fate has exalted the poet above all this as if he were God—he has a fellow-feeling for the mournful and the joyful in the fate of all human beings—is at once a teacher, a prophet, a friend of Gods and men. How! thou wouldst have him descend from his height to some paltry occupation! He who is fashioned like the bird to hover round the world, to nestle on the lofty summits, to feed on buds and fruits, exchanging gaily one bough for another, should *he* work at the plough like an ox, or be tied up in a chain like a dog to guard the farmyard by his barking? Poets have lived so in times when true nobleness was better revered; and so should they ever live. Sufficiently provided for within, they need little from without; the gift of communicating lofty emotions and glorious images to men served them as a rich inheritance. They found a home in every habitation of the world and the lowliness of their condition but exalted them the more.

In the course of his wanderings Wilhelm arrives at a district devoted to education, where a variety of instruction is given not only to the young, but also to those studying especial arts and sciences. Having often discussed educational theories with Jarno and others, who had laid down as an axiom that only real students should enquire into origins and objects, children being satisfied with superficial aspects, this so-called Pedagogic Province was deeply interesting to him. Jarno further explained that the average man never attains the stage when the comprehensible appears common and insipid, adding that this stage may well be called glorious, as it is the middle point between despair and deification. Among other interesting incidents in the methods here pursued, Wilhelm is much delighted with the song of the art students, expressing their aims and inspiration, of which the last verse may be quoted, though all is worthy of notice:

Thousand fold and graceful, show thou  
 Form from forms evolving fair.  
 And of man's bright image know thou  
 That a God once tarried there :  
 And whate'er your tasks or prizes  
 Stand as brethren one and all,  
 While, like song, sweet incense rises  
 From the altar at your call.

Their dwellings are much handsomer than those of the musicians, as it is held that "Plastic artists should dwell like Kings and Gods; how else are they to build and decorate for Kings and Gods?" On the other hand they need no festival, a necessity for the musician, as his works of art are always before him. We seem to have in this ideal educational institute a concrete representation of the many dissertations on *Bildung*, or culture, in the earlier volumes, which was explained to be such an important factor in development. Great importance is also attached to ethical and religious education, and the divisions into stages or grades reappear, as is seen in the exercises and dress of the younger students. Through the symbolical gestures of the children reverence is inculcated, for it is the one thing they do not bring into the world, though absolutely necessary for right thinking and acting. Much of the education of the young is simply given to unfold that which is already within them, but humanity does not willingly submit itself to reverence, which only appears spontaneously towards a favored few who are consequently often honored as Saints or Gods. The children's symbolic exercises briefly express the three main divisions of religion, the natural, where reverence is shown to those above, the second stage, the philosophical, when they learn to reverence those around them, and the final attainment in Christianity, which reverences what is beneath it.

One of the rules of the Union of which Wilhelm Meister is a member is :

To honor every species of religious worship, for all of them are comprehended more or less directly in the Creed; they must also respect all forms of government, in whatever place they may happen to sojourn as they wander over the world, and a final requisition is rigorously exacted that they should practise and inculcate such manners and morals as the reverence for ourselves, which arises out of the three reverences. To this all must profess adherence, though there will be some among these who have even in youth had the joy and good fortune to be initiated likewise into the higher general wisdom taught in certain cases by those venerable men.



In the last chapter of the *Travels* is a long description of the nature of this Union that unites all the members and grades in a holy bond, whether Masters, Assistants or Apprentices, Wanderers or Renunciants. All in their place compose the Union that belongs to the whole world.

Simple and grand is the thought; easy is its execution by understanding and strength. Unity is all-powerful; no division therefore, no contention among us. Let a man learn to figure himself without permanent external relation; let him seek consistency and sequence not in circumstances but in himself; there will he find it; let him cherish and nourish it. He who devotes himself to the most needful will in all cases advance to his purpose with greatest certainty; others, aiming at the higher, the more delicate, require greater prudence even in the choice of their path. But let a man attempt what he will, he is not as an individual sufficient for himself. Society therefore remains the greatest necessity, and all persons capable of service ought to be in communication with each other. All know how and on what principles this Union has been fixed and founded and there is no member who could not apply his faculties to some definite purpose at any given moment or who is not assured that in all places whither chance, inclination or even passion may conduct him he will be received, employed, or assisted, and in adverse circumstances as far as possible refitted and indemnified.

And thus we arrive at the solemn parting scene at the close of the book, when all the constituent principles of the Union were explained, before the Wanderers and Renunciants started on yet another journey, and the song of the travellers concluded this last meeting and the book:

Keep not standing, fixed and rooted;  
Briskly venture, briskly roam,  
Head and hand, where'er thou foot it,  
And stout heart are still at home.  
In each land the sun doth visit  
We are gay whate'er betide;  
To give space for wandering is it  
That the world was made so wide.

CAROLINE CUST.

## THE TEST <sup>1</sup>.

**T**HE pale shades of twilight were creeping over the forest. The birds, clad in purple and gold, had ceased their warblings; the graceful humming-birds and bulbuls no longer pursued one another from branch to branch, though faint appealing cries could still be heard from time to time, summoning some feathered wanderer to the nest.

With legs crossed and hands resting on his knees, head erect and steadfast gaze, the Lord Buddha was plunged in meditation beneath a jambu-tree. Within the glade the silence was so profound, so filled with a mysterious blessing, that even an unbeliever, chancing to pass by, would have prostrated himself to the ground in reverent worship, whilst the fiercest of wild beasts would have approached the Saint with a feeling of mingled awe and love.

Suddenly, the hind which was sheltering her fawn beneath the robe of the Blessed One raised her delicate head, sniffing the air in surprise. A dull murmuring sound was heard; at first a faint noise of distant voices; then the tramp of hurried steps along the ground, until finally there emerged into the glade a small escort. At its head was a handsome youth, of bronzed complexion and wearing rich garments, embroidered with precious stones.

Making an imperative sign to his fellow-travellers, he came forward alone towards the Buddha. When quite close to that calm, majestic countenance, he flung himself in earnest adoration at the feet of the Blessed One. Then he rose to his feet and stood with downcast head and clasped hands, in an attitude of fervent worship.

The Lord Buddha remained motionless, but a ray of tenderness lit up His glance.

“Bhagavat,” said the young man, lifting up his voice at last, “I greet Thee, Blessed One. I come from a distant realm, the land of Kanchamba. My name is Djêta; I am the King’s son and the heir to the throne, and I have come to ask a favor of Thee. Ever since Thy fame reached me, O Bhagavat, I have had neither rest nor peace of mind. The treasures of my palace have no charm for me; my wives and friends can no longer delight my heart or my

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<sup>1</sup> Translated for *The Theosophist* from the *Revue Théosophique* by Frederick Rothwell.

senses. I aspire towards a higher life. Receive me as Thy disciple, O Blessed One; Thou couldst find no one more devoted than myself."

The Lord Buḍḍha kept His calm, gentle glance fixed on the prince, but not a sound escaped His lips. Prince Djêta continued :

"Wilt Thou not deign to answer me, O Bhagavat? Dost Thou regard me as unworthy of such a privilege? From my earliest infancy, O Saint, I have led an unstained life, practised virtue and followed the commandments of the Law; I have lived in accordance with the custom and the morality of my country, and have diligently studied the Sacred Books. Does that not suffice to command Thy attention? May I not become Thy disciple?"

"No," was the only answer.

"Speak, then, O Bhagavat! and I will bow to Thy wish. What must I do to win this privilege?"

"Seek, and thou shalt find."

"Find what?" said the young prince, in tones of anguish.

As Gauṭama Buḍḍha made no reply, he continued :

"Be it so; I will seek. Doubtless this is some test Thou art pleased to impose upon me?"

"Perhaps!"

"And when may I be permitted to return to thee?"

"When seven moons have followed the rainy season."

Djêta bowed his head. Without another word he threw himself on to the ground, remaining long in this humble attitude. Then he rose to his feet and slowly retired. The small escort disappeared in the night, every sound died away, and the confiding hind, laying her head on the knees of the Blessed One, fell asleep by the side of her fawn.

The Lord Buḍḍha was again deep in meditation.

\* \* \* \* \*

Seven moons after the rainy season, in the self-same glade and under the same jambu-tree, the Lord Buḍḍha was sitting.

The sun had gone down in a pool of blood, and great black clouds were driving across the heavens, harbingers of a storm. The air was sultry and oppressive.

A feeling of vague unrest hung over the forest and its tenants. Many of them had come for shelter close to the Blessed One. Birds cowered in flocks in the branches of the overhanging tree,

filling the air with plaintive cries. A young panther was sporting at His feet, careless of the threatening hurricane.

In dreadful fury, the storm burst upon the forest. A deluge of rain came down and the trees moaned beneath the onset. The jambu-tree alone remained untouched ; not a drop of rain fell on the Lord Buddha.

The storm raged around, but no storm can check a determined will. As the twilight hour approached, Prince Djêta drew near to the feet of the Blessed One.

“ O Bhagavat ! The hour I have awaited with such impatience has at last come. Again and again has dawn followed on twilight and twilight followed on dawn. And now the holy, the longed-for hour has come. . . . . Speak, O Bhagavat ! The tests Thou didst announce have not assailed me. I have continued to live a life of purity, adding thereto asceticism and privations of every kind, forcing myself to become indifferent to sensual delights, to pleasures and riches even within my own palace, subjecting myself to solitary and prolonged meditation. Wilt Thou accept me as thy disciple this time ? ”

“ No.”

Djêta, filled with dismay, raised the skirt of his gown to his face. Tears were in his eyes, and for long he said not a word.

Then in trembling accents, he lifted up his voice once more :

“ Wilt Thou deign to speak to Thy servant, O Blessed One ? Wilt Thou deign to tell him the reason of this refusal ? ”

The Lord had now come out of His motionless attitude. With caressing hand, He quieted the young panther, which had kept up a dull growl in the presence of Djêta. The roar of the thunder had ceased, and the very wind was stilled to listen to the words of the Blessed One.

“ Noble prince, the tests that awaited thee are not such as are spoken of in the outside world. I did not ask thee to give up thy wives and thy pleasures, and to live a life of privation and asceticism. The tests to which thou hast been submitted without suspecting it, called forth by a former Karma, came from thy own nature ; and thou hast failed before these tests. Return to thy palace and content thyself with living the life of a virtuous man. Not yet art thou ready for the life of the disciple.”

His bronzed cheeks purple with confusion, Prince Djêta said in anxious tones :

“Wilt Thou deign to explain, O Bhagavat, the tests in which I have failed ? Though my shame be thereby increased, yet ardently do I seek for light.”

“I will tell thee,” said the Lord Buddha. “Thy first test was the test of calumny. Dost thou remember, noble prince, that in thine own palace, at thy father’s court, thou wert accused of a fault thou didst not commit ? Instead of waiting quietly until men’s minds had become enlightened, or else accepting this humiliation as a debt of destiny which it was thy duty to pay, thou wert anxious to defend thyself, protesting thine innocence and even going so far as to rebel against the wrong. Such was thy first failing.”

“If I had deserved these accusations, I would have borne them,” said Djêta, turning pale ; “I knew, however, that I was innocent.”

“The good and virtuous man is right in protesting his innocence, and defending himself ; but he who would enter the Path, he who would be my disciple, must bear with injustice and slander without uttering a word in self-defence ; he must be able to wear the crown of glory or the mantle of infamy, indifferent to both alike.”

Djêta bowed his head.

The Lord Buddha continued :

“In the second test, it was thy egoism that was the cause of thy lapse—the selfishness of a great affection. Thou didst love thy friend Yachas as thyself : close was the tie that bound you. Now it happened that a new-comer at thy father’s Court, having need of Yachas for some purpose of his own, laid siege to his heart, endeavoring to come between you and win his friendship. Instead of being resigned and tearing up the rank weeds that were taking root in thy soul—instead of loving Yachas for himself, and not for the joy his friendship caused thee—a feeling of rebellion entered thy heart, and thou didst thy best to fling obstacles in Bhallika’s path, directing against him a current of angry thoughts.

“I knew that the friendship of Bhallika for Yachas had its origin in self-interest,” protested Djêta. “Was it not my duty to warn my friend, and protect him against Bhallika’s intrigues ?”

“Canst thou be sure that Bhallika’s interested friendship would not have become purified in the course of time? Art thou certain it was not destined to become sincere some day? Besides, O Prince, though the good and virtuous man may be allowed to defend his affections, as he would his honour, the sage, he who would enter the Path and become my disciple must practise the renunciation even of his dearest affections; he must tear from his heart the bleeding roots of jealousy and egoism, and accept the betrayal of his most devoted friends without any feeling of bitterness.

“Noble prince, the treasures of thy father the king, the delights of the senses and the pleasures of vanity have no longer any attraction for thee; it has been no merit on thy part to abstain from them. In the presence of real renunciation—that which was offered thee—thy courage failed; thou wert unable to clothe thyself with the bleeding robe of sacrifice, of love which gives without asking for any return.”

Djêta bowed his head and, for the third time, confusion entered his soul. Then his questioning glance again fell on the Sage:

“Speak again, O Bhagavat! Overwhelm me with shame once more. Night has come upon me, a darkness more profound than that which now surrounds us.”

The Blessed One said:

“Noble prince, a third time hast thou failed through lack of love. Nanda, one of thy wives, committed a grave fault, whereupon thou didst cause her to be driven forth from thy palace, without showing any pity for her youth and ignorance.”

“O Bhagavat! Could I act otherwise? Was it not my duty to preserve my own honour and that of my palace, rather than keep by my side a guilty, fickle woman? In shutting my eyes against the evil done, should I not have been hurling an insulting defiance against the morality of my country? Would not such a course have been an outrage on my ideal of purity?”

“Noble prince, must I repeat the same thing once more? The man of the world, even when virtuous and of good repute, is permitted to think of his right, to think of preserving his own honor. He may judge and punish, or drive from his presence. The sage however does not judge; seeking to understand, he pardons. His eyes are more eager to discover an excuse for a fault than the fault

itself; in his heart there is more tenderness and compassion for his brothers than there are drops of water in the bosom of the sea.

"Purity is not a virtue: it is merely the abstaining from evil. The sage attributes thereto no merit whatsoever. Purity of life may even become a stumbling-block on the Path, for unless girt about with love and pity it often leads to pride and hardness of heart. Then it has become nothing more than a phantom of purity. In the course of thy travels, noble prince, hast thou ever raised thine eyes to the lofty mountains of the Himalayas at the hour of sunset? Hast thou seen those mighty, snow-clad peaks, on which everything seemed frozen and dead, suddenly light up with glowing pink tints, delighting heart and eyes with their beauty? Such is purity: apart from love, it may be nothing more than a white shroud of death to the soul; but if love blooms upon it, it becomes the channel through which pours a mighty Life."

Djêta's eyes filled with tears. Without a word in reply, he flung himself to the ground. Finally, he said in husky tones:

"O Bhagavat, take not from me the sun of Thy presence without granting me one more favor. Permit me to make a fresh attempt, another appeal to Thy justice. I know now what Thou requirest of me."

"I consent," said the Lord, and, as He gazed on the prostrate youth, so bright a glance shone in His eyes and so gentle was His smile that the whole glade appeared to be illumined, and the birds, believing that dawn had appeared, began to warble out their morning hymns.

Torches lit up the path as the small escort disappeared in the darkness of the night. The prince followed slowly. As they issued from the forest, in the dim glory of the new-born day, the elephants were awaiting their master to resume their journey to the land of Kanchamba. And in the peaceful glade, beneath the jambu-tree, the Lord Buddha was again deep in meditation.

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No sooner had Djêta returned to the kingdom of Kanchamba than he found himself obliged to assume the reins of government, as the King, his father, had fallen seriously ill. Nobly and conscientiously did he acquit himself of his new responsibilities, making for himself a reputation for justice and kindness.

The first thing he did was to load with honors Yachas and his friend Bhallika, making them a present of two princely dwellings, close to each other. He had his wife Nandā sought for, and brought back home to the royal palace. This action roused great bitterness; it caused his father's old servants to grumble, and brought much scandal upon himself. Mistrust, once aroused, grew rapidly, and criticism followed upon criticism. The just and beneficent, though at times imprudent, reforms which through love for his people Djêta imposed on his ministers gave rise to imputations of despotism and autocracy.

Djêta remained unmoved by these secret attacks, welcoming the scratches of the thorns as he had done the perfume of the roses. All the same, a veritable clique was formed against him, secretly fomented by his younger brother, an ambitious youth eager to take Djêta's place. A rumour was purposely spread abroad that Djêta was an autocrat, and that, all his projects for reform notwithstanding, he would bring the kingdom to ruin. It was said that he was under the influence of that beggar-monk whose reputation had spread over the town of Kanchamba, and that it was his intention to abolish the customs and practices ordained by law and tradition, and to establish a new religion.

One day Djêta heard a rumor of a plot being formed against him. His very person was the object of attack. He was not anxious, though he warned a few of his trusty friends. Thanks to the vigilance of these latter, the would-be assassin was seized just as he was on the point of flinging himself on the prince, dagger in hand. His name was Arada, and he belonged to the Kshattriya casté. Pale with dread and fury, he was conducted before the prince. With the utmost calm, the latter asked him:

"Wherefore, Arada, didst thou wish to kill me?"

"Because I look upon thee as a danger to the kingdom. Thou art opposed to our traditions, and wishest to do away with our holy practices, and introduce into our midst reforms that are dangerous and contrary to the prosperity of the land."

"This assassin is only a harmless fanatic," thought Djêta, fixing on him a look of tender compassion.

"Note," he remarked to his servants, "that this man had good motives, even though he made a criminal attack upon me. Guards, draw near, and take away his chains."



Filled with amazement, the guards immediately obeyed.

"Now leave me alone with Arada," added Djêta in tones of authority.

Reluctantly his friends and his servants slowly departed, not without many a backward glance. The daring of their prince filled them with consternation.

With folded arms, Arada looked defiantly at the prince. Without seeming to notice his insulting glance and attitude, Djêta walked up to him, placed his hands on his shoulders and looked straight into his eyes. There was neither scorn, bravado nor pity in this glance, only a mute, prolonged questioning. Had not his Lord said: "The eyes of the Sage are more eager to discover the cause and excuse of error, than the error itself?" Djêta was searching into past causes. Suddenly a strange new impression came to him. As though the spirit of One whom in his secret heart he called his Master was entering within him, illumining him with His own light, he now saw with other eyes than his own; he comprehended the hidden meanings of things.

Thus he beheld the warrior's past; the chain of his former existences bound to one another by the thread of Karma. There he saw numerous causes of ignorance producing numerous errors, and ever the springing up afresh of desire, and suffering—the result of desire.

Then, in a flash, the personality of Arada seemed to him to disappear—or rather, in that personality the whole of humanity had suddenly become incarnate. Poignant was his sorrow at this vision of a poor, frail humanity, chained down by ignorance and error, dedicated to misery and suffering of every description!

Distracted with grief, a wave of tenderness burst over him. He would have liked to take to his arms, to clasp to his throbbing heart, this suffering humanity, to give it his own life, to purify it with the gift of his own purity, and with his love to kindle renewed life in it, to raise it one step higher through his own sacrifice.

Returning to his wonted state of consciousness, as though just emerging from a dream, Djêta stammered forth the following words to the amazed warrior:

"Brother—for I know nothing else of thee than that we are brothers and that I love thee—brother, come to my arms and share my glory, as I, too, would share thy disgrace!"

And when the guards, uneasy at the prolonged silence, ventured to appear on the scene, they saw Arada weeping on the shoulder of their prince, whose countenance was transfigured with joy.

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In the sun-lit glade the Lord Buddha was plunged in meditation, His legs crossed beneath Him in the shade of His favorite tree. He had waited the whole night, for He knew that the prince was faithful to his promise. The first pale, tender streaks of early dawn had appeared, succeeded by the day-break, all wreathed in smiles, followed by the radiant sun, darting his golden beams over the ground and through the blossoming branches.

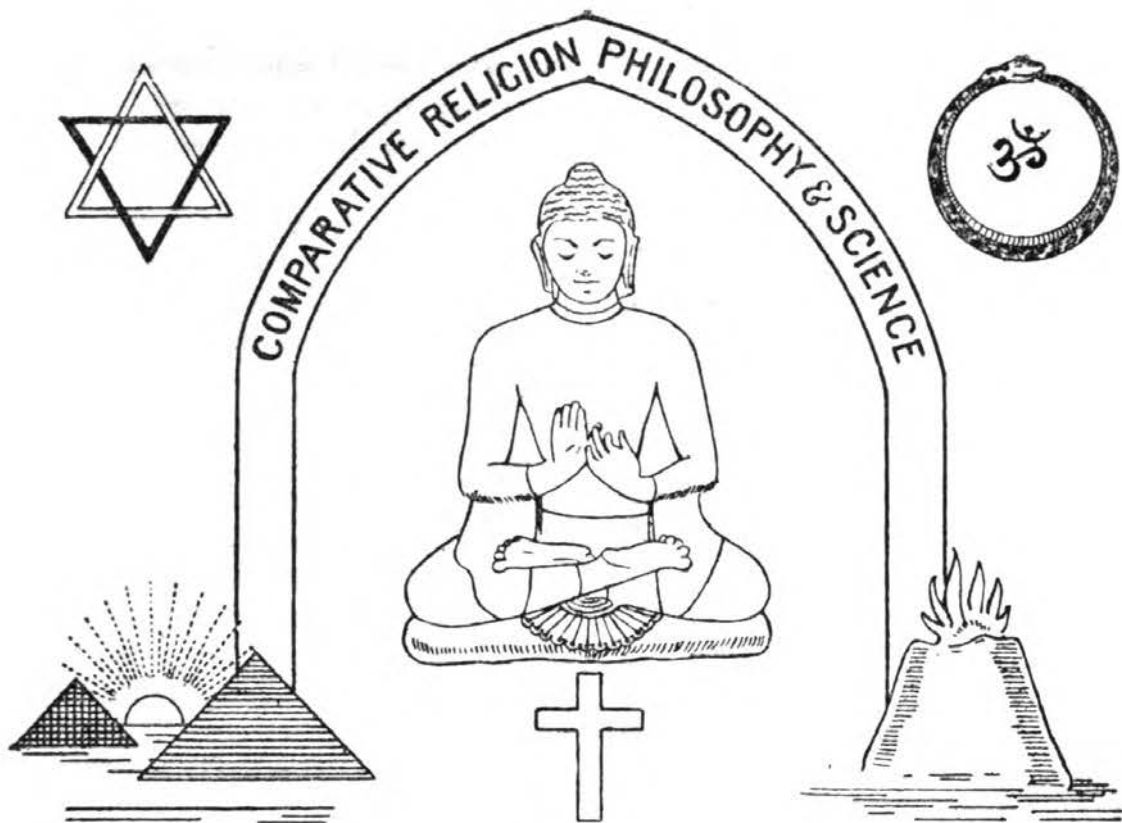
Perched on the branches of the jambu-tree, the little winged worshippers of the Blessed One were chanting to Him their morning songs; the gentle, affectionate hind had brought to Him her fawn; the leopards and young panthers were sniffing and rubbing against Him in friendly fashion, licking His feet. . . . For within that blessed glade the awaking of nature was ever the awaking of love.

Now a slight noise is heard, the sound of approaching steps. The Blessed One opens His eyes; Djêta is standing before Him. He has come alone, without escort, and dressed in a beggar's robe. The prince flings himself to the ground, in humble adoration before Gautama Buddha. Then, as he painfully rises to his feet, tired by the length of his journey, the Lord turns towards him the palms of His hands in token of blessing, and says in accents of infinite tenderness :

“Welcome, O Djêta, my disciple!”

Never had the breeze been more gentle or fragrant as it caressed their brows, never had the concert of winged songsters been more delightful, never had the profound peace that reigned throughout the glade been more solemn and mysterious, more awe-inspiring, than on that morn, whilst Djêta, seated at the feet of the Blessed One, was eagerly listening to the Sacred Word.

AIMEE BLECH.



## THE SCIENCE OF PEACE. <sup>1</sup>

### III. THE NOT-SELF.

**I**N the last article we dwelt on the one thing of which we are absolutely certain, the fact of our own existence, of our Self, that part of us which is permanent, unchanging, the I, which continues as a thread on which changing things are strung—"like beads on a string"—and which gives to us the sense of continuity, of reality. The fact of the existence of anything which is not this is reached by a process of observation, of reasoning, of some activity of this Self. This totality of things *outside* us is called the Not-Self, and it includes everything which is not the I of which we are absolutely sure, everything except the self-conscious Self.

In some ways this is a more difficult study than that of the Self; for the Not-Self is complex and puzzling, hard to grasp and

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

to realise. The way in which the idea is reached in philosophy is by a process of putting the Not-Self—of which we have only a secondary knowledge—over against the Self—of which we are sure.

Fichte defines the Not-Self as that which the Ego is not. If we take this in a little detail, setting the Not-Self in contrast with the Self, we can disentangle some broad and definite characteristics which belong to the Not-Self as a whole, as a concept, and which serve as a clue to guide us through the maze. We must seek that which is opposite to the characteristics of the Self, the I, and thus isolate the Not-Self, the Not-I, for study.

I. The Self is One, a Unity, and therefore infinite, eternal.

The Not-Self is then a Many-ness, a multiplicity, a mass of separate and therefore limited things, an innumerable collection of finites, each transitory.

II. The Self as a Unity is simple, and therefore stable.

The Not-Self is then complex, compound, made up of many parts, unstable, the parts associating and dissociating themselves in ever-changing inter-relations.

III. The Self is Life, Being.

The Not-Self is then Non-Life, Non-Being. (You must not here think of 'matter' as you know it, for in nature 'matter' is never found separate from 'Spirit,' 'form' from 'Life.' Every 'atom of matter' is a living thing, for life ensouls it.) *Abstract* matter—which has no concrete existence—is non-livingness, as opposed to livingness, the mark of the abstract Self.

IV. The Self is Consciousness.

The Not-Self is Unconsciousness.

Beholding the Self as Existence, Reality, Being, we see the Not-Self as Non-Existence, Non-Reality, Non-Being. If this is clearly grasped, and it is understood that both Self and Not-Self are abstract Ideas, concepts, the use of the word Non-Reality, and the 'Illusion' often used as its synonym, would not prove so confusing as it is found to be by many, in both eastern and German philosophers—surely re-incarnated Vedāntins. It is not the world *as it exists around us* which is unreal, illusory. That world is a mixture of Reality and Non-Reality—saṣaṣat, existence—non-existence, in the eastern phrase—and only when the Reality is with-

drawn is what remains unreal. To take a limited example: our solar system is built up of atoms, each composed of bubbles, caused by the breath of the Logos; so long as His breath is there, the system shares in His Reality, for He is in every point of it; but if He withdrew His breath it would vanish, for His breath is the Reality, and without it is Nothingness<sup>1</sup>.

The Self, Consciousness, Life, Being, is then the only Reality, and in contrast with this the Not-Self is unreal, and is transitory as opposed to the Eternity of Consciousness.

We thus arrive at a definite idea of the meaning of the word Not-Self, Not-I, Non-Ego, as used in philosophy. It is a mass of separated particulars, the mass of *all* separated particulars. On this, we must pause.

All that *can* be *must* be. This was clearly seen and admirably expressed by the Arabian Muhammaḍan philosophers of the ninth and tenth centuries. The ALL—the manifested and the unmanifested in their totality—includes all possibilities. When certain possibilities become actualities there is a particular universe in space and time, but the Possible and the Actual are different only in relation to our separated and limited consciousnesses; to the universal Consciousness the Possible and the Actual are one. We call 'actual' that which is present in our consciousness, as limited by space and time in a particular universe. But to the All-Consciousness there is no distinction between possible and actual, latent and patent, imaginary and existing. "That which is unreal has never been; that which is real can never cease to be," says the *Bhagavad Gītā*. In the widest sense of the words this is true. "The unreal has no being," can never have being, has never been; the real can never cease to be, it always is.

To digress for a moment: we have here the basis of what is called "personal immortality." All forms are capable of manifestation and re-manifestation, and exist in Eternity. They exist in manifestation so long as any separated Self is conscious of them—their ever-being is because the Supreme Self is ever conscious of them—and hence may be prolonged by any such Self. If the Self in John Smith is so enamored of his expression as John Smith as to desire to prolong that stage of limited consciousness indefinitely,

<sup>1</sup> See the article on "The Æther of Space," *Theosophist*, June, 1908; or as reprinted as an Appendix in *Occult Chemistry*.

who may say him nay? He can go on expressing himself as John Smith for exactly as long as he pleases. As a fact of observation, he grows tired of John Smith, and puts out a different expression of himself, but even then John Smith remains in Eternity.

To return. The mind of the student should dwell on this thought until it has permeated his whole mental being, for endless confusion and perplexity result from making "The All" less than the all, excluding something from it, and then puzzling why that irrelevant something exists. But when the All is seen as the all, with nothing outside it, the eternal, changeless, spaceless, timeless, motionless, *totality*, then it is seen that it may be regarded as a Void, since all pairs, that is every manifested thing, annihilate each other therein, or as a Plenum, since all exists therein unmanifest in eternity as Idea and any may become manifested in time as Thing. So also are Absolute Motion and Absolute Stillness the same, though relative motion and relative stillness are opposed.

The explanation of every particular existence—as of the pen that Hegel failed to explain<sup>1</sup>—of every separate thing in a universe, is that it is a temporary and local appearance of that which ever is. It is not a new creation of what was not; it is merely a coming forth, a manifestation, of that which ever is.

Passing on from this basic thought that all particulars ever are and can never cease to be, let us consider the conditionings of these ever-existent by Space, Time and Motion.

The idea of Space arises from the fundamental opposition between Knower and known, Desirer and desired, Actor and acted on. In the very assertion of Self and Not-Self, the idea of separation brings up inevitably the idea of Space, which is the interval between the separated. The concept of Space inheres in the fact of separation. As the abstract Not-Self is manifested as concrete Not-Selves, the idea of Space conditions all the observations of the Self. The many pre-suppose Space, and need it for the manifestation of their Many-ness; the Not-Self imposes Space on the Self. Space disappears when Knower and known, Desirer and desired, Actor and acted on are merged. For where there is no

<sup>1</sup> *The Science of Peace*, p. 60.

separation there is no Space, and where separation is there Space must ever inhere.

The idea of Time is another condition forced by the Not-Self on the Self. Time results from limitation, or again from Manyness. Where limitation is, and individual selves arise, the fact that these limited selves are not omnipresent necessitates Time, which is *succession*. A series of separate things cannot be known simultaneously by a limited Self; he can only observe them, become aware of them, one *after* the other, and so the idea of Time arises, the succession of the states of consciousness recognising one object after another, the succession of appearances in consciousness. Hence is Time rightly called the Master of Illusion, for it arises from our inability to see everything simultaneously, from the limitations of our perceptive powers. In this inability, in this limitation, Time inheres.

A writer imagined himself as travelling away from our earth into the fields of Space outstripping the light, and preserving the power of vision of earthly events. As he fled away, he read the light-record of 'past' events, past reigns were seen, backwards ever, till the earth became a fire-mist. As a star that we are 'looking at' may have been destroyed thousands of years ago, but the light-waves coming from it may only now have reached our eyes, so at that same distance of Space the state of our globe thousands of years ago could alone reach the eyes of one stationed there. A man who travelled at the same speed as light would always see the same event—a birth, a marriage, a death, would go on for millions of years, so far as he was concerned.

Thus thinking, and using the imagination on these strictly scientific lines, we may catch something of the illusory nature of Time, and understand the fundamental difference between the unending succession of the Everlasting and the simultaneity of the Eternal. To "live in the Eternal" is to transcend Space and Time, to dwell in that Heart of Peace which is above the illusion of division and has reached the realisation of Being, which sees the fulfilment from the beginning, that which Is, instead of the Coming forth and the Return. Being of the nature of the Eternal, we should not be the fools of Space and Time, nor be troubled by the shadow-dance of the illusory. Thus taught the

Christ: "The knowledge of God is eternal life;" so His disciple: "This is life eternal, that we may know Thee." When the Self is realised, eternal life is enjoyed. Earth and heaven are alike in time; when the Self turns inward, then alone does he become conscious of his own eternity. This is not a question of evolution in time, but of Self-realisation. We must rise above the idea of unending Time into the mystic Now.

Equally does Motion, the third great conditioning of consciousness arise from the many-ness of the Not-Self. Motion is the attempt of each separated limited Self to reproduce within itself the omnipresence of the Self. It cannot be omnipresent because of its limitations, so by constant motion it seeks to reflect the omnipresence of the One. The effort to realise Unlimited Being within the limitations of the Not-Self is Motion. On the nirvāṇic plane, an atom can expand illimitably, and again contract to a point, as though each atom strove to catch an image of the Changeless One, the Spaceless One, the Timeless One, the Motionless One.

Remembering the old Hermetic maxim, "As above, so below," we may strive to master the complexities and the strangenesses of our own individual lives, lives the essence of which is the eternal partless Self, related to the ever-changing parts of the Not-Self which we appropriate and release. In our own relation therewith we may find a clue to the understanding of kosmic philosophy, the relation of the universal Ego to the Non-Ego, the final pair of opposites.

So through and in despite of Space and Time and Motion, may we rise to the Spaceless, the Timeless, the Motionless.

Our next step must be the study of Beginnings and Endings—those words which comprise all universes, and all happenings in all universes. In Space and Time, Motion is ever bringing to birth beginnings, and is ever casting to death endings. Universes are born, grow, decay, end. Science has glimpses of beginnings, glimpses of endings; nothing endures, nothing is changeless. This is equally true of the forms within universes:

Every moment one is born,  
Every moment one hath died.

And even within the form, there are innumerable beginnings and endings—particles come, born into the form, particles go, dying out of the form; however stable a thing may seem, its constituent



particles are ever changing. As water driven by hydraulic pressure out of a tube appears like a bar—and is indeed so strong that a bar of iron struck against it breaks—and is yet but a succession of hurrying particles in swiftest motion onwards, so is it with our bodies; the form remains, but the particles composing it are ever changing; the form is a constant flux.

This fact has led to some errors, and one of these is that there must be an exact balance everywhere. But that is not necessary for the *forms*. Some say birth in one place must mean death in another, pleasure here must be pain there, that there cannot be an increase in this without a decrease in that. This is true of the Totality, but no universe is truly self-contained and out of relation to other parts and to the Whole. The Constancy of the Whole is obviously true; but that which is true of the Whole is not necessarily true of the parts, and birth and death, pleasure and pain, increase and decrease are of the parts. Even if a system were self-contained during the Day of its Logos, within His ring Pass-not, He Himself would ever remain as a channel whereby the infinite Life might pour into His system, increasing the amount therein. Moreover, philosophy has taken too little account of the law well-known to science, the law of the transmutation of forces.

Even taking the amount of force as constant, the forms it takes are many, and one form of it is transmutable into another. The amounts of heat and of electricity are not constant, for one can pass into the other—a fact that is applicable in philosophy.

What is the fundamental relation between the Self and the Not-Self? Evidently a process of ever-repeated appropriation of the Not-Self by the Self, and an equally ever-repeated losing or repudiation of that which had been appropriated. The whole process of the life of the individual consists in this appropriation and repudiation; so with the world-process. If we study the life of man, in others and in ourselves, we see that the gaining of knowledge, in the true sense, is a continual process of repudiation. What once we regarded as our Self with growing knowledge is repudiated as the Not-Self. The savage, when he says 'I,' means his body, his passions, his appetites. With advancing thought, we realise the body is not 'I' but 'mine'—an appropriated part of the Not-Self. The 'I' has drawn inward and repudiated the body:

“I am not this body.” Presently the emotions are similarly repudiated, and are relegated to the Not-Self, and the passionless Self asserts itself: “I am not these emotions.” As meditation is practised, another indrawing takes place, and the mind, the apparatus for thinking, is repudiated in turn: “I am not this mind.” And the process continues still further; as the Self draws ever inwards, he casts off, one by one, all that he once held to be himself. At last we see the great principle: on the path of forthgoing the Self appropriates; on the path of return he repudiates.

None other than this is the World-Process. Appropriation of and Self-Identification with the Not-Self: “I am This”—an affirmation. Repudiation of the Not-Self: “I am not This”—a Denial. To understand yourself is to understand the universe.

ANNIE BESANT.

[IV will be entitled “The Spirit.”]

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Without beginning and supreme—even Brahm,  
 Which neither can be said to be, nor not to be,  
 All hands and feet; all faces, heads and eyes;  
 All ears; it sitteth in the world's great centre,  
 Possessing the vast whole. Exempt from organ,  
 It is the light which shineth through all organs.  
 Containing all things—unattached to any;  
 Devoid of properties—partaking all;  
 Inside and outside, the movable and motionless,  
 Throughout all nature—inconceivable  
 From the extreme minuteness of its parts.  
 It standeth at a distance, yet is present;  
 Is undivided, yet in all things standeth  
 Divided; of all things it is the ruler,  
 That which destroyeth now, and now produceth.  
 The light of lights, declared exempt from darkness,  
 Wisdom and wisdom's aim, and wisdom's fruit,  
 And within every breast presideth—THAT!

## TUKĀRĀM'S ABHĀNGAS.

**T**UKĀRĀM is a Marāṭha poet and belongs to the sect of the worshippers of Vithoba at Paṇḍharpur in the Sholapur District of the Bombay Presidency. The shrine attracts pilgrims twice during the year from beyond the Narbaḍa and from Berar and Khandesh in the North, Gondwana and the Nizam's Dominions in the East, Telangana and Mysore in the South, the Konkan and Gujrāt in the West, and from all the Central Districts of the Bombay Presidency. The number of pilgrims rises often to a hundred thousand. Tukārām is the last of the saints who built up the edifice of the Bhāgāvāt creed in Māhārāshṭra, the foundations of which were laid by Dnyaneshvara at the end of the thirteenth century, and the main portions reared by Nāmḍev and Ekanāth during the fourteenth and the fifteenth centuries, while Tukārām, in his own words, 'crowned' the edifice. But though belonging to a sect, Tukārām's influence extends beyond it. He is a poet of the whole of the Māhārāshṭra people. His words are constantly on the lips of the rich and the poor, the trader and the peasant. The Brāhmaṇa preacher concludes his kathā with a prayer in Tukārām's words. A great moral and religious teacher, a poet whose burning words give apt expression to the most intense personal religion, whose pithy sayings go straight to the hearts of all, whose pure saintly life was in perfect accord with what he preached, Tukārām has secured the greatest respect and reverence. Indeed the rustics chant "Gyanba Tukārām," in unison, and feel themselves safe in the protecting arms of the all-merciful God, who sent His divine messengers Dnyāḍev and Tukārām on purpose to reclaim the lost.

To this influence Tukārām had attained long before he died. Shivaji, who at the close of Tukārām's career was fast rising to power, paid him homage and asked to be initiated by him. But Tukārām, with his thoughts ever fixed on the world beyond, was not tempted to include a royal personage among his disciples, and sent him away with a remonstrance at once lowly and dignified, but full of sympathy for the Rājā's work, and the people over whom he ruled. This influence he had gained by the unsullied character he had all along maintained, his works of charity, his

intense love for all creatures great or small, and his earnestness and deep devotion.

Tukārām was born in the village of Dehu on the banks of the Inḍrāyaṇi, a village to the north-east of Poona. The date of his birth is commonly given as 1608 A. D; but from some documentary evidence, supported by a few facts in Tukārām's life and the life of his Guru, Mr. Rajvade thinks that the event must be placed some forty years earlier. Further researches may show that this date is perhaps too early.

Tukārām descended from a long line of devout Kunbi Vantias, or Banyas, who had followed the trade of a shop-keeper for more than seven generations in the little village. They were honest and held in great respect by the people. Brought up early to business by his father, Tukārām thrived and gladdened the hearts of his parents. But soon after, domestic misfortunes followed in rapid succession. In the course of a few years he lost both his parents, his first wife and eldest son, and the wife of his elder brother. This elder brother was a religious devotee, whose heart could by no means become reconciled to the cares and duties of this world, and therefore, now that he was freed from all the ties of a husband, he left the country for good to seek eternal peace in the hearts of the holy Himālayas. These successive shocks were rendered still more heavy by losses caused by a great famine that followed. Trade slackened, his customers fell off, and his debtors became insolvent. Their ruin brought ruin to the family, from which Tukārām could not recover, even with the help of the rich relations of his second wife and some of his friends. These misfortunes, while they called forth the dormant religious turn of mind he had inherited from a long line of ancestors, made him indifferent to the concerns of the shop. Indeed, he looked upon his misfortunes in the light of blessings divinely sent to draw him back to God's grace. A severe mental struggle followed. He craved and yearned for God's mercy, which he thought he had forfeited by his past worldly life. He longed for a vision. He left his home and prayed to God in the midst of deep woods on a hill some miles off, where he was discovered by his younger brother. Brought home by the latter's remonstrances, he divided with him what little of the ancestral property was left, and sank in the waters of the Inḍrāyaṇi the title

deeds of the property which fell to his share, thus giving a tangible proof of his having completely cut himself off from the ties of this mundane life.

He became from this time a religious devotee, but by no means a wanderer. For, beyond visiting a few neighboring villages near his native Dehu, and Paṇḍharpur (where he went twice during the year so long as he had strength to walk the distance) and once only Poona, he is said never to have left his village. Selfless, he sought to gather no crowds of idle admiring disciples round him, but followed what his conscience dictated. He listened not to the counsel of his relatives and friends, who thought he had gone mad, and bore in patience the well-meant but harsh rebukes of his second wife. This lady, except for her bitter tongue, was a good type of a Hindū wife, and did all she could to look after the comforts of her husband and the children, and must be credited with a fair amount of success in her efforts. After a long mental struggle, the agonies of which he has recorded in heart-rending words, now entreating God in the tenderest of terms, now resigning himself to despair, now appealing with the petulance of a pet child for what he deemed his birth-right, now apologising in all humility for thus taking liberties with his Mother-God, he succeeded at last in gaining a restful place of beatitude—a state in which he merged his soul in the Universal soul.

While thus satisfied for himself, Tukārām was convinced that he had a mission to fulfil, and, that he must spread the light vouchsafed to him. He had now two visions, in one of which he was initiated by his Guru and in the other he saw Nāmḍev and Paṇḍurang, who bade him complete the work left unfinished by Nāmḍev. This constituted his inspiration. At first he stood behind renowned preachers, and only took part in the chorus. But a study of the writings of old poets and saints soon gave him confidence in his powers, and he began to preach on his own account. Severe to himself, he knew no compromises. He dealt heavy blows at all forms of hypocrisy. It was a strange spectacle—a Kunbo preaching to the masses. It made him many enemies, and he had to pass through a series of persecutions, which we need not describe in detail. It left him in secure possession of freedom to go his own way and preach to the people—a freedom which he prized more than the esteem and reverence it gained for him.

His preaching embraced all subjects, but he especially dwelt on the necessity of practising the cardinal virtues, which in his opinion were mercy, charity and patience. At the same time he insisted on purity of thought, and earnest and single devotion to God. Occasionally he darted light shafts of ridicule, but these do not show a practised hand. The weapon he handled most successfully was the heavy flail of truth and expostulation, before which he knew all falsehood must fly. While he hit hypocrites hard, he was all humility and lowliness to really saintly characters, whom he asks us to honor even above our household and tutelary Gods. Preaching for the sake of gaining a livelihood he held in utter abhorrence. He recognised most of the social evils prevalent in his time, such as the selling of daughters in marriage, the uselessness of undertaking long pilgrimages, or of religious practices unaccompanied by a corresponding sincerity of heart.

At last old age came upon him. He had to give up his regular visits to Paṇḍharpur, and the poignant grief which this enforced absence inflicted upon him, his impatience to meet the pilgrims on the return journey, are well described in words whose tenderness is, we believe, without a parallel in Marāṭhi literature.

From this time he began to see visions, and called on the spectators to see that Viṣṇu Himself had descended to take him away. During this mood he composed or rather poured forth the celebrated stanzas called "Love's Lament," in which he likened the human soul to a bride, while the Bridegroom was, of course, God—a conception implied in the parable of the Bridegroom in the Christian bible. While singing these verses, he proceeded to the bank of the Indrāyani, and was seen no more (A.D. 1650.)

No Mahārashṭra saint other than Tukārām has recorded the history of his personal mental struggles, and it is because of this human element in these autobiographical Abhaṅgas that Tukārām appeals so strongly to all seekers for truth. His Abhaṅgas are a bible not only to the thousands of Vārkaris—the pilgrims that flock to the shrine at Paṇḍharpur—but even to the new Hindū reformers of the Theistic school in the Bombay Presidency, whose founders—the late Justices Telang and Rānaḍe, and Mr. N. M. Paramānaḍ, Mr. W. A. Modak, and Dr. Bhandārkar, have often made his Abhaṅgas the texts for their religious discourses. In the manual

of the authorised edition of the hymns of the Prāṭhanā Samāj a prominent place has been given to Tukārām's Abhaṅgas—indeed they form more than half the volume.

Tukārām's Abhaṅgas in the authorised edition number about four thousand five hundred ; but he is reported to have composed many more. Some of these have been recovered. On the other hand there are many Abhaṅgas which are evidently spurious. Many of the Abhaṅgas were composed extempore, while Tukārām preached, and were carefully taken down by a few of his disciples who stood behind him. A few are known to be in his own handwriting, which was bold. The selections for translation in this essay are made from the pocket edition of the Nirnaya Sāgar Press, and the number preceding each verse is the number as given in that edition. The best and the most correct edition is that issued from the Indu Prakash in 1871, under the auspices of the Department of Public Instruction, Bombay. It was edited by the late Mr. S. P. Paṇḍit, and has been used by almost all the latest compilers. Tukārām Tatya's edition in two volumes, while it contains some Abhaṅgas not previously published, ascribes to the poet many that are evidently not genuine. We will now proceed to make a selection from these verses for the benefit of our western readers, since, so far as we are aware, they have not yet been translated into any European language.

SELECTIONS FROM THE ABHAṄGAS.

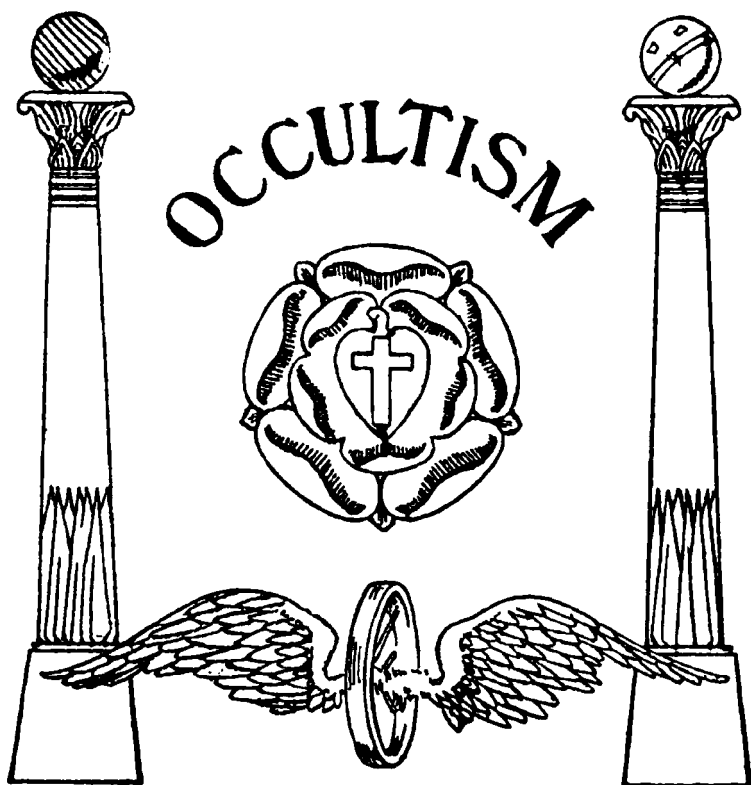
161. To cross a mirage what vessel shall be sought ?  
 Children sport with broken pieces of a jar for coins ;  
 What profit or loss does that transaction make ?  
 Girls in sport perform auspicious marriages ;  
 Are true relations caused thereby ?  
 What joys or sorrows dreams yield in sleep  
 Vanish when one awakens.  
 Tukā says : Births and Deaths are words unreal,  
 Bondsman and freeman, all are naught.
163. To the blind all are blind—for *they* cannot see.  
 To the dyspeptic food is poison—for he has lost his relish  
 for food.  
 Tukā says : He who is not pure himself  
 Thinks the rest of the world impure.

165. O let me feel and see what thou inspirest me to say,  
 Otherwise, O God, it will all be a mockery.  
 Without salt what taste has savory food ?  
 A corpse decked in all pomp, without life ;  
 A part acted ill, a beauty ill-endowed,  
 A mock marriage with no bride and bridegroom,  
 All money spent in show.  
 Tukā says : Verily I am such if I see not  
 In my soul the Spirit of Love.
167. Wretched above all wretchedness is he who is a slave to a  
 woman ;  
 For him no Heaven beyond, no honor here.  
 All wretched is he whom greed consumes,  
 From whose door a belated traveller unhonored turns away.  
 All wretched is he whom sloth and sleep have mastered, or  
 voracious appetite.  
 All wretched is he whom no true knowledge befriends.  
 His saintliness pines for what ? the honor of this world.  
 Tukā says : Thus have they made themselves wretched.  
 The scoffers and disputants Hell is ready to receive.
169. All is Brahma, not an inch is there that is not filled by it.  
 An Idol, why can it not represent God ?  
 What say we to those that have no faith ?  
 Their fancies wild lead them astray.  
 They lack the faith of saints.  
 Like those of learned fools, their words lack the ring of the  
 true metal.  
 Tukā says : While Saints have strengthened faith,  
 The bad have unwittingly spoken ill of God.
170. One is in spiritual trance, the other fattens on sloth.  
 They look the same, but the observant eye sees the difference.  
 One intent on God recites the names of God, the other  
 sleeps ;  
 One renounces all, the other makes a show for his  
 stomach's sake ;  
 One's piety is for self, the other's is for God.  
 One knows the true secret ; the other none, though they  
 look the same.

*(To be continued.)*

V. M. MAHĀJANI.





### OCCULT CHEMISTRY.

**S**INCE the publication of the book on *Occult Chemistry* some further investigations have been made and a number of additional elements examined, making our list much more complete than it appears in that work. The whole of the information thus obtained, with diagrams illustrating it, will appear in the second edition of the book. Meantime it may be of interest to our readers to have a list of the additional elements, with their weight-number, and a few observations as to the probabilities which seem to be suggested by this further study.

The list of the newly-observed elements, arranged in the order of their atomic weight, is as follows. As in the list in the book, the name is given in the first column, the type to which the element belongs in the second, the number of ultimate physical atoms in the third, our number-weight in the fourth, and the accepted atomic weight (when known) in the fifth.

The weights given in the last column are from the International list for 1908. The number-weight is obtained by dividing

the number of ultimate physical atoms in an element by 18, the number of such atoms in a unit of hydrogen. For many elements hydrogen seems a natural standard, since no less than 34 are exact multiples of it by number-weight.

Those elements marked with an asterisk are not given in the International list. There are however places for all but B in Crookes's diagram.

| Element.                            | Type. | Number of Atoms. | Number Weight. | Weight O=16. |
|-------------------------------------|-------|------------------|----------------|--------------|
| Caesium ... ..                      | Rb.   | 2376             | 132            | 182.9        |
| Barium ... ..                       | Mo.   | 2455             | 136.38         | 137.4        |
| Lanthanum ... ..                    | Nb.   | 2482             | 137.88         | 138.9        |
| Cerium ... ..                       | C.    | 2511             | 139.50         | 140.25       |
| Praseodymium ... ..                 | Nb.   | 2527             | 140.38         | 140.5        |
| Neodymium ... ..                    | Mo.   | 2575             | 143.05         | 143.6        |
| * A ... ..                          | Rb.   | 2640             | 146.66         | ...          |
| * X (Interperiodic) ... ..          | Fe.   | 2646             | 147            | ...          |
| * Y " ... ..                        | "     | 2674             | 148.55         | ...          |
| * Z " ... ..                        | "     | 2702             | 150.11         | ...          |
| Europium (?) ... ..                 | Rb.   | 2736             | 152            | 152          |
| Gadolinium (?) ... ..               | Ag.   | 2794             | 155.22         | 156          |
| Terbium (?) ... ..                  | Sb.   | 2880             | 160            | 159.2        |
| Dysprosium (?) ... ..               | "     | 2916             | 162            | 162.5        |
| Erbium ... ..                       | "     | 2979             | 165.50         | 166          |
| Thulium (?) or Ytterbium (?) ... .. | Rb.   | 3096             | 172            | 171          |
| Tantalum ... ..                     | Nb.   | 3279             | 182.16         | 181          |
| Tungsten ... ..                     | Mo.   | 3299             | 183.27         | 184          |
| Mercury ... ..                      | Te.   | 3576             | 198.66         | 200          |
| * B ... ..                          | "     | 3600             | 200            | ...          |
| Thallium ... ..                     | Sb.   | 3678             | 204.33         | 204.1        |
| Lead ... ..                         | Sn.   | 3727             | 207.05         | 206.9        |
| Bismuth ... ..                      | Sb.   | 3753             | 208.50         | 208          |
| * C (Actinium ?) ... ..             | Nb.   | 4140             | 230            | ...          |
| Thorium ... ..                      | C.    | 4187             | 232.61         | 232.5        |
| Uranium ... ..                      | Ra.   | 4267             | 237.05         | 238.5        |

It is not always certain in the case of the rare elements that what is examined clairvoyantly and found to be of a certain weight is the element bearing a given name in the International table with a corresponding weight. But each element has its type—tetrahedron, cube, octohedron, and so on—which is seen by clairvoyance; in case an element so examined be wrongly labelled, its type also is given, and the correct name for it can be found by considering this type and the weight.

Of the new elements A comes under caesium. The three new interperiodics have in each of 14 bars, X 189 atoms, Y 191, Z 193.

The element with weight 155.22 in general appearance resembles the metal orichalcum described by Plato as much used by the Atlanteans. Presumably this is gadolinium, if the agreement in weight is any indication.

The element with weight 172 is of the rubidium type of 16 'spikes'; perhaps this is thulium, though judging merely by weight it may be that labelled ytterbium, for which the International list gives weight 173. It is noteworthy that the element has exactly the same number of atoms, 3,096, as in the new inert gas meta-kalon. This is the only instance so far of two elements having the same weight.

Mercury is a tetrahedron and has as its centre-piece the connecting rod in gold, made up of 16 occultum.

The element marked B is also a tetrahedron and closely resembles mercury, the difference being only the addition of six atoms to each of the four funnels of mercury. This produces a new element, a *solid* mercury. A specimen of this rare form of mercury exists in an occult museum.

The element C is a radio-active element. It is not the temporary product of the disintegration of a heavier element. These 'by-products,' uranium  $\alpha$ , thorium  $\alpha$ , radium  $\alpha$ , and others have been observed but not drawn, as they are not stable elements. C may be actinium or ionium, if either is not a mere disintegration product. It is a cube with six funnels with the same centre-piece of 819 atoms as in radium. This centre of radium also appears in tantalum, tungsten, thorium and uranium.

Uranium has a centre-piece and four funnels exactly like radium. The difference is only in the four 'spikes.' Consulting the diagram of a radium spike it will be seen to consist of three lithium uprights of 63 atoms each, and floating above them a cone of ten. Uranium has the three lithium 63, but no cone. Instead of the cone are two groups of bodies of 36 and 19 atoms respectively. The 36 group is one half of a helium atom, made up of four 'cigars' of 6 atoms each at the four corners of a tetrahedron, and surrounding them the half of a hydrogen atom (three groups of threes) and another body of three. Above this half of helium floats a hitherto unobserved body of 19 atoms.

If uranium does break up in radio-activity, each uranium atom can give rise directly to two helium atoms from the four spikes.

Using occult methods it is found possible to transmute uranium to lead and thorium to bismuth.

C. JĪNARĀJAPĀSA.

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The identification of some of these more lately observed elements with new elements provisionally catalogued by science is often only tentative. In many of the specimens shown in geological museums rare earths are found mingled in inextricable confusion, and this is also true of the mixture of elements in certain mineral springs. When in such a case examination reveals the presence of an element not hitherto catalogued by us, we make careful drawings of it, count its atoms and note the class to which it belongs. It frequently happens that scientific books mention two or three elements whose atomic weights are in the neighborhood of that of the stranger, but none that exactly coincide, so that we are left in doubt as to whether our new discovery is one of these or is actually something hitherto undescribed. Such cases are distinguished in our list by a mark of interrogation.

The conditions of our research are so radically different from those of the man of science that there is little reason to wonder if we are sometimes uncertain as to whether we have arrived at the same result. He goes to work by means of chemical analysis, eliminating from the specimen before him element after element of those already known to him ; and if a trace appears of something different from any of those, he applies to it various tests, the results of which may eventually enable him to announce that a new element has been observed. He then proceeds to calculate its atomic weight by various intricate methods, requiring a patience and accuracy of observation which cannot be too highly extolled.

We have our difficulties also, but they are of quite a different nature. Our method is first to reduce the consciousness to a point and then to send it on its travels among the molecules of the substance to be examined. The relative size of the vehicle of observation adopted by the consciousness depends upon the nature

of the research required. It may be made commensurate with the "chemical atom," so as to observe it as a whole, or it may be reduced to the size of the ultimate physical atom, or still far less even than that, in order to make more detailed examinations. Instead therefore of acting upon the elements from without, as the scientific investigator does, and recognising their presence only by the effects they produce, we find ourselves wandering about among the chemical atoms and recognising them by their appearance. Taking a very rough analogy, suppose that it is desired to know how many different nationalities are represented in a certain great city. The chemist's method corresponds to standing upon a high tower and shouting first in one language and then in another, in order to see what response will be obtained, while ours corresponds to going in and out among the crowd and picking out the nationalities face to face. The chemist is certain to find the element for which he searches if it be present in sufficient quantity to produce the expected effect, but naturally he has no sieve fine enough to sift out a single molecule. Along our lines the single molecule, if we happen to meet with it, is quite sufficient; but among so many millions it might easily happen that we did *not* meet it.

In considering some of these heavier elements, especially those belonging to the radio-active group, we find a certain variation from the orderly progress to which we have become accustomed in dealing with lighter substances. All the way through we have been in presence of an evolutionary force steadily pressing downward into matter along a spiral line, as indicated in Sir William Crookes's picture (*Occult Chemistry*, p. 12). At certain points (represented by the discs in that picture) this force encounters the perpendicular lines which represent the various types or tendencies. We may suppose that the steady downward pressure determines the number of ultimate physical atoms which are available for the making of what is commonly called a chemical atom, and the type or tendency prevailing at a certain point determines the form which that chemical atom shall take—that is to say, how the available number of ultimate atoms shall be arranged. One can imagine a group of nature-spirits, marshalled under the orders of some higher Power, building these atoms according to the plan of the line to

which they belong, and then scheming how to introduce the additional atoms which have been gathered since last the force crossed their line, while still retaining the main characteristics of their original plan.

Putting aside hydrogen, oxygen and nitrogen, which seem exceptional, these types are well marked, and in the early stages it is rare that one of them in any way influences another. But among these later and heavier elements it would seem that the power of the distinctive type is becoming less in proportion than that of the evolutionary force, for this latter is beginning to carry on with it certain characteristics from one type into another. In other words, an element begins to show affinity not only with those above it on its own special perpendicular line, but also with that next before it on the spiral. The result of our observations seems in some ways to suggest the idea that an effort is being made to evolve certain features which shall when perfected be imposed upon all types; that for this purpose experiments have been tried, the combinations which are found suitable being retained, and the others being gradually dropped.

I have sometimes thought that perhaps these heavier elements are not yet so clearly defined as those which come earlier in the list—not so irrevocably fixed. In several cases we have differences so slight as to suggest that we may be dealing not with two elements, but with two attempts to build an element. Where the two are found in fairly equal quantities it may be that both forms are still on trial; when one is common and the other rare, the presumption may perhaps be that one has been found more suitable, and is in process of general adoption. But this is mere speculation.

We find the central sphere of the chemical atom always increasing in size and importance, until in the radium group it seems to be the soul of the atom and the reason for which it exists—an active, intensely *living* object rotating with wonderful rapidity, ever drawing in and throwing out streams of matter, and actually maintaining by its exertion a temperature higher than that of surrounding objects. It will be noted that we only gradually evolve a central sphere capable of this. The sphere in sections (such as that of calcium, chromium, strontium, molybdenum) seems to have been

one of the attempts, while the sphere composed of five interpenetrating tetrahedra was another. It would appear that the desired result was achieved by a combination of these two forms. Tin, for example, has the five tetrahedra in their simple form ; in lead, which is on the same line, they are so masked as to be almost unrecognisable, but if we look carefully we shall find that the twenty cigars marking their angles are still there, though each has now become the active agent at the mouth of a segment or small funnel. Bismuth repeats this arrangement, but by the time we come to radium we find that the sphere has been strengthened by the addition of another tetrahedron, so that we have now twenty-four segments instead of twenty. This form persists in actinium, thorium and uranium, so we may perhaps infer that it has been found satisfactory. Following the arrangement into groups adopted in the book *Occult Chemistry*, we will now distribute these additional elements into their several classes according to shape.

#### THE DUMB-BELL GROUP.

*Gadolinium* (?) Only one new member of this group appears in our supplementary list, but it is both interesting and beautiful. It falls upon the line between gold and silver, and clearly shows itself as an intermediate stage between them. At the top and bottom of the dumb-bell, as a centre from which each set of funnels radiates, appears the globe *c*, as in gold, but it has not as yet the two attendant globes *d*. The funnels are identical with those of gold, except that the cone at the mouth has only 21 atoms (like silver) instead of 28, thus making a funnel of 90 atoms. The connecting rod, however, is yet in embryo, for it has not the wonderful solar system which makes so splendid an appearance in gold, but it has already evolved the curious form *a*, with its four rope-like rings, borrowed from occultum, though we have here only two of these *a* forms, instead of four, as in gold. The *b* forms which rotate round the central sphere in gold appear in this element, but are curiously doubled, two of these doubled forms standing above and two below the two *a* forms. The connecting-bar thus contains six bodies, and it is evidently constructed of eight atoms of occultum, just as the connecting-bar in gold is built of sixteen such atoms. If the reader will consult the plate on p. 25 of *Occult Chemistry*, he will easily be

able to construct for himself a mental picture of this specially beautiful metal.

There is some reason to believe that it is the long-lost orichalcum of the Atlanteans. If this be so, it probably exists in much greater quantity than is yet known in some compound at present unrecognised. We cannot be at all certain that it is the gadolinium of the chemist, though the atomic weights seem to suggest it.

#### THE TETRAHEDRAL GROUPS.

*Barium.* This element closely resembles strontium and molybdenum, but has introduced the seven-atomed form in the middle of its central sphere. It has also borrowed the materials of the lithium spike (which have probably been brought along the spiral line from the previous element caesium) but has arranged them as a sphere in its funnel. In the same funnel appears a new form (consisting of four fives and a seven, with a cigar of six round which two of the fives revolve) which is later destined to play a prominent part in the powerful central globe of radium. Its little attendant spheres prefigure in their arrangement the ultimate centre of that globe, though they show three and four respectively where it is to show seven.

*Neodymium.* This element closely resembles molybdenum, but has strengthened its funnel by an additional sphere, and altogether altered the centre-piece. The heart of the latter is a group of 27 which may be seen in the illustration of radium (*Occult Chemistry*, p. 89), and this is surrounded by twenty wedge-shaped bodies which begin already to approximate to the radium type.

*Wolfram.* On the same line with neodymium, this element (sometimes called tungsten) may be defined as a stage between it and radium. In fact, wolfram is almost exactly radium without the spikes which are its distributive agency. The central sphere is identical with that of radium (p. 89), except that the six atoms at the outer end of each section are not equidistant, but are definitely arranged in the well-known cigar form. In the case of radium it is evidently only the speed of revolution which overcomes their cohesion, and here the speed is much less. The funnels also are identical with those of radium except for a curious addition of two atoms to the central column of each.



*Uranium.* This, the heaviest element yet known, resembles radium even more closely than the last. If our readers will take the diagrams of radium on pp. 89, 90 and 92 of *Occult Chemistry* they will have no difficulty in understanding the description of uranium. The central sphere is as drawn on p. 89, except that (as in wolfram) the cigar replaces the six separate atoms. The funnels are like that on p. 90, the two extra atoms imported in the case of wolfram having been dropped. The spikes contain the three lithium uprights, as on p. 92, but instead of the little cap of ten atoms there are two bodies. The lower of these two is exactly half a helium atom, and the upper contains an ovoid of seven atoms surrounded by four of three atoms. Though heavier than radium and so like it in appearance, uranium is far less active.

*Mercury.* Here we have an element with a decided individuality of its own. True, its component parts are all borrowed, but the combination of them is unique. With splendid audacity, it seizes upon the wonderful system of 864 atoms which makes the connecting rod in gold, and uses that as its centre-piece. It borrows its funnels from tellurium, though dropping two atoms from each column, and then captures the lovely selenium star, but turns it into a solid-looking and vigorously-rotating sphere. We may credit what is borrowed from tellurium and selenium to the type to which all three belong, but what is taken from gold must represent the influence of the evolutionary force, since gold comes just before it on the spiral, though on quite a different line.

The new element marked B on the list prepared by Mr. Jinarājadāsa is mercury in its solid form—that is, a form which remains solid at ordinary temperatures. Only the one block of this has yet been seen, and it is therefore not certain whether we may rank it as an ordinary element or as a special alchemical preparation, though it has every appearance of being the former. It probably bears somewhat the same relation to ordinary mercury as 'platinum B' does to ordinary platinum.

#### THE CUBE GROUPS.

*Lanthanum.* This, being on the line of yttrium, preserves the type of the latter, though it is even more nearly related to niobium. It moulds its additional atoms into two of the forms belonging to

the calcium line, which have apparently been brought over from barium by the evolutionary force.

*Praseodymium.* This again reproduces the niobium type, though it adds 33 atoms in each funnel. The centre-piece, however, is that of neodymium.

*Tantalum.* This element may be described as praseodymium with additions, borrowed mainly from the all-pervading molybdenum type. The central sphere has now become that which is universally adopted by the heavier elements; it has already been described in writing of wolfram and uranium.

*Terbium (?)* This is one of the cases in which we are quite uncertain whether the element which we have observed is that whose scientific name we are provisionally attaching to it. It copies antimony, but adds much to it. Segments A and B in the funnels are identical with those of antimony, but additional segments are introduced, the constituents of which are borrowed partly from nitrogen (which is the head of the group) and partly from that molybdenum type which seems to be gradually invading all the groups. The centre-piece is still the five interpenetrating tetrahedra.

*Erbium.* This element closely resembles the last. The centre-piece is the same, and so are the A and B segments in the funnels. A third segment is introduced almost identical with one of those in terbium, but slightly larger, so that 99 additional atoms are included.

*Thallium.* This element retains the centre-piece of lead, but reproduces the funnels of erbium with a slight addition.

*Bismuth.* We have here all the thallium segments, with an addition which unexpectedly proves to be an almost exact copy of the arm of zirconium, illustrated on p. 65 of *Occult Chemistry*. The centre-piece is as in thallium.

*Actinium. (?)* Since men of science have not yet determined the atomic weight of actinium, it is by no means certain that this element is what they mean by that name. It lies on the same line as lanthanum, and reproduces the funnels of the latter, though adding to them some of the well-known molybdenum spheres. It uses also, with very slight alteration, the antimony funnels and the arm of zirconium, thus showing very close affinity with bismuth. It

uses eight of the lithium spikes, having these quite apart from the funnels, and directed to the eight angles of the cube. Its centre-piece is that of radium, from which it is no doubt borrowed.

#### THE OCTAHEDRAL GROUP.

*Cerium.* This is on the line of carbon, titanium and zirconium, and has many of their characteristics. The projecting arms which give to titanium and zirconium the form of a cross are so masked by other projections that they now take their place as ordinary funnels, and we have once more the octahedron which in appearance resembles a corded bale. But it is worthy of note that the additional funnels are made up of forms of the calcium line, brought along the spiral from barium. The characteristic carbon atom still appears distributed into four parts as usual, though oddly enough its little funnels have lost their linking atom. The centre-piece is still the five interpenetrating tetrahedra, but now each of their cigars has become the head of an ovoid, the rest of which seems to be supplied from those surrounding the centre in zirconium. With a slight rearrangement and the loss of some of their atoms the ovoids have retired inside the tetrahedra, presumably in order to strengthen them.

*Dysprosium (?)* This element is intermediate between tin and lead. It is in fact simply tin with larger funnels, for the centre-piece and the spikes are exactly the same. The four ovoids which occupy the funnel of tin are here found revolving round a central column whose constituents are borrowed as usual from molybdenum. It is by no means certain that this metal is what chemists call dysprosium, though the approximation of the atomic weights makes it a probability. It was found by accident in common solder, where it was present presumably as an impurity.

*Lead.* The innermost centre here is that of cerium, but the ovoids surrounding it contain each one atom more, and their component parts are differently arranged. This seems to be the type of centre-piece finally adopted, for all that have been yet examined of the elements which come later on the spiral retain this form, though it is strengthened by the addition of four similar segments, and also becomes much more closely compacted. Lead shows the line to which it belongs by introducing into its funnels bodies from both the pillars and funnels of tin, but it includes also

the spheres from calcium and molybdenum which now seem to appear on all lines.

*Thorium.* This element also is on the line of cerium, and reproduces its features, though of course adding considerably to them. Oddly, the carbon atom has here resumed the links which it lost in cerium. The lithium spikes are here again, brought over presumably from actinium, but as thorium is an octahedron there is now room for them in the funnels. The special adaptation of the antimony funnels has evidently come along the spiral from actinium also, and the central sphere is that which now seems invariably to be used. Many and remarkable similarities exist among all this group of radio-active elements, yet each has certain distinctive characteristics; the exact signification of all these must be a matter of later study if leisure can ever be found for it.

#### THE SPIKE GROUP.

*Caesium.* This element is in many ways similar to rubidium, but has four 'nitrogen balloons' for its centre-piece instead of three, and also adds two bodies of 29 atoms each to each of its sixteen lithium spikes.

*Unknown element, (marked A in the list).* Another spike-element has been discovered, heavier than caesium, but evidently of the same type. Its central sphere is identical, but in each of the sixteen spikes *two* lithium columns are found, and also a tiny floating cap, alternately of nine and fourteen atoms. The total number of atoms in this is 2,640, giving it a number-weight of 146.6. It is just possible that this may be what chemists call samarium. It seems to fall quite naturally into the place in the table of elements where something of its type might be expected. A curious fact connected with it is that a single atom was found which appears to be a variant of this—an absolutely unique specimen, identical with it except that the two little caps contain seventeen and eighteen atoms respectively instead of nine and fourteen. This gives a total number of 2,736, which would correspond to an atomic weight of 152, coming not far from the chemist's suggested new element europium. This is however not at all the place for a spike-element in the periodic table, as it falls on the wrong side of the group of interperiodics, so that for the present we receive the observation with caution, and wait

until other specimens have been seen before admitting so subversive an element definitely to our list.

*Ytterbium* (?) Here again the identification with the scientific name is uncertain. All we can say is that there is a sixteen-spike element here, much of the same character as that last-mentioned, with four 'nitrogen balloons' for its centre-piece, and with two lithium columns revolving round a smaller central column of forty atoms in each of its spikes. Whether this is ytterbium, or whether it is as yet undiscovered by science, is not for us to say. A noteworthy fact is that this element contains the same number of ultimate atoms as the star meta-kalon (*Occult Chemistry*, p. 5). This is the only instance so far encountered of two different arrangements of the same number of atoms, and it suggests various curious possibilities, especially as the whole of the star group seems to fall outside of the regular columns of the periodic system. The star elements are all comparatively rare; they float in the atmosphere, will not combine with any others, and generally behave very much as though they were strangers from some other scheme. Perhaps they are; we are not yet in a position to dogmatise.

#### THE BAR GROUP.

The members of this group also, like the stars, seem somewhat out of gear with the rest of the plan, and there are points about them which rather suggest that they may possibly belong to another. Their appearance is quite unlike the rest, yet they have a strong family resemblance among themselves. They have always fourteen radiants instead of four, six, eight or sixteen like the others. They seem always to occur in groups, the members of which differ by two atoms in each bar. Another point of radical difference is that they are entirely without the centre-piece which is so prominent a feature in elements of the regular series that there some probability that its development is the reason for the very existence of the elements, and for all the funnels and spikes and other arrangements which surround it.

Mr. Jinarājādāsā (p. xxi. of the appendix to *Occult Chemistry*) prophesied the discovery of a fourth interperiodic group of elements, coming in the table under iron, cobalt and nickel. His anticipation was justified, for the group has since been found, though the

operation of some law which is as yet obscure makes the numbers a little different from those which he calculated. He foresaw accurately even some of the very arrangements of the atoms in the bars ; but instead of the series of 185, 187, 189 which he expected, we find 189, 191, 193. Why this should be so we can only speculate. It occurs to me as a possibility that both the forces engaged in evolution (the two which Sir William Crookes postulates) may work somewhat more slowly as they come into denser and denser matter, so that not only the swing of the pendulum may be shorter, but the descent may also be slower. If that is so, it might account for the fact that the interval is slightly shorter than was expected.

Many scientific experiments have been made in breaking down by chemical means some of these heavier elements, and various very interesting deposits and emanations have been obtained in this way. The occultist can also reduce these chemical atoms along several different lines by the use of will-power ; but most of the products so obtained are unstable and cannot be regarded as true elements. It has, however, been found possible in this way to bring uranium down to lead, and thorium to bismuth, and probably other transmutations might be achieved by this disintegration process ; but the study of the opposite process of the building up of the various forms is naturally of far greater interest.

C. W. LEADBEATER.

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Atomic weights, and consequently the final arrangement of elements in the periodic system are by no means in all cases determined with any finality. Some of the elements which have been discovered and studied most recently have been provisionally arranged by scientists in one or other of the vertical columns (groups) but have sometimes had to be transported to some other place in Mendeleëf's table after fuller knowledge of their chemical properties or a more precise determination of their weights.

This state of uncertainty has, as a result, led to quite different expositions in the ordinary text-books on chemistry.

So we find, for instance, in Dr. Josef Klein's *Chemie*, 4th edition, Leipzig (Göschel) 1904, the following notation, given as "the 5th period:"

|   |    |    |    |    |    |    |    |    |    |    |
|---|----|----|----|----|----|----|----|----|----|----|
| X | Cs | Ba | La | Ce | Pr | Nd | Sa |    |    |    |
|   | —  | —  | Yb | —  | Ta | W  | —  | Os | Ir | Pt |
|   | Au | Hg | Tl | Pb | Bi | —  | —  |    |    |    |
|   | —  | Rd | —  | Th | —  | Ur | —  |    |    |    |

A similar classification is given by Troost and Péchard in their *Traité Élémentaire de Chimie* (1905).

On the other hand G. S. Newth, in *A Text-book of Inorganic Chemistry*, 7th edition, London, 1899, divides this "fifth period" of the German book into a 3rd, 4th and 5th "long periods," each with an even and odd series. Furthermore he splits up the four lines or series of the German and French books into six and presents them as follows. (Leaving out the indifferent elements in the helium-neon group and other recently discovered elements such as radium which have been studied only since the publication of the edition of the book quoted here.)

| THIRD LONG PERIOD.  |    |    |    |    |    |   |   |   |            |   |
|---------------------|----|----|----|----|----|---|---|---|------------|---|
| Even Series ...     | Cs | Ba | La | Ce | —  | — | — | — | —          | — |
| Odd Series ...      | —  | —  | —  | —  | —  | — | — | — | —          | — |
| FOURTH LONG PERIOD. |    |    |    |    |    |   |   |   |            |   |
| Even Series ...     | —  | —  | Yb | —  | —  | W | — | — | Os, Ir, Pt |   |
| Odd Series ...      | Au | Hg | Tl | Pb | Bi | — | — | — | —          |   |
| FIFTH LONG PERIOD.  |    |    |    |    |    |   |   |   |            |   |
| Even Series ...     | —  | —  | Th | —  | —  | U | — | — | —          | — |
| Odd Series ...      | —  | —  | —  | —  | —  | — | — | — | —          | — |

The author remarks however: "It is noteworthy that all the elements belonging to these three periods together make a total which is almost exactly the number required for a single complete long period, including three transitional elements; and it is quite

possible that future investigations may necessitate an alteration in the accepted atomic weights of some of these elements, and consequently a change in their position in the system."

The results of the *Occult Chemistry* researches furnish us with new data facilitating the fixing of any element into its appropriate place in Mendeleëf's table.

Arranging the simpler elements of the earlier periods, about which there is no doubt possible as to their places, we find (with the exception of N and O which are classified as 'egg-shaped' and as of abnormal form) a regular and formal rhythm with regard to the seven groups I. to VII.

The fourth or middle group (at the head of which stands C) monopolises all octahedra amongst the elements: in no other place in the table do we find any octahedra.

Likewise the third and fifth groups (headed by B and N) take all the cubes to themselves, so that it may be predicted that any newly-discovered cube must necessarily be placed in the table either before or immediately after an octahedron. In the same way the second and sixth groups contain the tetrahedric elements.

The first and last, or seventh, groups are a little more complicated, though not less symmetrical. They contain the spike and the dumb-bell elements, alternating in every successive series.

So we find for the main body of the elements (Groups I. to VII., leaving the indifferent ones—He. Ne. etc.,—as well as the inter-periodics apart for the moment) a thoroughly orderly progressive scheme, as follows:

|   |            |              |       |             |       |              |            |
|---|------------|--------------|-------|-------------|-------|--------------|------------|
| 1st short period or even series in any long period. | Spike.     | Tetrahedron. | Cube. | Octahedron. | Cube. | Tetrahedron. | Spike.     |
| 2nd short period or odd series in any long period.  | Dumb-bell. |              |       |             |       |              | Dumb-bell. |

What this signifies cannot, by any means, be inferred from the researches in their present state. But anyhow it leads to greater certainty in placing new elements, according to their formal types (as spike, cube, etc.) in Mendeleëf's table.

Those elements, therefore which have been newly discovered by Mr. Leadbeater, can be inserted in their places with reasonable



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certainty, though it is by no means certain—sure means of verification failing as yet—whether they are really the same elements as some of those discovered by ordinary science and provisionally placed by their discoverers in these same places.

As a theory it might be hazarded that whatever force it be that manufactures the elements, and in whatever direction it travels (that is to say in reality, in nature, and not symbolically on diagrams only) its turning point from one direction into another is marked by the place where a spike element is followed by a dumb-bell element or vice versa. This theory seems to tally at least with the curve lines in Lothar Meyer's curve. It might be further hazarded that both spike and dumb-bell are two aspects of one malleable archetypal form which in its male or positive condition produces one, and in its female or negative condition produces the other of these two aspects. It is at all events noteworthy that the turning of a spike into of a dumb-bell and of a dumb-bell into a spike seems to coincide with the upward and downward turning of the graphic curve of atomic volumes.

Lastly, it might be also conjectured that the turning of the force gives rise to 'whirlpools' of force at the turning points, producing thus the indifferent and the interperiodic elements.

But it might be also brought forward as a suggestion called for by the regular and mechanical progression of atom-numbers in the interperiodics, together with their unvarying type, that the process of building these interperiodics is a process of adjustment, allowing the next series of elements to start at a given point with regard to the atom-numbers in its initial elements.

Here we give the Mendeleëf table, arranged according to the plan given above, and including all the elements as yet discovered by *Occult Chemistry* (except a 3600 atomed tetrahedron which cannot yet be dealt with, as it seems to be a mere variant of the well-known Hg atom). The table gives the numbers of counted ultimate atoms of each element and supports Newth's earlier exposition as against Dr. Klein's and Troost's later tables.

In this table the symbols in italics indicate elements as yet undiscovered by science.

The symbols are merely the first letters of the word "unknown" in various languages as incognitum, inconnu, unbekannt, etc.

P(la)t(inum) B., occ(ultum), kal(on) and the m(eta) elements have already been mentioned. The new interperiodics are not named as their place is obvious, though they might be simply called X, Y and Z for our purpose if we write xenon in its abbreviated form Xe so as to make a difference.

It should be understood, however, that the element called platinum B is in no sense less an independent element than the other interperiodics are mutually independent elements. The name seems therefore not quite satisfactory, as it might be taken to indicate that this is in some particular sense a variant of platinum. This it is only true in the same sense that platinum itself might be called iridium B., and so on. The original reason for calling it platinum B was that a mass of platinum B looks exactly like ordinary platinum to physical sight, and is frequently intermingled with it in fairly equal proportions.

E after an element means Egg-shaped (H, Occ, N and O) ; S and D after elements in the I. and VII. groups mean respectively spike (*never* star) and dumb-bell. The element Abn(ormum), which is a spike, has as yet no place in the system but comes numerically before Unkn(own) 2794 D. Therefore it has been put there provisionally. It should be noted, however, that the observed atom may be a mere 'freak,' as only once one solitary atom of such nature has been encountered as yet, and no attempt to find another such has been successful.

The 3600-atomed tetrahedron which has been called solid mercury is not included in the table, as there is no place for it there. This seems indeed a case of the existence of two variants of one element. The discovery of this element, and of Abnormum and platinum B is amongst the most important results of the investigation, as it suggests unforeseen possibilities and brings to our knowledge quite unexpected irregularities in the system. The existence of Abnormum makes it possible to expect the discovery of quite a series of elements related to the periodic system in new ways; the existence of platinum B allows us to grant the possibility of a further extension of the other interperiodics also; the existence of solid mercury makes it possible to expect the existence of a number of variants of the elements already known.

The following scientific elements may be identical with any of the occultly discovered elements of corresponding weight given as unknown in the table, but means of certain identification fail as yet. The numbers given with them are their scientific Oxygen weights:

Dysprosium, Dy, 162·5; Europium, Eu, 152; Gadolinium, Gd, 157·3; Samarium, Sa, 150·4; Terbium, Tb, 159·2; Thulium, Tm, 168·5; Ytterbium, Yb, 172·.

In all our table contains 92 elements, including solid Mercury. According to us Co should precede Ni in the system.

It is well-known that there is a school of chemists who are not prepared as yet to accept the periodic system as more than an interesting theory. This we may learn for instance from the cautious and reserved way in which Troost and Péchard express themselves in their *Traité Élémentaire de Chimie* (Paris, 1905, 14th=latest edition, p. 381) in the very short paragraph which they devote to the subject. And in their *Précis de Chimie* (Paris, 1909, 38th=latest edition) we do not find any reference at all to Mendeleëf. Still the *Occult Chemistry* researches have at least furnished data proving that such a system exists, and also have given the formal basis for it. At the same time all is not yet order with regard to the system, and many irregularities have yet to be explained. But as a preliminary suggestion it might be thought possible that all elements now present on the earth do not belong to the same series of manifestation. It might be possible that certain elements have been taken over ready-made from other evolutions, and that certain other elements have been specially manufactured for this special evolution. It might be even a possibility that the atoms of the rarer elements in the atmosphere, such as helium, neon and the rest have furnished the original material out of which the grosser elements were later evolved. Again, it might be found that the so-called egg-shaped elements are fundamentally different from the others. Anyhow we recommend a consideration of these questions.

[Unhappily the Adyar library is very poorly equipped with up-to-date works, treatises or journals on chemistry and we are much hampered here by the lack of suitable literary material on the matter in working out the results of the investigations. *A bon entendeur demi-mot suffit!*]

JOHAN VAN MANEN.

## THE INFLUENCE OF SURROUNDINGS.

**I**NFLUENCE is perpetually radiated upon us by all objects of nature, even by the very earth upon which we tread. Each type of rock or soil has its own special variety, and the differences between them are very great, so that their effect is by no means to be neglected. In the production of this effect three factors bear their part—the life of the rock itself, the kind of elemental essence appropriate to its astral counterpart, and the kind of nature-spirits which it attracts. The life of the rock is simply the life of the Second Great Outpouring which has arrived at the stage of ensouling the mineral kingdom, and the elemental essence is a later wave of that same divine Life which is one chain-period behind the other, and has as yet in its descent into matter reached only the astral plane. The nature-spirits belong to a different evolution altogether, of which I have already written.

The point for us to bear in mind for the moment is that each kind of soil—granite or sandstone, chalk, clay or lava, has its definite influence upon those who live on it—an influence which never ceases. Night and day, summer and winter, year in and year out, this steady pressure is being exercised, and it has its part in the moulding of races and districts, types as well as individuals. All these matters are as yet but little comprehended by ordinary science, but there can be no doubt that in time to come these influences will be thoroughly studied, and the doctors of the future will take them into account, and prescribe a change of soil as well as of air for their patients.

An entirely new and distinct set of influences is brought into play wherever water exists, whether it be in the form of lake, river or sea—powerful in different ways in all of them truly, but most powerful and observable in the last. Here also the same three factors have to be considered—the life of the water itself, the elemental essence pervading it, and the type of nature-spirits associated with it.

Very strong influences are also radiated by the vegetable kingdom, and the different kinds of plants and trees vary greatly in their effect. Those who have not specially studied the subject invariably underrate the strength, capacity and intelligence shown in vegetable life. I have already written upon this in *The Christian*

*Creed*, p. 51, 2nd edition, so I will not repeat myself here, but will rather draw attention to the fact that trees—especially old trees—have a strong and definite individuality, well worthy the name of a soul. This soul, though temporary in the sense that it is not yet a reincarnating entity, is nevertheless possessed of considerable power and intelligence along its own lines. It has decided likes and dislikes, and to clairvoyant sight it shows quite clearly by a vivid rosy flush an emphatic enjoyment of the sunlight and the rain, and undoubted pleasure also in the presence of those whom it has learnt to like, or with whom it has sympathetic vibrations. Emerson appears to have realised this, for he is quoted in Hutton's *Reminiscences* as saying of his trees: "I am sure they miss me; they seem to droop when I go away, and I know they brighten and bloom when I go back to them and shake hands with their lower branches."

It must be remembered that an old forest tree is a very high development of vegetable life, and that when it is transferred from that kingdom it will not pass into the lowest form of animal life. In some cases its individuality is even sufficiently distinct to allow it to manifest itself temporarily outside its physical form, and in that case it will often take the human shape. Matters may be otherwise arranged in other solar systems for aught we know, but in ours the Logos has chosen the human form to enshrine the highest intelligence, to be carried on to the utmost perfection as His scheme develops; and, because that is so, there is always a tendency among lower kinds of life to reach upwards towards that form, and in their primitive way to imagine themselves as possessing it.

Thus it happens that such creatures as gnomes or elves, whose bodies are of fluidic nature, of astral or etheric matter which is plastic under the influence of the will, habitually adopt some approximation to the appearance of humanity. Thus also when it is possible for the soul of a tree to externalise itself and become visible, it is almost always in human shape that it is seen. Doubtless these were the dryads of classical times; and the occasional appearance of such figures may account for the widely spread custom of tree-worship. *Omne ignotum pro magifico*; and if primitive man saw a huge grave human form come forth

from a tree, he was likely enough in his ignorance to set up an altar there and worship it, not in the least understanding that he himself stood far higher in evolution than it did, and that its very assumption of his image was an acknowledgment of that fact.

The occult side of the instinct of a plant is also exceedingly interesting; its one great object, like that of some human beings, is always to found a family and reproduce its species; and it has certainly a feeling of active enjoyment in its success, in the color and beauty of its flowers and in their efficiency in attracting bees and other insects. Unquestionably plants feel admiration lavished upon them and delight in it; they are sensitive to human affection and they return it in their own way.

When all this is borne in mind, it will be readily understood that trees exercise much more influence over human beings than is commonly supposed, and that he who sets himself to cultivate sympathetic and friendly relations with *all* his neighbors, vegetable as well as animal and human, may both receive and give a great deal of which the average man knows nothing, and may thus make his life fuller, wider, more complete.

The classification of the vegetable kingdom adopted by the Occultist follows the line of the seven great types, and each of these is divided into seven sub-types. If we imagine ourselves trying to tabulate the vegetable kingdom, these divisions would naturally be perpendicular, not horizontal. We should not have trees as one type, shrubs as another, ferns as a third, grasses or mosses as a fourth; rather we should find trees, shrubs, ferns, grasses, mosses of each of the seven types, so that along each line all the steps of the ascending scale are represented. One might phrase it that when the Second Outpouring is ready to descend, seven great channels, each with its seven sub-divisions, lie open for its choice; but the channel through which it passes gives it a certain coloring—a set of temperamental characteristics—which it never wholly loses, so that although in order to express itself it needs matter belonging to all the different types, it will still have a preponderance of its own type, and will always recognisably belong to that type and no other, until after its evolution is over it returns to the Logos as a glorified spiritual power through the same channel



by which it originally rushed out as a mere undeveloped potentiality.

The vegetable kingdom is only one stage in this stupendous course, yet these different types are distinguishable in it just as they are among animals or human beings, and each has its own special influence, which may be soothing or helpful to one man, distressing or irritating to another, and inert in the case of a third, according to *his* type and to his condition at the time. Training and practice is necessary to enable the student to assign the various plants and trees to their proper classes, but the distinction between the magnetism radiated by the oak and the pine, the palm-tree and the banyan, the olive and the eucalyptus, the rose and the lily, the violet and the sun-flower, cannot fail to be obvious to any sensitive person. Wide as the poles asunder is the dissimilarity between the 'feeling' of an English forest and a tropical jungle, or the bush of Australia or New Zealand.

For thousands of years man has lived so cruelly that all wild creatures fear and avoid him, so the influence upon him of the animal kingdom is practically confined to that of the domestic animals. In our relations with these our influence over them is naturally far more potent than theirs over us, yet this latter is by no means to be ignored. A man who has really made friends with an animal is often much helped and strengthened by the affection lavished upon him. Being more advanced, a man is naturally capable of greater love than an animal is; but the animal's affection is usually more concentrated, and he is far more likely to throw the whole of his energy into it than a man is. The very fact of the man's higher development gives him a multiplicity of interests, among which his attention is divided; the animal often pours the entire strength of his nature into one channel, and so produces a most powerful effect. The man has a hundred other matters to think about, and the current of his love consequently cannot but be variable; when the dog or the cat develops a really great affection it fills the whole of his life, and he therefore keeps a steady stream of force always playing upon its object—a factor whose value is by no means to be ignored. Similarly the man who is so wicked as to provoke by cruelty the hatred and fear of domestic animals becomes by a righteous retribution the centre of converging forces of evil; for it must be remem-

bered that such conduct arouses deep indignation among nature-spirits and other astral and etheric entities, as well as among all right-minded men, whether living or dead.

Since it is emphatically true that no man can afford to be disliked or feared by his cat or dog, it is clear that the same consideration applies with still greater force to the human beings who surround him. It is not easy to overestimate the importance to a man of winning the kindly regard of those with whom he is in constant association—the value to a schoolmaster of the attitude towards him of his pupils, to a merchant of the feeling of his clerks, to an officer of the devotion of his men; and this entirely apart from the obvious effects produced on the physical plane. If a man holding any such position as these is able to arouse the enthusiastic affection of his subordinates, he becomes the focus upon which many streams of such forces are constantly converging. Not only does this greatly uplift and strengthen him, but it also enables him, if he understands something of the working of occult laws, to be of far greater use to those who feel the affection, and to do much more with them than would otherwise be possible.

It should be observed that to obtain this result it is not in the least necessary that they should agree with him in opinion; with the particular effect with which we are at present concerned their mental attitude has no connexion whatever; it is a matter of strong kindly feeling. If the feeling should unfortunately be of an opposite kind—if the man is feared or despised—currents of evil influence are perpetually flowing towards him, which cause weakness and discord in the vibrations of his higher vehicles, and also cut him off from the possibility of doing satisfactory and fruitful work with those under his charge.

It has been said that a man is known by the company he keeps. It is also to a very large extent true that he is *made* by it, for those with whom he constantly associates are all the while unconsciously influencing him and bringing him by degrees more and more into harmony with such vibrations as they radiate. He who is much in the presence of a large-minded and unworldly man has a very fine opportunity of himself becoming large-minded and unworldly, for a steady though imperceptible pressure in that direction is perpetually being exerted upon him, so that it is easier for him to

grow in that way than in any other. For the same reason a man who spends his time loafing in a public house with the idle and vicious is exceedingly likely to end by becoming idle and vicious himself. The study of the hidden side of things emphatically endorses the old proverb that "evil communications corrupt good manners."

This fact of the enormous influence of close association with a more advanced personality is well understood in the East, where it is recognised that the most important and effective part of the training of a disciple is that he shall live constantly in the presence of his teacher and bathe in his aura. The various vehicles of the teacher are all vibrating with a steady and powerful swing at rates both higher and more regular than any which the pupil can yet maintain, though he may sometimes reach them for a few moments; but the constant pressure of the stronger vibrations of the teacher gradually raises those of the pupil into the same key. A person who has as yet but little musical ear finds it difficult to sing correct intervals alone, but if he joins with another stronger voice which is already perfectly trained his task becomes easier—which may serve as a kind of rough analogy. The great point is that the dominant note of the teacher is always sounding, so that its action is affecting the pupil night and day without need of any special thought on the part of either of them. Growth and change must of course be ceaselessly taking place in the vehicles of the pupil, as in those of all other men; but the powerful vibrations emanating from the teacher render it easy for this growth to take place in the right direction, and exceedingly difficult for it to go any other way, somewhat as the splints which surround a broken limb ensure that its growth shall be only in the right line, so as to avoid distortion.

No ordinary man, acting automatically and without intention, will be able to exercise even a hundredth part of the carefully-directed influence of a spiritual teacher; but numbers may to some extent compensate for lack of individual power, so that the ceaseless though unnoticed pressure exercised upon us by the opinions and feelings of our associates leads us frequently to absorb without knowing it many of their prejudices. Therefore it is distinctly undesirable that a man should remain always among

one set of people and hear only one set of views. It is eminently necessary that he should know something of other sets, for only in that way can he learn to see good in all; only by thoroughly understanding both sides of any case can he form an opinion that has any right to be called a real judgment. The prejudiced person is always and necessarily the ignorant person; and the only way in which his ignorance can be dispelled is by getting outside of his own narrow little circle, and learning to look at things for himself and see what they really are—not what those who know nothing about them suppose them to be.

The extent to which our human surroundings influence us is only realised when we change them for a while, and the most effective method of doing this is to travel in a foreign country. But true travel is not to rush from one gigantic caravanserai to another, consorting all the time with one's own countrymen and grumbling at every custom which differs from those of our particular Little Pedlington. It is rather to live for a time quietly in some foreign land, trying to get really to know its people and to understand them; to study a custom and see why it has arisen, and what good there is in it, instead of condemning it off-hand because it is not our own. The man who does this will soon come to feel the characteristic influences of the various races—to comprehend such fundamental diversities as those between the English and the Irish, the Hindū and the American, the Breton and the Sicilian, and yet to realise that they are to be looked upon *not* as one better than another, but as the different colors that go to make up the rainbow, the different movements that are all necessary as parts of the great oratorio of life.

Each has its part to play in affording opportunity for the evolution of Egos who need just its influence, who are lacking in just its characteristics. Each race has behind it a mighty Deva, the Spirit of the Race, who under the direction of the Manu preserves its special qualities and guides it along the line destined for it. A new race is born when in the scheme of evolution a new type of temperament is needed; a race dies out when all the Egos who can be benefited by it have passed through it. The influence of the Spirit of a race thoroughly permeates the country or district over which his supervision extends, and is naturally a factor of the

greatest importance to any visitor who is in the least sensitive. The ordinary tourist is too often imprisoned in the triple armor of aggressive race-prejudice ; he is so full of conceit over the supposed excellencies of his own nation that he is incapable of seeing good in any other. The wiser traveller who is willing to open his heart to the action of higher forces may receive from this source much that is valuable, both of instruction and experience. But in order to do that he must begin by putting himself in the right attitude ; he must be ready to listen rather than to talk, to learn rather than to boast, to appreciate rather than to criticise, to try to understand rather than rashly to condemn.

We know how often travel is recommended as a cure for many physical ills, especially for those which manifest themselves through the various forms of nervous derangement. Most of us find it to be fatiguing, yet also undeniably exhilarating, though we do not always realise that this is not only because of the change of air and of the ordinary physical impressions but also because of the change of the etheric and astral influences which are connected with each place and district. Ocean, mountain, forest or waterfall, each has its own special type of life, astral and etheric as well as visible ; and, therefore, its own special set of impressions and influences. Many of these unseen entities are pouring out vitality, and in any case the vibrations which they radiate awaken unaccustomed portions of our etheric double, and of our astral and mental bodies, and the effect is like the exercise of muscles which are not ordinarily called into activity—somewhat tiring at the time, yet distinctly healthy and desirable in the long run.

The town-dweller is accustomed to his surroundings, and usually does not realise the horror of them until he leaves them for a time. To dwell beside a busy main street is from the astral point of view like living on the brink of an open sewer—a river of fetid mud which is always throwing up splashes and noisome odors as it rolls along. No man, however unimpressionable, can endure this indefinitely without deterioration, and an occasional change into the country is a necessity on the ground of moral as well as physical health. In travelling from the town into the country, too, we leave behind us to a great extent the stormy sea of warring human passion and labor, and such

human thoughts as still remain to act upon us are usually of the less selfish and more elevated kind. In the presence of one of nature's great wonders, such as the Falls of Niagara, almost every one is for the time drawn out of himself, and out of the petty round of daily care and selfish desire, so that his thought is nobler and broader, and the thought-forms which he leaves behind him are correspondingly less disturbing and more helpful. These considerations once more make it evident that in order to obtain the full benefit of travel a man must pay attention to nature and allow it to act upon him. If he is wrapped up all the while in selfish and gloomy thoughts, crushed by financial trouble, or brooding over his own sickness and weakness, little benefit can be derived from the healing influences.

To take a walk in the country is to travel in miniature, and in order to appreciate its healthful effect we must bear in mind what has been said of all the different vibrations issuing from various kinds of trees or plants, and even from different kinds of soil or rock. All these act as a kind of massage upon the etheric, astral and mental bodies, and tend to relieve the strain which the worries of our common life persistently exert upon certain parts of these vehicles. Glimpses of the truth on these points may sometimes be caught from traditions of the peasantry. For example, there is a widely-spread belief that strength may be gained from sleeping under a pine-tree with the head to the north. For some cases this is suitable, and the rationale of it is that there are magnetic currents always flowing over the surface of the earth which are quite unknown to ordinary men. These by steady, gentle pressure gradually comb out the entanglements and strengthen the particles both of the astral body and of the etheric part of the physical, and thus bring them more into harmony and introduce rest and calm. The part played by the pine-tree is first that its vibrations make the man sensitive to those magnetic currents, and bring him into a state in which it is possible for them to act upon him, and secondly, that (as has already been explained in the article on *The Sun as a Source of Vitality*) it is constantly throwing off vitality in that special condition in which it is easiest for man to absorb it.

C. W. LEADBEATER.

## THE CADUCEUS IN AMERICA.

A STUDY IN THE LESSER MYSTERIES.

(Continued from page 192.)

**B**UT as regards the actual use of this idea of "raising from the dead" in a ritual, either with a certain use of occult power or entirely in symbol, the following account is worth quoting at length. It occurs in an old book called *Travels through the Interior parts of North America in 1766, 1767 and 1768*, by Captain Jonathan Carver. He says:

"I found that the nations to the westward of the Mississipi and on the borders of Lake Superior still continue to make use of the Pawwaw or Black Dance. The people of the Colonies tell a thousand ridiculous stories of the Devil being raised in this dance by the Indians. But they allow that this was in former times, and is now nearly extinct among those who live adjacent to the European settlements. However, I discovered that it was still used in the interior parts; and though I did not actually see the Devil raised by it, I was witness to some scenes that could only be performed by such as dealt with him, or were very expert and dexterous jugglers. Whilst I was among the Naudowessies, a dance which they thus termed was performed. Before the dance began one of the Indians was admitted into a society which they denominated Wakon-Kitchewah, that is, the Friendly Society of the Spirit. This Society is composed of persons of both sexes, but such only can be admitted into it as are of unexceptionable character and receive the approbation of the entire body. The initiation, . . . . being attended with some very singular circumstances which (as I have before observed) must be either the effect of magic, or of amazing dexterity, . . . . was performed at the time of the new moon, in a place appropriated to the purpose near the centre of their camp, that would contain about two hundred people. About twelve o'clock they began to assemble when the sun shone bright, which they consider as a good omen, for they never by choice hold any of their public meetings unless the sky be clear and unclouded. A great number of chiefs first appeared, who were dressed in their best apparel; and after them came the head warrior, clad in a long robe of rich furs that trailed on the ground, attended by a retinue of 15 or 20 persons, painted and dressed in the gayest manner. Next followed the wives of such as had been already admitted into the society, and in the rear a confused heap of the lower ranks. . . . When the assembly was seated and silence proclaimed, one of the principal chiefs arose, and in a short but masterly speech informed his audience of the occasion of their meeting. He acquainted them that one of their young men wished to be admitted into their society, and taking him by the hand, presented him to view, asking them at the same time whether they had any objection to his be-

coming one of their community. No objection being made, the young candidate was placed in the centre, and four of the chiefs took their stations close to him; after exhorting him, by turns, not to faint under the operation he was about to go through, but to behave like an Indian and a man, two of them took hold of his arms, and caused him to kneel; another placed himself behind him so as to receive him when he fell, and the last of the four retired to the distance of about twelve feet from him exactly in front. This disposition being completed, the chief that stood before the kneeling candidate began to speak to him with an audible voice. He told him that he himself was now agitated by the same spirit which he should in a few moments communicate to him; that it would strike him dead, but that he would instantly be restored again to life; to this he added that the communication, however terrifying, was a necessary introduction to the advantages enjoyed by the community into which he was on the point of being admitted. As he spoke this, he appeared to be greatly agitated, till at last his emotions became so violent that his countenance was distorted and his whole frame convulsed. At this juncture he threw something at the young man, that appeared both in shape and color like a small bean; this seemed to enter his mouth, and he instantly fell as motionless as if he had been shot. The chief that was placed behind him received him in his arms and by the assistance of the other two laid him on the ground, to all appearance bereft of life. Having done this they immediately began to rub his limbs, and to strike him on the back, giving him such blows as seemed more calculated to kill the quick than to raise the dead. During this, the speaker continued his harangue, desiring the spectators not to be surprised or to despair of the young man's recovery, as his present inanimate situation proceeded only from the forcible operation of the spirit on faculties that had hitherto been unused to inspirations of this kind. The candidate lay several minutes without sense or motion, but at length after receiving many violent blows he began to discover some symptoms of returning life. These were attended with strong convulsions, and an apparent obstruction in his throat. But they were soon at an end, for having discharged from his mouth the bean, or whatever it was the chief had thrown at him, but which on the closest inspection I had not perceived to enter it, he soon after appeared to be tolerably recovered. This part of the ceremony being effected, the officiating chiefs disrobed him of the clothes he had usually worn and put on him a set of apparel entirely new. When he was dressed, the speaker once more took him by the hand and presented him to the society as a regular and thoroughly initiated member, exhorting them at the same time to give him such necessary assistance as, being a young member, he might stand in need of. He then also charged the newly elected brother to receive with humility and to follow with punctuality the advice of his elder brethren."



Further particulars of what is evidently the same Initiation ceremony, "The Midēwiwin of the Ojibwa," may be found in the seventh Annual Report of the Bureau of American Ethnology, where it appears that there are successive degrees to be passed through, the above account being of an initiation into the first degree. In each, an increasing amount of magic power is thought to be shot into the body of the candidate, in the form of the Migis shell, the small symbolical object, which is a badge of the initiate into this system of Mysteries. See also an article in vol. xxvii of the *Theosophical Review* concerning this ceremony, and the Indians' esoteric traditions and beliefs.

The actual ceremony of the Hako must now be considered. It is complex, and extends over a number of days. It really consists of two distinct groups of ceremonies, the first, in various subdivisions and rituals, being concerned with the preparation of the Hako, that is to say in the making and vivifying or magnetising the objects which are to be used in the second great division, the Mystery or initiatory rites proper. These latter are again subdivided into a group of rituals constituting the public ceremony, and a group of secret ceremonies. It is in the last-named that the actual initiation, or that which is a distinct remnant and remembrance of actual initiations of earlier days, takes place.

The purpose of the ceremony was thought to be to obtain the influence of Tirawa, the circle of the Upper Powers, for the increase of the power, welfare and number of the tribe, but this was only the public and exoteric meaning of the ceremony, and those who participated, at any rate in former times, must have been aware of an efficacy, either real or symbolised, that was not a matter of material welfare only.

Two distinct groups of persons were essential, and these could not belong to the same clan of a tribe. The man who organised a performance of the ceremony, usually a chief or prominent man, gathered round him a group of his kindred, and these were known as the 'Fathers.' The leader of the second group was known as the 'Son,' and his party as the 'Children.'

Two doctors, or Shamans, "who had received knowledge of healing plants either directly through visions, or by initiation into certain rites by which this knowledge was communicated" were to be among the number of the 'Fathers.' Each had to bring an

eagle's wing, this being stated to be the official mark of his rank. This fact may be one more point of identity with other Mystery traditions, for in *A Mithriac Liturgy*, Mr. Mead states that: "The highest initiates of the Mithriaca (as of many other mystery-associations of the time) were called the Fathers. They were also called Eagles, and doubtless in Egypt also Hawks. . . . The initiates of the next lower grade were called Sons of the Fathers."

The Kùrahus was chosen as Master of the ceremonies, and to him all gave obedience; an assistant worked under him.

A particular order and sequence of the rituals and songs was handed down, and no variation was allowed. With regard to the songs, of which there were nearly a hundred during the ceremony, were considered to be of the nature of mantras. The *Handbook of North American Indians* says:

"In ceremonial songs, which are formal appeals to the supernatural, accuracy in rendering is essential, as otherwise 'the path would not be straight,' the appeals could not reach their proper destinations, and evil consequences would follow. Consequently when an error in singing occurs the singers stop at once, and either the song or the whole ceremony is begun again."

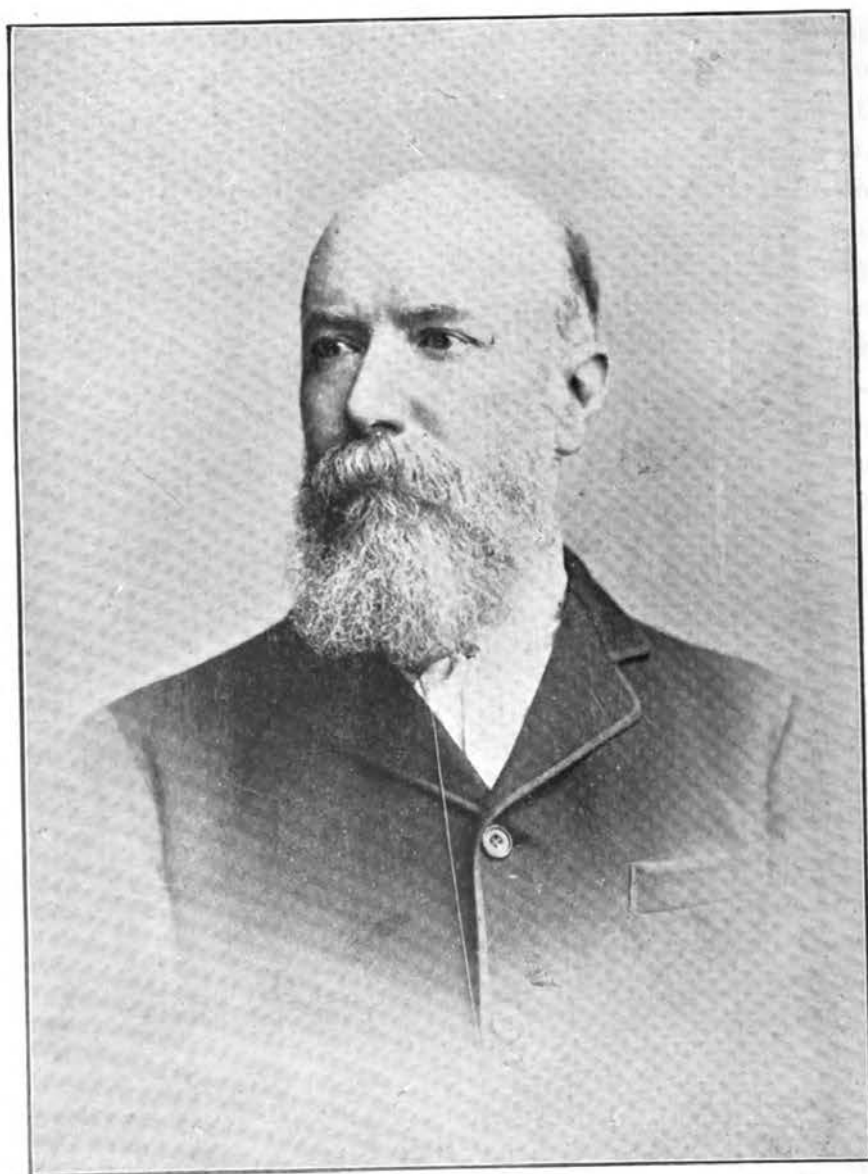
They were of course perpetuated and handed down entirely by memory, and this was the duty of the Kùrahus, to remember accurately all details of the many rituals and the words and chant of the attendant songs. The same *Handbook* states:

"The word or *logos* of the song or chant in savage and barbaric planes of thought and culture expressed the action of the *orenda* or esoteric magic power regarded as immanent in the rite or ceremony, of which the dance was a dominant adjunct and impulse. In the lower planes of thought the dance was inseparable from the song or chant which not only started and accompanied but also embodied it."

(To be concluded.)

ARNOLD S. BANKS.





A. P. SINNETT.

## THEOSOPHICAL WORTHIES.

ALFRED PERCY SINNETT.

THE next Vice-President of the Theosophical Society was one whose name is far more widely known in connexion with it than that of Mr. W. Q. Judge. Madame Blavatsky and Colonel Olcott were the Founders of the Society, but the man who launched the bark of Theosophy upon the sea of western thought was Alfred Percy Sinnett. It is true that *Isis Unveiled* was written before Madame Blavatsky came to India, but even in America that encyclopædic work never attracted the attention which it deserved, and it produced scarcely even a ripple of interest in England except in a very limited circle. Perhaps one could hardly have expected anything else; the book *was* encyclopædic—far too large for the average man, and not sufficiently clearly arranged to arrest his attention. But when in 1881 Mr. Sinnett startled the literary circles of London by the publication of *The Occult World*, matters were immediately put upon a very different footing. Here was a book by a man whose position vouched for him—a book short, definite and to the point.

True, it told an astounding story—a story to the ordinary man of the world all but incredible, though strangely attractive; but it told it in the most straightforward and transparently truthful manner, so that to many of us in spite of its overwhelming novelty it carried conviction upon its very face. And when shortly afterwards it was followed by the fuller statement of the truth, clear, reasoned, comprehensible, contained in *Esoteric Buddhism*, it is no exaggeration to say that thousands of souls were stirred into instant and delighted recognition of a knowledge which had been theirs long ago in other bodies and under other skies. I know how it was in my own case, and I have heard of many others which were similar; I had at one time in those early days the privilege of assisting Mr. Sinnett in answering some of the enormous mass of correspondence which descended upon him from all parts of the civilised world in consequence of those books, so I know that there must be thousands who share my feeling of gratitude towards their author, as the channel through whom the light came to us. Many of us, too, in addition to that first invaluable

introduction to Theosophy, owe our heartiest acknowledgments to our late Vice-President for ever-ready courtesy and hospitality, and for much patient instruction given through many years in lectures and conversation.

The information available to us here with regard to the earlier part of Mr. Sinnett's present incarnation is but scanty. An article published some years ago in *The Theosophic Messenger* states that he was born on January 18th, 1840, and furthermore tells us that he began life as a journalist at the age of nineteen, and by the time he was twenty-five was already the editor of *The Hong-Kong Daily Press*. How long he remained in China is not mentioned, but it seems that when he was again in London he became a leader-writer for *The Standard*, and in 1872 returned to the East, but this time to hold a position of great influence as editor of *The Pioneer*, by far the most important journal of India.

On February 25th, 1879, nine days after the landing of Madame Blavatsky and Colonel Olcott at Bombay, he wrote to our President-Founder expressing his desire to become acquainted with them, and his willingness to publish any information which they liked to give him about their mission to India. His attitude towards the occult at that period is shown by the remark contained in that letter that, though he felt much interest in all such matters, and had had some opportunity in London to investigate remarkable mediumistic phenomena, he had never been thoroughly convinced of them, owing to the unsatisfactory conditions under which they usually occurred. A brisk correspondence ensued, and in December of the same year our Founders paid a visit to Mr. and Mrs. Sinnett at their house at Allahabad, and on the 26th of that month both host and hostess were admitted into the Theosophical Society. Colonel Olcott has related that on the occasion of that admission the voice of one of our Masters was heard—perhaps that of the Great One to whom Mr. Sinnett had done a certain kindness thousands of years ago in ancient Egypt, for They never forget; as They have said: "Ingratitude is not among our vices."

In August 1880 the Founders were again staying with Mr. Sinnett at Simla, and it was during this visit that most of the phenomena so fully described in *The Occult World* occurred. A little more than a year later he stayed with Madame Blavatsky for

a few days at the then Headquarters of the Society at Breach Candy, near Bombay. It was not until the beginning of 1883 that his epoch-making book *Esoteric Buddhism* was published, but naturally for a long time before that he had been in frequent correspondence with the Master K. H., and also to some extent with the Master M., for the book is entirely based upon the information contained in the great mass of letters received from Them. In later years, when we came to know much more about such matters, we discovered that but a very small part of this voluminous correspondence came actually from the hands of the Masters Themselves, the great majority of the letters being actually precipitated or written by some of Their more advanced pupils—though of course by Their instructions, and so more or less accurately representing the ideas which They wished to convey. The body of information which these letters gave is unquestionably by far the most remarkable that has ever been placed openly before the world.

True, in one sense it is not new, but very old, for it was taught in the mysteries of ancient Egypt and Eleusis, but *Esoteric Buddhism* is the first coherent statement of it which was ever put before the profane, so that its issue marks the dawn of a new era. It was stated at that time by the Masters that whoever would take the trouble to live the life which They prescribed would presently be in a position to know for himself at first-hand the truth of most of these teachings. Some of us have taken Them at Their word, and *have* been able to prove their truth; many investigations have since been made, and much additional light has thereby been thrown upon our conceptions of the doctrine. Yet even now it is surprising to notice how often, when we think we have some entirely new discovery, we find that after all it was implied, even if not directly expressed, in those wonderful original letters upon which *Esoteric Buddhism* was based. Whatever books upon Theosophy the future may produce, nothing can displace that work from its unique position.

It was, I think, in March 1883 that Mr. Sinnett returned finally to England. It was towards the end of that year that I first had the privilege of meeting him, thereby laying the foundation of a friendship which I am proud to say has remained unshaken

by the various eruptions which have since then convulsed this very volcanic Theosophical Society. Before his arrival the London Lodge of the Society had been but a small group of students, but under his guidance it increased very rapidly, and soon took the special position which it maintained until its dissolution in the current year. I can remember well its crowded and enthusiastic meetings at that comparatively early period. Then came the Coulomb scandal, and the equally scandalous Psychological Research Report upon it, and the disturbance which this caused considerably reduced for the time the interest felt in fashionable circles in London in the study of theosophical subjects. Mr. Sinnett, however, took up with characteristic zeal the defence and rehabilitation of Madame Blavatsky, and any intelligent and impartial person must admit that his book *Incidents in the Life of Madame Blavatsky* constitutes the most effective of answers to that exceedingly unfair Report.

In spite of the social earthquake caused by the Coulomb affair, the old guard of the London Lodge stood faithfully round Mr. Sinnett, diminished in number, but true as ever. After a time Madame Blavatsky herself settled in London, and the Blavatsky Lodge was formed, and from that very gradually grew the activities of the present British Section. Mr. Sinnett was never much in favor of promiscuous propaganda, nor much in sympathy with the scheme of forming local centres in various parts of the country, being of opinion that its many obvious disadvantages outweigh the mere gain in numbers. For a long time, therefore, he held his London Lodge apart from the Section, though all the while he carried on its work and its meetings along the original lines; and though later he allowed it nominally to be attached to the Section, it was, I think, rather as a concession to the wishes of our present President than from any change of opinion as to the desirability of its methods. Later still, finding himself in disagreement with the policy of the President, he again withdrew his group of students, yielded up his charter, and adopted for it the name of the Eleusinian Society, under which it is now working.

The decade from 1890 to 1900 probably represented the high-water mark of the activity of the London Lodge—a time during which it filled a remarkable place in the Society; a place not, I



think, usually either known or appreciated. For its inner group of students was the only one in which direct clairvoyant investigation was being conducted during that period—a kind of interregnum between the passing away of Madame Blavatsky and the development of the powers now possessed by our present President. Its transactions during that time (such as those upon *The Lunar Pitris*, *The Story of Atlantis*, *The Pyramids and Stonehenge*, *The Human Aura*) represent an amount of hard work which few members now realise, and in that work Mr. Sinnett, though not himself clairvoyant, always took a leading part as organiser and director.

To this period belongs another of his great books, *The Growth of the Soul*, which he describes as a sequel to *Esoteric Buddhism*. Earlier than this he had written his remarkable novels, *Karma* and *United*, which have never received from our Society the attention they deserve, for they would often serve the purpose of introducing our subjects to outsiders whose interest is less likely to be aroused by a book confessedly philosophical or ethical. Exceedingly good little books to put into the hands of a beginner, also, are his *Occult Essays* and *Nature's Mysteries*; and his *Rationale of Mesmerism* remains the theosophical text-book of that fascinating subject.

During later years Mr. Sinnett conceived the very valuable idea of producing a magazine which, without being distinctively labelled theosophical, should nevertheless treat current topics from the occult point of view, and for this purpose he founded *Broad Views*. His wide experience in the newspaper world as well as his intimate knowledge of Theosophy gave him exactly the qualifications required, and it is needless to say that the magazine was always bright, clever and interesting. Yet for some reason it was not a financial success, and after some years of hard work he was compelled to give up the effort.

All who owe so much to his teaching have joined in heartfelt sympathy with the sorrow which has so recently fallen upon him in the almost simultaneous loss of both wife and son. Poignant though that sorrow cannot but have been, it must inevitably have been greatly mitigated, not only by his own accurate knowledge of what death really means, but by the stream of affectionate thought sent to him by the thousands for whom his writings have

changed the face of the world—to whom, through him, death has become no longer a foe but a friend, no longer a skeleton with a scythe to cut the thread of life, but an angel bearing a golden key to unlock the doors of a higher and nobler existence.

So long as the glad light of Theosophy shines through the ages that are yet to come, so long as Madame Blavatsky is revered as the mouthpiece of the Masters of Wisdom, so long also will the name of Alfred Percy Sinnett be remembered as one of her earliest lieutenants—as the man through whose writings that light shone out upon the western world.

C. W. L.

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### STRENGTH.

To take of life the mingled warp and woof,  
Not seeking from its storms to stand aloof,  
But putting ever all things to the proof.

To face oft havoc—and then rise again—  
Not crushed at finding some ideals vain,  
But rendered mightier through conquered pain.

To smile at life, and bid it do its worst—  
Well knowing that, though human heart may burst,  
A greater power within shall still be first.

To trust so utterly the heart of life  
That all its pain seems but the surgeon's knife,  
And faith irradiates the sorest strife.

To ask no human aid in our support—  
To take help gladly when life brings us aught,  
But say, when it departs: "It matters naught."

And—since the heart, though stilled, is wont to cling—  
To bless, as friends, all who that heart may wring,  
And teach it thus a higher song to sing—

God's song—the song of life—whose swelling note  
Alone through pain can ever upward float,  
And waft us to calm spheres from pain remote.

LUCY C. BARTLETT.



## ROUND THE VILLAGE TREE.

### THE DROWNING OF THE WORLD.

#### A LEGEND OF HINDŪSTĀN.

**M**ANY, many ages ago, there was a good King named Saṭyavrata reigning in Hindūstān. He was the servant of the Spirit who moves upon the face of the waters, and he was gentle and merciful to all living things. The great Creator Brahmā was weary, and desired to slumber; and, while He slept, the strong demon Hayagrīva plotted mischief against the earth.

Now Hari, the Preserver of the Universe, discovered this plotting of the Prince of Darkness, and he took the form of a tiny fish. And it chanced that Saṭyavrata, being by the river-side, took up some water in the palm of his hand, and perceived a small fish moving in it. Being so gentle a man, he poured the water back into the river, setting the fish free, but was astonished to hear a tiny voice crying to him :

“How canst thou, O King, who showest affection to the oppressed, leave me in this river-water, where I am too weak to resist the monsters of the stream, who fill me with dread?”

The King, not knowing who had assumed the form of a fish, applied his mind to its preservation; and, having heard its very suppliant address, he kindly placed it in a small vase full of water. But in a single night its bulk was so increased that it could not be contained in the jar, and it again addressed the gentle prince :

“I am not pleased with living miserably in this little vase; make me a large mansion where I may dwell in comfort.”

The King, moving it thence, placed it in the water of a cistern, but it grew four feet in less than fifty minutes, and said :

“O King! it pleases me not to stay vainly in this narrow cistern. Since thou hast granted me an asylum, give me a spacious habitation.”

He then removed it and placed it in a pool, where, having ample space around its body, it became a fish of considerable size.

“This abode, O King, is not convenient for me, who must swim at large in the water; exert thyself for my safety, and remove me to a deep lake.”

Thus addressed, Saṅyavrāṭa threw the suppliant into a lake, and when it grew of equal bulk with that piece of water, he cast the vast fish into the sea. When the fish was thrown into the waves, he thus again spoke to Saṅyavrāṭa :

“Here the horned sharks and other monsters of great strength will devour me. Thou shouldst not, O valiant man, leave me in this ocean.”

Thus repeatedly deluded by the fish, who addressed him with gentle words, the King said :

“Who art thou, that beguilest me in an assumed shape? Never before have I seen or heard of so prodigious an inhabitant of the waters, who like thee hast filled up in a single day a lake a hundred leagues in circumference. Surely thou art the great Hari, whose dwelling is on the waves, and who now, in compassion to Thy servants, bearest the form of the natives of the deep!”

Hari, loving the good King who thus implored Him, and intending to save him from the sea of destruction caused by the depravity of the age, thus told him how he was to act :

“In seven days from the present time, O good and merciful King, the three worlds will be plunged in an ocean of death, but in the midst of the destroying waves a large vessel, sent by me for thy use, shall stand before thee. Then shalt thou take all medicinal herbs and all variety of seeds, and accompanied by seven others, encircled by pairs of all brute animals, thou shalt enter the spacious ark, and continue in it secure from the flood on one immense shoreless ocean. When the ship shall be agitated by an impetuous wind, thou shalt fasten it with a large sea-serpent to my horn; for I will be near thee, drawing the vessel with thee and thy attendants.”

Then Saṭyavrata put off his shoes in reverence, and went forth and called the chosen seven, and gathered the seeds and the animals and, turning his face to the north, waited patiently.

The sea, overwhelming its shores, deluged the whole earth, and it was soon seen to be increased by showers from immense clouds. Saṭyavrata still waited, and he saw the vessel advancing, and he entered in, he and all those who were with him. Then Hari appeared in the form of a huge fish, blazing like gold, with one stupendous horn, and the King tied the ship to it with a cable made of a vast serpent, and so rode over the waves in safety until the flood abated, and the earth was once more seen above the waves.

A. B.

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## STORIES FROM THE HISTORY OF CEYLON.

### THE INTRODUCTION OF BUDDHISM INTO CEYLON.

#### KING TISSA AND KING ASOKA.

The advent of Tissa, the second son of King Matasira, who became King of Ceylon in the year 318 A. B. (307 B. C.) was hailed by the people with great delight. He was already, although very young, so beloved and so pious and good, that they gave him the title of Devanampiya-Tissa (Tissa the delight of the Devas).

Within seven days of his inauguration, the *Mahāvansa* says, many miracles took place in Laṅkā. Riches and precious metals buried in the ground for many years came to the surface. The treasures lost in the sea from the ships wrecked in the neighborhood were thrown up on the shores of Laṅkā. On the Chāṭa-Mountain near Anurādhapura three bamboos grew up, very thick and high. The first was entwined with a creeper which shone like silver, the second was covered with many full-blown flowers, and the third had leaves which represented various forms of birds and animals. Pearls of great value were found on the shores of the sea, and precious stones, such as sapphires, lapis-lazuli, and rubies, seemed almost to come forth by themselves from the dried river-beds. All this was caused by the virtues of Devanampiya-Tissa.

Tissa himself was delighted, as you may imagine. But he thought that he was not worthy of all these precious gifts, and that they ought to be sent to a worthier person than himself.

He had a friend and ally, the famous King Asoka (Dham-mashaka) who reigned at this time in India, and he thought that all these before-mentioned treasures would please him. So he sent four of his Ministers over to India with these precious gifts, and you may be quite sure that they were accepted with pleasure by King Asoka.

But let me first tell you a little about King Asoka. He was a great warrior and he had conquered the greater part of India. But after all the wars were ended and everything was quiet again, he looked over his country and he found distress and suffering everywhere. Here a poor widow had lost her sons through the war; there a young mother mourned the death of her husband, fallen in battle. Everywhere young children were starving, as their mother could not support them, having lost their father in the war. And besides the paddy-fields were destroyed and general poverty stared him in the face everywhere.

All this made King Asoka very sad, for he was a good King at heart, and it had not occurred to him that his own fame would bring distress to his subjects. He had been carried away with his enthusiasm and the idea of his own greatness, and he had forgotten the *cost* of it.

Then he resolved at once that he must do everything he could to make his people happier, and to allay the distress. He became also aware that not only had he to try to make his people happier, but he had to make them forget *how* he had gained the Kingdom. His conscience told him that he never could make up for the wrong he had done to his elder brother Sumana, who ought to have been King. Sumana was absent from Pataliputra, the capital of Jambudvīpa, when the old King, his father, died; he was governing another province at that time, and Asoka had made war against his brother, who was killed in the battle, and so he gained the throne.

It is very sad, but it is true, that the wife of Prince Sumana, who was just then to become the mother of a child, had to flee for her life. She came to a Chandāla village and the poor people there had pity on her. They built her a hut under a Nigrodha (banyan) tree, and waited on her kindly. There she became the mother of a son, and because he was born under a Nigrodha-tree, she called him Nigrodha.

We do not know what became of her later on, but we know that she consecrated the life of her son to the Buddhist Priesthood. He grew up as a very pious and good monk, and just at the time when King Asoka had conquered the greater part of India he was a Samanera, or probationary priest.

But to return to King Asoka. One day, when he was standing on the flat roof of his palace, thinking deeply about the problem how to make good the wrong he had done to his elder brother and to make his subjects happier, he saw sitting under a banyan tree, facing the palace, a young, yellow-robed monk. He liked the look of the young monk and sent one of his attendants out to him, asking him to come in and tell him something about the Order of Monks to which he belonged. Samanera Nigrodha, for it was he who was sitting under the banyan-tree, came into the palace, as he was bidden to do, but King Asoka did not know him.

When the King, asked him to take the seat which was suited to his rank, Nigrodha, looking round, sat down on King Asoka's throne, which stood in the great audience-hall.

Naturally the King was very much astonished at the audacity of this young monk. But Nigrodha lifting up his right hand said to the King: "I will explain to you *why* I have taken the highest seat in this palace. I will only tell you my story, and after that I am sure you will not order me off your throne, because you are good at heart and just. You have made some very sad mistakes, that is true, but you are grieving about them and are trying to make up for them."

Then Nigrodha related the sad story of his father and mother, and Asoka saw that really this young monk ought to have been the King, and that the throne on which he was sitting now was his by right of birth.

Now, as he was a priest, the Samanera did not need and did not want the throne, but he wanted to teach the Dhamma of the Buddha to his uncle, King Asoka.

King Asoka himself was very penitent about his former misdeeds. He asked Nigrodha to stay with him and teach him. This the monk did, and the King became a very eager disciple.

Very soon Asoka became convinced of the truth of his teaching, and he felt that the Buddhist religion would help him

and his people out of their distress. He became an ardent Buddhist, and he made Buddhism the state-religion of his Empire.

He forbade the killing of animals for food and also for sacrifice. He distributed to his subjects rice for food and for sowing.

After a short time his country revived and content began to reign, and the King lived now only for the benefit of his people. He was wise and just and good, and all his people loved him, and they followed his example and became followers of the Lord Buddha.

Now King Asoka commenced to collect the relics, gathered from the pile where the body of the Lord Buddha had been cremated, part of which had come to him by inheritance. He distributed them throughout his Empire and built many Thapas<sup>1</sup> over them. He also built many Vihāras, and he erected columns with inscriptions, telling about the life and teachings of the great Tathāgata, about the places where He was born,<sup>2</sup> where He taught, and where His body was cremated.<sup>3</sup>

He also took care of and venerated the holy Boḍhi-Tree (or Ashvaṭṭa-Tree) under which the great Teacher became a Buddha.<sup>4</sup>

So it is due to King Asoka that the real birth-place of the Lord Buddha is known without any doubt; for only lately some of these columns with inscriptions have been re-discovered in the jungles, and they authentically prove the historic existence and the life-work of the Buddha even to the people of the West.

King Asoka had two children, whom he loved very much, Mahinda and Saṅghamiṭṭa. He was so devoted to Buddhism that he consecrated the lives of these two children to it. Mahinda became one of the greatest preachers and missionaries that ever lived, and Saṅghamiṭṭa was the most learned nun of her time.

To this great and good Buddhist King Asoka, did our King Devanampiya-Tissa send all the precious presents mentioned before.

<sup>1</sup> Bell-shaped buildings, in the inside of which there was a shrine with relics; called in India Stupas.

<sup>2</sup> Lumbini-Garden, in the present Nepal-Terai.

<sup>3</sup> Kusinagara, 170 miles from the holy city of Benares.

<sup>4</sup> Near the present Maha-Bodhi-Temple, at Buddha Gaya.



Asoka thought that his country could not produce such valuable gifts as Laṅkā, the Shining, so he thought of sending Tissa a spiritual gift with his material presents to him.

He sent to King Tissa a sword, a crown, a royal parasol, a golden anointing vase, a chank filled with Gaṅgā-water, some medicines, a hundred and sixty loads of hill-paddy for sowing, and some other things. But the best of all that came from King Asoka was the gift of pious advice.

He wrote to King Tissa: "I have taken my refuge in the Buddha, His Religion and His Order. I have avowed myself a devotee in the religion of the descendant of the Shākya. Ruler of men, imbuing thy mind with the conviction of the Truth of these supreme blessings, with unfeigned faith do thou also take refuge in their salvation."

When the four ministers returned from India with King Asoka's presents for King Tissa, he at once, on account of his esteem for his famous friend, had himself for the second time anointed as King. He took this time the Gaṅgā-water which King Asoka had sent him and the crown and the royal parasol, and this second coronation took place on Vaisākh-day.<sup>1</sup>

King Tissa read and re-read the pious advice given to him by King Asoka, and he thought of it and he meditated over it, and a great wish arose in him to know something of this new religion, which had made his friend and ally King Asoka so content.

This wish was to be fulfilled very soon; for King Asoka was planning to send his son Mahīṇḍa, who had become a great and learned priest, to Laṅkā, to preach the Dhamma to King Tissa and his people.

M. MUSÆUS HIGGINS.

*(To be continued.)*

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<sup>1</sup> The full-moon day in May, when the birth, the enlightenment and the passing into Para-Nirvana of the Buddha is celebrated.

## THE HOUSE OF STRANGE WORK.

### I. THE DWELLERS THEREIN.

I dream of a House where a strange work is carried on and where strange Men live; and this is how my dream runs concerning this House, its surroundings, its occupants and their work.

\* \* \* \* \*

Everywhere were mountains to be seen; as high as the eye could reach it followed their snowy summits until they were lost in the sky. The base of the mountains was clothed with forests and a thick overgrown jungle of trees and tropical plants; their summits glistened white and radiant. Above them shone the deep blue sky, brilliant with the light of the eastern sun; the atmosphere was clear and transparent, the air heavy with the perfume of many flowers.

The only sign of human habitation visible in this wild and lovely country scene was that indicated by the presence of a long low bangalow, situated in a clearing of the forest in a green and cultivated spot. No road could be seen leading to this house; it seemed as if its position had been chosen with a view to loneliness and privacy, the mountains towering around holding it in their safe keeping. The house was difficult to discern at a little distance, so carefully had its position been chosen; it was unquestionably a strange place for a dwelling intended presumably for human occupation. The nearest village was miles away and its natives avoided trespassing on the confines of this solitary house with superstitious care.

Yet if summoned to do some simple necessary service to its occupants, they obeyed the summons with alacrity, discharging it with scrupulous fidelity. They breathed more freely however when, liberally paid, their work finished, they were free to depart. Within the precincts of this lonely habitation they felt themselves on unaccustomed ground, and the distinction oppressed their simple souls. They even avoided making unnecessary reference to the house and its occupants among themselves, an attitude of mind on their part encouraged by its owner.

In addition to the great natural quietness of its surroundings, the sense of peace and calm that pervaded the interior of the house was remarkable; inhabited as it always was by many occupants,

yet no noise or jar broke the serenity that reigned there. The natives on their rare visits to the place were always received by the same man, who appeared to be its owner, for though others might come and go in the house, he remained. This man, dark-skinned, middle-aged, dignified in bearing, restrained in manner, appeared in no way to be different from the higher-class natives of the country, though the men whom he employed trembled before his word and look.

A tiny path, carefully concealed from sight, leading through the forest to the plains below, was the only means of communication with the world beyond; up it the natives toiled, conveying the simple necessities they bore from time to time to this house so far from the haunts of men. The greater part of the food necessary for the consumption of the inmates was provided by the resources of the garden. This was in consequence large; well laid out, beautifully kept, it provided fruit and vegetables in abundance for the simple needs of those who partook of the hospitality of the house. The master loved the garden well and spent much time directing the labors of the two men who worked in it, and everything flourished with the luxuriance born of an eastern sun, a liberal supply of water, and constant skilled attention. The men who carried out his orders were strange men to find in such an occupation; one was dumb and could only be communicated with in signs, the other was humpbacked and deformed but still strong and able to work. They seemed, though working hard in menial fashion, to be on strange terms of familiarity with their employer; he treated them as equals. They were both Europeans, not natives of the country; the man who was dumb had a singularly handsome face; his eyes were so expressive that he seemed to speak with them, his features were clearly cut and regular, he looked happy in spite of his infirmity, he worked as if he loved his work, touching the flowers and fruit tenderly. His fellow-worker was a strange contrast in every way; his face was harsh and irregular in outline, disfigured moreover by a great scar; his deformity made his movements awkward, yet he too seemed content; his face was peaceful, and he worked with a will, doing always the rougher harder work; he seemed greatly attached to his dumb companion.

The men employed in the house—for only men were to be found in the place—also worked as if their work were a privilege,

not a labor. They ate together, master and servants, if servants in the ordinary sense these men were, slept in huts within the grounds, and lived in this simple fashion from year to year without change or break.

The house itself was much larger than it appeared to be from a casual glance. Two stories high, the ground floor was occupied by the usual domestic offices and a small sitting-room, a dining-room furnished simply in eastern fashion. A large verandah surrounded the house, giving a beautiful view of the snow-covered mountains. The rest of the space was taken up by one room of evidently very large size, the door of which was always kept locked. The master of the house entered this room daily at fixed hours; the men who acted as servants never crossed its threshold.

There were no windows to this room; it was lighted by artificial light, and an ingenious system of ventilation provided it with necessary air. Outside the locked door a few broad low steps led to the next storey, which consisted of a long corridor from which opened many doors—doors always kept locked, whether the rooms to which they gave access were occupied or not. No sound could usually be detected in corridor or rooms; the men who lived there spoke seldom, only when speech was necessary, and their faces were full of peace. For the house had other occupants than its master and the men who worked apparently for him. For other men was this house built in the midst of forest and mountain, free from worldly or evil influences, safe from all ordinary intrusion under the guarding care of the snowy mountains whose inaccessibility warded off idle trespassers; for their service were the flowers and fruit so carefully tended by men of high lineage, who rendered menial service joying in the work. This place was the chosen abode of some who link this earth to higher worlds above, making the connexion in themselves; it afforded them a safe place of residence to rest in or labor, as the case might be. They came and went unquestioned, varying considerably in the length of their sojourn in the house, and none save the master knew the hour and the manner of their departure or arrival. They were seen but seldom by the men who served; sometimes they would see one walking in the garden, enjoying the freshness of the air at sunrise or the grateful coolness of the evening when the sun had set. Sometimes

was heard the opening of the door of the large closed room from which proceeded mysteriously sweet chantings which made their influence felt all over the house, but the serving men never approached these others unless invited, and that happened seldom. Each day a tray of the simplest food, prepared however with jealous care, was carried upstairs at a fixed hour and placed outside the rooms known to be occupied, which were never entered save by the tenants. All the rooms were never vacant together; one at least was always occupied, generally two or three.

Strange influences could be felt in this silent corridor. Strange thoughts were doubtless thought behind those fast-closed doors. A sensitive person—and all the people in the house were strangely sensitive—could almost see the thought-vibrations take form before his eyes, could sense usually invisible appearances; but the serving men kept to their appointed quarters, the master had to attend to his daily routine of work, all went on in duly appointed fashion.

The large room below resounded each night with harmony and was brilliant with light. Each night saw it filled with radiant figures, amongst whom knelt the master of the house, transformed, transfigured from his wont, clad in robes of light, aureoled in radiance, as were all the others. For this was the time when refreshment followed on labor, and a sound of sweetest harmony succeeded sound, light was increased by light, mystery after mystery was enacted there, to the sustaining of those who mingled in the stately ceremony.

Nightly when all was concluded, the room was left to silence and to darkness, but that House of Strange Work knows no rest, for its occupants continue their tasks in darkness as in light. Safe from all intrusion under the guardianship of the snowy mountains, they work as long as there are men to teach and men who suffer in the world; they work, each in his own fashion, joying in the work.

\* \* \* \* \*

I awoke from my dream, with the radiance of the snowy mountains lingering in my eyes, with the sounds of a strange harmony pulsing in my ears, with the sense of a strange peace and contentment satisfying my heart: would that I were dreaming still!

*(To be continued.)*

ELISABETH SEVERS.

## IN THE TWILIGHT.

"Last night I dreamed of Brahms," said the Fiddler. "He is my beloved in music. I always longed to meet him, but he passed over before I went to Germany. Strangely enough, though, I have never once dreamed of him all these years, though I have played so much of his music. But lately I hear sweet sounds at all kinds of odd times, indoors and out of doors, when I am busy or when I am idle, and yesterday night I lay awake for an hour or more listening to them. It was a long drawn chord of A without the third: soft, still, piercing. I cannot describe the



effect in physical sound. It was all *pure tone*. That is the nearest I can get to it. And there were no breaks. It went on solidly for over an hour. To make sure that it was not mosquitos, I tested it against wave and wind sounds. You remember how rough it was last night. There were no end of *nuances*—pianos, fortes, crescendos, diminuendos—in the nature sounds. But when the wind was loud, my music grew no softer, and when it was still, it grew no louder by comparison.

"But what about Brahms?"

"I'm coming to him. The music must have put me in touch with him, I suppose. Anyhow I saw him vividly. I never saw him like that before. There he was, short, stout, and fiery—and furious with me because I had lately been playing the first movement of his fiddle concerto too slow. He was trying to show me how it should go, and to do it on a piano! Of course he failed horribly, and seemed quite upset over it. Why do astral folk try to make our clumsy music when they have their own far subtler methods, I wonder? I suppose he thought I would not be able to understand them. What music there will be when we do! I had the audacity to dispute the *tempo* with him, but he insisted emphatically—and he was right, of course."

"Did you see astrally when playing in your concerts?"

"I saw our President once towards the close of a recital I was giving in Melbourne. Some way down the hall there was an empty patch, and there, right in the middle, so that there could be no mistaking her for somebody else, she sat in her white dress

looking up at me. I was somewhat surprised, and looked away that I might not be distracted from what I was doing; when I looked again, she was gone. Another time, she stood beside my bed, and I awoke and saw her there. But I was too stupid to understand what she was telling me.

“Yet again I saw her—taller than she is in the flesh, and radiant, sweep down into the room where I sat talking about her to a friend, give me one strong look, and off again in an electrical swirl! Oh! and many other times, in the body and out of it.”

“You dear imaginative artist-folk let your affections run away with your judgment sometimes, I fear,” said the Scholar.

“Well, but I only state the fact. Suppose it imagination, even. What is the difference between imagination and the ‘reality’ when the former is as real as—if anything more so than—the latter? Anyhow, I have a tale that imagination won’t account for.

“When I was a little girl I used to hear the grown-ups round me talking a good deal about Mrs. Besant. They would go to lectures, and then discuss them afterwards, and as I never led a nursery life, I heard it all and longed to know this wonderful lady with white hair. That was the only fact I knew of her personality—that she had white hair. One night I dreamed that I was in a crowded hall listening to a speaker. Well, I need not describe her to you! I saw her in the dream exactly as she is. Afterwards I found myself in a small room full of people behind the platform, and the white lady bent down and kissed me.

“Next morning a friend came in who had a spare ticket for a lecture in Queen’s Hall. Another was unable to use it. Thereupon I begged to be allowed to go. ‘Little girls must wait until they are older’, and so on. However, I got my way. When we arrived, the lecture had already commenced. At once I recognised the speaker as the lady I had seen the night before. When it was over, some friends took me behind to be introduced. There was the little room, there was the crowd, and there the white lady, who bent down and kissed me.

“Is this chance? The last time I played in public, I had no notion it *was* to be the last, no notion that shortly after I should enter the theosophical movement. I chose a piece that ended abruptly—in fact, that had no proper ending, but broke off. I had

never before done such a thing. I made my first public appearance with Mrs. Besant. And at the end of my performance, I felt an unseen hand push my head down upon my instrument as if to sign 'It is finished'. A few weeks after, *it was*.

"Any more musical stories?"

"Yes. But this is a horrid sordid one, and I scarcely like to tell it. . . Well, for the story's sake you shall have it, but do not ever speak of it to me again, for I do not like to think of it.

"It was in December, 1904, when I re-appeared in London at the Queen's Hall Symphony Concerts, not having played there since my childhood. I was down for the Beethoven concerto. It was a great occasion for me! The Beethoven concerto is, as you know, the summit of a violinist's ambition, and I had worked at and pondered over it for some seven years or so. Add to that that it was practically a *debut* at the most important concerts of the largest metropolis, and you can fancy 'poor little me' was unphilosophical enough to think it an important event.

"The date of the concert was December 10th. On about the 3rd or 4th—I forget which now—I dreamed that my violin was broken and that I took it to a certain repairer in the United States, who had done some excellent work for me when last I was out there. I was trying to give him the instrument, but a great black dog kept leaping upon me and stopping my way. The dream was so vivid that, next day being the American mail day, I wrote to my friend the repairer, beginning my letter to the effect that 'I dreamed of you last night and I am impelled to write.' About that time I visited Oxford and played the Beethoven concerto at the Public Classical Concerts there, and the tone of my violin was then in that brilliant condition which thrills a fiddler's heart. Well, to make a long story short, just before my London appearance, that tone suddenly *went*. There was no recalling it. I was in despair. I cannot give you the details of those two days—the 8th and 9th—without involving persons. I can only tell you that some one had deliberately injured my instrument. I know who did it—a fellow-artist. With whatever motive he did so—through hatred, jealousy or the mere competition for a living which drives so many to crime—I must have earned it in a past incarnation, by some such devilish



act of my own. It was impossible to borrow an instrument, as my hands are too slender to manage any but a violin specially mounted to suit their size. It was impossible to draw back. Violins are exceedingly sensitive things, and the weather having changed to thick London fog, it was quite likely, I reasoned, that this was the cause of the poor tone (for I never thought of examining the instrument, which had but lately come out of the hands of a trusted repairer), and I could not make mere weather an excuse for disappointing the Managers. So I went through with it. Needless to say that the tone was, as one or two of the papers afterwards described it, 'microscopic'. Mr. Henry Wood, with his usual tact, held down the strength of the band to a mere feather-weight. But that appearance was a fiasco. I worked harder than ever before or after, and produced—well, not quite nothing, but very nearly! So that a party of Oxford people, who had come up to town specially for that concert, looked at each other in amazement: 'What can have happened to her since last week?'

After the concert I collapsed, so great had been the strain, and did not touch my violin for two days. After that time, the sun was out again; it was my brother, still fuming over this incomprehensible business, who took the fiddle into the light and examined it.

'Should the sound-post of a violin be upright or slanting?' said he. (This is a small piece of wood which is held inside the instrument between its back and front, and to move which a hair's breadth makes a change in the resonance).

'Upright, of course' said I. 'Well then, it is fifteen degrees off the perpendicular now—and, by Jove! there's a chip out of the edge of this *f* hole,' (an opening by which the sound-post is reached) 'and—wait a bit—look here—' he peered inside the violin, 'my dear girl, some one has pushed the sound-post out of its place with a pencil; there's the mark. Look at the graze on the wood inside where it has been dragged along!'

"We took it to an expert, who had to use force to get it into position again, so tightly had it been rammed out of its place. No wonder that the vibrations had been stopped! His opinion was that the injury could only have come about through a bad fall or,

as he guardedly put it, 'in some other way'. My violin was with me day and night. It had had no fall, of course. But I traced the cause of that injury, easily, to the one who did it. His scheme had succeeded. That appearance dealt a blow to my professional career which it took several years to recover.

"Shortly afterwards, my American repairer-friend visited London, and called at my house. In the course of our talk he asked if I could remember what I had dreamed which had caused me to write to him. I told him. Then he told me that *on the same date he had dreamed the same thing*, so vividly that he repeated it to his son at breakfast, who asked him to note down the day.

"While in London he worked at my violin and got it into order again, so that a few weeks later, when I gave orchestral concerts in the same hall, the papers wondered at the 'strange and sudden improvement in this young violinist's tone!'

"I was wondering, too—how there could be so much hatred in this beautiful world."

"It was a pity that you were not impelled by the dream to examine your fiddle," said the Vagrant, "especially when you noticed the lack of tone. You must either have seen the failure beforehand on the astral plane, or else some friendly visitant must have tried to impress you with the fact that your success was menaced by some enemy symbolised by the black dog."

"There is a good case of a successful interference given in *Invisible Helpers*," said Chitra, "by which two little children, left orphans in the care of a landlady in a strange town, were found by a relative who dreamed of their address."

"When I was a child," said the Fiddler, "certain sounds used to make me feel as if I were rising up into the air—half a yard, three feet, or more. It was a delicious sensation. I didn't think anything of it at the time. It happened so naturally that I fancied every one must have the same experience. I do not understand the relations between sound and gravitation, but certainly 'to be uplifted by music' is no mere metaphor."



## REVIEWS.

### THE THEOSOPHY OF ISLĀM.

In the *Letters from a Sūfī Teacher*<sup>1</sup>, written by Shaikh Sharfuḍḍīn Manerī in the later part of the 14th century, we have documents which might well be penned to-day for the instruction of neophytes. They are penetrated through and through with the theosophic spirit—the same in every age—and all who read their practical directions, their pregnant hints, their wise sayings, will feel that they are in the presence of a Teacher who has himself learned the Supreme Wisdom. The *Letters* are translated from the Persian by Baijntāh Singh, a Fellow of the Theosophical Society. May Islām give us more of her Theosophy, for she has much to give.

A. B.

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### GLIMPSES OF HIDDEN INDIA<sup>2</sup>.

It is but natural that on account of the strange phase through which India is passing now there should be a manifestation of some special interest in Indian affairs on the part of the English. Many books and volumes therefore have recently seen the light of day that would have remained unpublished a decade ago. One of such perhaps is the book under review, which is written in simple, good style. It purports to give glimpses of hidden India, but an Indian would hardly call them so. Hidden India is not unveiled and the glimpses we obtain are to the Indian quite superficial. Few Englishmen know the real India and our author is certainly not one of them. However, the book gives much interesting information, though often it is not quite accurate as to details. There are, for instance, more than half a dozen statements about Theosophy and Theosophists which clearly indicate entirely wrong ideas on the part of the author. The book nevertheless shows a certain impartial and honest sympathy towards India and Indians, and as an example we quote:

“Mrs. Besant is our greatest enemy,’ a missionary told me. Missionaries must not forget, however, that since the time of S. Thomas the Apostle, Christians have been in India; and that although Roman Catholics, Protestants, Methodists, Wesleyans, Baptists and Salvationists have for many centuries tried to convert India, the country is to-day wedded to the most ancient religion in the world—the religion of the Vedānta.”

The writer is sometime not without a glimpse of certain truths, as witness the following: “I began to ask myself why India has always been the home of God-intoxicated people? Hieroglyph-

<sup>1</sup> Theosophical Publishing Society. Benares and London. *Theosophist* Office, Adyar.

<sup>2</sup> By John Law; Thacker, Spink and Co., Calcutta, Simla, and Bombay.

ics and cuneiform writings tell us about the religions of Egypt and Babylon; and the records of these civilisations—the oldest in the world—say nothing concerning God-intoxication. In the Old Testament of the Jews we find little about Realisation before the time of King David. As to Greece, history tell us that its philosophy came from the East, and that the philosophers who moulded western thought drew their inspiration from Asia. India has been, from the beginning of history, the cradle of religion; and Hindus assert that still, in the snowy Himalayas, may be found beings who are more than human. Is it possible that a rung of the ladder that reached from earth to heaven may yet be resting on the tops of the highest mountains in the world? At any rate Hindūs assert that R̥shis have existed in India, and exist there still; and that such people gave to the world the Vedānta, the religion in which modern science finds its conclusions hinted at, the religion professed to-day by the greater number of the King-Emperor's subjects."

B. P. W.

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#### DUTIES OF MAN<sup>1</sup>.

Mazzini is one of the political writers and speakers who emphasise Duties, and who seek to hold up before the masses of the people an inspiring Ideal that should awaken their best emotions rather than to stimulate a debasing greed which arouses their worst. As the Editor says in his brief preface: "The key note of Mazzini's teaching is found in his words: 'The sole origin of every right is a duty fulfilled,'" and Mazzini was a Prophet of the Ideal, a truly inspired and spiritual man, driven by his country's wrongs into the ranks of revolutionaries. The Editor prefixes to his edition of the Essay a short and interesting biographical sketch, and then follows the preface of 1844, the noble appeal to the "sons and daughters of the people," calling on them to enroll themselves beneath the banner of Good, and to combat ceaselessly the Evil around them; Virtue and Sacrifice, these were the ways to Nationality and Freedom, and only those who followed the first could create the second. Nothing nobler has been written in political strife than this essay, and every young man and woman should study it ere going forth into the world.

A. B.

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#### MAITREYI<sup>2</sup>.

This brochure (in which some historical facts are woven into story form) is worth perusing, as it gives the reader a glimpse into that ancient India to which we are endeavoring to return. The metaphysical discussion on Self and Not-Self and the Individual and Universal Self between the great sage Yajnavalkya and his two wives, the learned Maitreyi and the devoted Katyayani, form two very good chapters; and the last one on "A Svayamvara" has its own charm, while fine touches permeate the booklet here and there.

B. P. W.

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<sup>1</sup> Edited by W. W. Pearson, S. K. Lahiri and Co., 54, College Street, Calcutta.

<sup>2</sup> By Pandit Sitanath Tattvabhsuhan; G. A. Natesan and Co., Esplanade, Madras.

### THE FANTASY OF PEER GYNT<sup>1</sup>.

Miss I.-M. Pagan has given out an acting edition of the poem *Peer Gynt* by Henrik Ibsen, and has proved the value of her work by the successful performance of the play before the critical audience of the Northern Athens. She herself stage-managed the play. It was performed under the auspices of the Edinburgh Lodge of the Theosophical Society in 1908, and the author of this edition is herself a Theosophist. In the light of Theosophy the play becomes at once intelligible and inspiring, and it takes rank rather as a Mystery Play than as an ordinary drama. This acting edition is an admirable piece of work.

A. B.

### REVELATIONS OF THE LIFE BEAUTIFUL<sup>2</sup>.

Life would indeed be a beautiful thing if it were lived according to the maxims of Mrs. Davis. In her little book, prose and poetry combined, she tells us of her aspirations, describes her visions, and relates her experiences of visits from those who have passed over. She takes us to many "a beautiful spot, favorable to the children of God," and everywhere she sees the handiwork of "the Almighty Artist, God". It is a hopeful sign that books dealing with the higher spiritual aspects of life are coming in increasing numbers from America. The race for wealth and industrial conflicts will not drag down the nation if there is a considerable body of thinkers throwing their power in the opposite direction. Too often we fear that the growing psychic forces may be used for selfish purposes, but there is no trace of such a tendency in this book, which expresses the better aspects of the Higher Thought movement.

K. B.

### HINDŪISM AND INDIA<sup>3</sup>.

This book, written in the catechetical form, covers an immense range of topics, following the main divisions of the C. H. C. Sanātana Dharma series, and adding a fourth part "on Awakening India". The author, Babu Govinda Das, is a man of very wide reading, and of keen critical faculty; he lacks the insight which grows out of sympathy, and in matters of religion he is therefore a destroyer rather than a reformer. This book will be very useful to a man of mature judgment, too strong to be laughed out of his knowledge or shaken by a scoff; but to the young and the immature it is likely to do much more harm than good.

A. B.

The National Food Reform Association, whose temporary address is 40, Chandos Street, Charing Cross, London, has just published two booklets. The first, by the Chairman, the Hon. Neville Lytton, deals with the need for food reform at the present day, and the aims of the Association; while the second, entitled "Hints towards Diet Reform, with twenty-four Simple Recipes," will be found most useful by all who desire to introduce greater variety into their menus. Specimen copies will be sent post free by the Secretary on receipt of three penny stamps.

<sup>1</sup> By Isabella M. Pagan, The Theosophical Publishing Society, London.

<sup>2</sup> By M. Evalyn Davis, Baumgardt Publishing Co., Los Angeles, Cal.

<sup>3</sup> By Govinda Das, The Theosophical Publishing Society, London and Benares.

## OUR CONTEMPORARIES.

### HINDUSTAN REVIEW—(May and June)<sup>1</sup>

Mr. T. S. Narayanah writes a short article on "The Imperial Conference of Journalists," and uses the opportunity to accentuate the need for a lofty morality and for absence of bias in those who from their position as editors are able to direct the minds of the readers of their papers. Especially is this necessary in India, where problems dealing with the different races need careful handling and sympathetic treatment. Too often the Indian editor can perceive nothing save flaws in the Government, while the Anglo-Indian through his Imperial spectacles is unable to see things as they appear to the majority of Indians. There is great need for temperate language, an unprejudiced outlook, and lofty ideals. If the Conference encourages and stimulates its members throughout the Empire to take a higher view of their responsibilities, it will have accomplished a good work, for the editor of a widely circulated paper is one of the strongest powers in modern society.

*Other Contents* : "The Gurukula" ; "The American Woman" ; "The Orphanage Problem in India" ; "Vernacular Literature in North India" ; "Mosquitoes" ; two Short Studies, Reviews.

### THE OCCULT REVIEW—(June)<sup>2</sup>.

Dr. Steiner's new book *The Way of Initiation* affords Mr. W. J. Colville reason to pen an article on this interesting subject. In our times the way is regarded dangerous and unpractical, but only by those whose judgment is not based on knowledge. The subject, like any other, may be investigated impartially and the four common tests applied to it to come to a definite conclusion. They are physical, mental, moral and spiritual. These are summarily discussed and the writer closes the article by a statement containing a great truth : "The path of initiation is an open road, a veritable King's highway, but there are no comfortably cushioned vehicles in which we can travel thereon, and the way moreover, is a mountain trail up which every aspirant must climb untiringly."

*Other Contents* : "Notes of the Month" ; "The Land of the Dead" (I) ; "The Death-Prescience" ; "The Hidden Church of the Holy Graal" ; "Psychic Gleanings" ; "Esotericism" ; Correspondence.

### THE INDIAN REVIEW—(May)<sup>3</sup>.

Miss Adelaide A. Proctor is a poetess with a large circle of admirers and Mr. Lindsay S. Garrett tells us the reason why, in an appreciative article. Without claiming for her a position in the front rank of poets, he shows that her deep insight into human nature, her vivid imagination and sympathy tutored by a large philosophy fit her to deal with the problems of life. She is especially helpful in her poems on sorrow and love. She is not afraid of grappling with the question of the fleeting loves and sentimental affections which are so often mistaken for the true divine power. In these days when loose and careless writing is so prevalent it is well to have a warning note

<sup>1</sup> 7, Elgin Road, Allahabad.

<sup>2</sup> 164, Aldersgate Street, London, E. C.

<sup>3</sup> Esplanade, Madras.

struck, and Miss Proctor and her critic impress on us a valuable psychological fact when they tell us that "Deterioration of the parent ideas (Love and Honor) in our thinking is the inevitable consequence of attaching their names to their illegitimate offspring." Miss Proctor draws her inspiration from human life more than from nature, but her descriptions are true and artistic when she finds it necessary to introduce touches into her poems, and Mr. Garrett points out that "the *arrière pensée* is that inability to find Beauty in other than its reputed abiding-places is natural philistinism." Another much needed lesson in this globe-trotting age. A poet who has such qualifications and who is not afraid of voicing her convictions even when they are opposed to the general opinions of the public, is one who is not quite to be disregarded.

*Other Contents*: "The New Factor in British Politics"; "The Agricultural Problem in India"; "Emigration from India"; "Sat—Asat"; "The Boycott Movement"; Current events, reviews, etc.

#### MODERN ASTROLOGY—(June)<sup>1</sup>.

Isabelle M. Pagan writes on the zodiacal sign Pisces whose keynote is love and watchword unity. The ruling deity associated with this sign is Neptune, God of the *Sea*, the most fitting physical symbol of the astral plane. Like the sea mirroring the sky and resting upon the earth emotions bind thought to action and carry the fruits of action back again to the mental plane. It is through this process of emotional development that salvation is attained. Consequently Neptune was hailed as the "Savior". Regarded simply as a form of energy, Neptune represents the dissolving or unifying principle as opposed to the differentiating and separative tendencies. The power represented by Pisces and Neptune withdraws a man from the warfare of the physical plane and sets him longing and yearning first for emotional experiences, then for wider knowledge and a deeper consciousness, and ultimately for full and perfect union with the Divine. The strength of the typical Piscarian lies in his ideals. He has little worldly ambition, is indifferent about limitations in earth-life, and for him commercial enterprise is least likely to be a success. Yearning for unity carries many of the children of Neptune on to the stage; and they also learn that "all the world is a stage"; they are peculiarly fitted to enter the church, the army, or to take employment in large institutions such as hospitals, colleges and theatres. Any kind of service which emphasises the fact that the whole is greater than any of its parts gives opportunity for the rapid assimilation of the special lessons assigned to the sons of this sign. Life is often simplified for highly-developed Piscarians by the fact that they accept celibacy easily and are unselfish and contented to sink their own individuality and to fill up the odd corners of family life. Physically their stature is generally insignificant and actual beauty among them is very rare. That is atoned for by plasticity of feature, mobility of expression and grace of movement. A touch of Neptune influence often adds great charm to childhood. Piscarians are common in literature, but rarely play leading parts.

*Other Contents*: "The Editor's Observatory"; "The East and West" (from an address by Mrs. Besant); "The Horoscope of Chopin";

<sup>1</sup> Imperial Buildings, Ludgate Circus, London E. C.

"News from Nowhere"; "The Sign Scorpio"; "Some Reflexions on Nomenclature, Astrological and otherwise"; "The Foundations of Physical Astrology" by G. E. Sutcliffe; Correspondence.

MODERN REVIEW—(June)<sup>1</sup>.

Saint Nihal Singh contributes the first of a series of papers dealing with the treatment of delinquent children. "A Plea for an Indian Juvenile Court" explains the basic principles of the reform needed, and if the remaining articles are as good as this they will form a valuable popular exposition of the subject. He points out that six things are necessary for the good working of Juvenile Courts. (1) An elastic Law dealing with dependency, truancy and delinquency; (2) compulsory education; (3) stringent child-labor-laws; (4) laws dealing with delinquent parents; (5) a good Juvenile Court Judge and (6) painstaking and efficient probation officers. If the State provides these, there is every possibility of turning delinquent and neglected children into good citizens. It must be remembered that this reform has been tried with astonishingly good results in America and other countries. It is often entirely the fault of parents that children sometimes break the law. By the example of word and deed they encourage the little ones to offend; more often by neglect and carelessness the children are allowed to run wild and come into conflict with the State-laws. How should they be treated? Surely not by hardening them and branding them as criminals for what may in the first instance have only been a piece of childish thoughtless mischief. A good Judge will be a friend to the culprit and encourage him to reform. The whole article is good but there is space to mention only three or four more valuable points: the need for play-grounds; the necessity for looking after the neglected children of rich parents as well as of poor; and the importance of the cooperation of men and women in this work of saving the children for the nation.

*Other Contents:* "Railways in India"; "The Wanderings of a Wizard"; "A visit at Concord to F. B. Sanborn"; "Pabhosa"; "The Message of the East"; "The Fatal Garland"; "A Power behind the Throne"; other articles and notes.

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ACADEMICAL MAGAZINES.

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

The main interest of this number must, I believe, be claimed for A. v. Le Coq's "Short Account of the Origin, Journey, and Results of the First Royal Prussian (second German) Expedition to Turfan in Chinese Turkistān." Incited by the results of the First German Expedition (under Grünwedel, in 1902 and 1903) the late Professor Pischel († in Madras, in December 1901) formed a committee of Berlin Orientalists the exertions of which resulted in this second expedition under Dr. v. Le Coq. The most remarkable discoveries appear to be the following. Some walls of striking thickness were found to be

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<sup>1</sup> 210-3-1, Cornwallis Street, Calcutta.



double, one having been built against the other in order to renovate the building without destroying the pictures on the ancient walls. Owing to this most fortunate procedure due to piety (or, perhaps, mere convenience) most of the old wall-paintings of several buildings were found still intact. This led to the discovery that Manichæism (a cross-breed, as it were, of Zoroastrianism and Christianity founded by the Persian Mani in about 240 A. D.) must have flourished in these regions along with Buddhism until it was overpowered by the latter. For, besides the Buddhist temples renovated in the way mentioned there was one temple with a large and most suggestive Manichæan painting on one of its original walls. It showed, in water-colors, a Manichæan high-priest in more than life-size, surrounded by a number of his clergy, all dressed in the white sacerdotal robes and all of them painted much under life-size. The high-priest has a most peculiar nimbus composed of moon-crescent and sun which "has caused the impression that perhaps we have here a picture of Manes himself before us." Also a number of Manichæan and Buddhist temple or votive flags were found. They were all exactly alike in shape and material, but different, of course, in the subjects represented. In another temple there were, at the right entrance of a corridor, the life-size pictures of twelve Chinese Buddhist monks, six on each side, and, on the entrance to the left, twelve Indian monks. The former wear blue, the latter yellow robes, and the names inscribed over the heads are, in the former case, in the Chinese and Uighur characters, in the latter in the Brāhmī letters. In one place Christian remains only were found, belonging, of course, to the Nestorians, the only Christian sect tolerated by the Sassanian kings. After most arduous labors, Dr. Le v. Coq obtained a wonderful hoard of ancient manuscripts: some in unknown tongues (one in an as yet undeciphered Indian alphabet), some in the language of the Indo-Scythians (Tokharian), some in the Manichæan alphabet (a variety of Estrangelo) and in the middle-and Neo-Persian languages, further Soghdian texts in three different characters, Christian books in the Syriac tongue, a large number of Samskr̥t manuscripts in Central-Asian Brāhmī and other Indian scripts, Tibetan texts, many Chinese texts, letters in the Mongol language and writing (fourteenth century), and, last not least, a very considerable number of Turkish (Uighur) texts—Manichæan, Buddhist, and Christian—written in five alphabets (even Brāhmī!) which "will prove of the utmost value in following up the studies of Ancient Turkish." "The remains serve to give us a good idea of the different ways in which books were made. There were four types of books in use, namely, the book-roll, the folding-book, the Indian *poṭhi* and the Western book." After such a success, the report of the Second Royal Prussian Expedition under Grünwedel, which is now in the place, will be expected with impatience everywhere.

Dr. Fleet tries to show, in an article on "The Origin of the Buddhavarsha, the Ceylonese reckoning from the Death of Buḍḍha" that there is an excess of sixty-one years in this reckoning, and that this excess is "an accumulated error, which is to be treated as a decreasing one from the time of Devanāmpīya-Tissa, and which comes to *nil* in or about A. D. 1165." "The establishment of the new reckoning was a result of the great restoration of Buddhism which took place under Parakkamabāhu I., after an almost total extinction of it during the

Tamil domination from about A. D. 1023 to virtually the commencement of his reign in A. D. 1153." Dr. Fleet thinks that the real date of the Buddha's death, B. C. 483, was confined to esoteric Buddhist circles and is therefore met with but occasionally, *e.g.*, in an inscription at Boḥh-Gayā.

There follows "A Translation of the Japanese Anthology known as Hyakunin Isshu, or a Hundred Poems by a Hundred Poets." The Anthology was compiled in 1242 and consists of one hundred miniature pictures, so to speak, of old Japanese poetry, all of which are in the same metre (one verse only, of 31 syllables) and which the translator has arranged under the following headings: Spring, Summer, Autumn, Winter, Love, Occasional, it being noteworthy that the number of poems belonging to the first four headings is 5, 4, 17, 5. This tells of the pessimistic tendency of Japanese poets, who were more inspired by dying nature than by the beauties of spring. The translator adds the text in transliteration, for "those who have some knowledge of the ancient and harmonious tongue of old Japan."

"The Chain of Samaritan High-Priests," by M. Gaster, is a first edition, with introduction and translation, of a chronicle from Adam to the present time (1907) in no less than three eras, *viz.*, that of the creation, that of the entry into Palestine, and thirdly the Muhammadan era, in parallel columns. The reliability of this chronicle is, of course, open to many doubts, but it has interesting entries.

In "Mahāyāna Buddhist Images from Ceylon and Java" Dr. Ananda K. Coomāraswāmy describes some bronzes partly belonging to himself and reproduced on three plates, four of Avalokīṣhvara, two of Manjuśrī and Pattinī, and one of Vajrapāṇi, Jambhala, Chunda, and Buddha. The Ceylonese images are important not only as works of art, but also in that they serve to supplement our scanty knowledge of Mahāyāna Buddhism in Ceylon.

There is, finally, a continuation of Vincent A. Smith's "The Ghurjarae of Rajputana and Kanauj," and further a number of miscellaneous communications, by various authors, with the following titles: Arthamāteva, Amitrochates, Notes on Syntax, Vikramāditya and Kālidāsa (by A. B. Keith, against Hoernle: Vikramāditya=Candragupta II.), The Modern Name of Nālandā, The Gaṅga Prince Butuga II., Harshavarḍhana and Shīlāditya, A Folk-tale Parallel, What is the Hridayadarpana, Notes on the Bābar-nāma, Notes on Samskr̥t Similes (by Colonel Jacob, being additions and corrections to his Laukikanyāyan-jali), Kaniṣka's Inscription of the Year 9, Ubalike and Yukta.

*Vienna Journal for the Knowledge of the Orient*, vol. XXII, No. 4.

Hugo Schuchardt concludes his Berber Studies. Dr. M. Schorr and D. H. Müller both comment on §§. 280—282 of the Codex Hammurabi, *viz.*, the law that a Babylonian slave by being sold abroad becomes legally free *i.e.*, is no longer a slave according to the Babylonian law. R. Brünnow contributes an article "On Musil's Travels of Exploration" (Alois Musil, Arabia Petraea, vol. II). There is further a small paper, by Theodor Zachariae, on "Fish Magic," the part played by the symbolic fish in certain Indian ceremonies; and another, by W. Caland, concerning the origin of the Sāmaveḍa, in which the author renews his hypothesis that *some* Uttarārchika must have preceded the Pūrvārchika.

*The Indian Antiquary, January 1909.*

The Religion of the Iranian Peoples, by the late C. P. Tiele (8. Mazda's Satellites). Ancient History of the Nellore District, by V. Venkayya, M. A. (The Feudatory Families). Ariyur Plates of Virupaksha, Saka Samvat 1312, by T. A. Gopinatha Rao, M. A., Contributions to Panjabi Lexicography, Series I., by H. A. Rose, I. C. S.

DR. F. OTTO SCHRÄDER.

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 THEOSOPHICAL MAGAZINES.

## ASIATIC.

*Adyar Bulletin*, Adyar, June, 1909. In the 'Headquarters' Notes, we follow Mrs. Besant in her wanderings over Europe. Next we find an article by Mr. Leadbeater on 'Theosophy and World-leaders,' very timely indeed, full of common-sense and sound appreciation of the existing good outside our own immediate circle. Kate Browning gives, as the first of a series of 'Adyar Sketches,' a charming description of 'Life in the Palm-Grove.' A short poem by M. Ch. is entitled 'The three Volumes, a Vision.' 'The Way of Love' is a short story by Elisabeth Severs. Dr. English concludes his useful little essay on 'The Human Body.' 'Theosophy the world over' gives the news of the month,

*Theosophy in India*, Benares, May, 1909. The number opens with 'The Monthly Message' from which we might quote many an epigram if the limitations of our space did not forbid it. Here we give only two of them: "In Islām, God is God, because he is *beyond* man; in Hindūism, God is God, because he is *in* man". "There is this one glaring difference between India and other countries. India has lost everything here below and retained her religion; the other countries have won everything on earth and well-nigh lost their religions." The next article (only one page) is a very effective prose poem on 'Victory' by Rup Singh. 'A Practical Difficulty' by B. is evidently a rejoinder to an article in last month's number on 'One-pointedness'. It contains some sound criticism, so it is a pity that it is anonymous. But why speak of "the learned pedantry of Kant"? Is that not misunderstanding his whole position and characteristic value? M. J. contributes another excellent report of a lecture by Mrs. Besant on 'The Use of Images' in which iconolatry is explained and of course defended. 'The Convention of Religions in Calcutta' is an (unsigned) article called forth by the event mentioned in its title. In it we find the statement: "There can be no unity in the existing systems of religion without the light of Theosophy." In the same-article the lower self is called "the hideous shadow of the one Reality". B. P. Wadia addresses vigorously 'A few words to Indian Theosophists' the gist of which is: prepare, prepare for Him who is coming; let us regenerate ourselves. 'The Yogī of Nazareth' by Seeker is continued.

*Sons of India*, Benares, May, 1909. The number opens with a number of short paragraphs under the general title of 'Sowing the Seed' giving notes and news for the month. Next our friend Paranjpe writes about the 'Anāṭha-Miṭra-Mandal or Friend-in-need Society' which is a philanthropic undertaking aiming at procuring relief in cases of illness, poverty, widowhood, accidents or calamities. It is proposed to establish

autonomous and local branches of this society in every possible village or town. F. A. writes 'How to help our sisters,' pointing out how necessary it is to give more education to the Indian girl than she gets as a rule. She appeals to all 'Sons of India' to help in this work.

*The Message of Theosophy*, Rangoon, April and May, 1909. This bright little magazine has begun its fifth year. In the first number of the new volume Maung Maung writes a fitting retrospect called 'The Theosophical Movement'. It deals mainly with the history of the Theosophical Society in Burma. N.G.C. writes on 'Theosophy for the Burmese Buddhist' in which we find the surprising confession: "There are at present, I suppose, not twenty Burmese Theosophists in the country." Yet the magazine has four hundred and fifty Buddhist subscribers. The article itself is entirely to our liking and contains useful and pertinent remarks. Mrs. Besant's Ceylon lecture on 'The Noble Eight-fold Path' is reprinted; whilst Nasarvanji M. Desai contributes a paper on 'The Search for Happiness'. In the May number Maung Maung has a note on 'The White Lotus Day' as observed in the Olcott Lodge in Rangoon. The reprint from Mrs. Besant is concluded. Mr. W. E. Ayton Wilkinson has a note on 'East and West'. We are sorry to learn that our brother has since died. We quote from the article: "The West has made its mistakes. It has been too unconscious of the goal while running the race. The East has thought too much of the goal and too little of the running." Nasarvanji M. Desai begins an article on 'Universal Brotherhood', and Maung Lat a 'Life of Helena Petrovna Blavatsky.' We also find the charming legend of 'Patisena.'

*Words of Wisdom*, Akola, June, 1909, contains as usual in its four pages a number of short paragraphs extracted from theosophical literature generally. The paper is printed for free distribution.

*Theosofisch Maandblad voor Nederlandsch-Indië* (Dutch), Surabaya, April, 1909. The first article is the continuation of the translation of Mrs. Besant's 'Rama Chandra.' C.R.-H. contributes a summary of Mrs. Besant's 'Evolution of Consciousness' fulfilling that difficult task in a very creditable manner. W. J. D. van Anandel writes a two-page paraphrase on the saying 'I am that.' [Would not 'That is I' be a better rendering of Soham?] 'True and false Yoga' is a translation from *The Adyar Bulletin*. One of Colonel Olcott's 'Echoes from the past' letters is also translated from *The Theosophist*. We find further translations of 'Theosophy and dramatic art' (Annie Besant) of which we do not remember having seen the original, of Mr. Leadbeater's little story about Madame Blavatsky, and also of his 'Nature spirits.' We hope the translator will not forget to incorporate the genealogical tree in the latter article: it is too illuminating to be omitted.

*De Gulden Keten* (Dutch), Djombang, March 1909. The number opens with a quite wonderful story about King Abgar and the portrait of Jesus, which is given as taken from *The Scientific American*. Then follow Arthurian legends, anecdotes about the Mikado of Japan together with the imperial edicts of 1890 and 1893 about education and army organisation. A little story 'The Angels help' is concluded.

#### EUROPEAN.

*The Vahan*, London, May, 1909. The present number is fairly equally divided between literary and official matter. Joan of Arc looms

large in the number. Under the title of 'The Youngest of the Warriorsaints' A. L. B. Hardcastle writes interestingly as ever, and a newspaper article on the same subject is reprinted under the title of 'To Her Memory.' Clifford Bax writes 'On looking at pictures.' 'An Easter Sunrise' is another reprint. Then follow the ordinary departments.

*The Lotus Journal*, London, May 1909. After a few paragraphs of notes and news, Mr. Leadbeater opens with an interesting article on 'The Headquarters of the Theosophical Society.' A good photograph accompanies the article, but does not show the balcony and veranda round the main building (since finished!) as well as the veranda and extension of the river bangalow. Adelia H. Taffinder contributes an allegory on 'The Mountain of Life.' Miss Mallet writes about Elisabeth Barrett Browning in her series of 'Some Great Poets'. 'A Question and an Answer' is a short story by Ernestius. The Round Table directions for the month are given. Chitra concludes her 'Trip to Rotorua'. The animal story this time is entitled 'How a Cat saved a Kitten's Life'. Then follow 'Golden Chain pages' for the quite young ones.

*Revue Théosophique Française* (French), Paris, April, 1909. The translations are 'The Future of the Theosophical Society' by Mrs. Besant, and 'Nature-spirits' by Mr. Leadbeater. Commandant Courmes, the editor, is responsible for the remainder of the number, writing his news and reviews at length as usual. The supplement contains the beginning of the sixth and last volume of the French translation of *The Secret Doctrine*, being the second half of the third volume of the English edition. A second supplement continues the translation of the English rendering of the *Gītā* by Mrs. Besant and Bhāgavan Dās.

*Bulletin Théosophique* (French), Paris, May, 1909. A. B(lech) writes a touching obituary notice of Dr. Pascal, showing clearly the love and esteem which our departed friend evoked amongst his colleagues. The remainder of the number is taken up with official matter.

*Théosophie* (French), Antwerp, May, 1909. W. H. M. Kohlen commences a series of musings on *The Voice of the Silence*, and R. Gordon Hallett contributes five pages on 'The Care of the Physical Body'.

*Theosophia* (Dutch), Amsterdam, May, 1909, opens with a 'Speech' by the editor Dr. Boissevain outlining the editorial intentions for the next year. This number is the first of the 18th volume. Translations are *Old Diary Leaves* (Olcott); 'The Theosophic Life' (Annie Besant); *An Introduction to Yoga*, (Annie Besant); *Hitopadesha* (Nārāyana). Mrs. Windust writes on 'Do we believe in the Law of Karma?' A. E. Thierens contributes a polemic article on 'Theosophy and Socialism.' It is an answer to and refutation of a pamphlet by Dr. A. J. Resink, a Dutch F. T. S., on 'Theosophy and the War of the Classes.' This answer is interesting and it seems probable that the original pamphlet was interesting also; it is fundamentally a discussion of the problem how to link together theosophical ideals with social realities. 'The Halo of Conscience' is an ethical sermon, translated from the French. Its author is Maître Antoine le Guérisseur, the Belgian preacher and healer concerning whom particulars were given in a former number.

*De Theosofische Beweging* (Dutch), Amsterdam, May, 1909, contains the usual official notes and news but besides these there is an extensive report of the quarterly Conference of the Section, held at Arnhem, where the subject was that of Karma. Mrs. Windust introduced the question, after which a number of queries were put and answered and animated discussions followed. This much results from the proceedings, that there is still ample scope for our philosophers to exert their ingenuity on the subject, and for our investigators to undertake researches and gather new facts.

*Sophia* (Spanish), Madrid, April, 1909, opens with a reprint of the late D. Francisco de Montoliu y Togores, written by him as far back as 1891. It is entitled 'Memories' and is a mystical rhapsody inspired by Egypt and its 'Al-om-jahs' [as mentioned by H. P. B., *I. U.* II. 364.] Next comes a spirit-answer to the following interesting question: "Does a being, who has extinguished his individual karma, remain subject to that of collective humanity, or of that of the family, the nation, the race, etc?" "When Karma ceases" says the answer "there remains nothing but One Being." 'The True Religion' by Manuel A. Buela is scarcely a page and a half in length, but it contains much ego to the square inch. "From now onwards every man be his own priest, his own Master [with a big M.] and his own redeemer; let every man absolve his own sins, throwing earth over his past miseries and elevating himself above the remains of all conventionalism, whether political, social or religious." What delightful contrasts we have in our Society! Compare for instance the general tone of the Seeker's articles in our Indian magazine with those cited here. 'The Master' is a translation from Mabel Collins. Manuel Treviño publishes a page in advance of a book which he is preparing; the extract is called 'The Conception of the Idea.' The learned M. Roso de Luna contributes an interesting discussion on 'Ether, Matter and Force.' 'Cremation' is translated from D. A. Courmes and an obituary notice of Dr. Pascal is given.

*Teosofisk Tidskrift* (Swedish and Norwegian), Stockholm, April, 1909. The first contribution is the commencement of an article by Richard Eriksen under the title of 'The Evolution of Civilisation and Christianity.' The paper is based on data furnished by Dr. Steiner in his lectures. The same writer contributes also a paper on 'Oriental and Occidental Initiation' in which he gives a rejoinder to Miss Westerland, mentioned last month. Henrik Sjöström writes on the same subject. 'Theosophy and Art' is a translation from Clifford Bax, and 'Spiritual and Temporal Authority' a translation from Mrs. Besant.

*Bollettino della Sezione Italiana* (Italian), Genoa, April 1909. The first part of this number is occupied with a detailed report of the eighth convention of the Theosophical Society in Italy. Following this Mrs. Besant's Watch-tower notes from our March number are translated. Alba's 'Enthusiasm and Fanaticism' comes also from our pages. C. P. Stanroforo contributes an original article on 'Idealism and Reality.' 'Scientific Notes' by G. E. Sutcliffe is also culled from our pages.

*Isis* (German), Leipzig, February, 1909, is again entirely filled with translations of important articles by standard writers on Theosophy. They are: 'The Law of Sacrifice' (Scott-Elliott);

'The Necessity of Reincarnation' (Annie Besant) and 'The Secret of Evolution' (Annie Besant).

AMERICAN.

*The Theosophic Messenger*, Chicago, April 1909. 'The Aum, II', is the second instalment of a series, printed at the head of the magazine, of epigrammatic and at the same time lyrical word-pictures on that subject. 'In Pursuit of Duty,' by Mr. Leadbeater, is the next article. It tells the dire adventures which befell him twenty years ago when trying the land route from Colombo to Madras during the rainy season. 'The self to the Self' is a poem by H. T. Felix with many Sanskrit words in it [which however are explained in footnotes.] Its refrain runs: "I Atma! a star on the bosom of Buddha—I'm watching up there in Alaya." 'The Purpose of our Work' is an article by W.V.-H. A quotation: "Why are our people scattered over the earth's surface instead of being incarnated in a tightly and comfortably organised colony? It is that we may belt the globe with the influence that the Masters are driving through us." We are also reminded that Colonel Olcott once "dubbed the needless dallying with theory: intellectual kite-flying." 'Is it ever right to lie?' is the title of a ticklish question in which the following hypothetical cases are dealt with. 1. "A man is pursuing another in order to kill him. A word of untruth from us can misdirect the pursuer and save the other's life. Is it right for us to do so?" 2. "An eminent scientist, on the verge of a discovery which will greatly benefit mankind, is threatened with death which he can avert by telling a lie. Would that be right?" The author's answer is 'no' in both cases. In the first case, he says, we are evidently not meant to be an instrument for saving the man. In the second case the world is karmically not yet destined to have the benefit of the discovery. But what about the poor scientist's own feelings in the matter, quite apart from his discovery and humanity? I wonder whether the majority of readers agree with the author. Notes and news fill a large portion of the number under manifold headings. Ernest Udny's 'Occult View of Lord Bacon' is reprinted from our own pages. And Patisena's long arm stretches forth to the *Messenger's* pages with the same ease as it once did to the royal palace in Shravasti. Hence also the power to appear simultaneously in the editorial offices in New York and Rangoon. Adelia H. Taffinder (see also *Lotus Journal*) contributes an allegory called 'A Child's Song of Wisdom' and B. P. W. has written an 'Adyar Letter' in which he mentions its residents. We do not know how to take his description of us as 'phenomena'! Mr. Leadbeater answers another solid batch of questions. 'The Existence of God' is dealt with in six paragraphs only, which is kind.

*The American Theosophist*, Albany, N. Y., April, 1909. First come a number of short contributions: 'Sleep, Trance and Death' (F. Milton Willis); 'The Persons We Meet' (Donald Lowrie); 'The Path of Service' (Irving S. Cooper); 'The Approach of Death shows the Real in Life' and 'Agreement of Theosophists and Scientists.' The series 'Psychic Manifestations in daily Affairs' is continued. Amongst the Editorial notes we find the remark that the proper answer to the enquiry "Theosophy or Christianity: Which?" would be: "Both!" This reminds us of the gentleman who wanted to put a poser to H. P. B. asking about two forms of vice "Which is worse?". She too answered "Both". The editor

confesses that, when lecturing, "I always instinctively get ready for defence and clear the mental decks for action when a clergyman is present". Happily the clergyman in question "was as broad as the average Theosophist—perhaps broader" and so all ended well. A final quotation from another paragraph is: "The habit of optimism can be cultivated."

*Revista Teosofica* (Spanish), Havana, March, 1909. First come notes and news, then a paragraph translated from Mrs. Besant, on 'Our Future.' J. de Bretigny has a page 'On Concentration' and G. P. G. one on 'Thoughts from the Astral' these being a set of short aphorisms on various topics. This weird use of the word astral, probably a lingering remnant from the vague old-time term 'Astral light,' is very common in French and Spanish semi-theosophical circles. 'The Definition of the word Theosophy' is continued. A note on 'A new Planet,' and two answers by Mr. Leadbeater to questions are presented in translation. 'Consciousness and Self-consciousness' is begun.

*Luz Astral* (Spanish), Casablanca, Chili, numbers for March, 1909. These numbers contain as usual a varied collection of excellent material, mostly given in short articles. Mrs. Besant is represented several times.

*La Verdad* (Spanish), Buenos Aires, March, 1909. The monthly character sketch and portrait are of Svāmi Vivekānanda. 'Thought-forms and the Metamorphosis of the Personality' is translated from Hartmann. Its terminology is apt to mislead in places, as where the author explains the mental heaven as 'the astral light' and later the heavenly world as devachan. 'The Law of New Thought' is translated from W. Walker Atkinson, and 'The Mass and its Mysteries' from Ragon. There is also an extensive 'Review of Reviews.'

*Estudios Orientales*, (Spanish), Valparaiso, April, 1909. From Chili comes a second theosophical magazine, called *Estudios Orientales*, the organ of the theosophical Lodges in Chili. We welcome our new sister and wish her all prosperity in the difficult work of disseminating theosophical truth. We may point out that South America now has already four Spanish magazines and one Portuguese. Theosophical life is becoming ever more active among the Latin races of this great American continent, which augurs well for the future.

An introductory note outlines the editorial intentions, in which we find a graceful and chivalrous acknowledgement of the good work done in Chili by *Luz Astral*: "Saludamos á los valientes de la primera hora, la más difícil." The first article is Mrs. Besant's Presidential speech at the occasion of her election. B. Airum then contributes 'General ideas concerning Karma and Reincarnation.' From the Lob-nor Lodge a paper is sent on 'The Human Problem studied in the light of Theosophy.' The human problem in this case is the problem concerning human happiness, what it is, and how to attain it. 'Mental Solidarity' is a one-page article in which some good quality is packed in a small space. E. Bernardo answers the question 'Of how many principles does man consist?' But, says the author after having enumerated the various principles of man, we should never forget that essentially man is a unit and all these principles are only a part of that one being, evolving in, through and with it. There are also shorter articles about 'Theosophy and its Proofs,' 'The Theosophical Society' and 'Virtues'.



*Alma*, (Portuguese), Porto Alegre, March, 1909. Vivaldo Coaracy gives a third and lengthy instalment of his article, the title of which has been changed from 'Secret Doctrine' to 'Elements of Esotericism'. This time he deals with man's etheric double. Next comes a translation from Dr. Pascal, under the title 'The Relation of Theosophy to the Religions'. Davis Velloro gives short notes on 'Magnetism throughout the Ages', and the translation of Mr. Leadbeater's 'Ancient Mysteries' is begun.

#### AUSTRALIAN.

*Theosophy in Australasia*, Sydney, May, 1909. 'The Outlook' with its many paragraphs; 'Questions and answers'; 'The Magazines'; 'Reviews'; 'At Home and Abroad' are the general departments in this magazine. A full report of the fifteenth annual congress (convention) of the Society in Australia is given, filling most of the space. There are also two small articles 'Eugenics' and 'The Expediency of Death' (Ernest Hawthorne).

*Theosophy in New Zealand*, Auckland, April, 1909, has, as a supplement, a nice photograph of the Adyar Headquarters, reproduced from the same photograph as the illustration in the Lotus Journal. 'From Far and Near', 'Questions and answers', 'Book reviews', 'The organiser's report' and 'Lecture record' are the general departments. Further we find the conclusion of N. W. J. Haydon's 'Usefulness of the Unreal'. Gamma gives the eighth of her studies in Astrology and Wm. Rout writes 'A few Hints concerning Lodge Meetings.' 'The Stranger's Page' deals with 'The Drift of the Future'. 'God' is described in half a page. The original author of this hymn-like outburst was a Russian and died a hundred years ago. 'For the Children' comes from Chitra's pen. 'The message' is a poem by Augusta White.

#### AFRICAN.

*The South African Bulletin*, Pretoria, April, 1909, opens with 'Editorial notes' and 'Thoughts for the month' after which 'Theosophic Science for Beginners' is continued (this being no VI. Death and the life after). James Cook gives extracts from A. B. and C. W. L.'s. 'The Æther of Space', while A. Tranmer's article on 'Union' is concluded.

#### OUR EXCHANGES.

We also acknowledge the receipt of the following Journals:

ASIATIC. *The Prabuddha Bhāraṣa*, May; *The Christian College Magazine*, May; *The Maha-Bodhi*, April and May; *The Dawn*, June; *Chentamil* (Tamil). EUROPEAN. *Journal du Magnétisme*, Paris, April; *The Light of Reason*, Ilfracombe, May; *Modern Medicine*, London, May; *Light*, London, May numbers; *Richmond Hill Church Magazine*, May; *The Animals' Friend*, London, May; *The Health Record*, London, April. AMERICAN. *The Truth Seeker*, New York, numbers for April; *The Phrenological Journal*, New York, May; *Bulletin of the New York Public Library*, New York, April. AUSTRALIAN. *Progressive Thought*, Sydney, May; *The Harbinger of Light*, Melbourne, May.

J. v. M.

In the April *Orpheus* began a series of wordpictures, glimpses of ancient civilisations. We are grateful to Anatolius for these imaginative—that is, imaging or actualising—efforts, for they supply a want which many have long felt in our Society. If the noble mysteries and ordered customs of the far past were no mere unstable conjectures, as is the case with most of us, but re-enacted in thought and art, there are numbers both within and without the Theosophical Society to whom its teachings would become practical and uplifting realities. M. Eduard Schuré contributes an account in verse of a vision of past incarnations, from his new book *L'âme des Temps Nouveaux*. Such records are valuable, not alone because Truth lives again in art, but because they emanate from a writer whose work goes far afield. We like the idea of including poems in different languages under the Orphic cover. If French and German, why not Indian?

Among other noteworthy contributions are the first part of a profoundly beautiful lecture on Art Literature by the Irish poet Æ., poems by Clifford Bax and Franz Evers, and an article on the early paintings of D. G. Rossetti by Edgar. W. Davies, from whom also is the frontispiece.

The Arts Movement is having a struggle. Artists hold aloof from it because they fancy it is sectarian; and Theosophists, because—well, we can only believe because they do not know that art is spiritual.

M. M. C.

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The Bhikkhu Ānanda Metṭeyya, Director of Buḍḍhasāsana Samāgama, has issued in pamphlet form his address to the Sixth Annual Convention of the International Buddhist Society. He pleads to the Burmans to aid in the "Extension of the Empire of Righteousness to Western Lands," pointing out that the starvation and misery in England cry aloud for the propagation there of Buddhism. The pamphlet may be obtained at the Headquarters of the Society, 1, Pagoda Road, Rangoon. It appeared as an article in our last issue.

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A second edition, revised and enlarged, of *The Daily Practice of the Hindūs*, by Srisa Chandra Vasu is issued at Rs. 1/4. It will be found useful by many of our Hindū brothers.

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The revised edition of *Modern India*, by Svāmi Vivekānanda at four annas, is an interesting pamphlet worth reading.

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*Arrayar's Yoga Aphorisms* translated by Bro. P. Nārāyana Ayer of Madurā is a little book that may be found instructive. Our President writes a short foreword. The price is twelve annas.





Sivan as Nataraja : *Madras Museum.*

## SIVAN AS NATARĀJA.

One of the names of Shiva (in Tamil Sivan) is Natarāja (the Dancer King) or Nātesha (the Dancer Lord) and in South India Tanḍavaṇ (Dancer). In the paurāṇic style a dance is a technical or symbolical term for a 'creation,' implying rhythmic movement, vibration. A fitting symbol indeed, as it typifies in human life the undulatory movement which as Spencer has it "is habitually generated by feeling in its bodily discharge." The idea is world-wide and has been much applied in Indian symbolism. We find there that *nata* (dance) is symbolically identical with *līlā* (play, sport, etc.) This is the basis of the earlier and purer forms of the legends concerning Kṛṣṇa's 'dallying' with the Gopis. We find perhaps an allusion to it in the title of the well-known biography of the Buddha called the *Lalitavistara*, "the description of the artless acts" of Shākyamuni. In Greece we encounter it in the legend of Bacchus, 'playing with his toys' and being torn to pieces (to form a universe=differentiation), and of Herakleitos we find the 'dark' saying "Time (aiōn) is a child, playing, setting down his draughtsmen hither and thither: child's rule!"

The mystic dance has also been conceived as representing 'The dance of the planets round the Sun' but this belongs to another line of thought. Still another signification is when, though perhaps symbolical in origin, it is a means in itself to express or to produce religious emotion of a physio-psychological nature (dervishes, bacchantes).

One word more about dancing from the artistic stand-point. A fundamental condition is that throughout the dance the dancer should keep within his base of gravity. This is not only required for the dancer's own amusement and his success in that form of exercise, but it is essential to the beautiful effect for the spectator. The idea of much being safely supported by little is one of the conditions of graceful dancing. This quality is marvellously brought out in our illustration, making the original object a veritable work of art. Indeed the grace of movement together with the unity, equipoise and harmony of the body itself (furnishing the counter-pole of rest) are here combined after which both are again imbued with symbolical meaning of a higher order. Thus after a skilful combination of the rājasic and tāmasic qualities of the image it is raised as a whole to the higher sātṭvic level.

In this it is that the main artistic value lies. We may add that the Musée Guimet in Paris possesses an even more perfect specimen of this type, the finest we have ever seen.

About the attributes of our image (its four arms, in two hands of which are a conch (?) and a lotus (?); its head-gear, etc.) we cannot speak here for want of space. Besides we give our pictures more with a view to their art-value than to their symbolical or iconological meaning. It may suffice to say that all these attributes have a solid basis of philosophic and religious truth, and are well worth studying.

J. v. M.

## THEOSOPHY IN MANY LANDS.

### NEW ZEALAND.

Work here goes on steadily. The organiser is putting in a great deal of profitable time among the smaller branches of the North Island. At Cambridge, the branch is very happily situated in having the beautiful home of the President, Mr. Rout, as its Headquarters. Mr. Rout is a helpful and tactful President. While in Cambridge Mr. Thomson visited the Te-Waikuto Sanatorium for Consumptives, at the invitations of the Matron, Miss. Rochford. Though the patients listened apparently listlessly to the message of hope brought to them, they showed by their questions that they had not listened unintelligently. The doctrine of reincarnation should prove very acceptable to those who, through the dread disease, can have little hope of joy in their present bodies.

During May Mr. Thomson intends visiting the branches at Pahiatua, Woodville, Dannevirke, and Napier, thence returning to Auckland preparatory to another flight southward.

With the April number, the section's organ *Theosophy in New Zealand* started a new life as a twenty-eight page magazine. In its enlarged form, it is an attractive little paper. Miss Burton has fully entered upon her duties as sub-editor, and is to be congratulated upon her first issue of the magazine.

Good work continues to be done in the Lotus circles, which are steadily becoming an important part of the work in the various branches. In Dunedin the classes continue to be a great feature of the work. At *The Secret Doctrine* classes the students show a profound interest, and are developing.

H. H.

### FRANCE.

The most important event for this month for the Theosophical Society in France has been the death of Dr. Pascal, its first General Secretary. Ten years ago in 1899 he was one of the Founders of the French Section. His untiring energy was shown both in lectures, meetings, and the publication of various works bearing witness to his great attainments and his unvarying devotion to the Theosophical Society and its President. Gifted as he was with a fine intellect and a noble character whose loyalty, goodness and tolerance won for him a number of devoted friends in this and other Sections, the loss of such a man would be an unmixed sorrow to all, but for him the breaking of the form brought deliverance from the incurable illness he had borne so long.

He was in a nursing home when unconsciousness succeeded his previous suffering, and he passed away on the 18th of April last. The mental strain caused by his illness had for some time past incapacitated him from all work, but his end was comparatively peaceful.

In the midst of our loss we must realise that his noble qualities, temporarily in abeyance, are now restored to him and that he will cooperate more than ever in the past with the laborers in the great field of

Theosophy, and it is in this confident faith that his old fellow-members feel assured of his assistance in their work in the future.

A.

#### GREAT BRITAIN.

The mantle of spring is being woven by myriads of fairy fingers, and even London is touched into verdant beauty by their magic; some of us rejoice that our President's visit falls when the metropolis looks at its best—a poor best perhaps, but pleasanter to work in than any other time.

On April 7th, a day judged auspicious by those wise in star-lore, and convenient to the workers concerned, the new Headquarters were opened. They are bright and airy and the lecture room is very quiet—a great boon in London—and it is hoped that they may become a strong and tranquil centre for the work in England.

More attention has been given of late to the work of meditation-groups, and experience shows that where such groups meet regularly the inner inspiration and quickening is never lacking; this is but a small evidence of the greater vitality within, which is ever ready to be drawn upon and to flow through any proffered channel. We have seen that Lodges where a meditation-group is faithfully working show more signs of life, and it is not surprising that this should be so, as it is but applying to the collective organism the principles which are known and accepted with the individual—as a man thinks, so he becomes.

In London the Headquarters' activity in the form of public work has of necessity been restricted owing to the toils of moving; nevertheless Dr. Louise Appel has already given two public lectures on Sunday afternoons, dealing with the occult side of Theosophy, which have attracted good audiences. Dr. Appel's gift of clear exposition is especially appreciated by the enquirers who come to her lectures. At the H. P. B. Lodge Mr. Bligh Bond gave an account of investigations in connexion with a haunted house in Clifton, where figures had been seen by many people and strange voices and laughter heard. The cause of this was asked from certain spirit controls and answers were obtained by means of automatic writing, from which it appeared that the house was under the influence of two separate tragedies, one in 1797 and the other in 1889. An entity claiming to be the victim of the earlier tragedy, a planter, murdered on his return from Antigua, communicated, and the result was a very circumstantial account of matters at that early date, giving references (which have since been verified) to the ship in which he had returned, the name of the Captain, and date of ship's arrival, a map of Antigua and the location of the estate,—the latter being curiously verified by reference to papers of that date and a chart of the island of Antigua. Mr. Bond expressed the hope that the matter would be taken up by the Society for Psychical Research.

The Blavatsky Lodge, which suffered heavily in recent disturbances, is resuming work with a new President and Council, and is taking the *Voice of the Silence* for study, alternately with a lecture, at its long established Thursday evenings; besides this several study-classes are in course of formation, so that no serious break will occur in this Lodge's

long record of work for Theosophy. The return of the Charter of the London Lodge will be regretted by all who cling to long-established institutions; the oldest Lodge in England, it held a unique position with Mr. Sinnett as its President.

The work of preparation for the President's London lectures has called forth many willing helpers from the active Lodges in different parts of London, and it is confidently hoped that a large audience of earnest and appreciative enquirers will draw together to hear her, so that a great impetus will be given to the work.

My report from the North of England says that the interest aroused by the recent propaganda work in Newcastle and Sunderland has been sufficient to warrant those in charge of the "campaign" in inviting Mrs. Besant to lecture in those towns. The excellent series of "Harrogate Pamphlets," now known all over the theosophical world, is a most useful means of propaganda; these pamphlets are now on sale at booksellers' shops in many of the northern towns.

A scheme which is full of possibilities has just been initiated by the members of the Harrogate Lodge, under the title of "A Training Centre for Theosophical Students". A very moderate tariff at the comfortable vegetarian Boarding House presided over by Miss Hilda Hodgson-Smith is offered to theosophical students who desire to spend a time, long or short as they can arrange, in quiet study with the object of becoming better fitted for the task of passing on the light which they have received. A good library, the help of experienced students and, above all perhaps, the cheery enthusiasm of the Harrogate workers should go far to ensure the success of this scheme.

The Lodges in Edinburgh and Glasgow have had the benefit of a visit from Mrs. Windust of Amsterdam. Not only did this well-known Dutch worker help and strengthen the Scotch Lodges, but she also formed a sympathetic link between these different centres of activity; such breaking down of international barriers is in itself the finest service of our First Object.

An interesting confirmation of theosophical teaching comes from the report of Lieutenant Shackleton, who returned recently from his expedition "Farthest South." He reports the existence of coal and limestone in the Antarctic regions. This phenomenon is most readily explained by the existence at an early period of the earth's history of a southern continent, in which climatic conditions existed favorable to the growth of a luxuriant vegetation capable of being transformed into carboniferous strata. This continent is known theosophically as Lemuria.

H. W.

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#### SCANDINAVIA.

The Theosophical Society in Scandinavia had its Annual Convention in Christiania in Norway on the 7th and 8th of May. The proceedings were of the most peaceful and harmonious character, and the fullest confidence was expressed in the guidance of the Society. A. Zettersten was unanimously re-elected General Secretary.

A. Z.