

THE DUĀKESWARI TEMPLES, DACCA.

THE THEOSOPHIST

ON THE WATCH-TOWER

IN last month's Watch-Tower, I said that I could not say anything as to the University scheme, until I had seen the Hon. Pandit M. M. Malaviya. I left Adyar on October 17th, and met Pandit Malaviya and other friends on the 21st. We soon came to an agreement on the main issues, and on the next day we saw the Maharaja of Darbhanga, in his palace on the banks of the Ganga, and the following was signed by the Maharaja, Pandit Malaviya, Rai Bahadur the Hon. Pandit Sunderlal, Babus Ganga Prasad Varma, Ishvar Saran, Bhagavan Das, and myself:

We agree:

1. That the name of the University shall be the Hindu University.
2. That the first Governing Body shall consist of representatives of the Hindu community, Mrs. Annie Besant, and representative Trustees of the C.H.C.

3. That the Theological Faculty shall be wholly in the hands of Hindus.

4. That the C. H. College shall be incorporated with the University.

5. That the Petition for a Charter now before the Secretary of State for India shall be withdrawn.

On the next day, October 23, I cabled to the Secretary of State for India, withdrawing the petition for a charter, and the University will be constituted by an Act. I also sent out a letter to every member of the Board of Trustees, asking them to authorise the Hon. Secretary of the Board and myself to sign a request to the Hon. Mr. Butler, Member for Education in H. E. the Viceroy's Council, to incorporate the Central Hindu College in the proposed University. Up to the present date (November 12) 31 out of the 36 Trustees have answered in the affirmative. Of the remaining five, two are, I know, in favour, and the other three have not taken the slightest interest in the College for years. To feel that our beloved College will thus pass under the control of a great national institution, and will no longer be dependent on the lives of a few devoted workers, is a joy to all of us who have laboured to make it what it is, and who now see the crown set on our work. At Allahabad, business meetings were held for the provisional drafting of the scheme, and the Hindu University Association was formed, Rai Bahadur the Hon. Pandit Sunderlal, late Vice-Chancellor of the Allahabad University, accepting the post of Hon. Secretary. His name is a guarantee, both to the Government and the Indian public, of the sobriety and educational

experience which will model the University. The Hon. Mr. Butler has publicly expressed the willingness of Government to co-operate ungrudgingly with the movement, and he will receive an All-India Deputation on December 4th, at Delhi. Thus hopefully is launched the great scheme, and it now remains for the Hindu public to supply the necessary funds. To make a University worthy of the nation not less than five crores of rupees should be raised, and there are men in India who could give this out of their own pockets.

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It is very pleasant to see the way in which our honoured late Vice-President, Sir S. Subramania Iyer, is regarded in Madras. In the farewell entertainment to their Excellencies Sir Arthur and Lady Lawley, Sir S. Subramania, as "the acknowledged leader of the Indian community" in the Madras Presidency, took the most prominent place. The late Governor, in his admirably worded speech of thanks, said of him :

Finally there are the words which have fallen from the lips of Sir S. Subramania Iyer, a man whom we all, Englishmen and Indians alike, esteem and respect as a man of unblemished honour and lofty culture, a man of courage and spotless integrity. Speaking as he does with the authority with which his character, his high position and noble record of service invest him, his words do indeed cheer and gladden my heart.

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Sir Arthur Lawley has left behind him a record which endears him to all who are worthy of respect in the Presidency, and his name will be

cherished by the millions of peasants whose lot he has improved by his wise legislation. Most valued by the heart of a ruler should be the blessings of the poor, and these follow our late Governor in his retirement.

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His successor, Sir Thomas Gibson-Carmichael, comes to Madras with a record of success behind him. I had the honour of meeting him in London, and he struck me as a strong and sagacious man, who would earn both the respect and the affection of the people to whom he represents the majesty of the Imperial Crown.

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The new continent in the Pacific is slowly forming. The captain of the Schooner Elviera, which came into San Francisco harbour on October 5, 1911, reported that, as his vessel neared Bosgoslav, an island peak in the neighbourhood of Alaska, there was a burst of vapour forming ascending clouds, and dust poured down upon the sea, stirring it into a boiling mass. When the turmoil subsided, new land was seen, and the captain said:

When it cooled off, there were four new islands. We could see them distinctly, but they quivered in such a strange way that we did not attempt to approach them.

Bit by bit, for thousands of years to come, will the new continent be builded, and from time to time I—and my successors after me—will be able to chronicle the building.

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The Dharma-Rakshana Sabha, of which I wrote last month, is actively at work. It supported a suit brought by a townsman against the Raja of Kalahasti, trustee for the temple of Kalahasti Ishvarasvini, one of the most sacred shrines in Southern India, to remove him from the trusteeship. The judgment directed the Raja to repay a large sum borrowed by him from the endowment fund, and to pay whatever further sum should be assessed by a commissioner appointed to report on the loss caused to the temple by the Raja's mismanagement; it also directed that a scheme should be proposed for the better management of the temple in future. It is very encouraging to see the way in which Hindus are setting to work to reform the abuses which have grown up during centuries of neglect.

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A "storm of protest" has risen among Masons in Scotland and England over the initiation into Masonry of Mr. Johnson, the famous prize-fighter. The Grand Lodge of Scotland has intervened with various questions on procedure, and has stopped any further conferring of degrees. To initiate a prize-fighter into Masonry certainly strikes one as an outrage; Masonry being founded on Brotherhood, and on the purest principles of piety and virtue, it is difficult to see how a member of so brutal a 'profession' as prize-fighting can be admissible into its ranks.

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Good work is being done by the 'Distressed Indian Students' Aid Committee,' one of the useful activities which find their centre at 21 Cromwell

Road, South Kensington. Mrs. Herbert Whyte, who has done such admirable service in the Friends of India Society—now located at the above address—and who, at very great personal sacrifice, has established and is maintaining a hostel for Indian students at 39 Fellows Road, Hampstead, is the Hon. Secretary of this Committee, and Miss E. J. Beck, the well-known Secretary and devoted worker for the National Indian Association, is the Hon. Treasurer. At the hands of these two ladies distressed students may be sure of kindly sympathy and discretion. No names of those helped are published. One Hindu student, who was left stranded after being called to the Bar, was helped to return to India, and has repaid the advance made. A Muhammadan student, left helpless by his father's death, has been sent home. Several have received temporary help in loans to enable them to pass their examinations, and others have been sent home. This is all good work, but it cannot be too strongly impressed on the Indian public that to allow a student to go to England without adequate means of support, is cruel to the youth himself, and brings but too often discredit on the Indian name. No student should go to England who cannot command *at least* Rs. 3,000 a year, and to live on that in England, paying all necessary fees, requires the strictest economy. If the student is going to the bar, he should have an additional Rs. 1,500 to pay the fees of the Inn he enters, and to purchase the necessary books. He ought to take his degree in an Indian University before going to England, as this relieves him of many preliminary

difficulties. Mr. Arnold, the Educational Adviser, does all that a man can do to help Indian students, but his work is hedged about with difficulties.

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Philosophy will gain, but England loses by the retirement of Mr. Balfour from the leadership of the Conservative party. By common consent he is the ablest member of the present House of Commons, and he is far more than a party leader—he is a national asset. It looks as though England were to follow in the wake of the United States, where the best men and truest gentlemen keep out of politics. And now, with the payment of members we shall, like the States, have ‘professional politicians’ for rulers. Well, it all helps to prepare for the coming of the ‘strong man’. Meanwhile I—as myself, not as President of the T. S.—lay a laurel-leaf of respectful affection and admiration at the feet of the last great survivor of the noble traditions of the House of Commons as it *was*.

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M. Jean Delville, the great painter, has been chosen as the first General Secretary of our latest-born National Society, the Belgian. We heartily congratulate both him and the Society. Another pleasant item of news is the opening of a Theosophical School in Paris, by the T. S. Order of Service League for Moral Education. When I was in Paris, I saw the fine building in which it is housed, and a letter from Mme. Waddington, an admirable worker, states that it was opened on October 2, 1911.

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Next month, or the month after, we hope to give some pictures of a magnificent piece of work done by Mr. Kotchetov and his colleagues for the Theosophical Society. This good member wrote to me at the beginning of the present year, saying that he hoped to carry out the scheme which is now well-nigh complete, by which he establishes a Theosophical Institute and Vegetarian Home at the Cap d'Ail, between Nice and Monte Carlo; the estate is valued in the legal documents at 250,000 francs (£10,000), and M. Emile Sigogne, professor of the Liege University, and former tutor of the King of the Belgians, has been appointed Director. Our readers will be rejoiced to hear of the great work initiated by our self-sacrificing and devoted member.

It seems like another sign of the changed position of the T. S. in the outer world. The extraordinary growth of Adyar, the building of a fine Headquarters in London, are now followed by this striking accomplishment in France. The estate is large enough to permit of the building of villas for individual Theosophists, who wish to reside there, and the main building has large rooms for lectures, reading, etc., as well as for residence. It is proposed to have courses of lectures, a school for lecturers, dramatic representations, physical culture, etc. The place has been named Le Quartier Moukti. Good wishes will go to it from the whole Society.



A STUDY IN KARMA

By ANNIE BESANT, P. T. S.

(Continued from Vol. XXXII, No. 11, p. 655.)

THE idea of causation has been challenged in modern times, Huxley, for instance, contending, in the *Contemporary Review*, that we only knew sequence, not causation; he said that if a ball moved after it was hit by a bat, you should not say that the blow of the bat caused the movement, but only that it was followed by the movement. This extreme scepticism came out strongly in some of the great men of the nineteenth century, a re-action from the ready credulity and many unproved assumptions of the Middle Ages. The

reaction had its use, but is now gradually passing away, as extremes ever do.

The idea of causation arises naturally in the human mind, though unprovable by the senses; when a phenomenon has been invariably followed by another phenomenon for long periods of time, the two become linked together in our minds, and when one appears, the mind, by association of ideas, expects the second; thus the fact that night has been followed by day from time immemorial gives us a firm conviction that the sun will rise to-morrow as on countless yesterdays. Succession alone, however, does not necessarily imply causation; we do not regard day as the cause of night, nor night as the cause of day, because they invariably succeed each other. To assert causation, we need more than invariable succession; we need that the reason shall see that which the senses are unable to discern—a *relation* between the two things which brings about the appearance of the second when the first appears. The succession of day and night is not caused by either; both are caused by the relation of the earth to the sun; that relation is a true cause, recognised as such by the reason, and as long as the relation exists unchanged day and night will be its effect. In order to see one thing as the cause of another, the reason must establish a relation between them which is sufficient for the production of one by the other; then, and then only, can we rightly assert causation. The links between phenomena that are never broken, and that are recognised by the reason as an active relation, bringing into manifestation the second phenomenon whenever the first is

manifested, we call causation. They are the shadows of inter-relations existing in the Eternal, outside space and time, and they extend over the life of a universe, wherever the conditions exist for their manifestation. Causation is an expression of the nature of the LOGOS, an Emanation of the eternal Reality; wherever there is inter-relation in the Eternal which demands succession for its manifestation in time, *there* is causation.

Our next step in our study is a consideration of the 'Laws of Nature'. The whole universe is included within the ideas of succession and causation, but when we come to what we call the Laws of Nature, we are unable to say over what area they extend. Scientists find themselves compelled to speak with greater and greater caution as they travel beyond the limit of actual observation. Causes and effects which are continuous within the area of our observation may not exist in other regions, or workings which are here observed as invariable may be interrupted by the irruption of some cause outside the 'known' of our time, though probably not outside the knowable. Between 1850 and 1890 there were many positive statements as to the conservation of energy and the indestructibility of matter. It was said that there existed in the universe a certain amount of energy, incapable of diminution or of increase; that all forces were forms of that energy, and might be transmuted from one form to another; that the amount of any given force, as heat, might vary, but not the total amount of energy. As 20 may be made up of 20 units, or of 10 twos, or of 5 fours, or of 12+8, and so on,

but the total remains as 20, so with the varying forms and the total amount. With regard to matter, again, similar statements were made; it was indestructible, and hence remained ever the same in amount; some, like Ludwig Buchner, declared that the chemical elements were indestructible, that "an atom of carbon was ever an atom of carbon," and so on.

On these two ideas science was built up, and they formed the basis of materialism. But now it is realised that chemical elements are dissoluble, and that the atom itself may be a swirl in the ether, or perhaps a mere hole, where ether is not. There may be atoms through which force pours in, others through which it pours out—whence? whither? May not physical matter become intangible, resolve itself into ether? May not ether give birth to new matter? All is doubtful where once certainty reigned. Yet has a universe its 'Ring-Pass-Not'. Within a given area only can we speak with certainty of a 'Law of Nature'.

What is a Law of Nature? Mr. J. N. Farquhar, in the *Contemporary Review* for July, 1910, in an article on Hinduism, declares that if Hindus want to carry out reforms, they must abandon the idea of karma. As well might he say that if a man wants to fly he must abandon the idea of an atmosphere. To understand the law of karma is not to renounce activity, but to know the conditions under which activity is best carried on. Mr. Farquhar, who has evidently studied *modern* Hinduism carefully, has not grasped the idea of karma as taught in ancient scripture and in modern science.

A Law of Nature is not a command, but a statement of conditions. This cannot be repeated too often, nor insisted on too strongly. Nature does not order this thing or the other ; she says : " Here are certain conditions ; where these exist, such and such a result will invariably follow." A Law of Nature is an invariable sequence. If you do not like the result, change the preceding conditions. Ignorant, you are helpless, at the mercy of Nature's hurtling forces ; wise, you are master, and her forces serve you obediently. Every Law of Nature is an enabling, not a compelling, force, but knowledge is necessary for utilising her powers.

Water boils at 100° C. under normal pressure. This is the condition. You go up a mountain ; pressure diminishes ; water boils at 95°. Now water at 95° will not make good tea. Does Nature then forbid you to have good tea on a mountain-top ? Not at all : under normal pressure water boils at the necessary temperature for tea-making ; you have lost pressure ; supply the deficit ; imprison your escaping steam till it adds the necessary pressure, and you can make your tea with water at 100°. If you want to produce water by the union of hydrogen and oxygen, you require a certain temperature, and can obtain it from the electric spark. If you insist on keeping the temperature at zero, or in substituting nitrogen for hydrogen, you cannot have water. Nature lays down the conditions which result in the production of water, and you cannot change them ; she neither supplies nor withholds water ; you are free to have it or to go without it ; if you want it, you must bring together

the necessary things and thus make the conditions. Without these, no water. With these, inevitably water. Are you bound or free? Free as to making the conditions; bound as to the result, when once you have made them. Knowing this, the scientific man, face to face with a difficulty, does not sit down helplessly; he finds out the conditions under which he can bring about a result, learns how to make the conditions, sure that he can rely on the result.

This is the great lesson taught by science to the present generation. Religion has taught it for ages, but dogmatically rather than rationally. Science proves that knowledge is the condition of freedom, and that only as man knows can he compel. The scientific man observes sequences; over and over again he performs his testing experiments; he eliminates all that is casual, collateral, irrelevant, and slowly, surely, discovers what constitutes an invariable causative sequence. Once sure of his facts, he acts with indubitable assurance, and Nature, without shadow of turning, rewards his rational certainty with success.

Out of this assurance grows "the sublime patience of the investigator". Luther Burbank, in California, will sow millions of seeds, select some thousands of plants, pair a few hundreds, and patiently march to his end; he can trust the Laws of Nature, and, if he fails, he knows that the error lies with him, not with them.

There is a Law of Nature that masses of matter tend to move towards the earth. Shall I then say: "I cannot walk up the stairs; I cannot

fly in the air"? Nay, there are other Laws. I pit against the force that holds me on the ground, another force stored in my muscles, and I raise my body by means of it. A person with muscles weak from fever may have to stay on the ground-floor, helpless; but I break no law when I put forth muscular force, and walk upstairs.

The inviolability of Law does not bind—it frees. It makes Science possible, and rationalises human effort. In a lawless universe, effort would be futile, reason would be useless. We should be savages, trembling in the grip of forces, strange, incalculable, terrible. Imagine a chemist in a laboratory where nitrogen was now inert, now explosive, where oxygen vivified to-day and stifled to-morrow! In a lawless universe we should not dare to move, not knowing what any action might bring about. We move safely, surely, because of the inviolability of Law.

Now karma is the great Law of Nature, with all that that implies. As we are able to move in the physical universe with security, knowing its laws, so may we move in the mental and moral universes with security also, as we learn their laws. The majority of people, with regard to their mental and moral defects, are much in the position of a man who should decline to walk upstairs because of the law of gravitation. They sit down helplessly, and say: "That is my nature. I cannot help it." True, it *is* the man's nature, as he has made it in the past, and it *is* "his karma". But by a knowledge of karma he can change his nature, making it other to-morrow than it

is to-day. He is not in the grip of an inevitable destiny, imposed upon him from outside; he is in a world of Law, full of natural forces which he can utilise to bring about the state of things which he desires. Knowledge and will—that is what he needs. He must realise that karma is not a power which crushes, but a statement of conditions out of which invariable results accrue. So long as he lives carelessly, in a happy-go-lucky way, so long will he be like a man floating on a stream, struck by any passing log, blown aside by any casual breeze, caught in any chance eddy. This spells failure, misfortune, unhappiness. The Law enables him to compass his ends successfully, and places within his reach forces which he can utilise. He can modify, change, remake on other lines the nature which is the inevitable outcome of his previous desires, thoughts, and actions; that future nature is as inevitable as the present, the result of the conditions which he now deliberately makes. "Habit is second nature," says the proverb, and thought creates habits. Where there is Law, no achievement is impossible, and karma is the guarantee of man's evolution into mental and moral perfection.

(To be continued)

Annie Besant

IRELAND AND INDIA

By MARGARET E. COUSINS, MUS. BAC.

IN order to work the more effectively for the attainment of the ideal Brotherhood of man not only must the religions believed in by various nations be studied comparatively, but the nationalities themselves must be studied comparatively. Nations, like people, have souls, and natural affinities or antipathies show themselves plainly between the various peoples of the earth.

It may be helpful to those Theosophists who are seeking to bind East and West more closely together to know that Ireland stands as the natural bond of union between the hemispheres. Indians visiting our Irish cities always aver that they feel more at home with us Irish, and more in affinity with us, than with any other nationalities west of their own land, and they would have felt this much more strongly still had they moved among the peasant Irish, for at every turn in the lives and conditions of this western race they would have been reminded of their own eastern people.

Of Ireland's direct bond with the West it is only necessary to state that during the last seventy years she has given twenty million souls, the best and fairest of her sons and daughters, to America.

It is, however, to show the grounds for the mutual understanding existing and felt intuitively between India and Ireland that I write of the many points of similarity in our political, social, religious and temperamental conditions.

Politically we are both grumblers; we feel we are being treated too much like irresponsible children; and, with our keen pride of race and our memories of ancient civilisations, it is hard for us not to cry out for greater powers of self-government to enable us once more to lay hold of our self-respect and self-reliance, and give us the right to stretch forth the bond of brotherhood and love *voluntarily* to sister nations. We both feel there can only be true union between free peoples, the union of co-operation not of absorption, and at present we are bound by the laws and administration of an alien people.

To compare India and Ireland is like trying to make an elephant and a pig (typical animals of the countries concerned and strangely similar) fill the same space; for while our political grievances are similar, yet so different are the relative sizes and conditions of the countries that it seems almost presumption to mention Ireland in the same category as the vast empire of India. Yet it is the similarity of the quality of our sufferings, not the quantity of them, that gives the bond of sympathy between individual units of each nation. The rise of movements in both countries, appealing to the Higher Selves of these units for increased patriotic services through an evolution of a spirit of self-reliance and sane optimism, is a straw which

shows how the wind blows. The 'Sons of India' are paralleled by the 'Daughters of Erin'.

It seems to me that it is because the Indians and the Irish have similar national defects that the same power is being used by the great karmic Time-Spirit to perfect our peoples. In both there is the tendency to consider material prosperity as a secondary matter; business is taken too casually; "it will do well enough" has been too long the standard of economic inefficiency amongst the Irish people. Our realisation that this life is not an end in itself is however no reason for allowing our national affairs to get into a state of bankruptcy and incompetence, that leaves us justly enough open to exploitation by other more materially-minded nations.

We must learn in the school of hard experience that life is a trinity, of which each component is equal in importance, and the things of the ordinary life must be performed with as keen a sense of duty, and as strong a desire for perfection, as are shown for the development of the mind and the liberation of the soul. As nations we have put too much of our weight into the 'other world' side of the scale—we are unbalanced, and we need an exaggeration of a materialistic spirit ruling us to bring us to a truer sense of proportion and perspective.

We need to cultivate that one-ness of purpose, that thoroughness of execution, that have enabled the English nation to obtain predominance over us. Our business systems must be put on surer bases; our economic and industrial foundations must be laid more deeply and surely; and the edifices of

national prosperity that we rear on them must be built with the bricks of self-consciousness, self-reliance, self-respect and efficiency.

But in doing this we both have to face the same temptations, the same danger—through emulation we tend to imitation. England owes her prosperity to the growth of her industries; and the tendency is for us to try to force an unnatural industrial system in our countries as our only way of competitive salvation. Now for this Ireland certainly seems on the whole unsuited.

It is essentially an agricultural country, as is India also, and the temperament of its people is so volatile, so individualistic, as compared with the phlegmatic and gregarious nature of the English, that it is impossible to imagine them ever giving up their freedom willingly to work together in great masses for the enrichment of the few capitalist owners of mines or factories. The degrading conditions of material prosperity won at the expense of long hours of work, deprivation of light and fresh air, artificial crowdings in work-rooms and slums, must always be distasteful to peoples whose primary desire is to possess their own souls, and in whose blood are centuries of the sense of proprietorship of a bit of land and a cabin of their own.

Thus as we must remain agricultural countries, it is agricultural prosperity that must be our goal.

To attain this much more attention must be given to teaching our people the most up-to-date methods of tillage, to educating them to live comfortably on the products of their own lands, to proving

to them the value of the independence that the life of a farmer gives a man, to proclaiming constantly the advantages of a country over a city life, to promoting good recreation and good education for our peasant folk, and by every possible means raising the present status of the agricultural labourer and the small landowner. In Ireland, at any rate, we have not taken this problem of our agricultural basic prosperity seriously enough, nor has enough attention been paid to making the peasant's life attractive. The garishness, the excitement, of city life fascinate our young country-people. As individuals and as nations we are tempted to "follow after strange Gods," forgetting that "the duty of oneself done is better than greater merit in doing what is the duty of another".

Ancient customs die hard in both our lands. The spirit of the family life binds together; that "blood is thicker than water" is one of the favourite sayings among the Irish.

Small villages often spring up to accommodate the descendants of one or two families. In no country is there a greater tendency to follow the habits of the forefathers, even when these are irrational, unhygienic, and plainly detrimental to the best interests of the people. Here in Kerry, funerals must all go by the oldest roads, so as to follow the spirits of members of the family who have already died; marriages must still be arranged by the parents, although the prospective bride and groom may be quite old, and wise enough to choose for themselves, and if free would choose quite other mates in accordance with their natural

affections; here often the man and woman only see one another for the first time at the marriage service; innovations in the planning of cottages, in methods of agriculture, in politics, or in education are strongly resented. One begins to understand it all when one sees three or four generations living together; where the younger members are at the mercy of the older, and when one knows that any member who stands up for his or her own ideas has before long to seek a home on an alien shore, usually that of America. This latter evil of emigration is one that our Indian friends need not fear, owing to the great extent of their own country. These points will show how it is the engrained conservatism of our people that offers the most prejudiced opposition to the efforts of reformers in both our lands.

Ireland is, I think, the only country in the West, whose people show the tendency to go off into those brown studies associated with eastern peoples. The Irish are called lazy, but laziness is not the proper term; it is exactly that quality which could easily be developed into the highest forms of contemplation and meditation. It is rather a mood of abstraction, which has its root in the Irishman's natural detachment from material things, his unconscious knowledge that another world penetrates this. This attitude towards life and the objects of sense is also at the back of his ever-noticeable generosity, his devotion to religion, his sacrifice of life and liberty for his ideals of patriotism.

I can quite understand English and American people calling the Irish or the Indians lazy, but

they do not understand our views of the matter. We do not object to work; we do not object even to work hard and long; but the end for which we work must be a worthy one; dearer to us than money, dearer than the pleasures bought with money, are the few minutes we take for letting our eyes rest on the sky, the sea, the fresh-turned earth; the half-hour we spend leaning in the ditch, letting our minds wander freely, dreaming, feeling after the unknown God, merging ourselves consciously or unconsciously with the All.

It is our mutual sympathy in this deepest stronghold of our natures that links Ireland to India more than anything else. It is the bond of a common temperament, which, not unstrangely, has brought forth the same national problems which may be termed race-moods, and behind which there is the sattvic life, that must rise and shake off this moodiness.

A certain amount of morbidity is actually a kind of refreshment and a tonic for nations like ours, and in the future we will be all the better for this phase of evolution.

The tendency to inaction, mis-termed laziness, while rightly springing from a keen sense of other-worldliness, is unduly fortified by a spirit of fatalism, which the Irish, in common with the Indians, have inherited from the religious philosophies taught orally by their ancient Masters, enshrined and handed down in their sacred writings and mythologies, but degenerated in their application into a form of easy-going acquiescence in many circumstances which might easily be improved, were it

not that the excuse of "karma" in the East, "it's God's will" in the West, is made to cover a multitude of sins, and pious resignation saps a most necessary reforming initiative. The doctrine of reincarnation was taught by the Druids in ancient Ireland, and is to be found in many of the existent Irish myth-stories. Its corollary, the belief that actions in one life are the result of causes set in motion in a previous life, leads to a great weakening in the reliance on Free-Will, and that this has affected the Irish mind right through the ages (even though re-birth is now discredited) is proved by the fact that one of the commonest sayings amongst us is: "It was to be"—implying the over-ruling of destiny. And as if to fasten more firmly the chains of inaction about our people, we acknowledge always an optimistic determinism, as is shown in the equally common companion-saying: "It was for the best." Now, while this may be a somewhat helpful attitude of mind during times of trouble, it is only one side of a truth, and in order to counteract its stultifying effect, more insistence must be laid on the idea of constant evolution.

There can be no standing still in nature, nor in civilisation. We must lay hold on counsels of perfection. Everything is in a state of progress. Progress implies change, change implies agencies, agencies include individuals, and individuals must improve their present conditions, be they good, bad, or indifferent. Once the principle is recognised, improvement will prove the line of least resistance. There is little hope for the self-satisfied; less

still for the devoutly acquiescent. Both must be roused into a state of discontent, which will be the forerunner of necessary improvements. How is it to be done? By education and by agitation. Ireland is a fellow-sufferer with India in educational matters. Our people have purposely been kept ignorant. The money for educational purposes has had to be wrung from the responsible Governments; it has been given grudgingly; it has been spent on systems of teaching that were bad in themselves and unsuited to the needs of the people. In Ireland, though we spoke Irish, we were taught to read and write in English only; in every way scorn was poured out on our native tongue, our native traditions, our native history. Neglect of these followed fear and scorn, and finally induced in us a false, ignorant shame of them that had well-nigh led to the extinction of Irish learning, when the smothered fires of Irish culture once again broke forth in the formation of the Gaelic League, a voluntary educational society, which has done more to capture Ireland for the Irish than several armed revolutions.

The educational system imposed on Ireland is the worst in civilised Europe, and infinitely behind American systems. And yet the educational state of India is far, far worse than that of Ireland. Is it any wonder then that we sympathise deeply with one another? We must insist on good education—the world has advanced too far to deny us knowledge if we demand it with sufficient insistence. Given truthful knowledge of our past, and efficient training for the present, education will

make us free peoples, for to know is to do, and to do is to become.

Having been kept ignorant against our wills, we know how bitter is the taunt flung at us that we are ignorant, lazy, irresponsible people, incapable of looking after our own affairs. But now we recognise that in constructing our futures, the foundation-stone must be compulsory and up-to-date education on national lines, for every boy and girl in our countries. Scientific education will teach us the truth of that eternal progress called evolution; agricultural, industrial and technical education will give us economic power to get into line with it; classical education will bring the lessons of history and the culture of the past to the elucidation of the problems of the future; and religious education will keep pure the morality, patriotism and spirituality of peoples naturally metaphysical and devout.

The subtlety of Indian philosophy is recognised by all who study it. No mythologies are based on deeper metaphysics than are the Indian; accordingly, when a critic writes that "the Irish mind is especially adapted for the speculative in philosophy and the abstract in science," we feel that a similarity in our mental quality also forms another bond of union between India and Ireland.

But owing to the unsettled state of our political conditions for so many centuries; also owing to the fact that we are temperamentally emotional, the purely speculative quality has become merged in the devotional religious aspect chiefly, and once again in this point, the form of religion followed in Ireland, the purest form of Catholicism, is much

more allied to the Hindu religions than is the Protestantism of the Teutonic nations, or the materialism of other European peoples. Yet the defects of religious systems are seen side by side with their qualities: an ever-increasing desire for selfish temporal power in the priestly classes, that causes them so constantly to be reactionary conservative forces among the people rather than reforming spirits; also the tendency of the people to be content with the forms of religion without thinking it out for themselves; and a certain lack of self-reliance and initiative that permeates all the Irish life.

But the wheel turns—and that which remains unconquered though oppressed comes into its own again after the years of persecution, agitation and education have done their work in strengthening our national characters. It has always been in the nature of the Irish and the Indians to give freely of all they possess. Generosity is one of our cardinal virtues. When Ireland was called the "Island of saints and scholars" she gave of her holiness to other lands and was a centre of missionary enterprise for Europe, as India was of Buddhism for the eastern world. Likewise with her learning, her scholars were the professors of the western world; and of her very life-blood, her people, she is ever giving of her best to other lands. But hospitality, generosity, giving out, have their own laws, of which while the first is that "it is more blessed to give than to receive," the second is that "he who gives must receive," or—as our scripture has it (using an eastern metaphor): "Cast your bread upon the

A TEXTBOOK OF THEOSOPHY

CHAPTER V

THE CONSTITUTION OF MAN

By C. W. LEADBEATER

(Continued from p. 212)

[These chapters are from a forthcoming volume to be published by THE THEOSOPHIST Office, and therefore we reiterate our rule that "permission for the reprint of a series of articles is not granted." Permission for translation should be obtained from THE THEOSOPHIST Office.—ED.]

MAN is therefore in essence a Spark of the divine Fire, belonging to the monadic world.¹ To that Spark, dwelling all the time in that world, we give the name 'Monad'. For the purposes of human evolution the Monad manifests itself in lower worlds. When it descends one stage and enters the spiritual world, it shows itself there as

¹ The President has now decided upon a set of names for the planes so for the future these will be used instead of those previously employed. A table of them is given below for reference.

NEW NAMES	OLD NAMES
1. Divine World	Adi Plane
2. Monadic "	Anupadaka "
3. Spiritual "	Atmic or Nirvanic "
4. Instiutional "	Buddhic "
5. Mental "	Mental "
6. Emotional or Astral World	Astral "
7. Physical World	Physical "

These will supersede the names given in Vol. II of *The Inner Life*.

the triple Spirit, having itself three aspects (just as in worlds infinitely higher the Deity has His three Aspects). Of those three one remains always in that world, and we call that the Spirit in man. The second aspect manifests itself in the intuitional world, and we speak of it as the Intuition in man. The third shows itself in the higher mental world, and we call it the Intelligence in man. These three aspects taken together constitute the ego which ensouls the fragment from the group-soul. Thus man as we know him, though in reality a Monad residing in the monadic world, shows himself as an ego in the higher mental world, manifesting these three aspects of himself (spirit, intuition and intelligence) through that vehicle of higher mental matter which we name the causal body.

This ego is the man during the human stage of evolution; he is the nearest correspondence, in fact, to the ordinary unscientific conception of the soul. He lives unchanged (except for his growth) from the moment of individualisation until humanity is transcended and merged into divinity. He is in no way affected by what we call birth and death; what we commonly consider as his life is only a day in his life. The body which we can see, the body which is born and dies, is a garment which he puts on for the purposes of a certain part of his evolution.

Nor is it the only body which he assumes. Before he, the ego in the higher mental world, can take a vehicle belonging to the physical world, he must make a connection with it through the

lower mental and astral worlds. When he wishes to descend he draws around himself a veil of the matter of the lower mental world, which we call his mental body. This is the instrument by means of which he thinks all his concrete thoughts—abstract thought being a power of the ego himself in the higher mental world.

Next he draws round himself a veil of astral matter, which we call his astral body; and that is the instrument of his passions and emotions, and also (in conjunction with the lower part of his mental body) the instrument of all such thought as is tinged by selfishness and personal feeling. Only after having assumed these intermediate vehicles can he come into touch with a baby physical body, and be born into the world which we know. He lives through what we call his life, gaining certain qualities as the result of its experiences; and at its end, when the physical body is worn out, he reverses the process of descent and lays aside one by one the temporary vehicles which he has assumed. The first to go is the physical body, and when that is dropped, his life is centred in the astral world and he lives in his astral body.

The length of his stay in that world depends upon the amount of passion and emotion which he has developed within himself in his physical life. If there is much of these the astral body is strongly vitalised, and will persist for a long time; if there is but little, the astral body has less vitality, and he will soon be able to cast that vehicle aside in turn. When that is done he finds himself living in his mental body. The strength of that

depends upon the nature of the thoughts to which he has habituated himself, and usually his stay at this level is a long one. At last it comes to an end, and he casts aside the mental body in turn, and is once more the ego in his own world.

Owing to lack of development, he is as yet but partially conscious in that world; the vibrations of its matter are too rapid to make any impression upon him, just as the ultra-violet rays are too rapid to make any impression upon our eyes. After a rest there, he feels the desire to descend to a level where the undulations are perceptible to him, in order that he may feel himself to be fully alive; so he repeats the process of descent into denser matter, and assumes once more a mental, an astral and a physical body. As his previous bodies have all disintegrated, each in its turn, these new vehicles are entirely distinct from them, and thus it happens that in his physical life he has no recollection whatever of other similar lives which have preceded it.

When functioning in this physical world he remembers by means of his mental body; but since that is a new one, assumed only for this birth, it naturally cannot contain the memory of previous births in which it had no part. The man himself, the ego, does remember them all when in his own world, and occasionally some partial recollection of them or influence from them filters through into his lower vehicles. He does not usually, in his physical life, remember the experiences of earlier lives, but he does manifest in physical life the qualities which those experiences have developed in him.

Each man is therefore exactly what he has made himself during those past lives; if he has in them developed good qualities in himself, he possesses the good qualities now; if he neglected to train himself, and consequently left himself weak and of evil disposition, he finds himself precisely in that condition now. The qualities, good or evil, with which he is born are those which he has made for himself.

The object of the whole process of materiation is this development of the ego; he assumes those veils of matter precisely because through them he is able to receive vibrations to which he can respond, so that his latent faculties may thereby be unfolded. Though man descends from on high into these lower worlds, it is only through that descent that a full consciousness of the higher worlds is developed in him. Full consciousness in any given world involves the power to perceive and respond to all the undulations of that world; therefore the ordinary man has not yet perfect consciousness at any level—not even in this physical world which he thinks he knows. It is possible for him to unfold his consciousness in all these worlds, and it is by means of developed consciousness that all these facts are observed.

The causal body is the permanent vehicle of the ego in the higher mental world. It consists of matter of the first, second and third subdivisions of that world. In ordinary people it is not yet fully active, only that matter which belongs to the third subdivision being vivified. As the ego unfolds his latent possibilities through the long

course of his evolution the higher matter is gradually brought into action, but it is only in the perfected man whom we call the Adept that it is developed to its fullest extent. It may be seen by clairvoyant sight, but only by a seer who knows how to use the sight of the ego.

It is difficult to describe a causal body fully, because the senses belonging to its world are altogether different from and higher than ours at this level. Such memory of the appearance of a causal body as it is possible for a clairvoyant to bring into his physical brain represents it as ovoid, and as surrounding the physical body of the man, extending to a distance of about eighteen inches from the normal surface of that body. In the case of primitive man it resembles a bubble, and gives the impression of being empty. It is in reality filled with higher mental matter, but as this is not yet brought into activity it remains colourless and transparent. As advancement continues it is gradually stirred into activity by vibrations which reach it from the lower bodies. This comes but slowly, because the activities of man in the earlier stages of his evolution are not of a character to obtain expression in matter so fine as that of the higher mental body; but when a man reaches the stage where he is capable either of abstract thought or of unselfish emotion the matter of the causal body is aroused into activity.

When these rates of undulation are aroused within him they show themselves in his causal body as colours, so that instead of being a mere transparent bubble it gradually becomes a sphere

filled with matter of the most lovely and delicate hues—an object beautiful beyond all conception. It is found by experience that these colours are significant. The vibration which denotes the power of unselfish affection shows itself as a pale rose colour; that which indicates high intellectual power is yellow; that which expresses sympathy is green, while blue betokens devotional feeling, and a luminous lilac-blue typifies the higher spirituality. The same scheme of colour-significance applies to the bodies which are built of denser matter, but as we approach the physical world the hues are in every case by comparison grosser—not only less delicate but also less living.

In the course of evolution in the lower worlds man often introduces into his vehicles qualities which are undesirable and entirely inappropriate for his life as an ego—such, for example, as pride, irritability, sensuality. These, like the rest, are reducible to vibrations, but they are in all cases vibrations of the lower subdivisions of their respective worlds, and therefore they cannot reproduce themselves in the causal body, which is built exclusively of the matter of the three higher subdivisions of its world. The practical effect of this is that the man can build into the ego (that is, into his true self) nothing but good qualities; the evil qualities which he develops are in their nature transitory and must be thrown aside as he advances, because he has no longer within him matter which can express them. The difference between the causal bodies of the savage and the saint is that the first is empty and colourless, while the second

is full of brilliant, coruscating tints. As the man passes beyond even sainthood and becomes a great spiritual power, his causal body increases in size, because it has so much more to express, and it also begins to pour out from itself in all directions powerful rays of living light. In one who has attained Adeptship this causal body is of enormous dimensions.

The mental body is built of matter of the four lower subdivisions of the mental world, and expresses the concrete thoughts of the man. Here also we find the same colour-scheme as in the causal body. The hues are somewhat less delicate, and we find one or two additions. For example, a thought of pride shows itself as orange, while irritability is manifested by a brilliant scarlet. We may see here sometimes the bright brown of avarice, the grey-brown of selfishness, and the grey-green of deceit. Here also we perceive the possibility of a mixture of colours; the affection, the intellect, the devotion may be tinged by selfishness, and in that case their distinctive colours will be mingled with the brown of selfishness, and so we have an impure and muddy appearance. Although its particles are always in intensely rapid motion among themselves, this body has at the same time a kind of loose organisation.

The size and shape of the mental body are determined by those of the causal vehicle. There are in it certain striations which divide it more or less irregularly into segments, each of these corresponding with a certain department of the physical brain, so that every type of thought should function through its duly assigned portion. The mental

body is as yet so imperfectly developed in ordinary men that there are many in whom a great number of special departments are not yet in activity, and any attempt at thought belonging to those departments has to travel round through some inappropriate channel which happens to be fully open. The result is that thought on those subjects is for those people clumsy and uncomprehending. This is why some people have a head for mathematics and others are unable to add correctly—why some people instinctively understand, appreciate and enjoy music, while others do not know one tune from another.

All the matter of the mental body should be circulating freely, but sometimes a man allows his thought upon a certain subject to set and solidify, and then the circulation is impeded, and there is a congestion which presently hardens into a kind of wart on the mental body. Such a wart appears to us down here as a prejudice; and until it is absorbed and free circulation restored, it is impossible for the man to think truly or to see clearly with regard to that particular department of his mind, as the congestion checks the free passage of undulations both outward and inward. When a man uses any part of his mental body it not only vibrates for the time more rapidly, but it also temporarily swells out and increases in size. If there is prolonged thought upon a subject this increase becomes permanent, and it is thus open to any man to increase the size of his mental body either along desirable or undesirable lines.

Good thoughts produce vibrations of the finer matter of the body, which by its specific gravity

tends to float in the upper part of the ovoid, whereas bad thoughts, such as selfishness and avarice, are always oscillations of the grosser matter, which tends to gravitate towards the lower part of the ovoid. Consequently the ordinary man, who yields himself not infrequently to selfish thoughts of various kinds, usually expands the lower part of his mental body, and presents roughly the appearance of an egg with its larger end downwards. The man who has repressed those lower thoughts and devoted himself to higher ones tends to expand the upper part of his mental body, and therefore presents the appearance of an egg standing on its smaller end. From a study of the colours and striations of a man's mental body the clairvoyant can perceive his character and the progress he has made in his present life. From similar features of the causal body he can see what progress the ego has made since its original formation, when the man left the animal kingdom.

When a man thinks of any concrete object, a book, a house, a landscape, he builds a tiny image of the object in the matter of his mental body. This image floats in the upper part of that body, usually in front of the face of the man and at about the level of the eyes. It remains there as long as the man is contemplating the object, and usually for a little time afterwards, the length of time depending upon the intensity and the clearness of the thought. This form is quite objective, and can be seen by another person, if that other has developed the sight of his own mental body. If a man thinks of another, he creates a tiny

portrait in just the same way. If his thought is merely contemplative and involves no feeling (such as affection or dislike) or desire (such as a wish to see the person) the thought does not usually affect its object.

If coupled with the thought of the person there is a feeling, as for example of affection, another phenomenon occurs besides the forming of the image. The thought of affection takes a definite form, which it builds out of the matter of the thinker's mental body. Because of the emotion involved, it draws round it also matter of his astral body, and thus we have an astro-mental form which leaps out of the body in which it has been generated, and moves through space towards the object of the feeling of affection. If the thought is sufficiently strong, distance makes absolutely no difference to it; but the thought of an ordinary person is usually weak and diffused, and is therefore not effective outside a limited area.

When this thought-form reaches its object it discharges itself into his astral and mental bodies, communicating to them its own rate of vibration. Putting this in another way, a thought of love sent from one person to another involves the actual transference of a certain amount both of force and of matter from the sender to the recipient, and its effect upon the recipient is to arouse the feeling of affection in him and slightly but permanently to increase his power of loving. But such a thought also strengthens the power of affection in the thinker, and therefore it does good simultaneously to both.

Every thought builds a form; if the thought be directed to another person it travels to him; if it be distinctly selfish it floats in the immediate neighbourhood of the thinker; if it belongs to neither of these categories it floats for awhile in space and then slowly disintegrates. Every man therefore is leaving behind him wherever he goes a trail of floating thought; as we go along the street we are walking all the time amidst a sea of other men's thoughts. If a man leaves his mind blank for a time, these floating thoughts of others will drift through it, making in most cases but little impression upon him. Sometimes one will arrive which attracts his attention, so that his mind seizes upon it and makes it its own, strengthens it by the addition of its force, and then casts it out again to affect somebody else. A man, therefore, is not responsible for a thought which floats into his mind, because it may be not his, but someone else's; but he *is* responsible if he takes it up, dwells upon it and then sends it out strengthened.

Self-centred thought of any kind hangs about the thinker, and most men surround their mental bodies with a floating shell of such thoughts. Such a shell obscures the mental vision and facilitates the formation of prejudice. Each thought-form is a temporary entity. It resembles a charged battery, awaiting an opportunity to discharge itself. Its tendency is always to reproduce its own rate of vibration in the mental body upon which it fastens itself, and so to arouse in it a like thought. If the person at whom it is aimed happens to be busy, or already engaged in some definite train of thought,

the particles of his mental body are already swinging at a certain determinate rate, and cannot for the moment be affected from without. In that case the thought-form bides its time, hanging about its object until he is sufficiently at rest to permit its entrance; then it discharges itself upon him, and in the act ceases to exist.

The self-centred thought behaves in exactly the same way with regard to its generator, and discharges itself upon him when opportunity offers. If it be an evil thought, he generally regards it as the suggestion of a tempting demon, whereas in truth he tempts himself. Usually each definite thought creates a new thought-form; but if a thought-form of the same nature is already hovering round the thinker, under certain circumstances a new thought on the same subject, instead of creating a new form, coalesces with and strengthens the old one, so that by long brooding over the same subject a man may sometimes create a thought-form of tremendous power. If the thought be a wicked one, such a thought-form may become a veritable evil influence, lasting perhaps for many years, and having for a time all the appearance and powers of a real living entity.

All these which have been described are the ordinary unintentional thoughts of man. A man can make a thought-form intentionally, and aim it at another with the object of helping him. This is one of the lines of activity adopted by those who desire to serve humanity. A steady stream of powerful thought directed intelligently upon another person may be of the greatest assistance to him. A strong

thought-form may be a real guardian angel, and protect its object from impurity, from irritability or from fear.

An interesting branch of the subject is the study of the various shapes and colours taken by thought-forms of different kinds. The colours indicate the nature of the thought, and are in agreement with those which we have already described as existing in the bodies. The shapes are of infinite variety, but are often in some way typical of the kind of thought which they express.

Every thought of definite character, such as a thought of affection or hatred, of devotion or suspicion, of anger or fear, of pride or jealousy, not only creates a form but also radiates an undulation. The fact that each one of these thoughts is expressed by a certain colour indicates that the thought expresses itself as an oscillation of the matter of a certain part of the mental body. This rate of oscillation communicates itself to the surrounding mental matter precisely in the same way as the vibration of a bell communicates itself to the surrounding air.

This radiation travels out in all directions, and whenever it impinges upon another mental body in a passive or receptive condition it communicates to it something of its own vibration. This does not convey a definite complete idea as does the thought-form, but it tends to produce a thought of the same character as itself. For example, if the thought be devotional its undulations will excite devotion, but the object of the devotion may be different in the case of each person upon whose

mental body they impinge. The thought-form, on the other hand, can reach only one person, but will convey to that person (if receptive) not only a general devotional feeling, but also a precise image of the Being for whom the devotion was originally felt.

Any person who habitually thinks pure, good and strong thoughts is utilising for that purpose the higher part of his mental body—a part which is not used at all by the ordinary man, and is entirely undeveloped in him. Such an one is therefore a power for good in the world, and is being of great use to all those of his neighbours who are capable of any sort of response. For the vibration which he sends out tends to arouse a new and higher part of their mental bodies, and consequently to open before them altogether new fields. It may not be the same thought as that sent out, but it will be of the same nature. A man thinking of Theosophy will not necessarily communicate Theosophical ideas to others; but he will awaken in them more liberal and higher thought than that to which they had before been accustomed. The thought-forms generated under such circumstances can affect only those who are to some extent open to them; but to them they will convey definite Theosophical ideas.

The colours of the astral body bear the same meaning as those of the higher vehicles, but are several octaves of colour below them, and much more nearly approaching to such hues as we see in the physical world. It is the vehicle of passion and emotion, and consequently it may exhibit

additional colours, expressing man's less desirable feelings, which cannot show themselves at higher levels; for example, a lurid brownish-red indicates the presence of sensuality, while black clouds show malice and hatred. A curious livid grey betokens the presence of fear, and a much darker grey, usually arranged in heavy rings around the oval, indicates a condition of depression. Irritability is shown by the presence of a number of small scarlet flecks in the astral body, each representing a small angry impulse. Jealousy is shown by a peculiar brownish-green, generally studded with the same scarlet flecks. The astral body is like those just described in size and shape, and in the ordinary man its outline is usually clearly marked; but in the case of primitive man it is often exceedingly irregular, and resembles a rolling cloud composed of all the more unpleasant colours.

When the astral body is comparatively quiet (it is never actually at rest) the colours which are to be seen in it indicate those emotions to which the man is most in the habit of yielding himself. When the man experiences a rush of any particular feeling, the rate of vibration which expresses that feeling dominates for a time the entire astral body. When a man feels a great flood of devotion, the whole of his astral body is flushed with blue, and while the emotion remains at its strongest the normal colours do little more than modify the blue, or appear faintly through a veil of it; but presently the vehemence of the sentiment dies away, and the normal colours reassert themselves. But because of that spasm of emotion

the part of the astral body which is normally blue has been increased in size. Thus a man who frequently feels high devotion soon comes to have a large area of blue permanently existing in his astral body.

When the rush of devotional *feeling* comes over him it is usually accompanied by *thoughts* of devotion. Although primarily formed in the mental body these draw round themselves a large amount of astral matter as well, so that their action is in both worlds. In both worlds also is the radiation which was previously described, so that the devotional man is a centre of devotion, and will influence other people to share both his thoughts and his feelings. The same is true in the case of affection, anger, depression—and indeed of all other feelings.

The flood of emotion does not itself greatly affect the mental body, although for a time it may render it almost impossible for any activity from that mental body to come through into the physical brain. That is not because that body itself is affected, but because the astral body, which acts as a bridge between it and the physical brain, is vibrating so entirely at one rate as to be incapable of conveying any undulation which is not in harmony with that.

The permanent colours of the astral body react upon the mental. They produce in it their correspondences, several octaves higher, in the same manner as a musical note produces overtones. The mental body in its turn reacts upon the causal in the same way, and thus all the good qualities expressed in the lower vehicles by degrees establish

themselves permanently in the ego. The evil qualities cannot do so, as the rates of vibration which express them are impossible for the higher mental matter of which the causal body is constructed.

So far, we have described vehicles which are the expression of the ego in their respective worlds—vehicles which he provides for himself; in the physical world we come to a vehicle which is provided for him by nature under laws which will be later explained—which, though also in some sense an expression of him, is by no means a perfect manifestation. In ordinary life we see only a small part of this physical body—only that which is built of the solid and liquid subdivisions of physical matter. The body contains matter of all the seven subdivisions, and all of them play their part in its life and are of equal importance to it.

We usually speak of the invisible part of the physical body as the etheric double; 'double' because it exactly reproduces the size and shape of the part of the body that we can see, and 'etheric' because it is built of that finer kind of matter by the vibrations of which light is conveyed to the retina of the eye. (This must not be confused with the true æther of space—that of which matter is the negation). This invisible part of the physical body is of great importance to us, since it is the vehicle through which flow the streams of vitality which keep the body alive, and without it as a bridge to convey vibrations of thought and feeling from the astral to the visible denser physical matter the ego could make no use of the cells of his brain.

The life of a physical body is one of perpetual change, and in order that it shall live, it needs constantly to be supplied from three distinct sources. It must have food for its digestion, air for its breathing, and vitality for its absorption. This vitality is essentially a force, but when clothed in matter it appears to us as a definite element, which exists on all the worlds of which we have spoken. At the moment we are concerned with that manifestation of it which we find in the highest subdivision of the physical world. Just as the blood circulates through the veins, so does the vitality circulate along the nerves; and precisely as any abnormality in the flow of the blood at once affects the physical body, so does the slightest irregularity in the absorption or flow of the vitality affect this higher part of the physical body.

Vitality is a force which comes originally from the sun. When an ultimate physical atom is charged with it, it draws round itself six other atoms, and makes itself into an etheric element. The original force of vitality is then subdivided into seven, each of the atoms carrying a separate charge. The element thus made is absorbed into the human body through the etheric part of the spleen. It is there split up into its component parts, which at once flow to the various parts of the body assigned to them. The spleen is one of the seven force-centres in the etheric part of the physical body. In each of our vehicles seven such centres are visible to clairvoyant sight. They appear usually as shallow vortices, for they are the points at which the force from the higher bodies enters the

lower. In the physical body these centres are : (1) at the base of the spine, (2) at the solar plexus, (3) at the spleen, (4) over the heart, (5) at the throat, (6) between the eyebrows, and (7) at the top of the head.

The shape of all the higher bodies as seen by the clairvoyant is ovoid, but the matter composing them is not equally distributed throughout the egg. In the midst of this ovoid is the physical body. The physical body strongly attracts astral matter, and in its turn the astral matter strongly attracts mental matter. Therefore by far the greater part of the matter of the astral body is gathered within the physical frame ; and the same is true of the mental vehicle. If we see the astral body of a man in its own world, apart from the physical body, we shall still perceive the astral matter aggregated in exactly the shape of the physical, although, as the matter is more fluidic in its nature, what we see is a body built of dense mist in the midst of an ovoid of much finer mist. The same is true for the mental body. Therefore if in the astral or the mental world we should meet an acquaintance, we should recognise him by his appearance just as instantly as in the physical world.

This, then, is the true constitution of man. In the first place he is a Monad, a Spark of the Divine. Of that Monad the ego is a partial expression, formed in order that he may enter evolution, and may return to the Monad with joy, bringing his sheaves with him, in the shape of qualities developed by garnered experience.

The ego in his turn puts down part of himself for the same purpose into lower worlds, and we call that part a personality, because the Latin word *persona* means a mask, and this personality is the mask which the ego puts upon himself when he manifests in worlds lower than his own. Just as the ego is a small part and a very imperfect expression of the Monad, so is the personality a small part and a very imperfect expression of the ego; so that what we usually think of as the man is only in truth a fragment of a fragment.

The personality wears three bodies or vehicles, the mental, the astral and the physical. While the man is what we call alive and awake on the physical earth he is limited by his physical body, for he uses the astral and mental bodies only as bridges to connect himself with his lowest vehicle. One of the limitations of the physical body is that it quickly becomes fatigued and needs periodical rest. Each night the man leaves it to sleep, and withdraws into his astral vehicle, which does not become fatigued, and therefore needs no sleep. During this sleep of the physical body the man is free to move about in the astral world; but the extent to which he does this depends upon his development. The primitive savage usually does not move more than a few miles away from his sleeping physical form—often not as much as that; and he has only the vaguest consciousness.

The educated man is generally able to travel in his astral vehicle wherever he will, and has much more consciousness upon the astral plane, though he has not often the faculty of bringing into his waking

life any memory of what he has seen and done while his physical body was asleep. Sometimes he does remember some incident which he has seen, some experience which he has had, and then he calls it a vivid dream. More often his recollections are hopelessly entangled with vague memories of waking life, and with impressions made from without upon the etheric part of his brain. Thus we arrive at the confused and often absurd dreams of ordinary life. The developed man becomes as fully conscious and active in the astral world as in the physical, and brings through into the latter full remembrance of what he has been doing in the former—that is, he has a continuous life without any loss of consciousness throughout the whole twenty-four hours, and thus throughout the whole of his physical life, and even through death itself.

(To be continued)

C. W. Leadbeater

Every day Satan whispers in my ear "Where wilt thou obtain nourishment to-day?" I answer him, "I will drink the cup of death". "And what wilt thou wear?" he asks, "A shroud," I reply. "And where wilt thou lie down?" "In the tomb." "What an unpleasant fellow thou art!" says Satan; then he departs.

HATIM ASSAM



THE ABSOLUTE MUST GO!

By E. D. FAWCETT

(Author of *Individual and Reality*, etc.)

I AM indebted to Dr. F. O. Schrader alike for his appreciation of the *Individual and Reality* and for his many pertinent questions indicating those quarters in which further elucidation of difficulties seems necessary. I do not propose to state the

case against Absolutism here, still less to discuss with necessary fullness an alternative hypothesis such as that of the 'Cosmic Imagination'. A critique of Absolutism is to be found in my book. (*e.g.* in the chapter on 'Appearances' pp. 49-62 and elsewhere), and I have yet to learn that any absolutist has dealt with the objections and offered a reply.¹ I am content to leave that critique just as it stands. But with regard to *alternative hypotheses*, such as idealism or panpsychism may require,² I desire to make clear this point: there is no appeal to the 'Cosmic Imagination' in my book. I did not feel justified in going beyond the supposal, *tentative because not fully verifiable empirically*, of a psychological Ground. And in the Oxford paper, in which there is transition to the concept of the Ground as Imagination, I was not in a position to deal adequately with this suggestion within the hour at my disposal. I have, however, in contemplation a new work which may prove of interest. And, pending its publication, I may have something to say in the course of a forthcoming survey of Bergson's *Matter and Memory* in the pages of *Mind*.

Of course, even if we decide to be rid of the Absolute, no alternative hypothesis of value may be

¹ The ablest modern champion of idealistic Absolutism is admittedly Mr. F. H. Bradley, who in his *Appearance and Reality* has sought to grapple with some of the truly colossal difficulties which beset his faith. Mr. Bradley, however, recognises fully that many of the more serious riddles that vex the believer in the Absolute cannot be solved. All interested in this vital issue should consult his book. I am not merely urging, however, that Absolutism leaves us with numerous insoluble difficulties on our hands. That is now sufficiently obvious. My more radical contention is to the effect that there is no empirical support for belief in the Absolute. There is no sentient experience which attests an Ultimate such as figures in the new Hegelian creed. It is just a conceptual invention in response to a wish.

² I ignore agnostic and materialistic attitudes as antiquated.

forthcoming. Conceptual thought is defective; *truth itself is fatally unsatisfactory*, is never adequate to the object which it seeks to absorb.¹ All that we can hope for is that truth shall be *sufficiently* adequate to serve as a guide. Full mirroring of the Universal Life—as Bergson would call it—in the concepts of a finite centre may be wanted. But, most emphatically, it is not to be had. All that remains to us is to try to get truth as near as possible to the giant Reality discussed. I have no other aim in running the hypothesis of the ‘Cosmic Imagination’ for what it is worth. I was interested to learn from my friend, Dr. Schiller, that the hypothesis is not new, but, as I observed in the paper, was “much more moved by the likelihood that it may possibly be true”; of course in the unsatisfactory way to which truth’s nature condemns it. Still, like Dr. Schiller, I have no profound trust in conceptual thought, and am quite ready to admit that the ultimate problems of metaphysics may be insoluble. Metaphysics, like the entire world-process, is experimental, and theorising by way of trial and error may be doomed to failure. The Absolute must go—but none can say finally and for certain what is to hold our interests in its stead. Possibly the fact that we have to *choose* between rival concepts is itself the indication that our last view will be too partial and therefore false!

¹ If concepts, which are always selective, never mirror fully *even minor* and very partial aspects of Reality—if, again, my attack on the ‘Law’ of Contradiction (*Individual and Reality*, pp. 53-62) is valid—truth must often fall woefully short of its object. And certainly there cannot be any squeezing of Reality at large into a propositional pemmican which is to bring genuine satisfaction.

Having sheltered myself under this preamble, I will now reply briefly to Dr. Schrader's chief observations and criticisms :

(1) As regards my former standpoint as discussed in the *Riddle of the Universe*, I have only to repeat that this work is "superseded". It was an experiment and, in large part, a disappointing one. At twenty-five and earlier one sows one's intellectual wild oats! I regard Monadism now as utterly untenable. There is, so far as I can see, not a shred of evidence in its favour. At the same time I note that the "monads" of the *Riddle* were not, properly speaking, "self-contained". They bore in themselves the seeds of their eventual transformation! They were not Leibnitian entities, nor even Herbartian "reals". Their contents were continuous with the macrocosm—they were held to *interpenetrate*. And this obviousness of interpenetration was one of the leading considerations which forced me, most unwillingly, out of the cruder line of thought originally followed in the *Riddle*. That book interests me now much as a mile-stone interests a pilgrim who is tramping towards a distant town—and rest!

(2) Is the hypothesis of the Ground as "a giant Cosmic Imagination" of the character of a "relapse" into Absolutism? Dr. Schrader thinks that it is. And this way lies a strange error.

Let me first make clear what this Absolutism which I attack actually is. It is idealistic Absolutism of the Hegelian and neo-Hegelian type, such as is championed with such conspicuous power by F. H. Bradley, in whose *Appearance and Reality* the

high-water mark of this mode of thought seems to have been reached. Now for Bradley the Absolute is sentient reality—the Universe is viewed as a harmonious whole of Experience complete, perfect and finished. Plurality and change are “contradictory,” and hence unreal, appearances. And similarly all the appearances which we can note and discuss (including, of course, time, space, change, sensible qualities, motion, activity, truth and error, good and evil, causation, selves, etc.) are regarded as more or less unreal. However, as they must fall somewhere, they are made to “belong to” reality, *i.e.*, to exist in transformed character in the Absolute Experience. Needless to say, this Absolute Experience is not to be labelled “God”.¹

This Absolute, then, it will be observed, is *static*—we are in the presence of what James has well called a “block universe”. And with the *denial of plurality and change* goes belief in *universal determinism*. You cannot allow for chance, spontaneity or free-will, however limited. Causation itself is a spent category,² for, all being *timelessly* complete, nothing *really* happens. And before this sinister Absolute the significance of the individual, of course, withers. Unreal himself, he can do nothing real—he

¹ There is a great deal of cowardly and dishonest thinking which takes refuge under the misuse of the word “God”.

² Let me note here how very important is the *correct* treatment of the Cause and Effect way of thinking. Theosophists, *e.g.*, are apt to rely on the ‘Law of Cause and Effect’ as if they had an unquestionably secure category at their command. But while they are taking over this category uncritically from science, what is the judgment of our philosophers? Prof. Taylor remarks that “any form of the principle in which it is true is useless, and any form in which it is useful is untrue,” and this is the conclusion of such otherwise opposed writers as Bradley and Schiller. I have endeavoured elsewhere to arrive at somewhat less damaging and revolutionary result. But it is certain that henceforth no one who relies uncritically on the ‘Law of Cause and Effect,’ as a clue to the solution of ultimate problems, will hold the attention of a competent audience.

is but a "contradictory" aspect of a "contradictory" time-show. The complete Absolute, in which he can have no living interest, alone possesses real being.

Now the Cosmic Imagination, as I conceive it, has very little in common with this Absolute. Certainly it is psychical in character and certainly it lies behind, as well as in, 'centres,' but this does not constitute it an Absolute such as the above. For the 'Ground' is essentially *active*, while 'activity' for Absolutists is an untrue category not affirmable of the Absolute! The Ground has phases or moods of no change and *change*—may have a history. The Absolute has none. The Ground is both a unity or continuum and *plural*: for the so-called 'Law' of Contradiction is invalid in this reference and does not apply. It is plastic and creative, and its history is marked by 'chance' and spontaneity, alike in the course of Nature and in the free action of conscious individuals. And so far from the individual being 'unreal,' it is in him that the Ground attains its more intense and *consequently more real* life. *All* appearances also are real: as real as the continuum background in which they become, and whence they are thrust on to the notice of conscious life.

Again, the Absolute, as complete, cannot have a purpose which is being realised. An end to be attained presupposes time. The Ground also has no purpose in the sense of a consciously represented end. It is not an individual. But it has what I must call pulses of history. And in that history it shows a *nisus*, a pressure, not indeed

towards a specific end, but towards ever *more intense and more rich life*. That pressure takes form in and as Nature and the story of conscious spirit. Everywhere, again, during an evolution-era the *novel* is arising; evolution being creative, not *merely* the unfolding of a latent or germinal system. But, of course, there can be nothing novel—no creative flux—no pressure toward betterment and no progress—within the timeless perfection of the Absolute!

But I need not dwell on this matter further. Those who desire to pursue the subject must be referred to my book. Dr. Schrader has confused the concept of the *timeless* Absolute with that of a psychical Ground which is utterly unlike it.

(3) Dr. Schrader is of opinion that a Ground might be required to relate 'monads,' but is not wanted if you have centres "open to all the winds that blow". This criticism seems radically unsound. For if the 'monads' are related in a Ground, why, then—and that is the capital consideration—*they are monads (i.e., self-contained or 'windowless' centres of consciousness, actual or virtual) no longer!* They become at once aspects of the said Ground; revelations of its plural unity! And, in truth, this fatal positing of a Ground is just what Dr. F. C. S. Schiller, a strict monadist, has avoided so carefully in his *Riddles of the Sphinx*. In Dr. Schiller's Pluralism, reality is resolved into monads—into a finite God-ego and subordinate monads which conspire somehow to set a-going a world-process.¹ Now what is the telling objection to such metaphysics?

¹ My review of this very interesting and suggestive work will be found in the July number of *Mind*.

It is this. All these monads are pluralistic ultimates—how then do they come to combine and *interact*, instead of each creating a distinct monad-universe of its own? If you posit a common psychical Ground, the alleged irreducible ultimate monads become ‘centres,’ and with that a *mere* Pluralism at once expires. On the other hand, if you keep the monads irreducible and ultimate, how are you going to *combine*, for explanatory ends, what you have just put asunder so completely in thought? To bring together your monads once more, to suppose them to interact complexly, you have to invent unintelligible miracles of telepathy across a void. Nay, you discover now, to your dismay, that there is no *common* ‘void’—nor, indeed, any *common* field of positive reality—in which the hypothetical monads can be set so as to be related to the dominant God-monad and to one another.

It is clear, withal, that Dr. Schiller is well-advised. He cannot accept a common psychical Ground without abolishing the monads. If monads are related in a Ground, and if, as is implied, their relations are internal and penetrate their very essence, we have just—centres!

But while resort to a Ground is fatal to Monadism, it is at once suggested by the survey of a ‘centre’. Thus in my chapter ‘Appearances and the Finite Centre’ I come to note that I am not aware of a monadic ‘ego’ and, following anon the master-clue of relativity, I find that in my very perceptions I am at once within *and beyond* the sphere of ‘my’ states of consciousness. The centre shows, not as an isolable existent, but as tract of

a wider psychical continuum, which *penetrates it* and does not merely impress it, in some unintelligible way, from without. Other Centres, of which I am aware, occupy other tracts of this continuum. Each centre may be regarded as a light bright at a point, but fringed by less and less illuminated rings which merge imperceptibly into the sub-conscious. Were there no penumbral fringes and no sub-conscious¹ regions beyond these, were the psychical Ground *wholly* occupied by clearly-conscious centres, then, of course, some one might urge that the Ground *consists* solely of centres—that, apart from the centres there exists no Ground at all. But he would be troubled all the while by the still unsolved problem of the *relations*.

And yet not troubled! For if the Ground (*or so much of it* as has passed into Nature), were to become *wholly* conscious, there would be no problem of *multiple* centres left. The Ground would have become a novel complex centre in place of the fragmentary multiple centres which were overflowed. All penumbral fringes and sub-conscious regions having disappeared, the frontiers between the centres have disappeared also. There remains only a single and very complex being who contains nature transformed within himself. The Ground has risen out of itself into Spirit, and Spirit, again, finds within itself all the reality which it presupposed.

In the present stage of evolution, the Ground is illuminated, so to speak, only in spots. These spots of light, again, are mobile—there are no contents eternally earmarked for this or that centre.

¹ The concept of the sub-conscious is a perfectly clear one. Cf. *or this Bergson Matter and Memory*, English Translation, p. 183.

And light-spots that approach one another tend to merge into a common conscious unity. There is a familiar psychological fact which illustrates this law. Discrete centres, which alternate or co-exist in alliance with the same brain—'secondary personalities' as they are loosely called—may and do sometimes fuse into a sole conscious centre. The insulating sub-conscious tract has disappeared.

In my projected new work (which will commence with the attempt to indicate the rise of an evolution-era; the attempt already outlined in the *Individual and Reality*¹) I shall deal incidentally with the question of the rise of the centres. For the present I will merely assert my conviction that they are at once evolved and at the same time continuous with the primæval Ground. A centre is not an unalterable 'real' such as Herbert conceived. It has no fixed qualitative core. And its history is perhaps such as to allow us to speak of a beginning. I have suggested elsewhere the condition whence certain of the minor centres arose.² These centres serve to cradle other centres, and these others, and so on till the crown of evolution may be reached in a hypothetical supreme Centre or God: the outcome, as Renan would say, of myriads of beings "the harmony, the *total voice* of the universe". In considering the story of the centres, we shall have two main problems to consider: (1) that of the rise of centres which come and go, without

¹Pp. 272 *et seq.* It may interest the reader to learn that the late Prof. W. James (who was in sympathy with the main results of the book and rejoiced in the free appeal made to spontaneity and chance) found this attempt of special value. But I am aware only of two others who have understood clearly what is meant.

²*Individual and Reality*, pp. 278-281.

rising on to the level of true conscious life and which cannot possibly be supposed to be 'immortal' *in their own right*, and (2) that of the rise of centres which are to enter with consciousness of self-identity on an 'immortal' history. And we may be certain that there is no entrance on the path to 'immortality' save when *memory* has supervened upon that nascent sentient life which obtains low down in Nature. There can be no 'future' for anything which does not feel itself continuous with a recalled past. "To all intents and purposes, self-identity, and, with it, immortality depend on memory . . . the lowest phases of spiritual existence will have nothing to remember and hardly any means of remembering it."¹ If we are running the theory of centres, instead of that of Monads, we can say that the said 'lowest phases' at best persist only in the memories of *other* and higher centres. Of course, even the higher centres are always changing and their separate careers may anon draw to a close—they may coalesce to form still higher centres and such higher centres may be merged in yet higher and so on. But if the last evolved centre preserves the *memories* of the former separate careers, 'immortality' will certainly be secure. The Highest Centre, which might be termed God, would at once abolish and yet preserve, the old centres. It would be harmonising innumerable "secondary personalities" in each of which it would find *itself* diversely present. This, indeed, is a quite thinkable mode of genesis of a supreme, but finite, God.

¹ F. C. S. Schiller's *Riddles of the Sphinx*, p. 385. Dr. Schiller, be it noted in passing, believes in a plurality of lives for the "higher phases" of his monadic hosts, e.g. an amoeba or 'electron'.

The dream of a final *coalescence* has long held sway over mystics and not a few philosophers. And the ideal of a final *close association* of individuals—of a perfect society—figures in Dr. Schiller's *Riddles* as the goal of evolution. I have treated the coalescence ideal sympathetically, but cautiously, in the pages of the *Individual and Reality*. But, of course, this ideal may not appeal to all, and I should be sorry to urge that it has claims that command assent. Thus coalescence, save with congenial spirits, strikes many as an odious prospect, and certainly, were it a question of coalescing with *present* mankind, I should prefer to be extinguished outright. Even, however, if we relegate coalescence to an indefinitely remote future—to a future rich with exalted individuals—we are not clear of the objections which a sane individualism may urge. Close association, and *at will only*, may prove more attractive than coalescence; many of the most spiritual individuals may not care to 'serve in Heaven,' but may prefer free isolation and optional touch with such other centres as their varying interests shall dictate. Further, we must recall that the drift of the present world-process is probably not such as all individuals happen to desire. This said process seems experimental, is "pervaded with blunders" (Schiller), and, in the eyes of many, may promise to result in grim failure. Hence highly evolved individuals may revolt, prefer Acosmism, and steer deliberately out of the general stream.¹ They will be right, if

¹ In Dr. Schiller's *Riddles of the Sphinx* the monads have to be *constrained* to Cosmism, i.e., to co-operate in bringing into existence a *common* world. Acosmism is primordial, and the initiative in the task of ordering

the stream does not bear them on to a *richer life*. Their critics, perhaps, will regard them as 'spiritually evil,' nay, as followers of a 'Left Hand Path'. But the rebels, too, have their bents, and Reality has room surely for all its sons. The values of one set of beings do not necessarily hold good for all.

(4) With regard to Dr. Schrader's reference to the "monistic trend" of thought, I should incline to explain this in part by our love for *assimilation*, which gratifies the æsthetic interest and proves so useful in practice. This passion, as noted by Bain, runs very easily into excess. It causes us to ignore multiplicity and emphasise, as far as may be, unity. If, however, my objections to the 'Law' of Contradiction are valid,¹ we are not driven to be *either* pluralistic *or* monistic idealists. A choice between these alternatives is not enforced. We can hold that *both* pluralism and monism are attested by facts. The Ground is a plural-unity.

(5) Dr. Schrader speaks of Indian Absolutism as "resting on the natural conviction or feeling characteristic of deep religious natures, that plurality and change cannot be real in the highest sense, but point to something else altogether different on which they ultimately rest". We have heard a like plea made by Bradley and others in the West. But unfortunately for these folk there is nothing in experience which when "pointed to" reveals the Absolute! Mere wishes will not create in this

this very imperfect world lies with the finite God or dominant Monad. But this God's temporary success might be followed by a final and justifiable revolt.

¹ Cf. the chapter on 'Appearances'. See especially p. 60 "on thought which appeals to Antinomies".

case. Change, we note, is pervasive and plurality obtrusive. Shall I add that I am sufficiently shallow and 'irreligious' to rejoice that change is so real? Change so avenges this, in so many ways, faulty and positively evil world. But our monists, of course, have to house shambles, diseases, torture-dens and life's myriad other horrors somehow within the "*timeless perfection*" of their Absolute! They forget, as Dr. Schiller has urged, that a whole, to be perfect, must consist of *perfect parts*. For him and me the present universe is unsatisfactory; still it has a history and can, therefore, improve; reality is *plastic* and moves toward levels of richer conscious life—life that is to meet desire more fully and desire that heralds, in its turn, yet keener life. Change, is, at root, beneficent; activity, when not unduly thwarted, a joy.

I take note, however, that certain Indian folk gratify their 'religious' bents by inventing an Absolute, and ignoring the change and plurality which are actually in view. But I must add that their invention has no necessarily 'religious' worth for others. In fact, I should incline myself to regard Absolutism as a demoralising and pernicious creed. Since nothing *really* happens, there can be no *real* progress or retrogression. Whatever seems to occur—good or evil though it may be called—that is an appearance belonging somehow to the already complete Absolute. The Absolute then covers and sanctions whatever seems to happen, fair or foul, and whether you behave as devil or as saint, you are but an aspect, (however unintelligibly present) of its timeless perfection. *Credat*

Judaeus! If I were a devil, I am pretty sure that this would be my creed. But I am afraid that, at times, I should suspect that this very comfortable hypothesis was false.

(6) I will not offer any criticism of Dr. Schrader's mention of the 'First Logos' and Mula-prakriti. I am not at all clear as to what, in the somewhat syncretistic fabric of Theosophy, the word 'Logos' means—whether a personal God, evolved or other, a 'heavenly democracy,' or what not. And Mula-prakriti would seem to be the ghost of our old friend 'Matter,' *i.e.*, inertia and extension taken abstractly and projected into independent existence. 'Matter,' for me, I must repeat, is a *concept*, which is only useful for practical purposes in certain branches of scientific thinking. *There is no problem of 'Matter'.* It is the problem of *Nature*, aglow with its sentiency and 'secondary qualities,' which is truly obscure.

Dr. Schrader credits me with often quoting the *Philosophy of the Unconscious*, and classes this book with 'philosophical romances,' in which, by the way, if we listen to Renan, must be included, and I think justly, Hegel's Absolutist system as well. As a matter of fact, I have characterised the leading conceptions of Von Hartmann's work as mythology (p. 263), and even where I cite an important passage of his with approval (p. 251), I do so with a reservation that requires a note. It would be difficult to pen a more hostile criticism than that on Hartmann's theory of the beginnings (pp. 262-65), so that the pertinence of Dr. Schrader's observation is really somewhat far to seek.

E. D. Fawcett

KARMA AND HEREDITY

By LOUISE APPEL, M. B., B. SC., B. S.

MUCH has been written about heredity and the much debated question whether acquired characteristics are transmitted from parent to offspring. The question is again brought to the fore by the concluding paragraph in Mr. Leadbeater's article in the *Adyar Bulletin* (December, 1910), in which he writes, p. 362: "Another excuse which is sometimes put forward is that it is necessary that bodies should be provided for the high-class incoming egos, which will be needed to do the work; it is argued that students can surely provide these better than the good people of the outer world. This is probably so, and therefore in certain rare cases it has been suggested that students should marry for this very purpose; but it is surely wisest to wait for such an order from a source that cannot be questioned. Meanwhile we have plenty of good members who are perfectly capable of providing bodies for the occult workers of the future." We have in this statement the definitely implied fact that the heredity of plenty of our members is good enough to provide bodies for the occult workers of the future, and we have further the less definite statement that students can

probably provide these bodies better than the good people of the outer world. Further light is thrown on the question by H. P. B. Thus, we are told¹:

The White Adept is not always at first of powerful intellect. In fact, H. P. B. had known Adepts whose intellectual powers were originally below the average. It is the Adept's purity, his equal love to all, his working with Nature, with Karma, with his 'Inner God,' that give him his power. Intellect by itself alone will make the Black Magician. For intellect alone is accompanied with pride and selfishness: it is the intellectual *plus* the spiritual that raises man. For spirituality prevents pride and vanity.

Heredity, so-called, belongs to or is part of nature, and the laws of heredity belong to, or are part of the laws of nature; therefore the two should be capable of expression in like terms. But what is "Nature"? what is "Heredity"? and in what terms can these be expressed? Let us turn again to *The Secret Doctrine*. In speaking about the duality of manas, H. P. B. says²:

In truth and in nature, the two Minds, the spiritual and the physical or animal, are one, but separate into two at reincarnation. For while that portion of the Divine which goes to animate the personality wedges itself into the brain and senses of the foetus, at the completion of its seventh month, the Higher Manas does not unite itself with the child before the completion of the first seven years of its life.

And, in a footnote, H. P. B. adds:

The brain, or thinking machinery, is not only in the head, but, as every physiologist who is not

¹ *The Secret Doctrines*, iii. 539.

² *Ibid.* iii. 511.

quite a materialist will tell you, every organ in man, heart, liver, lungs, etc., down to every nerve and muscle, has, so to speak, its own distinct brain or thinking apparatus. As our brain has naught to do in the guidance of the collective and individual work of every organ in us, what is that which guides each so unerringly in its incessant functions; that make these struggle, and that too with disease, throws it off and acts, each of them, even to the smallest, not in a clock-work manner, as alleged by some materialists (for, at the slightest disturbance or breakage the clock stops), but as an entity endowed with instinct? To say it is Nature is to say nothing, if it is not the enunciation of a fallacy; for Nature after all is but a name for these very same functions, the sum of the qualities and attributes, physical, mental, etc., in the universe and man, the total of agencies and forces guided by intelligent laws.

If, then, we would learn the laws of nature and of heredity, we may approach the problem in two ways—by considering the “entity endowed with instinct,” or “the total of agencies and forces”. The former was the method adopted by Dr. Kleinschrod¹; day after day, year after year, he watched this entity as it struggled with disease—sometimes successfully, sometimes not successfully, and in this way he discovered the law of life, *i.e.*, the law of animate life in the organic world in contrast with the law of inanimate life in the inorganic world. The law may be briefly stated as follows: Life (*i.e.*, animate life) forms or builds an organisation by which it inhibits directly or indirectly the mechanical laws of the lifeless world (*i.e.*, inanimate life), and seeks to maintain

¹ See his *Eigengesetzlichkeit des Lebens* or the English translation *The Inherent Law of Life*.

this organisation. In establishing this law, Dr. Kleinschrod proves, incidentally, that there is also a life-principle and a vital force, and that function is in animate life what energy is in inanimate life. There is conservation of function in animate life, and conservation of energy in inanimate life. This conclusion agrees essentially with H. P. B.'s statement that: "The Life-Principle, or Life Energy, which is omnipresent, eternal, indestructible, is a Force and a Principle as *noumenon*, while it is Atoms, as *phenomenon*." ¹

Dr. Kleinschrod shows that the Life-Principle is of a double nature, which he terms subjective (acting as a subject or intelligence acts), and energial-functional (in its functions). From the passages already quoted the points of agreement of Dr. Kleinschrod's work with the teachings of Madame Blavatsky about nature are clear, though H. P. B. speaks of an entity endowed with instinct, and Dr. Kleinschrod speaks of a subject showing intelligence. Let us pass now to heredity. This subject is discussed, especially in its energial-functional aspect, in the *Eigengesetzlichkeit* (Inherent Law); and, in a second work, *Die Erhaltung der Lebenskraft* (the conservation of vital force), Dr. Kleinschrod has sought to show what are the laws of inheritance.¹ Having proved that the Life-Principle is always conserved, is eternal and indestructible, Dr. Kleinschrod shows that inheritance can be regarded as the expression of the law of the conservation of the life-principle, or as the form in which the life-principle is conserved. Only the

¹ *Secret Doctrines*, ii. 710.

life-principle is indestructible; its manifestations are ephemeral; therefore only the life-principle can be conserved and only the life-principle can be inherited. Hence, the true laws of heredity can only be deduced from the nature of the life-principle. The life-principle is regarded by Dr. Kleinschrod as the principle of life as an aggregate whole, and the life-force (vital force) as that part of the life-principle which has developed or undergone evolution in the individual. The life-principle and the life-force are related to one another as the whole to its part, and laws must be deduced from the whole, not from a part only. The life-principle is conserved as a whole. The individual dies, but not life as a whole. Life moves ever forward like a great chain, and when one link falls away at the hinder end, another link appears at the fore end. The laws of heredity in the individual, or laws of conservation (preservation) of the life-force in the individual, have therefore to be deduced from the laws of conservation of the life-principle, or whole of which the life-force is but a part. This view calls to mind H. P. B.'s statement about heredity in the case of *human* incarnations, and raises the interesting question whether the law of heredity, which is an expression of the conservation of life-force in the individual, may be regarded as a correspondence with the law of karma, and whether the law of karma may be regarded as an expression of the conservation of the life-principle as a whole. "It is, moreover, unquestionable that in the case of *human*

¹ *Die Gesetze der Vererbung*, pp. 210 seq., in F. Kleinschrod's *Die Erhaltung der Lebenskraft*.

incarnations the law of karma, racial or individual, overrides the subordinate tendencies of heredity, its servant."¹ Man's free-will enables him, within certain limits, to strengthen or to weaken the life-force which he inherits, and thus to set up subordinate tendencies of heredity, and thereby make good or bad karma which would have to be worked out.

Let us leave on one side for the moment this question of karma, and proceed to the law of heredity as given by Dr. Kleinschrod. Having shown that the life-principle is of a double nature—subjective and energial-functional—it follows that the law of heredity must also be of a double nature, or that it comprises two laws which may be called the subjective law of inheritance, and the functional law of inheritance. For practical purposes, the functional law of heredity is by far the most important in general, but the subjective law of heredity as laid down by Dr. Kleinschrod is very interesting and suggestive to the student of Theosophy, and I give it therefore as Dr. Kleinschrod gives it in his *Die Erhaltung der Lebenskraft*. Because the life-principle is subjective we can in theory, at least, imagine life as "pure life" apart from the matter in which it is active. It is this "pure life," or life as principle, that is inherited as subject, and their subjective inheritance is evidenced or exemplified in the resemblance which children bear to their parents. Another example of this subjective inheritance is the Jewish race, a sure sign of their strong life-force. In subjective inheritance, it is the *type* of the subject which is

¹ *The Secret Doctrine*, ii. 188.

inherited, and it explains the *form* of inheritance and also the *manner and way* of inheritance. As regards the manner and way, Dr. Kleinschrod shows in his *Eigengesetzlichkeit* that life is always causally active as a subject; in other words, that life is only active consequent upon a condition of sensation. Having experienced a sensation, life wills to act. Sensation and will are the two subjective causal principles of life, and are related to one another as cause and effect, or as knowledge and conscious activity. But sensation is the passive principle, will the active principle; and because these two causal principles are separated temporally, the subjective inheritance must be in the form of this double, or temporally separated principle, *i.e.*, in the sex-form, the passive principle becoming the female form and the active principle the male form. The fact of the two sexes is traced thus to the causality of the pure subjective life.

It would seem therefore that this subjective law of inheritance is concerned with the types and forms of races, and this, in the present stage of evolution, requires the co-operation of the devas. So far, then, as the work of fashioning bodies for the sixth sub-race and sixth Race is concerned, Mr. Leadbeater's advice that "it is surely wisest to wait for such an order from a source that cannot be questioned" is timely. For, the sixth sub-race and sixth Race are new types, and the work of fashioning these new types must pass through the hands of devas, before the subjective law of inheritance can perpetuate them.

Let us pass now to the second law, or functional law of heredity, as given by Dr. Kleinschrod.

The life-principle is not only of a subjective nature, but also of a functional-energal nature. By 'functional-energal' is meant that energial processes, or changes in energy, accompany the activity of the life-principle, or are manifested when it is active. The functional law of heredity, as distinguished from the subjective law of heredity, relates to this, and practically is the more important of the two, because it relates to the inheritance of the life-principle as pure life-force, or as the activity of life which sets free the living forces or energies from the life-matter. Upon this life-force it will depend whether our life will be short or long, whether our body is weak or strong, whether we are ill or well, and whether an illness will or will not heal. The functional law is simple and runs thus: The life-force inherited is exactly the same as that which has been stored up in the paternal seed and maternal ovum. It is the life-force which is inherited, and one should beware therefore of judging by the outer appearances. Some parents, outwardly regarded, look in the best of health and yet have a weak life-force; others look thin and not robust, and yet have a strong life-force. Life-force is a strength and cannot be weighed; it must be measured. This functional law of the conservation of life-force through the process of inheritance shows a very close analogy with the law of conservation of force in lifeless nature. In both, it is a question of energial processes. In the case of the conservation of force in the lifeless (inanimate) world, we know that the amount of living force or kinetic energy which

can actually manifest is exactly equal to the amount of potential force or potential energy which is present. So too in the law for the preservation of life-force—the life-force in the paternal seed and maternal egg is only potential life-force or potential function, analogous with the potential or inert force of the lifeless world. The life-force in the paternal seed and maternal egg is, as it were, functionally inert or unevolved life-force; and when fertilisation takes place, this undeveloped or dead inert function is changed or developed into living function, just as potential force is changed into kinetic force.

This, briefly, is the latest scientific view offered as regards heredity. It is based upon the ground of the inherent law of life, and is—it seems to me—in far closer agreement with Theosophical teachings than are the various other views of heredity, offered by Science. The practical consequences arising from this functional law of heredity are obvious and very important, for, when fertilisation has taken place, the iron law of inheritance steps in and development proceeds by strictest necessity from beginning to end. At the moment of fertilisation, the hitherto inactive life-principle is awakened into activity and begins its work of formation and of the development or evolution of the functions of life. It makes actual all that is potentially laid down in the maternal ovum and paternal seed. If the functions therein laid down are weak and sickly, a weak sickly child is developed, for the part bears (or reflects) always the law of the whole, and children that of their parents. Dr. Kleinschrod

maintains that if it is the duty of mankind to propagate the human race, it is also the duty of man to acquaint himself with the laws of nature which govern propagation, and to obey them so that the child's life-force may be good; and he asks: When will the conscience of mankind about life awaken? the moment of its awakening he regards as the greatest forward step in civilisation which humanity can take, a new religion for humanity would have arisen, the religion of the 'moral' (sittlich) course of life and not of the 'sensuous' (sinnlich) course. Christendom, he says, teaches it, but man does not trouble himself about it because he has not yet developed a conscience about life. Illness, alcohol and other poisons weaken the life-force in the individual, and this weakened life-force is passed on by functional heredity to the life to be born. Dr. Kleinschrod thinks that the time has come when the conscience of mankind about the sacredness of life should be sharpened. "'Thou shalt not kill' relates," Dr. Kleinschrod writes, "not only to the life which has been born or has already *become*, but also to the life which is still to become or to be generated." But, just as alcohol and poisons weaken the life-force, whether they be taken as drugs or as food, and so pass it on by heredity thus weakened, so it is also possible to strengthen a weak life-force by proper means and proper living, and to cure illness, and to pass the strengthened life-force on by heredity. Indeed, even a life-force which is strong and healthy by heredity may be still further developed by proper means, *i.e.*, by functional stimuli, and this more

highly developed life-force would, by the functional law of heredity, be passed on to the offspring. Such bodies would certainly be better than many are now, and disease and degeneration would rapidly diminish, if this law of functional heredity were more widely acted upon than it is at present. But this improvement of bodies would not suffice for the production of new types, *e.g.*, for the sixth Race or sixth sub-race types. The improvement of the bodies is necessary for evolution—and the Adept must have a healthy, strong body. But, the subjective law of inheritance has also its part to play in the production of new types, and when the time for the propagation of the new type has come, an order from a source that cannot be questioned will, no doubt, be given; for, it is clear from the subjective law of inheritance, that the new type can only be established by the law of subjective inheritance, and that the type can only be perpetuated and kept pure by rules laid down and followed, in accordance with the laws of nature, to keep the new life-force pure and strong.

This view of heredity and statement of its two laws of heredity offer a scientific explanation showing why “it is the Adept’s purity, his equal love to all, his working with Nature, with Karma, with his ‘Inner God’ that give him his power,” and what that is “which guides each organ so unerringly in its incessant functions,” and why in the case of human incarnations, “the law of Karma . . . overrides the subordinate tendencies of Heredity, its servant”. Moreover, it throws light on the factors necessary for the production and perpetuation of a



new type or race of mankind, and points to the way in which the physical regeneration of existing types and races can alone be brought about—namely, by the active, willing co-operation of all with the functional law of heredity.

Louise Appel

THE LONDON HEADQUARTERS

BY the courtesy of the Editor of the *Daily Mirror*, London, we are able to present our readers with an effective picture of the Masonic procession on September 3rd, as it approached the spot where the foundation-stone of the London Headquarters was awaiting it. The procession had halted and had formed itself into two lines, between which the Very Ill. Bro. Annie Besant, 33° advanced, preceded by the Ill. Bro. James Wedgwood, 30°, bearing the sword. Immediately behind are seen Bros. Dexter and Despard, the latter the famous exponent of Woman Suffrage, and the untiring toiler among the working girls of London—one of the noblest and saintliest of women-Theosophists. Other well-known faces will be recognised.

We are glad to be able to place this moment on permanent record.

SIKHISM—A UNIVERSAL RELIGION

By RUP SINGH

[This small paper is sent out to the world with the hope that the Universal Religion of the Sikhs may be better understood and appreciated by all seekers after Truth, Lovers of God, Students of the Laws of Nature and Aspirants of the Highest Goal.—R. S.]

I. Sri Wahi Guru Ji Ka Khalsa.

II. Sri Wahi Guru Ji Ki Fateh.

I. We are Thine O Lord, *i.e.*, everything is Thine, nothing ours.

II. May Thy kingdom be established, Thy will be done and may we completely identify ourselves with Thee.

The above is the greeting of the Sikhs, and their valuable asset. The constant keeping in view of the ideal of the destruction of I and Mine and complete identification with the One Supreme Ruler of the universe, call Him by whatever name you will—God, Allah, Khuda, Ahura Mazda, Para Brahman, Parmeshvar, Akal Purukh, Wahi Guru, The Great Guru, The Great and the Good Law, or unerring Laws of Nature—is sure to raise humanity to undreamt-of heights. The more the above Sikh ideal or its equivalent in other countries, religions, tongues and languages, is steadily and conscientiously kept in view, the quicker and the

greater the results. His immutable laws are inevitable and must take their course.

Sikhism regards the practice of truth as the highest of all things (*Sri Rag*, Guru I), as no foundation for a spiritual life can be laid without this essential quality.

It lays stress on purity of thought, speech and action, as truth, the purest of the pure, will not stay in an impure place. (*Var Asa*, Guru I, Pauri 16.)

It believes in all the world scriptures and the world prophets and divines as coming from the One Source of Light and Life, and is consequently not only at one with all these but looks upon them as organs of its own body, all doing its own work, though they are countless and spread over the entire universe. (*Akal Ustat*, Guru X, 85 and 86.) In fact it is all-inclusive and excludes none from its pale. (*Kanra*, Guru V.)

Two of its mottoes are fear of God and an all-embracing love. Having a real fear of the Omniscient Being, it fears none else. (*Var Malar*, Guru III; and *Var Subi*, Guru II.)

It demands a complete surrender and sacrifice of egoism before accepting anyone as a Sikh, and the proverbial taking of the lives of the five beloved ones by its great Founder, Guru Govind Singh Ji, the tenth Guru, was the ready method of testing if anyone was prepared to tread the Path, and to comply with the primarily essential condition laid down by his great Ancestor the first Guru, Nanak Dev Ji Maharaj. "If you would play the game of Love, keep your head upon your hand and come my way."

It looks upon a faithful obedience to Him and His laws, *i.e.*, to be "in tune with the Infinite" as the best sacrifice (*Suhi Chhant*, Guru IV), and considers that those who are capable of deliberately violating His commands, whether high or low, rich or poor, are animals and beasts of burden, not human beings, and should be treated as such—nay it regards them as even lower than some of the more useful animals which yield a far better out-turn on their outlay. (*Gauri Bawan Akhri*, Guru V; and *Gujri*, Guru I.)

As a natural corollary, it is very humble towards those who are earnest in obtaining knowledge, are making strenuous efforts for getting rid of their weaknesses, and for serving Him and His Universe, though such may be found in the lowest walks of life. (*Suhi*, Guru V; and *Var Gauri*, Guru IV.)

It believes that the Kings and other Rulers of countries are appointed and given a trial by the One Supreme Ruler of the universes, and if they are faithful servants they must carry out His will, proving thereby, that everything is in His hands and not in theirs. (*Var Sarang*, Guru II.)

If, however, they become egoistic, sensuous, unjust, and allow themselves to be guided, not by truth, love and tolerance, but by the opposing forces (also God's creation) that tend to bring about gradual degradation and ultimate destruction, Sikhism knows how to work with God and to hasten that end. History bears ample testimony to this peculiar trait of its character; and illustrations of many true Sikhs voluntarily and joyously offering their lives and standing persecutions rather than sacrifice truth,

justice and other righteous commands of their Gurus (their Dharma) are not uncommon. It could not be otherwise, as four of their Gurus themselves showed them the examples of the degree of firmness in the path of rectitude demanded of an earnest disciple and aspirant for the Lord's Kingdom, and their ninth Guru emphatically said: "Fall to the ground, but do not leave Dharma." Their Founder, the tenth Guru—who could remember the events of his past lives and past yugas (*Bachittar Natak*, Adhyaya xiv)—showed them that all earthly possessions and the dearest and nearest of kin must be sacrificed at the altar of truth, if the choice lay between Truth (God) and those possessions which, after all, are transitory. His sole objects in life were the propagation of Dharma (connoting truth, justice, righteousness, duty and religion), the helping of the righteous, and the rooting out of the unrighteous and the evil-doer. (*Bachittar Natak*, Adhyaya vi. 43.)

Sikhism believes that there are others also with similar high ideals. It regards all such as its kith and kin (*Majh*, Guru V), and is ever ready to form social and blood relations with them (*i.e.*, of interdining and intermarrying, etc.), not caring at all for the present day orthodox caste-ridden people, as it believes that it is character, capacity and merit alone that determine differentiating grades of superiority between man and man, and not birth in a particular caste. (*Prabhati*, Guru I, 11.)

Although it is very proud of the articles of uniform prescribed for it by its great Founder: (5 Ks.: (1) Kesh—wearing of long hair all over the body in a natural condition; (2) Kangha—comb for

serving (1); (3) Kirpan—a small sharp-edged iron blade; (4) Kara—an iron bangle (both (3) and (4) denoting a love for iron, so useful in warfare); (5) Kachchahra—short trousers, symbolical of continence and activity), and would like them to be worn by all peoples with high ideals, it has greater regard for reality than for form, as the Gurus have strongly deprecated 'form' that does not lead to 'reality'. (*Var Ram Kali*, Guru III; *Var Asa*, Guru I; and *Akal Ustat*, Guru X.)

Sikhism does not believe in incarnations of God, but respects highly evolved beings, possessing divine powers and virtues, as the fruits of progressive humanity, who acquired their exalted positions by strenuous efforts, working with the laws of nature. (*Akul Ustat*, Guru X, 31; *Asa*, Guru V, 121.)

It believes that innumerable solar systems and universes are being run by God (Akal Purkh) in perfect order and justice, and that there are innumerable Beings of various grades employed in the process. (*Sorath*, Guru V, 13; *Bhairo*, Guru V.)

It believes that one can transcend bodily and mental pain and disease by strict obedience to the laws of nature and God's commandments, as disease and pain are only meant to teach valuable lessons which, once learnt, become the soul's inherent qualifications, and insure perfect immunity from further punishment. (*Majh*, Guru III; and *Sarang*, Guru I.)

Violation of laws, on the other hand, involves one in all sorts of diseases (*Baranmah Majh*, Guru V), which are natural consequences of sensuous

enjoyments, as distinguished from due performance of their functions by the bodily organs and senses. (*Basant*, Guru I, 4.)

It believes that Lovers of God are not attached to matter in its various attractive forms, and are not the slaves of their passions and senses, but keep them under strict control, deeming them unruly and needing constant supervision. They employ matter in helping forward their own evolution and that of their fellow-beings. Once its proper place is assigned to matter, it loses its hold over the spiritual man and follows him like a faithful servant. (*Bibhas Prabhati*, Guru V, Ashtpadi 1; *Asa*, Guru V, 1.)

Naturally enough worldly people have always been at variance with seekers after God. (*Var Majh*, Guru I.)

It implicitly believes in the natural laws of karma and reincarnation as being established facts in nature, and wonders why earnest and sane people cannot understand and accept these simple truths. (*Prabhati*, Guru I, Ashtpadi 2; and *Baramah Majh*, Guru V.)

It preaches temperance. Its votaries should not drink spirituous and fermented liquors or other intoxicants. (*Var Bihagra*, Guru I.)

It looks upon obedience to wives' unrighteous commands as a very impure form of folly, resulting from voluptuous sensuality. The ideals of the husband and wife should be identical, and although they may be seen in two different bodies their aims and objects should be one, *vis.*, the carrying out of the Divine Will under all

circumstances and vicissitudes of life. (*Var Gauri*, Guru IV; and *Var Suhi*, Guru III.)

It lays stress on earning livelihood by the sweat of one's brow, and by honest and straightforward dealings in all departments of life-work, employing a portion of such earnings on well-directed charity. Trading on religion, or living in beggary on the alms and presents of the people, is opposed to the fundamental principles of the Sikh religion. (*Prabhati*, Guru I, Ashtpadi 5; and *Var Sarang*, Guru I.)

All actions of a true Sikh are performed out of a proper sense of duty and as sacrifice to the Lord—thereby fulfilling the real objects of his creation and existence—and not out of a desire for recognition, or reward, or the enjoyment of the fruits of the actions. Such an attitude of mind exalteth it, and in due course the devotee is blessed with the realisation of the Supreme. (*Gauri Sukhmani*, Guru V, 18-2.)

A Sikh should not get elated in prosperity nor depressed in adversity. His efforts should always be directed towards the maintenance of a balanced state of mind—equilibrium. The condition of a grass-cutter should not be shunned by him, nor that of a crowned head hankered after. (*Gauri*, Guru V; and *Sarang*, Guru V, 36.)

Although Sikhism values all kinds of education and knowledge at their proper worth, and recommends their acquisition by mankind for serving God and man, it looks upon a Godless education, the results of which are as a rule extremely selfish, as more a curse than blessing. For knowledge

is power, and when employed unscrupulously for the gratification of sensuous desires and for gaining undue advantages over others, debases and demoralises its possessors instead of elevating them. A constant fear of God, or of an unerring and immutable Law, on the other hand, keeps humanity under proper control and check, and education and knowledge, with such a fear ingrained in the heart, is a possession the value of which cannot be overrated. (*Prabhati*, Guru I, 7; and *Var Asa*, Guru I, Pauri 9.)

After overcoming weaknesses, a Sikh is enjoined to engage in active deeds of public good, deeming humanity to be his brotherhood. (*Gujri*, Guru V; and *Sorath*, Guru V, 12.)

Fourteen Lokas, Siddhis, the so-called super-human beings, Bhut, Pret, Yaksh, Kinnar, Pishach, Dharm Rai, Chitrugupt, Yam dut, Svarg and Narak, are admitted to be facts in the Sikh Scriptures, wherein they are assigned due places.¹ (*Thitti Gauri*, Guru V; *Var Sorath*, Guru IV; *Gauri Sukhmani*, Guru V, 10-4; *Bilawal*, Guru IV; *Sorath*, Guru V, 26; *Var Gauri*, Guru V; *Bachittar Natak*, Guru X, Adhyaya vi. 59.)

An over-powering love of God, control of mind, cultivation of will-power, recitation of the Sikh scriptures, constant keeping of the Sikh ideal in view, and merging of one's will in the Divine Will, are repeatedly impressed upon the attention of a true aspirant, and the degree of success on the Path is measured not by mere professions of faith, but by practical carrying out of the

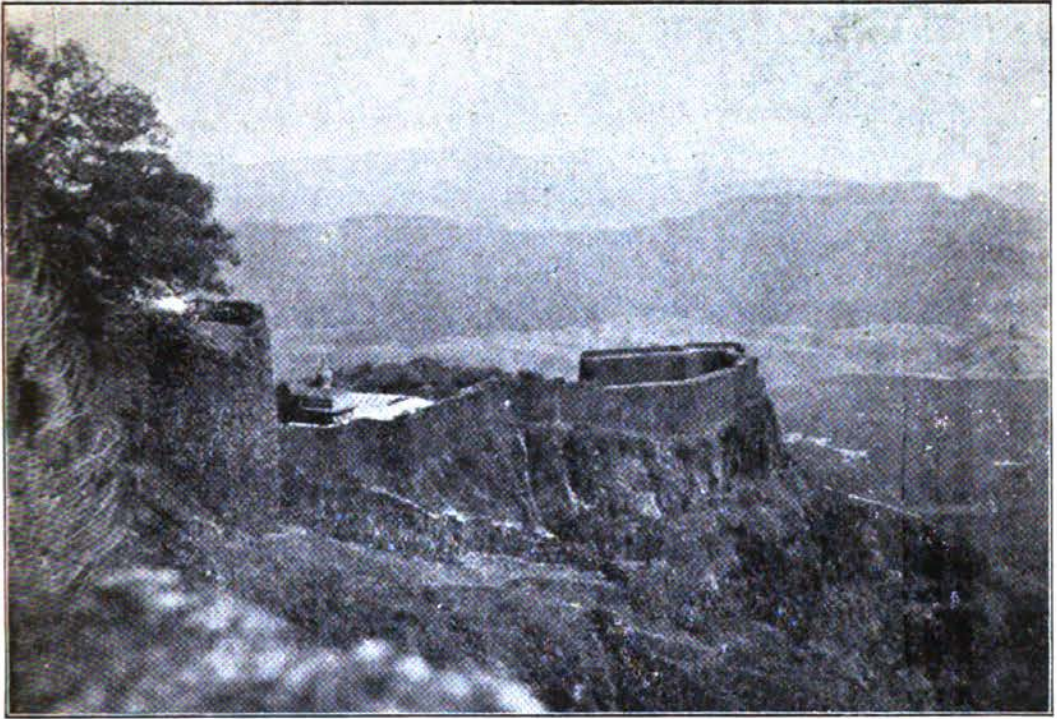
¹ Names of various astral beings, and of heaven and hell.

injunctions of the Sikh religion and the moulding of one's life in strict accordance therewith. The rewards that fall unasked to the lot of a real Sikh transcend all earthly possessions and enjoyments. (*Bhairo*, Guru V, 10; *Japji*, Guru I, Pauri 28; *Sarang*, Guru V, 79; *Asa*, Guru V, 108; *Tilang*, Guru I; *Gauri Sukhmani*, Guru V, 24-6).

Rup Singh

PRATAPGARH

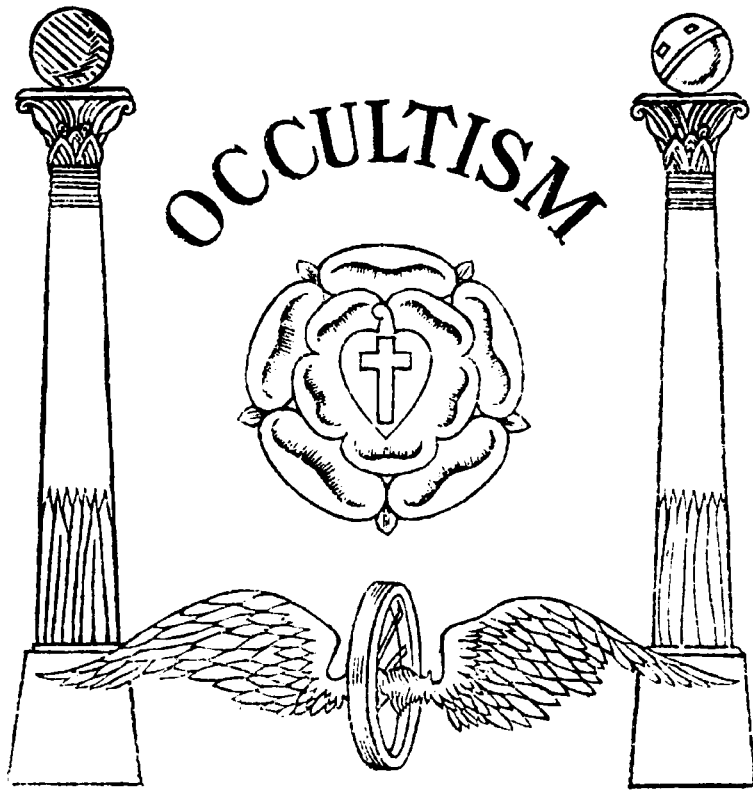
VISITORS to Mahabaleshwar, the beautiful hill-station of the Bombay Presidency, are afforded a good opportunity to visit a most interesting historic sight, the Fortress of Pratapgarh, the scene of the famous hand to hand fight between Shivaji Maharaj and Afzul Khan, the brave General of Sikandar Ali Adil Khan of Bijapur. Our pictures present a good view of the fortress, which stands out conspicuously from the Konkan Valley and forms an imposing landmark from all points on the north and west side of Mahabaleshwar. In the distance it resembles a round-topped hill, with the lower walls forming a crown. The temple of Bhavani—where Shivaji offered devotions to his Mother-Goddess, and where he invoked her guidance before adopting his final plans of meeting Afzul Khan—is on the eastern side of the lower fort, and can well be seen in the accompanying panorama of the hill. A gorgeous scene is the reward of the traveller who climbs the hill, and it is worth all the effort of a tedious and somewhat fatiguing journey.



THE WESTERN WALL OF THE TOWER, PRATĀPGARH.



THE EASTERN WALL AND LOWER FORT, PRATĀPGARH.



RENDS IN THE VEIL OF TIME

LIVES OF ORION

XXI

ORION next appeared in the year 1879 B. C. in the kingdom of Persia, then in a condition of very high civilisation. He was the son of Nu, a rich merchant and a good and kindly man, but too much immersed in his business to pay much attention to his little boy. The child was full of

affection, but unfortunately no one seemed to want it or to have time for it; his mother Aglaia, a fine lady whom he worshipped at a distance, was entirely occupied with two younger children, her little girl Capricorn and her boy-baby Hebe. Orion was rather self-repressed, and grew up inside a shell until the age of seven. Then an event occurred which suddenly changed the whole course of his life.

His father was about to open a branch of his business in an outlying city on the borders of the empire, so he decided to establish himself and his household there for a year or two, in order to give it a good start. He and his servants and all the goods that he needed made quite a caravan of camels, and when they had passed beyond the more frequented roads they attracted the notice of a band of robbers, who attacked them. They made a stout resistance, but the bandits were too strong for them; the father and the servants were killed, and the mother and children and all the goods were seized and were about to be carried off.

While the fight was still in progress another small caravan appeared on the scene, and its leader, Sirius, seeing what was happening, hurried his men forward to the assistance of the travellers who were being attacked. He was too late to be of any use, for the fight was over before he could reach the ground, but the robbers were so hurried by his approach that they lost part of their booty. They succeeded in driving off the laden camels along with their own, but they failed to secure their captives. Aglaia was wildly struggling with

a man who was carrying off her little ones, and she clung to him so determinedly, that in order to free himself he had to stab her repeatedly. In the rush Orion, who was being held in front of one of the robbers, fell from the camel to the ground and there was no time to pick him up, so when the leader of the second caravan dashed on to the scene the boy was the only living being left.

The poor child lay half stunned upon the sand, cowering and sobbing, almost wild with horror. Sirius leapt to the ground and tried to comfort him, swearing a solemn oath to guard and cherish him as his own son; but the shock had been so great that it was some hours before the trembling and hysterical sobbing ceased. Then instead of clinging convulsively to his new protector, the boy nestled restfully into his arms and looked up shyly and gratefully into his face. All that time the leader sat on the sand holding and soothing the bereaved child, and it was only when he was sound asleep that he laid him upon some unrolled rugs and covered him with his own cloak. When the boy awoke the next morning there was already a strong bond of affection between them, for in spite of the apparently accidental character of this meeting, the old tie was already reasserting itself.

Sirius had been the hereditary chief of an Arab tribe. He had a strong interest in all matters religious, philosophical and occult, and this had led him to pay a visit of investigation to a city peopled by magicians of more than doubtful character in the interior of Arabia. He met among them some

acquaintances of other lives, Phocea, Alastor and Cancer, but he obtained no real satisfaction from them; so he decided to seek further. From many travellers he heard the fame of the astrologers and magicians of Persia, so at last he resolved to take up his abode in that country and devote his life to the study of such subjects. He consequently resigned his chieftainship into the hands of his younger brother Selene, and set out for Persia, meeting on his way with the adventure already described. Thus it happened that he arrived on the scene of his future studies with an unexpected addition to his party in the shape of a little adopted son.

Orion expanded wonderfully under the influence of the first real affection that had been lavished upon him in this life, and bloomed out into a lively and most engaging child. For a long time he fell into fits of shuddering horror whenever any incident recalled vividly the massacre that he had seen; he never could bear to look upon violence or bloodshed, and again and again he vowed that he would never under any provocation take part in any kind of fighting. Sirius carried him with him as he travelled about the country, and when they reached the city where his home had been, Sirius made inquiry about Nu's property, in order to see whether any of it was available for the boy. He found that it had all been divided between Apis and Stella, the business partners of the dead man. They were willing to allow the boy a share in the business, but only if he stayed with them, and was educated by them in business

methods. But as Orion would not hear of being parted from Sirius, and the latter certainly did not intend to give up his adopted son, it was resolved to waive all claim to any portion of the property, and leave the partners to do what they would with it.

Sirius visited many temples and seats of learning, and finally decided to settle down at one of them definitely as a student and pupil. He therefore dismissed his train and sold his camels. But for Orion he would probably have adopted the altogether ascetic life which his teachers recommended, but he regarded him as a sacred charge, and indeed the affection between them was so strong that nothing could have parted them. Sirius had brought with him some jewels as presents for the religious teachers, not knowing at that time that no teacher of the kind that he sought would accept any such reward. He now sold these gems by degrees, and with what they realised and with the proceeds of the sale of the caravan, the simple needs of the two were provided for a long time.

In the course of his studies Sirius had to copy for his own use many of the temple manuscripts. He had rather a knack of doing this neatly, and finding it a congenial occupation, made extra copies and sold them, thus developing in time a regular and profitable business. As Orion grew, he also delighted to help in the copying, and could do it admirably, but most of all he enjoyed playing upon the harp and upon a vina-like instrument in which the strings were stretched across a hollowed and highly polished pumpkin. He speedily obtained great proficiency in this, and was constantly

employed, even while still very young, to play at the temple services.

The life of Sirius at this time was a happy one, divided between studying and writing, and playing with the boy and teaching him. He learned a good deal of the star-lore which had been handed down from the ancient Chaldæans, and since astrological prediction was part of this, he once consulted Lyra, a very holy and learned priest, about the boy's future. According to this man the stars foretold for Orion an early and violent death, but nevertheless (with apparent contradiction) a future of glory and spiritual advancement. The priest was unable to reconcile these indications, and Sirius often wondered about them. Though he had attached himself to a certain temple, they also visited others from time to time, and by degrees became acquainted with all the principal cities of the land. Orion was much interested in these cities, but Sirius preferred the country life with plenty of time for meditation.

One remarkable feature in one of the cities was a kind of enormously wide step-pyramid, made of earth faced with stone, the effect being to give a series of wide and gradually-retreating terraces, all of which were planted with the most gorgeous flowers, and even shrubs and great trees. Sirius was presently initiated into some of the mysteries of the religion then in vogue; his interest in all this never flagged, and he always taught the boy as much of it as he was allowed to repeat. There were a few temples of the darker magic, and their priests were always on the watch

for young people of either sex whom they could utilise for clairvoyant work. When Orion was about fifteen, one of the priests of this religion caught sight of him and made a determined effort to inveigle him into his power. His principal lure was Daphne, a girl only two or three years older than Orion, and he was very nearly successful. Sirius suspected him and vehemently opposed the whole affair, but it was only Orion's intense and unwavering affection for Sirius that enabled the latter finally to prevail.

He understood that Orion did not know into what sort of company he was being drawn, so with great difficulty he contrived to find a spot from which he and Orion were able secretly to witness one of the horrible black ceremonies of the period, in which the girl in question was taking a prominent part. Orion was at once and forever cured of all predilection in that direction; the sight of the ceremony made him physically sick, and provoked an almost hysterical repugnance and terror. It produced an exceedingly vivid vision (which was really a remembrance from the Tartar life) of a corpse that moved and spoke, and of a magician who changed into a wolf. The discovery that in his suspicions of the priest and the girl Sirius had been so entirely justified, made still stronger the tie between them, for it added to the profound sense of gratitude which the adopted son already felt for the father, a further thankfulness for deliverance from a second danger even greater than the first.

In their journeyings from temple to temple and city to city they usually rode donkeys, and it was

on one of these expeditions that an abrupt end came to their idyllic life together. In a lonely place a band of Bedouins swept down upon them. Their numbers were far too great to permit of any attempt at a fight, even apart from Orion's vow to avoid slaughter, so there was nothing for it but instant flight. As they dashed off Sirius was wounded by a javelin and fell from his donkey, but called to Orion to ride on at full gallop, as this delay would give him a good start and ensure his escape. Orion refused to do this, and returned to the side of Sirius. True to his vow, he lifted no hand to defend himself, and they were both cut to pieces instantly by the savage pirates of the desert. So it might be truly said of these two that their lives were lovely and pleasant, and that in their death they were not divided. Orion was but seventeen, and Sirius about forty-five.

DRAMATIS PERSONÆ

- NU: ... *Rich merchant. Wife: Aglaia. Sons: Orion, Hebe. Daughter: Capricorn. Business Partners: Apis, Stella.*
- SIRIUS: ... *Brother: Selene. Adopted Son: Orion.*
- LYRA: ... *Learned Persian Priest.*
- PHOCEA: }
 ALASTOR: } ... *Magicians in Arabia.*
 CANCER: }
- URSA: ... *Young Arabian Woman who fell in love with Sirius.*

ELECTRICITY AND PSYCHOLOGY

WRITTEN DOWN FOR G. V. JEPP

[It is interesting to note the many abnormal ways in which communications are going on between the astral and physical worlds. The following paper affords an interesting example of a communication received by a blind youth, nineteen years old. It must be remembered that communications from people in the astral world must stand as much on their own merits as communications from people in the physical world. The one is no more 'authoritative' than the other.—Ed.]

STATEMENT

The matter enclosed was dictated by G. V. Jepp, on the Tuesday and Friday evenings coming between the 9th June and 18th July, 1911.

G. V. Jepp is nineteen years of age and totally blind. He has been blind from birth. His parents are living in Portsmouth, and his father is a working upholsterer. He received the education possible to one in his condition at the School for the Blind, S. Edward's Road, Portsmouth, and at the Queen's Road School, Clifton, Bristol, between the age of six and sixteen years. He left the latter school finally on 3rd June, 1908. While at school he excelled in intellectual work, but was incapable of taking up manual labour, and is unable to engage in any occupation. His whole time since leaving school has been filled by constant thought on various subjects. Thus he spent some time in working out a scheme of social reconstruction upon a communal basis. Then he attempted to discover a means of reconciling the different conflicting religious sects. Failing to find one common bond by which they might be united, his disappointment turned him towards agnosticism. But not for long, for, hearing of a Spiritualistic séance

that had been arranged near his abode, his interest was aroused. He attended and afterwards went for nine months regularly to Spiritualistic meetings. At these he developed the power of functioning on higher planes than the physical, while still remaining conscious in the body, and had many experiences which his spiritualistic friends were not able to explain to his satisfaction. One of the latter, a 'Faithist,' brought the existence of the Faithist community to his notice, and for a few months he attended and occasionally lectured at their meetings. By such attendance he was brought into touch with Theosophy, and at once realised that therein was to be found complete explanation of all that he had ever conceived of and experienced, and which the other bodies had failed to give. He became a member of the Theosophical Society in May, 1911, and was introduced to the President, Mrs. Annie Besant, at Southampton in August last. During the coming autumn and winter he has consented to give a series of public lectures for the Portsmouth Lodge of the Theosophical Society, on the subject of 'Christianity and Progressive Thought'.

The essay, or article, which follows, was dictated by him to Mrs. Good, a friend he had made at a Spiritualist meeting, who has also had some remarkable psychical experiences and a somewhat similar spiritual development to his own. His words were taken down by her, and the present writer was a spectator and auditor of all that took place.

As the dictator of the contents of the paper, Mr. Jepp is emphatic in stating that he is not responsible for the matter it contains. He asserts that it is the reproduction of a discourse given on the astral plane and recorded in the psychic ether. By functioning on this plane he has access to the record, and has simply put into ordinary language that which has been made available to him by symbol. He further states that numerous other records have been and are at his disposal, and that some of these he has already brought down while others are yet to come.

W. H. WATKINS

The Great Masters of Wisdom, who are the inspirers and directors of evolution, are preparing the way for the infusion into science of a new life, an impulse which will direct scientific research into the channel of the higher philosophy, establishing on a sound basis, within the reach of the concrete mind, the doctrines of the Divine Wisdom. This spiritual impulse will unite physical science, western psychology, and the great schools of oriental Occultism into one vast system of scientific thought and spiritual philosophy.

The Great White Lodge has been preparing many egos who will take part in this scientific revolution. Some of them will be reincarnations of great scientific men of that materialistic impulse which was also under the direction of the Great White Lodge. The materialistic impulse which has hastened the evolution of physical science was the only means by which the great barriers of ignorance, superstition, and theological dogmatism could be removed, liberating the intellect, and enabling those earnest seekers after the truth to investigate the laws governing this phenomenal Universe. The modern scientist has trained his mind according to his knowledge of the physical plane, making it possible for man to observe, and, to a certain extent, correlate the effects of manifestations, which have their cause in super-physical things.

Without the aid of psychic perceptions and the knowledge of esoteric philosophy, they have constructed a system of thought based on the truth pertaining to the physical plane and the deductions of reason. According to the senses the scientific

man has observed and set in order many principles in nature, entirely disposing of the irrational theory of the supernatural interference of an anthropomorphic deity, exerting an arbitrary supervision over the events of nature.

Having disposed of theological conceptions, the physical scientist confined his theories and explanations of unknown phenomena within the limits of so-called natural law (in his limitation and ignorance of law), striving always to discover some fact capable of throwing light on the unknown. The western mind responds more readily to the vibrations of the external world than to those of the interior life, being constructed under positive influence turning outwards to manifestation and to practical life. The great schools of eastern thought impress upon their pupils the necessity of meditation and introspection; to this the eastern mind readily responds, being constructed under negative influence, turning inward toward the source of Being.

The positive western mind responded so readily to this materialistic influence that a practical man was required to be void of mysticism and of the knowledge of super-physical things. The scientific study of the Oriental religions became to the material scientist a study of dreams and imaginations woven around the idea of a pantheism not exceeding the limits of external nature, while the underlying Divine Wisdom, which could be dimly observed, was taken as a proof that religion was rooted in ignorance and that the same human folly dictated all religions.

The dominant characteristic of the material mind is its inversion of spiritual things. For wisdom it

substitutes folly; for knowledge, ignorance; for truth, superstition and falsehood. When the Great Ones observed this entanglement of man with physical things, they sent forth another impulse. They inspired certain Occultists to convince man of psychological truths by demonstration which would be unmistakable and final. The first step in this direction was the discovery of mesmeric powers, which preceded the world-wide movement known as modern Spiritualism. Psychical experience was given to all whose love of truth led them to investigate without prejudice. Even those who were prompted by the same desire for truth, and were convinced that all psychical phenomena were the outcome of imposture, received a response from the great store of psychical experience. Many prominent scientists became psychological students, and the way was thus prepared for the next great impulse, the founding of the Theosophical Society, which introduced to the western world the science of comparative religion. Meanwhile a steady inspiration was brought to bear on the physical scientists by the Great White Brotherhood, and after much patient labour, resulting in the discovery of many laws, the materialistic antagonism to religion gradually subsided, giving place to an agnostic attitude, having many points of contact with the esoteric philosophy.

The most recent discoveries of modern science approach the domain of the psychic, and, in the immediate future, the Great White Brotherhood will direct another impulse, stimulating the inventive genius of man to an extent hitherto unsurpassed.

One of the Great Ones will lead science to a complete reconciliation with religion, from which ignorance alone now separates it. The knowledge of electricity will be the basis of this new system of science, for by means of electrical experiments, man will discover not only the construction and differentiation of the vast etheric planes, but the cause and ensouling principle of protoplasm. The scale of evolution will be demonstrated by means of electrical currents, and depressions and rarefactions of the atmosphere. We can only obtain a brief sketch of the course of experiments which the Great Brother will direct, but by so doing we shall observe the inseparable nature of science and religion. The practical mind of the West will be united to the contemplative and devotional soul of the East, resulting in a religion of practical Idealism, in which every principle will be well defined and harmoniously blended in one vast system of scientific philosophy.

The great Scientist to whom the White Lodge will entrust the propagation of this unifying system will be an Adept. He will be surrounded by a group of scientists and philosophers, many of them being reincarnations of prominent leaders of to-day. In viewing this group we recognise the great intuition of Faraday, who will possess an extreme susceptibility to psychical influence combined with his scientific knowledge. The Adept will investigate philosophy, apparently evolving his intellect and passing from one degree to another by study. His super-physical knowledge will be observed, but will only be recognised as vivid intuition and an almost supernatural adaptability. He will devote his time

to two distinct branches of his system. In France we recognise him as an experimental Scientist, and in America as a profound Philosopher. Throughout his life, this dual existence will be concealed from the public, but after his death, by an apparent accident, his strange double life will be discovered, and the true purpose of his mission will be revealed. His first work of importance will be an exposition of a theory in which seven undiscovered elements will be represented as the foundations of seven evolutionary scales, an element and a scale being ruled by one of the Planets. Shortly afterwards, a machine will be invented in France by which it will be possible to manufacture a sensitive paper, capable of receiving and retaining the impressions of etheric waves. This discovery will be the fulfilment of a prophecy given by the unknown American Occultist. In scientific circles there will be much discussion as to the cause of this astonishing coincidence. By this time scientific men will be sufficiently acquainted with psychological facts to recognise the possibility of the existence of telepathic communication between the mind of the French Scientist and the unknown American Philosopher. This will encourage the study of his book, and stimulate an interest in the seven elements. Among those who will apply this theory to scientific study, we recognise a young English Scientist who, from boyhood, possessed a remarkable genius in pursuing the subject of radio-activity. This Scientist, a reincarnation of the famous Madame Curie, will discover a self-luminous stone. In the course of his experiments he will discover that all vibrations which

can be transmitted and impressed on the sensitive paper cast a reflection in the light of this self-luminous stone, changing its colour according to the rate of the vibration. Meanwhile the French Scientist will try numerous experiments of a psychic nature, by which he will demonstrate that thought impressions can be transmitted through a hypnotic medium and precipitated on the sensitive paper. He will also discover that the lines of force which can be induced by electrical or magnetic vibration can be precipitated on the sensitive paper without contact of an electric battery.

The same law will be applied to wireless telegraphy, and to the radiations of all luminous metals and phosphorescent substances.

The precipitations will vary according to the vibration of the waves transmitted. Some of them will produce white lines of force, others coloured, and in a few cases, when the vibration is very strong, the lines of precipitation will be black.

Now we recognise another book which deals with Electrical Alchemy and Astrology, in which certain scales of vibration will be described and illustrated, each note or wave-length of the scale being related to a substance on the material plane, a psychic force, and an astrological influence. It is suggested in this book that the cosmic forces can be related to principles in man, and that definite results can be obtained by the application of electrical currents to the force centres in the human body. Following this publication, there will appear in Germany an interesting book by a German Botanist, in which a course of experiments

will be explained demonstrating the activity of the manasic reflections in vegetables by means of the reflection in the self-luminous stone. The vibrations of the vegetable consciousness will be determined, and precipitations of lines of force made on the sensitive paper will demonstrate the existence of etheric veins which permeate the physical veins of leaves. By the application of electricity, the vibrations of the vegetable consciousness can be reduced or intensified. All the results will confirm the records of clairvoyant observations, thereby stimulating a greater scientific interest in psychological problems.

Psychological students in America will receive some remarkable experiences which will demonstrate the existence of the elemental essence. This discovery will provide a key to many of the difficult problems connected with the complex phenomena of the human personality. By investigating the elemental essence, one of the greatest Professors of Psychology will prove many statements contained in *The Secret Doctrine*. This Professor will discover that the seven prismatic rays exist in different aspects on the astral plane, and that the elemental essence is not only related to the rays by affinity, but is moulded and influenced by them, especially by the operation of the law of attraction and repulsion. By observing electricity clairvoyantly the American psychologists will discover that negatively charged atoms are subject to two distinct lines of influence. The influence from the physical plane is a current of positive attraction by which negatively charged atoms are held in definite lines

related to lines of positively charged atoms, and organised into groups governed by the prismatic rays.

The second influence from the astral plane is a negative current of repulsion. Every impulse or electrical impact has its source in the elemental essence and is related to an elemental group, which in its turn is influenced by one of the prismatic rays and related to a kamic element in the astral body of man.

Similar discoveries will be made in France by the French Scientist and his group. All the super-physical observations in the French School will be conducted by the incarnation of Faraday, but will be made for the most part by the aid of mediumship and hypnotised subjects. Faraday's most important experiment in this connection will be a series of observations made by an expert trance clairvoyant on water subject to various currents of electricity.

These psychical observations on Faraday's experiments will establish three laws of a psychophysical nature.

First. The atoms of hydrogen contained in water are negatively charged, and respond to all psychical influences and are sensitive to solar forces; the oxygen is positively charged and is sensitive only to the negative current which escapes from the earth during the night.

Second. Water may be composed or decomposed by both positive and negative currents, but, in either case, it is the exertion of psychical influence through hydrogen which produces the chemical change.

Third. The psychical forces in water are related to all the forces in nature, hence making it possible for water to contain all things in solution.

These observations will lead the French Scientist to write a book explaining the three laws as the basis of both physical and psychic life. Much discussion and many important experiments will follow this discovery.

Analytical Chemists in England will endeavour to discover the properties of the luminous stone, subjecting it to heat and pressure in order to prove its composition. They will find that the self-luminous stone is an element possessing the luminosity of radium, the inertia of nitrogen, a psychical sensitiveness, and an intense magnetism. They will fail to discover its atomic weight, and also to find any element with which it will combine. Its luminosity is altered by the vibrations of the elements with which it comes into contact, but the elements remain unaffected. Experiment will prove that water alone can be changed by its vibration. The temperature of the water gradually rises until boiling point is reached, after which it rapidly cools; then bubbles of gas are thrown off and the water is gradually decomposed. The discoverer of the stone will investigate this phenomenon, and will discover that the stone throws out an emanation of electricity. By making a circuit in the water, the current will be readily perceived. During the chemical change, the current will rise to 1,600 volts. Any given quantity of water can be decomposed in this way, but the stone remains unchanged. This will afford an easy

and useful method for the manufacture of oxygen gas, and a jet of hydrogen can be in use for any number of hours.

A profound problem connected with the experiments in the chemistry of the luminous stone is the impossibility of fixing the colour in any line of vibration. The luminosity is altered by every change of vibration, and even when the stone remains in one atmosphere, the application of tests will prove impossible, because the stone is readily influenced by the vibration of instruments. All over the world scientists will make experiments in order to discover, if possible, some means by which the luminosity of the stone can be held at one vibration. This aspect of the subject will be studied particularly by the French Scientist, whose experiments will greatly interest the scientific world. Although the vibrations of the stone will remain unfixed and ungauged, the problem will finally be solved by the appearance of a drama in America. A few months before the publication of this drama a report will be circulated that the French Scientist has met with a serious accident. The drama will contain some interesting scenes dealing with the scientific investigations of a certain Count, whose research has been undertaken in order to discover a certain ray. The Count's investigations are based on a dream which is represented as being a vision of a certain witch, who held intercourse with demons. The Count finally discovers the ray, and is enabled thereby to accomplish many of his designs. The ray has a peculiar power of producing inanimation; within five minutes an animal or

human being could be petrified, when within the range of its focus. In one scene the Count explains the operation of the ray to three professors.

After the performance of the drama in Paris, the Professor of Psychology whom we recognise as Faraday will, by the aid of clairvoyance, discover that when the X-rays are focussed in a highly rarefied atmosphere, two other rays can be clearly observed. This will be in accordance with the explanation given in the drama, and the French Scientist will write an article suggesting that a series of experiments on luminous and phosphorescent objects under a pressure of seven pounds to the square inch might lead, as explained in the drama, to the discovery of the mysterious ray. Many scientists, convinced of the supposed telepathic communication between the mind of the French Scientist and the unknown American Author, and encouraged by Faraday's experiment, will undertake the investigations suggested in the article. One result after another will be achieved, and in every case the results will coincide with the investigations of the drama. During those investigations, many eminent scientists will contract a mysterious disease, which will prove fatal in every case; the symptoms will resemble those which are observed to-day in connection with the operation of the X-rays, but in its later development the disease will resemble electrocution. The French Scientist will suddenly discover that the disease is due to the action of one of the rays observed by Faraday.

The magnetic force of this ray will be concentrated in a vacuum tube, and when examined

clairvoyantly the tube will be discovered to be surrounded by astral influences. By observing these influences, scientists will trace an affinity between the magnetic force of the ray and water, and by clairvoyantly observing a tube of this force when plunged into water they will establish the fact that the force drives out the prana, rendering the water void of psychic force and of any perceptible vibration. When the luminous stone is plunged into water thus treated, there will be no decomposition of the water and no alteration in the colour of the stone. The susceptibility of the water is entirely obliterated by the application of this magnetic force, and when an instrument or chemical substance is plunged into the water, there are no vibrations transmitted to the stone. Not only the rate of the vibration and degree of luminosity of the stone can be thus determined, but also its atomic weight and specific gravity can be demonstrated by experiment. By the application of many tests, scientists will discover that the stone is an element, and that the variations in its condition of vibration due to its contact with other substances are produced by its psychical sensitiveness. Scientists will arrange and tabulate the rates of vibration to which the stone can respond, and all the results will confirm the observations made on the psychic plane. This process of tabulating the vibrations will take many years, during which time other important experiments will be undertaken. Faraday will observe clairvoyantly that when the magnetic force is collected from the X-rays the force of the second ray is liberated, and by experiments with the sensitive paper he

will prove that lines of force are precipitated by its influence, corresponding to those produced by platinum and all substances containing chlorine gas. The force of this second ray will combine with platinum. The principal fact observed in connection with this combination is the intense heat generated when the substances come into contact. Silver chloride responds instantly to the vibration of the platinum salt. This salt is soluble in water, and although as a salt it is pure white, when in solution it assumes a brilliant blue, having constant vibrations of a rich violet and ultra-violet, and small crystal-like vibrations of an ethereal silver, resembling the astral expression of moonlight as visible to clairvoyant sight.

In the course of his experiments the French Scientist will plunge the luminous stone into this solution, and the following result will be obtained:

As the stone drops into the solution, its luminosity will be extinguished and bubbles of golden light visible to the physical eye will be thrown off; then the stone rises to the surface and floats, and is suddenly impelled upward, five feet above the surface of the water, at which point its luminosity returns. This experiment will be repeated many times and each time the same result will be achieved. At exactly five feet above the surface of the solution, the stone becomes luminous and the impelling power ceases to operate. It will be proved that this phenomenon is not produced by chemical combination, for both the stone and the solution remain unchanged although the experiment may be repeated many times. Later investigations will prove that

the vibratory rate of the ray producing the brilliant blue in the solution is the positive expression of the current which the luminous stone generates. Thus when these two forces come into contact, the positive ray of the solution repels the equally positive ray of the luminous stone, and the magnetic area of this repulsion is exactly sixty inches.

The other two currents, *viz.*, the violet and silver, exert an effect on the magnetic area of the positive blue force, otherwise the area would extend outward ninety inches. The effect of the violet force contracts this area twenty inches, while that of the silver force is ten inches. Clairvoyant observations record the fact that the emanation of the oxygen prana extends outwards from water sixty inches, the hydrogen prana twenty inches, and the combined prana ten inches. This triple prana corresponds in its emanation to the magnetic area of the positive blue force in its unaffected state, while the three manifestations of the emanation correspond to those produced by the effects of the blue, violet, and silver rays respectively.

The French Scientist will observe this fact, and try many experiments in order to determine its cause. Two of his experiments will produce interesting results which are worthy of consideration. From Faraday's records of clairvoyant observations, he, the French Scientist, will learn that when the prana is driven out from the water into which the concentrated magnetic force of the first ray is poured, bubbles of golden light are thrown off, resembling those visible to physical sight when the luminous stone is plunged into the solution of

platinum salt. When the experiment with the luminous stone and this remarkable solution is tried, the French Scientist will observe that if calcium chloride be placed within ninety inches of the vessel containing the solution, it absorbs moisture to such an extent, that before the bubbles of light have all escaped from the solution, the calcium chloride has entirely dissolved. These facts will lead him to try the first of the two experiments. A tube of concentrated force of the first ray will be plunged into some water. When all the prana is driven out—so that the luminosity of the stone remains unchanged—he will place the luminous stone in the water and quickly pour into it some solution of platinum salt. This will produce no difference in the luminosity of the stone and apparently no effect on the water, but by the application of tests, the scientist will prove that the force of the ray which rendered the water unsusceptible has been driven out and that the prana has been restored. His second experiment will confirm the results obtained by the first. He will take three test tubes: A will be a tube of concentrated magnetic force of the first ray; B, a tube containing silver chloride in solution; C will contain the concentrated bubbles of golden light which are thrown off from the solution of platinum salt when brought into contact with the luminous stone. Tube C will be prepared in a laboratory apart from the other tubes in an atmosphere of a different pressure and temperature. The tube will then be fitted into an outer zinc case which will be sealed and wrapped in black paper. Before tube B is placed

in position, the room in which the experiment will take place will be darkened. Then tube B will be placed in position. After three hours, the scientist will remove tube B, which he will place in a zinc case, and after sealing it and wrapping it in black paper, he will take tube A into the laboratory where tube C was prepared, and examine it carefully. He will prove by experiment that it is unchanged. Then he will examine tube C in the same way. It will be found to contain water possessing a peculiar luminosity. His examination of tube B will reveal the fact that the silver chloride has been acted upon in some way, the change exactly resembling that produced by the actinic force of light. This change could not have been produced by the golden light of tube C, as it was sufficiently protected by the zinc and black paper. The light was not in the room; the change must have been produced in some peculiar way by the concentrated magnetic force in tube A. Observation of occult records will explain this change. The first ray, which can so readily produce inanimation, is of a psycho-etheric nature, and is active beyond the bounds of physical matter. In the immediate psychic surroundings there are entities known as actinic elementals which, in order to avoid paralysis, concentrate their energies in groups against the force of the ray producing etheric light to which the silver chloride is readily susceptible.

The luminous water in tube C contains in addition to the oxygen and hydrogen, its constituent parts, an etheric element which imparts the luminosity and renders it highly sensitive to psychical

influence and to difference of atmospheric pressure or temperature. This third element is the body or vehicle of the magnetic force of the first ray. If water which has been charged with this element is placed in the open air, it will absorb and hold in solution four parts by weight of that form of oxygen known to chemists as ozone. If placed in the sunlight, the water will absorb the electricity of the sun's rays and when a sufficient charge is collected, the water will be decomposed. If placed in a dark room for a number of hours, a negative current will be generated in the water, giving rise to vibrations of extraordinary vitality, which stimulate the life-germs of the water so that they attract the luminosity, and crystallise the substance of the magnetic ray sufficiently to be visible to the naked eye. If the water is charged with electricity, either positive or negative, the luminous element is influenced by the current, so that its vibrations vary according to the intensity of the force giving rise to many streams of colour. When the luminous element is thrown into vibration, sympathetic vibrations are produced in the atmosphere, which can be photographed or definitely impressed on the sensitive paper. By the application of heat to the water, a fine film of compressed magnetic force is produced, which, however, dissolves as the water gets cool. By lowering the temperature of the water the magnetic element is liberated and attracts electro-psychic needles from the atmosphere. These needles crystallise when the temperature reaches thirty-five degrees. (35 F.) At a pressure of 12 pounds to the square inch the

water attracts an additional combining weight of oxygen producing the compound H_2O_2 . At a pressure of 10 lbs. to the square inch and a temperature of 88 C. spontaneous combustion is produced. When observed clairvoyantly the physical combustion acts on the astral currents, producing small golden lights which gravitate to a centre ninety inches above the physical water.

All these facts will be discovered by the French Scientist. This series of experiments will demonstrate that Electrical Science is inseparable from Psychology.

Several articles will appear in America discussing the experiments and demonstrating the points of contact between Electrical Science, the two Schools of Hypnotism, the Science of Magnetics as taught by Spiritualists, and the Psychology of the Oriental Occult Records. The water which is permeated by the magnetic element will be used by an American medical man, who will call it Uranus water, by reason of its sensitiveness to psychical influence and capacity as a medium of ether waves. By numerous experiments this doctor will prove that Uranus water contains a vitalising element capable of dispelling many diseases. He will also establish the fact that the normal memory can be greatly intensified by a moderate use of Uranus water. Many students will purchase Uranus water in order to cultivate their memory, and by moderate application excellent results will be obtained; but many will succumb to the temptation of endeavouring, by gradually increasing the dose, to cultivate abnormally retentive memories, with the

result that when the intensification reaches its climax, the overtaxed nervous system will refuse additional stimulation, and many will be wrecked mentally and physically. In some cases, the reaction will prove fatal, while in others interesting psychical experiences will be possible.

The susceptibility of Uranus water to psychical influence will be imparted to the astral bodies of the patients, rendering them highly sensitive and stimulating their latent psychical powers.

The discovery of Uranus water will lead scientists to a course of experiments resulting in the tabulation of all the psychic elements in man's constitution, and the electrical currents and chemicals to which they are related. By fixing the vibration of the luminous stone by plunging it into the magnetically charged water, the scientists will find a basis for their observations. They will find that, by the psychic susceptibility of the stone, impressions and conditions in the human aura can be registered, and their lines of force precipitated on the sensitive paper. The French Scientist will register many impressions this way, and many clairvoyants will confirm the records of the luminous stone.

Impressions will be taken of people in various moods, especially from those subject to hypnotic illusions producing extremes of emotion.

By patiently arranging the vibrations, the scale of emotion-waves in the human aura will be constructed. About this time an interesting discovery will be made on a small island in the Pacific. The small island will be one which will be thrown up,

creating a large tidal wave. In analysing the soil, a German professor will discover traces of a peculiar white metal similar to some already in existence, but entirely different in its properties. When sufficient has been extracted from the soil, the German Professor will subject the metal to many tests. Its chief property will be a susceptibility to solar force, which it will concentrate and hold during the day. During the night this force will be thrown off as a steady flame. By degrees the professor will discover methods by which the metal can be moulded, and when his experiments prove successful, he will publish a book giving the history of the metal from its extraction from the soil to its moulding into form. At the Psycho-Electrical Institute at San Francisco, U. S. A., several important instruments will be invented by which the solar force can be concentrated and conserved in sufficient quantities to produce a light of ten thousand candle-power. This white metal will be called "Solarium," by reason of its susceptibility to solar force. Solarium wires will speedily supersede the ordinary copper wire now in existence. An instrument for measuring solar vibrations called an 'Actinometer' will also be invented at the Institute. By focussing a ten thousand candle-power light in one Actinometer and connecting it by the white metal wire with another Actinometer, the vibrations of the solar force will be measured and a scale constructed of which the unit will be one candle-power. Very fine Actinometers will be made capable of responding to the finer negative actinic forces which emanate from the earth at night. When the discoverer of Uranus water has

examined and tested the Actinometer and compared the vibratory results of solar force with those registered by the luminous stone, he will endeavour to determine the nature of the vital force which the human body absorbs and conserves from the Sun.

In order to make his experiments, he will appoint a special ward in his Hospital for patients suffering from nervous diseases and slight mental derangement. The ward will be arranged so that solarium wires can be connected from every bed with a definite centre in an Actinometer upon which the solar rays beat at midday. Then he will engage a special staff of nurses, all qualified clairvoyants, appointing two to each patient. It will be the duty of the day-nurse to observe and register the colours of the currents which flow through the solarium wires to the patient and of their effects on the Aura. The night-nurse will observe and register all the luminous emanations coming from the Aura through the solarium wires to the Actinometer, and the changes taking place in the Aura by their emission. The doctor will discover three facts: (1) During the day, there flows from the Actinometer a positive current of solar force, which passes undifferentiated along the solarium wires to the patients, where it is absorbed according to the capacity of the Aura; (2) During the night, a negative current is given off by the Aura, but not necessarily the counterpart of the positive current, or even a current equal in intensity to the one received. The negative current depends entirely on the constituent forces of the Aura; (3) The differentiation of the current within the

Aura stimulates various groups of vibrations corresponding to desires and to the functions of the senses.

Following upon these discoveries, a book will appear in America called *The Vision of Osiris and Isis*, giving an explanation of some of the Mystery teachings, dealing with the occult science of Electricity. Chemistry, Psychology and Astrology are related to the occult science of Electricity, for in all chemical changes psychological action and astrological combinations of forces, the operation of the solar force and the planetary currents which are aspects of electricity are definitely visible. The following extract from the book, taken from a chapter called 'The Word of Isis,' clearly defines the position of Egyptian Occultists towards Electricity and Psychology:

All nature is of One Soul-Ra, whose rays expand throughout Boundless Space, giving rise to great waves in the primordial Substance of Ra. The Word of Life who is the Germ of a Universe expands and becomes Light. That Light is the Source of Life, the Author of the Powers. They are His Rays in the Boundless Light, and by Their Living Vibration the great waves of Ra are created. These waves produce the Planetary Essence which is born of the desire to contract and centralise Itself. Of this centralisation Planets are born—living Flames. The Word-Light proclaims: "Let there be a centre of Life to distinguish the Individuality from the Mass." And it was so. The great waves of Ra are the illusions or bodies of the rays, and all that springs from them is shadow. They are the enduring powers in the One, and that One Ra is Electricity.

The Seven Rays, or aspects of Electricity, took upon themselves illusions (bodies-shadows), which are

the seven planets. All men who are born in the Image of Ra must tread the cycles of all illusions, passing upward through the Seven Planets, traversing the consciousness of the Cosmic Serpent, until they return unto their (electric) Source (the Sun).

The scientific theory of an ultimate force undemonstrable by physical instruments will be mystically and poetically described throughout the book. Following the extract which explains this theory, there are three chapters dealing with the twelve Signs of the Zodiac. Each Sign, a House of the Sun, is a dual current of Electricity, exerting a positive influence towards the earth and negative towards its ruling planetary ray. Throughout the book, Isis explains ultimate causes and ultimate effects, and Osiris the phenomena which occur between them.

When the electric forces of the Zodiac are explained, the septenary constitution of man, according to the Seven Planets, will be explained, and the planetary rays or currents will be attached to the principles they represent. Then will follow an explanation of the electrical impulses governing Evolution. The first chapter will deal with the three Elemental Kingdoms, which are the astral states preceding the first physical evolution. The second chapter will deal with Electricity and Mineral evolution, explaining the electrical currents by which the condensation and compression are accomplished. The third chapter will explain the growth and evolution of Vegetation. The fourth chapter deals with Animal Life, the fifth with Electricity and chemical changes, the sixth with Animal Magnetism, the seventh with Humanity. Then follow several

chapters dealing with psychological and philosophical subjects, explaining that combinations of electrical currents, originating in the one solar current, graded in force of vibration and arranged according to a plan of cosmic resistance and pressure, produce and maintain the Universe.

When the French Scientist receives this book he will write an article commenting on several points, in which he will state that if the one solar current is the primordial electric force constructing and animating all forms of existence, it will be possible, by the application of electrical currents, to demonstrate the vibration and force of desire, to explain mental motive power, and to establish definite scientific relations between alterations in the mental current and physical changes accompanying these alterations. The Scientist will refer in his article to the discoveries made by the American doctor, relating them to certain passages in *The Vision of Osiris and Isis*. He will conclude his article by explaining one of his experiments. The following extract from the article will describe sufficient of the experiment for our purpose :

By the application of an electrical current equal to forty units of concentrated actinic force to one who had been previously thrown mesmerically into a cataleptic trance, a current was induced in the subject, commencing at the heart and travelling through the system along the lines of circulation until, reaching the brain, the cataleptic trance was broken and the subject entered the clairvoyant state. It required a strong effort of the will to break the force of this current, and restore the subject to the cataleptic state. The same current, when applied to one in the normal condition,

produced a current commencing from the brain and travelling downward through the body, finally escaping, after causing the subject great discomfort. Partial loss of memory and the total paralysis of the lower limbs succeeded the application of this current. These effects could only be removed by careful magnetic treatment and mental suggestion.

A current equal to ten units was then applied, and the corresponding current then induced commenced at the brain and travelled slowly downward along the spinal column, where it was checked by a strong mental suggestion; the current then turned, and travelled upward along the spinal column until it reached the brain, where it stimulated the memory to such an extent that the subject could remember one hundred lines after one recitation. A current equal to fifty units of concentrated actinic force was applied to a stone, producing instantaneous disintegration. The stone had been previously connected to a solarium wire, the end of which was attached to a ring worn by a hypnotised subject. The subject had no idea of the experiment, for no one had been near who knew anything of my work. I instructed two of my students to prepare for my experiment, the plan of which was not clearly formed in my mind.

The instant the disintegration of the stone took place a shudder went through the hypnotised subject, who underwent a complete change. The body was occupied by an entity which was at first quite unable to manipulate it, but the consciousness was gradually adapted, and the entity explained that it was the Soul of the stone. I asked where its knowledge of human language came from, and I was informed that human consciousness is the dominant influence in nature, and that any disembodied Soul, whether of a stone, tree or animal, would assume, or endeavour to assume, the human state. The Soul begged me to allow it to return to its stone, and when I explained that the stone had disintegrated,

the Soul said: "My body sleeps. Tell me to go back and I will go." I produced a mental image of the stone which I held visualised before me for about three minutes; then I commanded the Soul to return, and as I did so, a shudder went through the subject, all the particles of the disintegrated stone returned to their original position, and all appearance of its interesting adventure was removed.

When the subject was restored to normal consciousness and saw the stone, the experiment came as a vision, and I received a clear description of it. I cannot state what really occurred, but in my own opinion it was not the Soul of the stone which manifested through the body of the subject, but an electrical suggestion carried along the solarium wire to the subject, giving the latter magnetic control over the stone. I venture to think that we shall soon prove scientifically that there is a chain of electrical impulses throughout all nature.

This article will suggest the line of experiments which will finally establish the definite relationship between electricity and psychology. The French Scientist will prove by many experiments that electrical currents can stimulate vibrations of many desires and emotions. By the application of a positive electric current to certain centres, those brain-cells which are the channels of the concrete mind will be stimulated, so that even a spiritually-minded man, for the time being, can have no inner light, becoming an absolute materialist. This condition will only remain while the electrical current is passing, and the man will have no memory of it after it has passed. By infusing a negative charge into the higher brain-centres of a materialist, the psychic and spiritual faculties will be stimulated, but, in this case, the memory of the

experience will remain. The same law will apply to the production of pain and pleasure: pain will be produced by positive currents and no memory will remain, while pleasure will be produced by negative currents and the memory of the experience will remain.

The observation of these facts will lead scientists to the conclusion that all unpleasant experiences are born of impermanent forces, while pleasant and elevating experiences are born of forces which endure according to their intensity. Scientists will recognise by their experiments that the astral or psychic faculties are latent in every man, and that these can be evoked by the application of electrical forces to the higher brain-centres. - The life-giving energies which descend in solar rays contain vital forces for every atom of man's constitution, and although some of the forces are not recognised as electricity, they are all aspects of the One Force, that electro-spiritual power which is the basic principle of Life. The solar forces contain the concentrated rays of that primordial force which extends throughout all space, and scientists will discover by many experiments with the Actinometer that the centralised force of the Sun is condensed throughout all nature, forming the objective universe. All forms of Life can be rarefied or depressed by the application of electrical currents, especially when those currents are tuned—by means of the Actinometer and other electrical instruments for the purpose of determining finer vibrations—to the vibration of the life to which the current must be applied.

Although the concrete mind will carry its research into super-physical realms, it will still cling to the physical plane, and will explain all psychological phenomena by the theory of electrical currents, stating that the higher moral and spiritual faculties in man are due to the forces of the Ultra-Solar rays—a statement which is true when viewed from the esoteric standpoint or examined by an initiated intuition. Scientific conclusions with regard to psychical matters will be founded on a vast collection of facts, for by the application of concentrated actinic force to the force centres of Spirit-mediums, when under hypnotic influence, the character of the manifesting intelligence will be changed according to the strength of the current. This phenomenon is due to the fact that when astral entities, whether human spirits or otherwise, manifest through mediums, they have to use the etheric double, which is the finer part of the physical body and contains the vital forces. When under electrical influence the vibration of this etheric double is changed; hence the change of the manifesting intelligence.

Electricity is the psycho-physical force, and the five magnetic or vital fluids are aspects of this force. Any additional impact will produce a change in the etheric double, because the etheric double is the vehicle of the vital force and the medium of the psychic and physical realms. All psychic phenomena are due to magnetic or electrical impacts directed by entities functioning by their concentrated will on the psychic planes, and by applying an opposite current any psychic manifestation can be

checked. The experiments with the luminous stone, the two rays and Uranus water, and the facts observed by the impressions tabulated on the sensitive paper, and the French Scientist's experiments connected with the transmission of electrical suggestions, will prove conclusively that electricity and chemical action belong to psychological science and exceed the limits of physical research.

We have only briefly sketched the vast field of research through which the great Adept as French Scientist and American Philosopher will lead the scientific world. We have left many points unexplained, otherwise the scientific men could not search into the facts connected with the great mystery of Life and the intimate relationship between Electricity and Psychology.

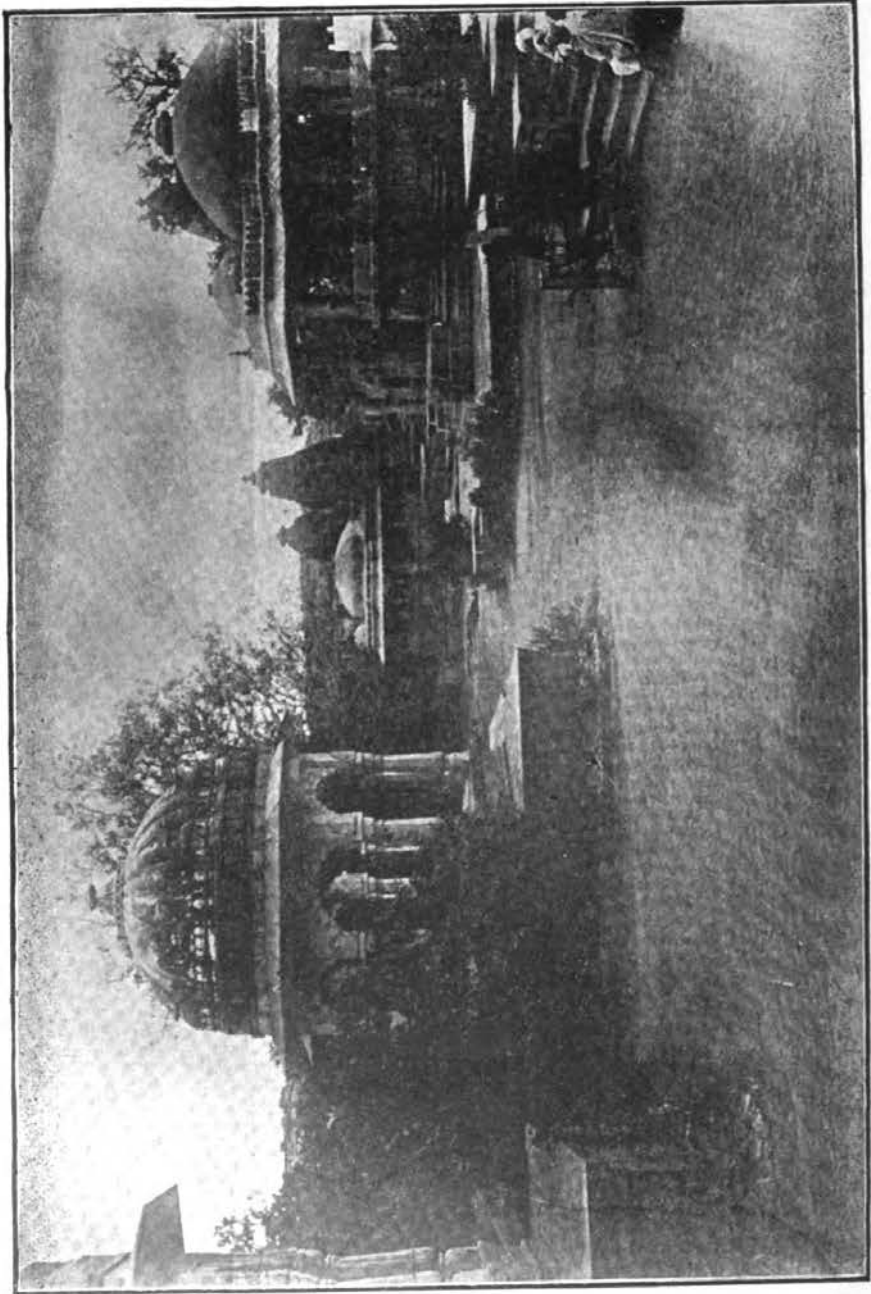
G. V. Jepp

By contraries are contraries brought forth to view ;
From out of darkness was the light created new.
The Prophet's wars have brought about the peace that
reigns ;
These tranquil latter days the fruit are of his pains.

JALALUDDIN RUMI

THE DHAKESHVARI TEMPLE

FROM the early advent of the East India Company, Dacca has occupied a somewhat unique position in the history of Bengal. Even long before that, its fame had reached far and wide. Its name is commonly supposed to be derived from the *dhak*-tree (*Butea frondosa*) but it is very probable that ultimately it will have to be assigned to the Goddess Dhakeshviri, whose shrine is situated there, a picture of which appears as our Frontispiece. "The temples, mildewed, crumbling, ancient, even in this land of ancient monuments, stand by the river and are regarded with great reverence. The legend of their building concerns the favourite wife of an olden ruler who was believed to have been unfaithful to her lord. Turned in disgrace from the palace, she wandered friendless through the city, and finally flung herself into the river to drown. But by her virtue was she rendered immune from drowning, and the waters wafted her gently down stream for some distance, and left her comforted and safe, on the green shore. Here a son was born who, later, became a ruler renowned for valour and wisdom. Both mother and son were eventually worshipped as deities and the temples of Dhakeshviri were reared to hallow the place of the miraculous birth."



LITTLE GANPAT RAI

By WILLIAM RUTHERFORD

LITTLE GANPAT RAI was a great friend of mine from his earliest childhood. I have often dandled the fat little Hindu baby on my knee, whilst I talked business to his radiant old father, who was passionately fond of the boy.

He lived in an old city in Northern India, once the seat of the Mughal Emperors, and crowded with memories of a glorious, and inglorious, past.

Ruined palaces and temples and mosques abound there and the Muhammadan, the Hindu, the Sikh and the Jain live together in friendly rivalry, each worshipping his own Deity and, for the most part, turning a deaf ear to the cries of missionaries of all sects to come away from their ancient faith.

There are churches and chapels and mission halls in this great and marvellous city, but if you will ask any of the good and earnest men who have laboured there for years whether this great multitude of Indians has been touched to any extent by their ministrations, they will probably answer you evasively, or candidly say: "The impression made, after years of earnest toil, is very slight indeed, but we hope to do greater things some day."

Meanwhile, pending the arrival of that "some day," the city exists, and its life teems something like a human ant-heap, whilst the Hindu temple-bells tinkle, and the muezzin from the Muhammadan mosque calls the multitude to prayer.

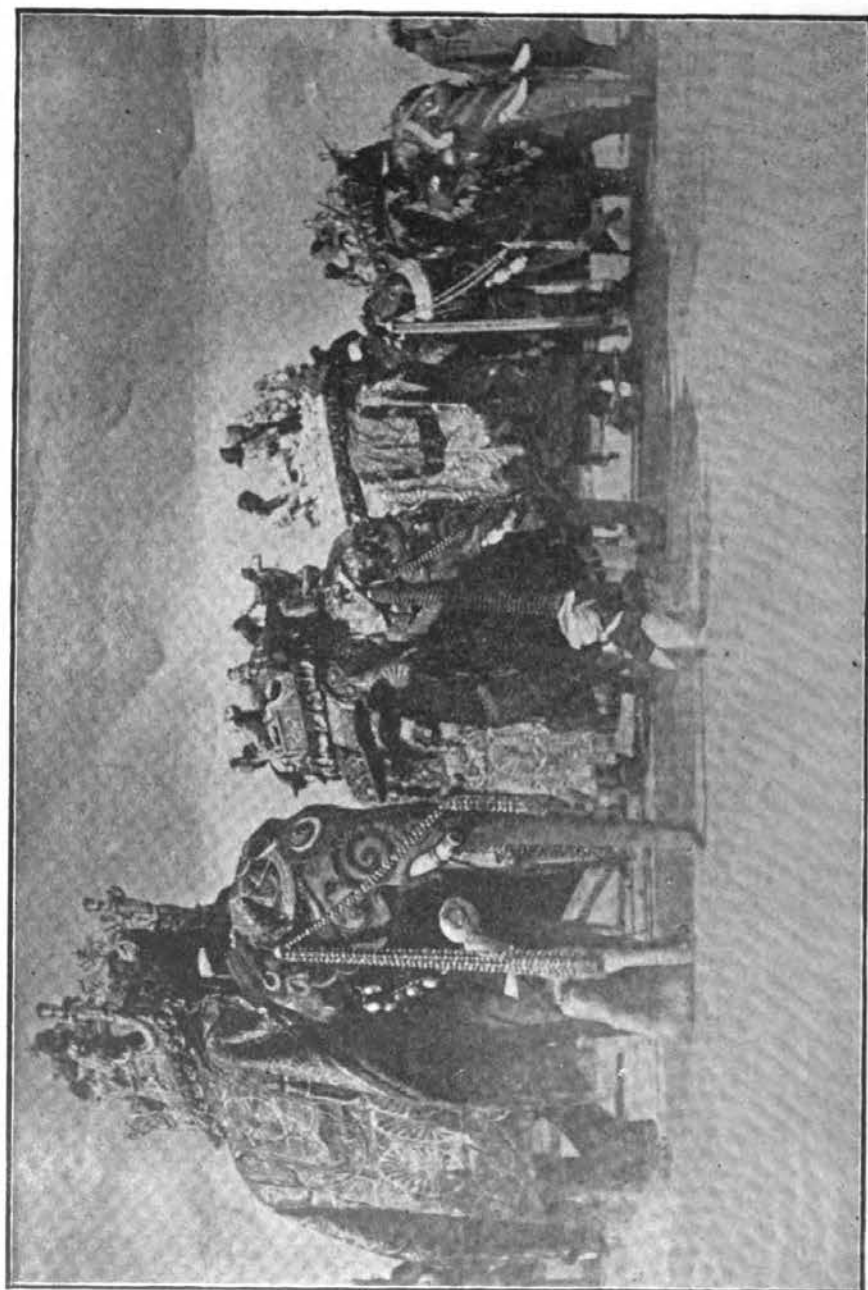
One of the great delights of Ganpat Rai's early days was to watch the gorgeously caparisoned elephants as they paraded on a state occasion in all their bravery.

The boy was of a very enquiring turn of mind, and the father was a deeply religious man in his own particular school of Hinduism, so that Ganpat Rai was very early instructed in the articles of faith as taught in the ancient Hindu scriptures.

His growing, enquiring mind led him to ask his father many difficult questions, and, when the latter could not answer, he would tell the boy to ask the pandit, or learned man, who was employed to train the young mind in all such matters.

One thing that puzzled the lad was the many varieties of faiths in the place. When passing the splendid Muhammadan mosque, he would ask: "What is the reason why all these people are going into that great beautiful building?"

Then his father would try to explain that that was the place of worship of a false Prophet, and that all his followers were wrong. This reply satisfied, for a time, the mind of the boy, but it was not good enough to be permanent, and when he began to think for himself, he knew that it would not do. He made the acquaintance of many Muhammadan youths, and found them to be very decent fellows indeed.



One day—as his father was driving him past the old English church, which had stood the storms of many generations, and sent forth the sound of its wretched old tinkly-tankly bell on Sunday and Thursday, to call to prayer a very small handful of English folk who came there, to a large extent, just for decency's sake—the boy asked:

“What is that place amongst the trees, father dear, and why are all those Sahabs and Mem-Sahabs driving in at the gates?”

“Oh,” said the father, “that is the house of prayer of the white folk, who have a different God from ours, and they send missionaries here, thousands of miles across the sea, to tell us that we are wrong and shall be everlastingly lost, if we cling to the beliefs that have come down to us through thousands and thousands of years! They do not make much headway, although they spend thousands and thousands of rupees. I have been told that the little children in England save up their pocket-money to pay the expenses of these good men who have come to tell us this, but it is not a pleasant message to be told that Khuda has misled us all these ages. It is very difficult to believe, and I fear that it is very hard work for these poor white preachers.”

“How very strange!” said little Ganpat Rai. “But our faith is much older, is it not, daddy dear?”

“Yes, my son, much older, but some of them say that it is all wrong.”

“But are they all agreed that this is so?”

“Oh, no! there are many who find much good in our old Scriptures, and there is one

celebrated white lady who comes out here, year after year, to tell us that in the Hindu religion we have the finest teaching in the world; so that it is difficult to know what to think."

At this point they were driving past the old red-brick Roman Catholic Church, which stood with the doors wide open, and one could see, in the strong Indian light, the great crucifix at the end with the figure of the Saviour, showing great drops of blood from head and side and hands and feet, falling down and down.

Little Ganpat Rai looked in and saw this thing, now for the first time.

"What is that?" said he.

"Oh, that is the Christian God, who they say died like that, put to death by cruel Jews, nearly two thousand years ago."

"How dreadful" said the boy, "I have never heard such an awful story in my life."

"But they say," continued the father, "that he came to life again and that His Spirit now pervades the world. But this form of Christianity is called Roman, and it claims to hold the keys of heaven, and says that the others have no status there."

Then they drove on and passed the little old Wesleyan chapel, built in a garden, and, peeping in, they saw a handful of missionary ladies and a man or two, gathered around an old harmonium, the strains from which came out into the street.

"And what is that?" said Ganpat Rai.

"Oh, that is another form of the same religion, working in its own way, and holding the view

that neither of the other two forms is what is wanted to save India."

"I find it all very puzzling," replied the boy. "It makes it very difficult, I think, don't you?"

"Yes, it is so, but we must struggle on with what little light we can get, holding on to all that is good and noble in every religion, no matter what it calls itself. I once met a very intelligent missionary in Madras who held this view, and he was a great student of the ancient faiths. He told me a very comforting story about his God, who, when He was on earth, told His disciples, who were nearly all men from the poor and neglected classes: 'Other sheep I have which are not of this fold; them also I will bring and they shall hear my voice, and there shall be one fold and one Shepherd.' We must wait patiently for that day, and when it comes, we may perhaps find that we all were right in the main, but with many faults in the way we went to work. 'Tis all a great mystery, my boy, but God is over all, and knows more than He deems it good for us to know. We call Him Khuda, the Muhammadans call Him Allah, and Christians call Him God, but He is the All-Father, and the name doesn't matter, so long as we love Him and love each other."

At this point, father and son arrived at the tombs of their ancestors, where they remained to pray, and after having left jasmine-flowers to bedeck the grey old stones, they drove homewards to their dwelling in the great city, where the hum and buzz of the market-place called them back to matters mundane once more.

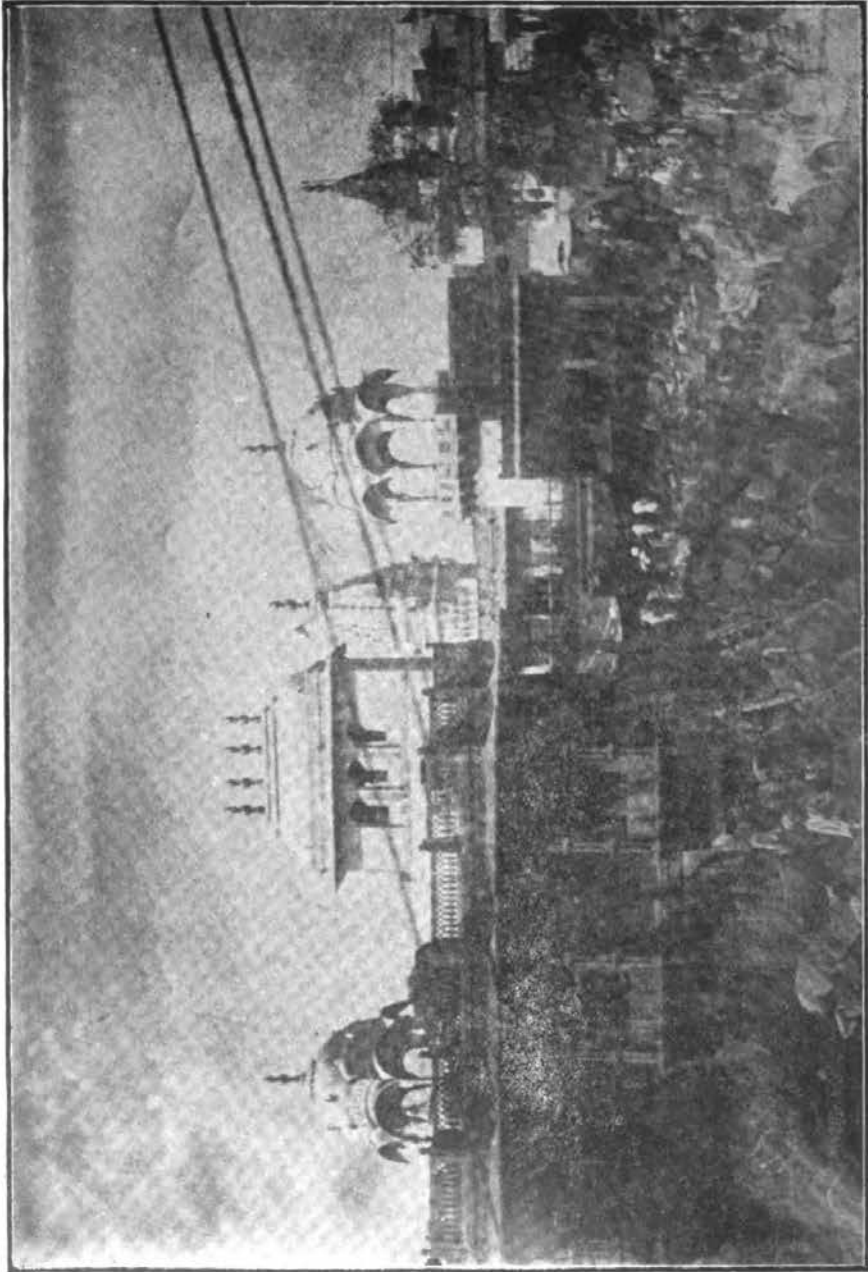
A few years later, Ganpat Rai was on board a big steamer bound for England, in view of a process called "completing his education".

Better far for him had he never taken the step, but the idea was popular in India, and his father allowed himself to swim with the tide, and do as other well-to-do fathers were doing.

The youth was brilliant and did well at the University, outstripping the sons of English nobles, but he also learned much, very much, not taught in Universities, which he would have been better without. However, let a veil be drawn over all that!

In a few years he returned to India, a full-blown barrister, but by no means a contented soul. How could he be? What had been grafted on to his nature was hurting him. There was an unnatural mixture rankling in him. He was neither one thing nor the other. And, as for his profession, well! Gentlemen with white faces got all the best cases at the bar, and, as for his status, he had been hustled out of an English Club where he was waiting, just inside the door, to see an old white friend from England; and, moreover, when trying to catch a train, had been pushed back on the platform by Eurasian officials, whilst the Sahab's boy took the best place. This was so different from Oxford, where he had married an English wife, highly cultured and exceedingly charming.

He was not a revolutionary, nor had he joined the party of 'unrest,' but there was unrest in his soul. I could see that as he opened his heart to me, my poor friend Ganpat Rai! What could I



do? Sympathise, of course, but that amounts to little.

He will never be a danger to the British rule. He is too good a man, and one can only pray that some day soon things may alter, and that Englishmen in India will live up to what Ganpat Rai was taught at Oxford, where he gained a kind of notion that a British subject, no matter of what shade his skin, has a right to a place in the world, on equal terms, wherever the British flag flies.

William Rutherford

In the prayer of rapture man is effaced from self, so that he is not conscious of his body, nor of things outward and inward. From these he is rapt, journeying first to his Lord, then in his Lord. If it occur to him that he is effaced from self it is a defect. The highest state is to be effaced from effacement.

AL GHAZZALI

FROM AFAR

By ELAINE

I slept—and while I slept my spirit slipped
Forth from this house of clay,
And, wondering, looked upon this form
Which holds it here by day.

I gazed upon a land, than this one
Thrice more fair;
Kind friends stretched forth a hand
And bade me welcome there;
Communion sweet was there,
Though not of spoken word;
Whilst pulsing through the air,
Came joy of things unheard.

I rested for a while content,
Then upwards raised my eyes,
And forward strove—yet higher went
To fields of Paradise.

While I passed upon my way,
A glimpse of that great plan,
Which rules the universe always,
I caught, and knew that man,
Though travelled far, and many times returned,
Pure bliss would never know
Till thought of self was burned
From all his consciousness.

To grow more like to God's own features
Was the goal for which he aimed.
The love of all His creatures
Was the reward he claimed.



REVIEWS

The Science of the Sacred Word, being a summarised translation of the Praṇava-Vāda of Gargyāyana, by Bhagavān Dās, with notes by Annie Besant, and an Appendix by Louise Appel, M.B., B.S., B.Sc. Vol. I. (The THEOSOPHIST Office, Adyar, Madras S., India, and the T. P. S. London, and Benares City. Price Rs. 4-8 or 6s. or \$1.50.)

This is the first volume of a large work which so aroused the enthusiasm of Sir S. Subramania Iyer that he offered a considerable sum towards the expenses of placing it before the public. Those who love the writings of H. P. Blavatsky are likely to be attracted to this book, for it is obviously closely related to, is probably part of, the great store of concealed occult literature from which she drew so largely in *The Secret Doctrine*. 'The Strange Story of a Hidden Book' is told in the preface, with all the charm of language which belongs to Bhagavān Dās' lighter work, when he is under the glamour of his country's ancient lore, and re-breathes the air of an elder day; the first five pages are indeed a poem in prose. The story of the finding is as fascinating as a fairy-tale, and the thousands of hours spent over the book during ten years have convinced the translator—a scholar who errs rather on the side of keen and discriminative intellect than on that of emotion—of the priceless value of his treasure trove. He acknowledges to the full the shortcomings of the work in verbosity and repetitions, as well as in crabbed terseness from time to time, but he declares, after these years of labour, that *The Secret Doctrine* and this volume "supplement each other and make one whole, as metaphysic and science, as abstract and concrete, as principles and details". The claim is a high one, but a careful reader of the book will be inclined to endorse it.

The original work, dictated by the blind Paṇḍit from memory, and patiently written down by Bhagavān Dās, contains 16,000 shlokas, or 32,000 lines of sixteen syllables each. This

has been summarised in English into three large volumes, of which the first is now under review; the second I hope to review next month, and the third is in the press. The first Section deals with Ultimates—the Self, the Not-Self, and the Relation of Negation between them—or the World-process summed up in a Word, the sacred AUM. The second Section explains the methods whereby the three ultimates are conjoined; ‘becoming’ manifests by desire, is seen by cognition, is carried on by action, for “the world never exists apart from the Self, and the Self never apart from the world”. “When the World-process is summed up in the words ‘I-This-Not,’ it is described as the eternal and changeless realisation of the Self by Itself in one single act of consciousness, as being ‘nothing else than itself.’” To realise the I as the Self is the true Cognition; to live the World-process as the modifications of consciousness is the true Action; to conclude their rejection finally by re-entering the Self is the true Desire; the summation of these into a single act of consciousness is Liberation. These are “the four noble Truths’ of Brahman”. The four Vedas expound these, the *Rg-Veda* being devoted to cognition, the *Yajur-Veda* to action, the *Sāma-Veda* to desire, and the *Atharva-Veda* to the summation. The third Section is devoted to action and deals with the Vedas. They in turn are again subdivided each into four parts, similarly related to cognition, action, desire, and the summation. Hence the fourfold path of the āshramas, or stages in life, to be trodden by man.

In dealing with the genesis of the Vedas there is an interesting discourse on world-rulers, world-systems and world-cycles, and then the great Logia are considered. From this we pass to a study of each Veda separately. Under the *Yajur-Veda* there are some profoundly interesting remarks on the four kinds of Liberation (mokṣha) and the sacraments, and very clearly comes out the truth that all knowledge is to be obtained for the sake of Service: “Become Brahman [the Eternal], and then return and happily engage in the work of this Samsāra [World-process].” Miss Appel adds to this a valuable note on the bearing of western science on the Hindū sacraments.

For lack of further space, I must conclude this very imperfect review, but I hope that my readers will make up for its imperfection by reading the book itself.

A. B.

The Growth of National Consciousness in the Light of Theosophy, by G. S. Arundale, M.A., LL. B. (The THEOSOPHIST Office, Adyar, Madras. Price Rs. 1 or 1s. 6d. Boards; Rs. 1-8 or 2s. Cloth.)

This is a book by a new author on a new subject—a subject of great importance, with which Mr. Arundale's historical studies have specially fitted him to deal. None of those who had the privilege of hearing these admirable lectures will need to be told how ably the theme was treated; but there are thousands of members who could not attend the Convention, and the publication of this book will enable them to participate in the pleasure and profit of those who were present. We cannot pretend, within the limits of a review, to epitomise a book of this character; but we may perhaps venture to say that the dominant note of the author's conception is that of the mighty Power behind, which is always guiding the evolution not only of the world as a whole but of each separate race. Consequently he emphasises repeatedly the duty of each one of us to endeavour to adapt himself to the splendour of the plan, to realise that we are all parts of one great whole, and that we need to understand other nations as well as our own, since their characteristics are as necessary to this whole as are our own. He insists that without the recognition of the guidance from above, and even without some direct or indirect touch with the mighty guiding Hierarchy, it is impossible for any man to co-operate fully and intelligently in the march of progress. From every point of view this little book is worthy of the closest attention and every member ought to possess it. We welcome Mr. Arundale as a recruit to the band of Theosophical writers, and we trust that this, his first literary offspring, may prove to be the eldest of a very large family.

C. W. L.

The Religion of the Chinese, by J. J. M. Degroot, Ph. D. (The Macmillan Co., New York. Price 5s. 6d.)

“Full of information but disappointing” is the judgment one has to pass on the book. Results of careful observation and study are here put forward, but there is an unfortunate lack of understanding and appreciating an old-world religion in spite of its later-day accretions and superstitions. The learned author's religious views colour his studies, and as the volume is meant for missionaries perhaps this is purposely done. It is curious.

that such a person as a professor of ethnography in a European University, like our author, should not be in possession of such adequate elementary knowledge of various eastern lores as would enable him to comprehend the true spirit of such terms as *shen* and *kwei*, *yang* and *yin*, etc. It is perhaps presumptuous to say so, but we think the learned professor will do well to study elementary Theosophical teachings, which will enable him to understand the ancient faiths in their true spirit. The study of a religion is really fruitful when one tries to understand it in the spirit in which its true followers understand it; and for this a learner has to feel the spirit of the faith, and not only observe the doings of their modern votaries and think over fragments of their existing books. In closing, we recommend the volume to all students of Chinese ideas, for it contains innumerable bits of useful information and provides material for quiet thought.

B. P. W.

Byways of Ghost-Land, by Elliott O'Donnell, (William Rider & Son, Ltd. London. Price 3s. 6d.)

This is a readable book, filled with many quaint and gruesome experiences, mainly the author's, but in several instances taken from the accounts of others. In these latter the author accepts the statements with hardly any attempt at verifying or checking them. And indeed all through the book there is an absence of anything like a scientific treatment of the subject. In classification, weighing of evidence, arrangement, there is no sound method, and the author seems to be wandering through a labyrinth of weird experiences, with no other motive than merely to get them told. Well, he gets them told, and the manner of the telling is very attractive, so that if once you take up the book, you do not let it go till you have finished it. But it is not a student's book. For the general reader, interested in such matters, it will be satisfying. It will give the required interest and the expected thrill, but no explanations worthy of a moment's regard, no hypothesis supported by arguments or reasons are offered, except in the crudest form, and then they rest on no sounder basis than this: that the author knows all about it, and it is no use the Theosophist leaders, or Psychical Research experts saying a word to the contrary. But there is nothing offensive in our author's way of saying this. "I am Sir Oracle, and

when I speak, let no dog bark" describes his attitude, but it is nevertheless not an arrogant attitude. It is the attitude of one to whom these byways are well-known paths, to whom the horrors he has seen are very real, who can no more doubt the experiences he has had and records, than he can doubt his own existence, and who, being an Irishman to the core, naturally finds himself telling his story in a manner that suggests our well-known Donnybrook friend, inviting people 'to tread on the tail of his coat' just for 'diversion' and the pure fun of the thing. In concluding, one must express the wish that the author, instead of trying to invent a new nomenclature, e.g., occult or unknown brains, barrowvians, clanogrians, etc., had tried to keep in line with those workers in the same department who have already more or less well-recognised names for these types of beings. But in spite of the blemishes pointed out, the book is worth reading, and should find a place on the bookshelves of the student of the superphysical.

J. S.

Where is Heaven? by Emil P. Berg. (William Rider & Son, Ltd., London. Price 2/ net.)

"By Heaven we must not understand a certain place but rather a certain state of the soul," and the satisfaction of heaven will vary to suit the after-death needs of the lover, the aesthetic, the intellectual and the saintly—that is the answer of the author. But Heaven is also to be found "in operation on this earth," and "in the heart of every true follower of Jesus". The question of the immortality of the soul is discussed from the religious, the intellectual and the imaginative standpoints. The book is mainly founded on S. Paul's teaching, interpreted according to a rather liberal standard of modern thought. Written in the form of letters to an invalid, a spirit of cheery optimism as to the high destiny of man pervades the book, a spirit which the sick man is especially advised to cultivate. The teaching is, that after death the soul enters a higher training school, ever advancing in self-development, and progresses to higher realms through the everlasting ages. To many, the book would be helpful, to others "milk for babes". But the babes in the spiritual life are many and the present production of so many books of this calibre

both in England and America witnesses to the incessant demand for such spiritual milk of the soul.

E. S.

The Training of the Human Plant, by Luther Burbank.
(The Century Co., N. Y. Price Rs. 3.)

This is a book for educators and parents. Of special interest to the Theosophist are Mr. Burbank's statements regarding the blending of peoples now taking place in America "of which the finished product will be the race of the future". Practical ways of applying the principle of selection in environment are suggested. "Keep out fear. God made religion, and man made theology. Do not terrify children with fear of an after-world." Here is a pertinent question: "How many people realise that upon the food given the child in the first ten years depends its moral future?" But the author's advocacy of meat diet, on the ground that normal development cannot be attained without it, is based upon rather insufficient grounds, and has not been borne out by experiment. To a student of the Sixth Race the following is apropos: "Suppose it were possible to select, say, a dozen normal families and let them live by themselves so far as the application of these principles is concerned, though not by any means removed from the general influences of the State. Let them have ideal conditions and be solemnly bound to the development of these principles. We could accomplish more for the race in ten generations than can now be accomplished in a hundred thousand years." The evolution (development) of a sixth sense is one of the possibilities of the future.

M. K. N.

The Coming Order, by Lucy Re-Bartlett. (Longmans Green & Co., London. Price 2s. 6d.)

A new Age and a new Humanity are upon us. In this book the deepest social aspect of the new order of things is discussed with a beautiful singleness, and a wonderful fecundity of insight. Consisting of twelve essays with an allegorical preface, the book deals with the relation of woman to man in all its varieties. Marriage is especially considered under

three different aspects, the physical, mental and spiritual. The view-point is always that of the idealist, but every conclusion is based upon experience, and therefore carries with it the appeal of the clear recognition of the higher and truer side of practical fact. The writer discourses on the value of dreams as a social factor, and of passion as a spiritual force, and brings to her words the strength of dreams made true; for after five years' pleading for the introduction of the Probation system in the treatment of offenders, she was appointed by the Italian Government to sit on a Royal Commission which has carried that system into law. It is truly stated that in the revolution which is shaking Society to-day, the most far-reaching reform is the raising of the social ideal with regard to the relation of the sexes. The author pleads that mind and Spirit may enter more largely than at present into the calling into physical existence of a child, and the larger love of all embrace and uplift the smaller. "Into the creative act," she says, "this element of Spirit only enters when the act is raised from the egoistic to the altruistic—when with individual love still present, a larger love is yet *the determining factor*; when the object of the act, creation, is never absent from the consciousness, and the gift of the self is made never to the one beloved alone, but ever to Creator and creation also." In this raising of the moral standard, with all that it carries with it of added power and spiritual understanding, lies—it seems to the author—the straightest road to social redemption. Emphatically a book to read. Apart from the special subject of the book, the chapter on 'Integrity' is illuminative.

C. M. C.

The Discipline of Sorrow, by S. Alfred Heller. (George Routledge & Sons, Ltd. New York).

This little book, a collection of sermons, letters, and travel essays, is by a minister of the Jewish faith. It shows its author to be a man of wide sympathies and culture, and testifies to a keen and intuitive appreciation of natural beauties. As is to be expected, "the insistent appeal of Judaism" and its cosmopolitan appearance are especially noted. "Travel teaches a Jew one thing if nothing else: that we are one. All Israel are Brethren." The sermons treating of specifically Jewish festivals

as 'A tabernacle meditation,' 'The fascination of Pentecost,' etc., have, besides their intrinsic value, some importance in that they may make it easier for their readers of other faiths to comprehend the Jewish outlook on religion and life. Comprehension generally leads to sympathy, and so these pages may help some to realise that not only "all Israel are Brethren," but that all men are brethren. And any book that leads to that conclusion is to be welcomed.

E. S.

The Expiation of John Court, by D. Maud. (Methuen & Co., Ltd., London, W. C.)

This novel is a severe indictment of Christian Science—or rather of its exaggerated idealism. John Court's character is entirely spoilt by the 'Science,' and it ruins his married life. Hinton, the other scientist, is a magnetic person who uses the 'Science' for his own ends, though he has a real admiration for the extraordinary power of its famous exponent. But Hinton is neither deluded nor hypnotised by the clever word-jugglery of the Science scriptures, while they entangle Court's unanalytical mind in a network of impossible notions. The true base of physical life is cut from under him, so he fails hopelessly in his efforts to live free from the deceptions of the 'mortal mind'. His end is failure—he has denied his love and brought misery where bliss should have reigned. The poison of a deadly snake proves more potent than the 'Science'. We suspect the author of a bias; but nevertheless there is shown throughout an effort to be fair and an ability to argue and analyse justly. The scene is among the tea-plantations of Ceylon about the Kandy district, and social life among the English residents is well portrayed, even if somewhat sarcastically.

J. R.

Rise and Progress of Muhammadanism, by Dr. Henry Stubbe, M. A. (Luzac & Co., London.)

It is interesting to know that a favourable exposition of Muhammadanism by a western student has existed, though unpublished, for two hundred and fifty years. We welcome any book that gives the religions of other nations fair treatment, and this account is especially valuable in pointing out

the conditions, social, political, and religious, existing among the peoples of Arabia at the time of Muhammad, and in showing the necessity for religious purification and political organisation. Both of these works were undertaken by the Prophet and ably carried out, so as to prevent the further demoralisation and disintegration of the people.

This book, we hope, will do something to disabuse the minds of all Christians, into whose hands it may fall, of those prejudices that warp their judgment, and it should do something to dispel the absurd ideas that for centuries have prevented the clear seeing of the people of Europe on this subject. Only by looking at a thing as it is, can we hope to improve upon it, or learn from it. The Muhammadan nations have yet to make much history, and we will be brought more closely in touch with them, so that any work that helps to a right attitude of mind on this matter should be favourably received. The reader will find in the appendix many amusing stories of the early Christian ideas and fears of Muhammad and His followers, which show the origin of the present misconception.

E. M. S.

The Life Everlasting, by Marie Corelli. (Methuen & Co., London. Price Rs. 1-12.)

The most interesting part of Miss Marie Corelli's new book, *The Life Everlasting*, is the author's prologue. It is another human document of great interest; an addition to our 'Varieties of Religious Experience'. In it Miss Corelli reveals her mature religious and spiritual convictions as to God, love, life, and man, human possibilities, and man's innate powers, and also enlightens us as to the principles that have governed her literary output. Her first book, *A Romance of Two Worlds*, was, she tells us: "The direct result of an initiation into some few of the truths behind the veil of the Seeming Real." She "was not permitted to disclose more than a glimmering of the light I was beginning to perceive. My own probation—destined to be a severe one—had only just been entered upon; and hard and fast limits were imposed on me for a certain time." For example, of the existence of radium Miss Corelli was only allowed to hint under the disguise of electricity, and she

claims that the 'Electric Theory of the Universe,' in *A Romance of Two Worlds*, anticipates the discoveries of modern science as to radium and its wonderful activity.

All Miss Corelli's books in which the psychical side is predominant are, she writes, "*the result of a deliberately conceived plan and intention* and are all deliberately linked together by the *one theory* . . . the outcome of what I myself have learned, practised, and proved in the daily experiences both small and great of daily life". Miss Corelli shows the sign of the true Mystic in the passionate wish to pass on—as far as practicable—her own knowledge to others. She chooses the story-form deliberately to gain the larger audience. The motto of the book is "There is no Death. What seems so is transition," and the story is directed, along rather popular Rosicrucian lines of teaching, plus the twin-soul doctrine, to show that perpetual life, love, and youth are man's heritage and actual possibilities if he will but exert his powers. The story is a good one, based on the doctrine of reincarnation, and the things in "The House of Asilzion"—where the heroine successfully passes through the tests of an initiation, chiefly directed to prove her ability to love unselfishly, despite all trial, and to test her power of will—are interesting and rather novel. The scene in the Chapel is also well-drawn. Though to us probably Asilzion's teaching contains nothing novel, the whole book is written with that imaginative force, power of vivid expression, and sense of pulsing life which partly explain Miss Corelli's hold over her many readers.

But I cannot see eye to eye with Miss Corelli, in making Initiation lead but to the felicity of human love, even at its highest, nor agree with her that "the whole Secret of Everlasting Life and Happiness is contained in the full possession and control of the Divine centre of ourselves—this 'Radia' or living flame which must be dual to be perfect, which in its completed state is an Eternal Force which nothing can destroy and nothing can resist". For a more comprehensive view of the possibilities of Initiation seems to me that which says: "Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?" For the paradise of life—"unto me and my Beloved the world is a garden of paradise, rich with beauty and delight. We live in it as a part of its loveliness, we draw into our own organisations the warmth of the sunlight, the glory of colour, the songs

of sweet birds, the fragrance of flowers, and the exquisite vibrations of light and air. Like two notes of a perfect chord we found our lives on the key-board of the Infinite"—in which Marie Corelli leaves her hero and heroine, has to me a decidedly sensuous, if not a selfish, flavour about it. I do not agree with the explanation given, and Miss Corelli's own practice contradicts her theory, "that the utmost we can do for our fellow-creatures is to create such influences around us that none come to us without feeling stronger, better and more content, inasmuch as none will listen to argument and none will follow advice". This denial of the teacher's power she herself contradicts, by stating in the following page, that "I take joy in the fact that Asilzion has still his students and disciples, a mere handful of the million it is true, but still sufficient to keep the beautiful truth of the soul's power alive and helpful to the chosen few". There must ever be, it appears, the secluded Master with the chosen few, but also there are the disciples preaching in the market-place, and at the latter's existence and work the book does not hint. But the insistence on the immortality of the Soul and the latent powers of the Soul, including that of thought, the doctrine of reincarnation, the force of love, make Miss Corelli's latest book on psychological and psychic lines one which will surely do some good, by awakening interest in the unseen side of life. For great truths must, moreover, be sparingly revealed, and the child soul must be tempted to exertion by the prizes held out to it as in this book, the prizes of everlasting life, endless youth, boundless wealth, and an immortal love.

These are facts of growth that Miss Corelli may realise as much as we do, and she may conform her teaching thereto, while she keeps hidden in her heart more than she reveals. And also the conventions of novel writing and a happy ending, if possible, must be respected, if an audience is to be gained; and a large audience will—*pace* all hostile critics already on the war-path—welcome, I believe, *The Life Everlasting*.

E. S.

Some Problems of Philosophy. A beginning of an introduction to philosophy. By William James. (Longmans Green & Co., London.)

Professor William James, best known perhaps in Theosophical circles by his two works on *The Varieties of Religions*

Experience and on Pragmatism, died in August, 1910. "For several years before his death," says Henry James, Jr., in a Prefatory Note, the author had "cherished the purpose of stating his views on certain problems of metaphysics in a book addressed particularly to readers of philosophy. He began the actual writing of this 'introductory text-book for students in metaphysics,' as he once called it, in March, 1909, and to complete it was at last his dearest ambition. . . . What is now published is all that he had succeeded in writing" at the time of his death.

In a memorandum dated July 26, 1910, he wrote: "Say it is fragmentary and unrevised. . . Say that I hoped by it to round out my system, which now is too much like an arch built only on one side."

Now this incomplete manuscript lies printed before us, and its contents make us lament the more that it was not given to this humane, acute and kind-hearted philosopher to complete his valuable contribution in the long quest for wisdom and understanding.

What is given we prize highly: we cherish this posthumous publication of 'man thinking' (p. 15).

The charm of the book lies to a great extent in its simplicity and directness. The greater part of it can be read, and understood, and enjoyed by any open-minded reader without any previous philosophic propædantics. We feel akin to this kind and serene old reasoner. He speaks to us individually, not into empty space, about things we have thought of ourselves, about actual experiences and perplexities, not about a 'system,' nor about a lifeless abstract scheme. There is life, there is blood in this book and a gentle warmth as well, which make us feel comfortable and at ease. We find ourselves constantly saying: "Just what I thought," or "That is so." We do not look up to a formidable rostrum, nor does the friendly old gentleman clothe himself in academical robes and insignia. He is not afraid of a witticism here and there. We are just having a friendly chat, and it is all about life; yes, surely we are interested; it is a nice talk we are having, and the teaching does not overawe us a bit.

Chapter 1 deals with 'Philosophy and its Critics,' and defines the author's conception of what 'philosophy' means, and answers also three of the chief objections against philosophy:

(i.) that philosophy is unpractical and unprogressive; (ii.) that it is dogmatic; and (iii.) that it is out of touch with practical life. His answers are briefly: (i.) that philosophy is the residuum of problems unsolved by science, and science is only specialised philosophy; (ii.) that though the objection is historically largely valid, philosophy *need* not be dogmatic *per se*, will, indeed, become as hypothetical in her manner as the most empirical science in direct ratio to its evolution; (iii.) that philosophy's "manners may change as she successfully develops. . . . In the end philosophers may get into as close contact as realistic novelists with the facts of life" (pp. 26-27).

Chapter II deals with 'The Problems of Metaphysics'. Herein we get lucid short discussions on the questions of how to define the word metaphysics, of what metaphysical questions are, and of the nature of metaphysical questions. Even the reader who shudders most violently at seeing the word metaphysics will be at ease when reading this part: it is so simple, so natural. And few there will be who will not endorse the conclusion (p. 34): "There must in short be metaphysicians," or who will not respond to the call: "Let us for a while become metaphysicians ourselves."

The remainder of the chapter is of a more positive nature, and gives a clear exposition of the two fundamental types of mind: the rationalistic (idealistic) and empiric (positive) types.

Chapter III deals with 'The Problems of Being,' not to answer the questions why being is, or why *this* very thing should be, or how there comes to be anything at all, but rather to simply describe an example of metaphysical enquiry, and in order not to conceal any of the skeletons in the philosophic closet (p. 37). In the final paragraph we return with a fine swoop to earth again and find life once more: "All of us are beggars here, and no school can speak disdainfully of another or give itself superior airs. For all of us alike, Fact forms a datum, gift, or *Vorgefundenes*, which we cannot burrow under, explain or get behind. It makes itself somehow, and our business is far more with its What than with its Whence or Why" (p. 46).

Chapters IV, V and VI deal with 'Percept and Concept,' and individually with 'The Import of Concepts,' 'The Abuse of Concepts,' and 'Some Corollaries'. Percept and Concept are

used for things known by the senses, or known with the senses closed; in other words they are Presentations and Representations. In other words again they are 'whats' and 'thises' (p. 52). Their values, relations and functions are luminously discussed in chapter IV. Many a fine sentence might be quoted here, but we forbear. Be it sufficient to say that this and the next chapters, as a whole, form a potent argument for the necessity and desirability of admixing at least some drops of philosophy or metaphysics in the waters of our life. Chapter V discusses the limitations of concepts. The everlasting and indivisible flux of living experience is contrasted with the 'timeless' concepts, in which "nothing happens". "The concept 'dog' does not bite; the concept 'cock' does not crow" (p. 85). The sixth chapter works out details and practical applications, and the three chapters together are briefly describable as a commentary and elaboration of the statement (p. 51), that "the intellectual life of man consists almost wholly in his substitution of a conceptual order for the perceptual order in which his experience originally comes".

Chapters VII and VIII deal with 'The One and the Many,' or as the author puts it so graphically: "Does reality exist distributively? or collectively?—in the shape of *caches*, *everys*, *anys*, *eithers*? or only in the shape of an *all* or *whole*" (p. 114)? Pluralism stands for the distributive, monism for the collective form of being. Whether the doctrine of the mystical One (as in Plotinus, *Ennead* V, or the *Bhagavad-Gītā*, chapter IV), or that of the philosophic conception of Substance holds good is the question.

As to the first: "This ineffable kind of Oneness is not strictly philosophical, for philosophy is essentially talkative and explicit, so I must pass it by" (p. 118). As to the second: since Locke, Berkeley and Hume "the suspicion began to gain currency that the notion of substance might be only a word masquerading in the shape of an idea" (p. 121).

"To sum up, the world is 'one' in some respects, and 'many' in others Once we are committed to this . . . view, the question of the One or the Many may well cease to appear important" (pp. 133-134).

Yet the problem of the One or the Many is "the most 'pregnant' of all the dilemmas of Metaphysics" (pp. 114 and 135), in the sense that either answer is so rich in consequences;

perhaps most of all because on either depends the possibility of admitting or not admitting 'Novelty' with the problems this stands for: freedom or fatalism; separation between finite and infinite mind; evil and perfection; perceived and conceived reality; and so forth.

In the remaining chapters IX to XIII 'The Problem of Novelty' is dealt with, under the sub-headings: IX 'The Problem of Novelty'; X 'Novelty and the Infinite—The Conceptual View'; XI 'Novelty and the Infinite—The Perceptual View'; XII 'Novelty and Causation—The Conceptual View'; XIII 'Novelty and Causation—The Perceptual View'.

We shall not follow the author any further in his treatment of the subject. He announces his intention in the last paragraph of the eighth chapter to defend the position that Novelty or "originality may . . . instil itself into reality" (p. 147), and so he does with undiminished freshness until the end of the little book. How all this is worked out and applied the reader should find out for himself.

Unhappily the book comes to an abrupt end after chapter XIII, with all evidence of its author's intention to pursue his course much further than it was allotted to him to do. We feel that we have seriously lost thereby. As the work now stands it is in the main a discussion on perceptualism and intellectualism, their contrasts and values. Professor James shows himself a moderate perceptualist in "treating percepts as primordial" (p. 106), and in stating that "the tendency known in philosophy as empiricism, becomes confirmed" (p. 98), but in stating also: "Who can decide off-hand which is absolutely better, to live or to understand life? We must do both alternately, and a man can no more limit himself to either than a pair of scissors can cut with a single one of its blades" (p. 74, compare also p. 58: "this mediating attitude is that which this book must adopt").

The book is a noble book, and, as was said before in a more specific connection, is one which forms a splendid instrument for stimulating philosophical thought and for inspiring interest in philosophy. It will no doubt find many friends and readers outside the more strictly academical ranks, and cannot be regarded but as a worthy testament of a venerable man.

An appendix gives two short syllabuses on 'Faith and the Right to Believe' and on 'How to act on Probabilities,' in

which there are some fine passages which we should like to quote if the lack of available space did not forbid us to do so. Enough is said to show that we heartily recommend the study of the book to all philosophically minded Theosophists.

J. v. M.

The Golden Bough, a Study in Magic and Religion, by J. G. Frazer, D. C. L., LL. D., Litt. D. (Macmillan & Co., Ltd., London, Two Volumes. Price 20s.)

These two handsome volumes are only the first part of a much larger work, and their specific title is *The Magic Art and the Evolution of Kings*. Two other volumes are to follow it, and *The Golden Bough* is apparently the title of the whole series. In the fair vale of Nemi was a sacred grove, and in the grove a tree, round which prowled a gruesome priest, who had murdered his predecessor, and would be succeeded by his own murderer; a runaway slave, who managed to break off a bough from this tree, had the right to fight this priest, and "if he slew him he reigned in his stead with the title of King of the Wood". This branch was the Golden Bough of Æneas, or its symbol. This grim tale inspired Mr. Frazer with the wish to find out the origin of the custom, and it has led him far and wide into realms of magic. The result is a book of weird and curious lore. Interesting? well, not very, to read; but most useful as a book of reference. It contains an extraordinary amount of information, endless facts about magic, taboos, and the like, but the thread conducting us is so slight that one thinks of a common-place book, filled with facts and passages from careful observation and reading, copied out under different headings. The whole is material for a book, rather than a book.

While not considering that all Kingship took its root in successful magic, Mr. Frazer thinks "magicians appear to have often developed into priests and kings," for magicians, and especially those who apparently controlled the forces of nature, such as rain-makers and the like, might readily gain "authority over their credulous fellows". The idea that Kings could heal by a touch is regarded as a survival of the idea that a King was a magician, and Mr. Frazer quotes with manifest approval the caustic remark of William III, when at last worried into touching a patient: "God give you better health and more sense."

The incarnation of a deity in a man is fully dealt with, and then follows a mass of information about tree-worship, including an account of many relics of it in Europe. Other magical rites receive full attention, and one marvels at the wide reading which has made this book possible. None the less it is of the arid character so continually found in the Victorian epoch of "comparative mythology". There is no sympathy, no wish to find out any reason beyond ignorance for the customs described. One has an uneasy feeling that underneath the whole there is the wish to discredit religion, and to make it nothing more than a refined product of foolish savage ideas and rites. A book of profound interest might be written by one who sees in religions children of the Divine Wisdom, and who should shed on Mr. Frazer's facts the light of occult knowledge.

A. B.

The Immediate Future, by Annie Besant. (The THEOSOPHIST Office, Adyar, Madras, India. Price Rs. 1-14 or 2s. 6d.)

Psychology, by Annie Besant. (The THEOSOPHIST Office, Adyar, Madras, India. Price Rs. 1-14 or 2s. 6d.)

Two more books have to be credited to our President's long list of works, both of which are full of valuable teaching and useful information. They maintain the high level of instruction and inspiration marked by Mrs. Besant's works, and are permeated with that deep interest so characteristic of all her writings.

The first, *The Immediate Future*, contains the seven now famous lectures delivered by our President to huge audiences in England; the first five of them were delivered at the large Queen's Hall in London to audiences "which packed every part of the building," the sixth was given at the closing Meeting of the Spring Assembly of the League of Liberal Christian Thought, and the last was delivered to the Fabian Society. Their titles respectively are: (1) Impending Physical Changes; (2) The Growth of a World-Religion; (3) The Coming of a World-Teacher; (4) Social Problems: Self-sacrifice or Revolution? (5) Religious Problems: Dogmatism or Mysticism? (6) The Emergence of a World-Religion; (7) England and India. A careful perusal of these excellent lectures can be recommended to all—they contain food for all, "milk for babes and meat

for men". They form an indispensable supplement to the famous *The Changing World*.

The second is the first volume of the *Essays and Addresses*—a series which will collect our President's many small articles and lectures which lie scattered in many magazines and pamphlets and leaflets. This first volume brings together in ten sections all such small essays and lectures on Psychology—a subject of interesting research by students of science, philosophy and human nature. A long-forgotten lecture delivered on board the 'Kaiser-i-Hind' in the Red Sea, on 'A Word on Man, His Nature and His Powers,' the excellent and convincing one on 'Proofs of the Existence of the Soul,' (which, by the way, was not delivered in India in 1903, but long before that date in Chicago), the companion ones on 'Individuality' and 'Emotion, Intellect and Spirituality,' the illuminating article on 'Moods,' the two scholarly contributions on 'Hypnotism,' one to the pages of *Lucifer*, the other to *The Universal Review*, two instalments on 'Memory' and 'The Nature of Memory' and the instructive American lecture on 'Clairvoyance and Mental Healing' form the contents of this admirable volume. The first volume is so satisfactory that we eagerly await the remaining ones.

Both these new books deserve a wide sale and circulation; and in view of the coming events the first one especially should be introduced by Theosophists to public circles.

B. P. W.

He Can who thinks He Can, by Orison Swett Marden. (William Rider & Son, Ltd., London. Price 3s. 6d.).

One of the many books produced by the new thought school, that teach the practical use of thought. Emerson's famous dictum: "Trust thyself, every heart vibrates to that iron string," quoted in the first chapter, is the keynote of the book. Though a great deal of stress is laid on the power of thought in shaping and attracting to ourselves material success in daily life, the necessity of the ethical element in life is also emphasised. "Do the right, and all nature and all law and all science will help you, because the attainment of rectitude is the plan of the universe," Mr. Marden writes. There are many hints scattered through the book as to how to attain to and hold the necessary mental attitude. It is

perhaps unfortunate that its teaching does not include the doctrine of reincarnation, which would explain a point not dealt with, *viz.*, why some people are more strong-willed, others weak-willed. The practical teaching of the book is simple, and its direct language may prove of use to the many who might be repelled by a more mystical or philosophical treatment of the subject.

E. S.

The Kabala of Numbers, by Sepharial. (Messrs. William Rider & Son, Ltd., London. Price Rs. 1-14 or 2s. 6d.)

The author is a well-known student of kabalistic lore, astrology, and of the various methods of prediction and divination along semi-occult lines. Much of the matter has already appeared in his larger work, *A Manual of Occultism*, reviewed in these pages some months ago. Still, there is much that is new and original in the present work, which the student along these lines will find very helpful. The author's aim has been to furnish a popular handbook of interpretation, mostly by means of numbers, having application to the selecting of times and associations in the events of daily life. We do not think that his method of interpreting the number value of names has universal application to all nationalities in all ages. The number value of letters according to the Hebraic method may have been very suitable to the Jewish people as a nation, but surely some modification is necessary when other nations are considered. The number value of letters in the Greek, Persian, Hebrew, and other systems of numerology varies considerably. All cannot be right, but each may have had particular application. So modification seems to be necessary when particular nations are concerned. Personally we much prefer the Pythagorean system.

M. H. H.

The Present Position of Religious Thought in England, by the Rev. John Gamble, B. D. (J. W. Arrowsmith, Ltd., Bristol.)

The author regards the invisible world as outside direct knowledge and is either ignorant of or ignores many of the influences which have made the present position of religious thought in England—if not in the Anglican Church, and the two propositions are not on all fours—what it is. But with its

decided limitations, the pamphlet is well written, clear, and optimistic as regards the future of the coming generations.

E. S.

Corpus Meum. This is my Body, by James Bain. (Percy Lund, Humphries & Co., Ltd., London. Price 2s. 6d.)

This book is written in the author's peculiar style; much wholesome advice on food and sleep, old thought in a new dress, occupies two-thirds of the volume; while a dissertation on the value of Love in daily life forms its concluding portion. Mr. Bain has a considerable public of his own, and well will it be for them if some of his readers take to heart his advice: "If we would live well, we must love well." We cordially echo his cry: "Make ready your hearts for the coming of the Great Love. Behold the Bridegroom cometh! Are you going forth to meet Him?"

C. L. P.

Glimpses of the Next State, by Usborne Moore. (Watts & Co., London. Price 4s. 6d.)

This book by Vice-Admiral W. Usborne Moore, author of *The Cosmos and Its Creeds*, is also entitled *The Education of an Agnostic* and in the dedication to his "spirit companion and guide" is described as a "record of investigation into spiritistic phenomena".

It is such a record as is seldom met with, for the author's attitude disabuses the reader's mind at once of any notion that he is prejudiced one way or another, impresses one instead with the careful, sympathetic and scientific manner in which he weighs evidence, eliminates doubtful cases, and arrives at conclusions. He "nothing extenuates nor sets down aught in malice". Fraud he met with frequently, even at the hands of the very best mediums, and he deals with it sensibly, yet kindly. He explains why it happens that trickery is so frequently practised by mediums, and appeals for greater consideration for these people on the part of investigators. The book is one to place in the hands of those who, unable to afford the time or money or lacking opportunity, wish a reliable and trustworthy statement of the results that may be gained from the investigation of spiritistic phenomena.

The author's statement in the preface as to the causes that led to his investigations, with the conclusion he reached, is worth quoting. "Directly my book (*The Cosmos and the Creeds*) was published I began to feel misgivings as to my agnosticism regarding a future life, for I had not investigated the evidences of those who called themselves 'spiritualists' I determined to go into the matter. To be brief, I found that the deeper I went into the study of spiritism the more apparent it became that, whether he wished it or not, man's individuality was not extinguished at death. . . . At last I have come to the absolute conviction that what we call 'death' is a mere incident, a door to a higher life, that is, in reality, more substantial to the senses we shall hereafter possess than the one we set so much store upon here."

There are thousands in the world who would gladly reach such a conclusion, and Admiral Moore's book can certainly help them on their way. It is very readable indeed, well printed, and has three beautiful half-tone illustrations. We wish for the book an extensive sale.

J. S.

The Evils of Alcoholism, by Dr. W. H. Chappel, M. P.
(Harrat & Co., London. Price 1s. 6d.)

The object of the book is to impress the evils of Alcoholism on the public mind. Regarded from the literary standpoint it is a curious mixture of popular scientific teaching as to the evil effects of alcoholism on the brain and constitution of man, illustrated by cases from a doctor's practice, related in story fashion. It should thus prove of use to Temperance lecturers and teachers, as the physiological chapters are very clearly and plainly written, and the fact that the book is by a medical man will give it the necessary authority. For the words "the doctor says so and so" are, as many anti-vivisectionists and health-reformers of the laity know to their cost, an *ipse dixit* to which many now yield an instant obedience, an obedience which would be challenged in any other field of human activity.

E. S.

NOTES

Mlle. Blech has published a charming letter she received from the famous author Fogazzaro, whose book, *Il Santo*, roused so profound an interest in Europe. Fogazzaro was by no means at one with Theosophists on many points of doctrine, but he wrote:

That which suffuses me with emotion is your psychology, your idea of the soul and of the power of thought, your attitude towards certain Christian doctrines and the morality of Christ. I recognise, with you, that a miserable and odious formalism is drying up, in the very bosom of my Church, the springs of religious and moral life. It is not the fault of my religion; it is the fault of men who fail to understand it. Mrs. Besant says thereon things that are profoundly true; she flashes out from our faith a light both warm and dazzling. Moreover, I am enthusiastic over the ideal which she outlines for you in her last lecture [*The Theosophical Ideal*], and I would fain personally profit by it. I have read, re-read, and meditated on these pages; I will read and re-read them again.

A Map of a Happy Life, once circulated as a supplement to this magazine, has become a household word in India, its translation having been taken up in fifteen different languages. The author wishes it to be equally useful all over the world, and therefore, if in service of humanity, any Section, Branch or member of the Theosophical Society, *beyond India*, is desirous of translating it into any language, such as French or German, or reprinting the same in English for sale or free distribution, permission will be granted free on applying to its author Mr. Pritamlal Dhirajlal, China Bang, Girgaum, Bombay, (India.)

SUPPLEMENT TO THE THEOSOPHIST

BUDDHIST SCHOOLS

I have to acknowledge with thanks:

Per Comm. F. Fernandez, from S. America; per Manuel Treviño; per Miss Goddard; New Zealand, H. H. M.; In memory of H. S. O.; T. S. Lahore. Friend of H. S. O. Total previously acknowledged: Rs. 14,152-2-3; since received Rs. 7,639-0-0. Total received: Rs. 21,791-2-3. The subscription is now closed and any further sums must be forwarded direct to M. U. Moore, Esq., Ananda College, Colombo, Ceylon. The above "Friend of H. S. O." also sent a further cheque of £500, which I have forwarded to the Treasurer of the T. S. to pay the interest overdue from Ananda College on a loan from the T. S. funds by the late President-Founder, the balance of the £500 to go towards the repayment of the loan. My grateful thanks are due to the many friends who have contributed so generously and thereby saved the Schools.

ANNIE BESANT, P. T. S.

FINANCIAL STATEMENT

THEOSOPHICAL SOCIETY

The following receipts from 11th August to 10th September, 1911, are acknowledged with thanks:

	RS.	A.	P.
ANNUAL DUES AND ADMISSION FEES			
General Secretary, Indian Section T.S., part payment for 1910-1911	200	0	0
Mr. Henrique Serra Campinas, Brazil	13	8	0
General Secretary, Swiss Section, Annual dues for 1911, Frs. 94.40	55	7	4

DONATIONS

	Rs.	A.	P.
Brought forward ...	268	15	4
Mr. N. H. Cama, Nonder	5	0	0
Mr. C. R. L. F. Harvey, London, £1,000 ...	14,883	10	6
	Rs. 15,157	9	10

A. SCHWARZ

ADYAR, 9th September, 1911.

Treasurer

OLCOTT PAÑCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts from 11th August to 10th September, 1911, are acknowledged with thanks :

DONATIONS

	Rs.	A.	P.
Mr. A. L. Williams, East End Superior £2	29	13	0
Mangalambal Anmal, wife of Mr. S. Bhaskar Iyer, Executive Engineer	10	0	0
H. P. B. Co-Masonic Lodge... ..	18	7	0

TECHNICAL DEPARTMENT

Mrs. Hamabai Framji Cama, Bombay	50	0	0
	Rs. 108	4	0

A. SCHWARZ

Hon. Secretary and Treasurer, O.P.F.S., Adyar

ADYAR, 9th September, 1911.

SUPPLEMENT TO THE THEOSOPHIST

BUDDHIST SCHOOLS

No more contributions should be sent to me. As stated last month, they should be forwarded to M. U. Moore, Esq., Ananda College, Colombo, Ceylon.

The following have reached me and have been forwarded to him.

Collection by Alma Kunz; G. Gomez. Including the Rs. 7,500 paid over to the Treasurer of the T. S. as against the debt due to the T. S. from the Ananda College, the total collected by the T. S. amounts to Rs. 29,418-7-3—a generous gift to Sinhalese Buddhism.

ANNIE BESANT, P. T. S.

VASANTĀ PRESS

We have been able to buy a fine new printing-machine, a cutting machine, two treadles, plant for stereotyping, and a large quantity of type, out of the funds generously given for this purpose. The machines are now worked by power, and THE THEOSOPHIST can be printed off in five days. Some cottages have been adapted for stitching and binding. The money acknowledged in our issue of September amounted to Rs. 19,962-4-6. I have since received

	Rs.	A.	P.
Alsacienne	46	0	0
Mr. Lansoy...	46	3	0
	Rs. 92	3	0

The machinery and type—thanks to Mr. Best, who purchased at a heavy discount and gave the discount to the Press—amounts, so far, to Rs. 13,410. The building and introduction of power charges are not yet complete. I propose,

iv SUPPLEMENT TO THE THEOSOPHIST NOVEMBER

as funds permit, to buy stitching and binding machines, and to set up a small type foundry, both of which additions will enable us to cheapen our books—a very desirable consummation.

ANNIE BESANT

FINANCIAL STATEMENT

THEOSOPHICAL SOCIETY

The following receipts from 11th September to 10th October, 1911, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
General Secretary, Indian Section T.S., part payment for 1910-1911	800	0	0
Mr. J. A. Fashanu, Secretary, Lagos Lodge, Africa, for 1911-12. £3-14-9	56	1	0
Mr. Martin Paul, Soharen Lodge, Helsingfors, Finland. 5s.	3	10	3
Mr. R. Dittmann, Tandjong, Balei, Asahan	15	0	0

DONATIONS

Miss M. I. Harrison, Wellington, Nilgiris	7	8	0
	882	3	3

A. SCHWARZ

ADYAR, 10th October, 1911.

Treasurer

OLCOTT PAÑCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts from 11th September to 10th October, 1911, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Mrs. M. H. Master, Nandurbar	5	0	0
A friend, Karachi	10	0	0
Mrs. A. Lorz, U.S. A.	6	0	0
Teachers of Olcott Pañchama Free Schools	6	3	6
Miss S. Wigney, Randwick, N. S. W. £3-10-0	52	8	0
Mr. P. Vanden Linden, Santa Rosa	15	5	0

	Rs.	A.	P.
Mangalambal Ammal, wife of Mr. S. Bhaskar Iyar, ...			
for October, 1911	10	0	0
A friend	500	0	0
Mr. J. Reynolds. £1/-	15	0	0

TECHNICAL DEPARTMENT

Mr. Hormusji Dadabhoy Havaldar, Bombay...	15	0	0
Rs.	635	0	6

A. SCHWARZ

Hon. Secretary and Treasurer, O.P.F.S., Adyar

ADYAR, 10th October, 1911.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Cleveland, Ohio, U. S. A. ...	Kipina Lodge, T. S. ...	1-2-11
S. Louis, Missouri, U.S.A. ...	S. Louis German-American Lodge, T. S. ...	1-5-11
Alajuela, Costa Rica, Cuba ...	Zulai Lodge, T. S. ...	3-5-11
Helsingfors, Finland ...	Ahjo Lodge, T. S. ...	17-5-11
Superior, Wnsconsin, U.S.A.	Superior North-Star Lodge, T. S. ...	18-5-11
S. Paul, Minnesota, U. S. A.	Annie Besant Lodge, T. S.	24-5-11
Rosario de Santa Fé, Argen- tine Republic, S. America	Pitagoras Lodge, T. S. ...	3-6-11
Korkeakoski, Finland ...	Kipina Lodge, T. S. ...	7-6-11
Cardiff, S. Wales, England and Wales. ...	Cardiff Lodge, T. S. ...	10-6-11
Clapton, London, England and Wales. ...	Clapton Lodge, T. S. ...	10-6-11
Oldham, Lancashire, England and Wales. ...	Oldham Lodge, T. S. ...	10-6-11
Stockport, England, England and Wales. ...	Stockport Lodge, T. S. ...	10-6-11
Woolwich, London, England and Wales. ...	Woolwich Lodge, T. S. ...	10-6-11
Maidenhead, Berkshire, Eng- land and Wales. ...	Maidenhead Lodge, T. S. ...	10-6-11
Ridgmount Gardens, London, England and Wales. ...	Rosicrucian Lodge, T. S. ...	10-7-11
Jalgam, Khandesh, India ...	Shanti Lodge, T. S. ...	10-7-11
Thimmeyachur, Tanjore, India	Santha Lodge, T. S. ...	10-7-11

vi SUPPLEMENT TO THE THEOSOPHIST NOVEMBER

Chicago, Illinois, U. S. A. ...	Leadbeater Lodge, T.S. ...	14-7-11
Apeldoorn, The Netherlands.	Apeldoornsche Lodge, T.S.	17-7-11
Toronto, Ontario, Canada, N. America.	Toronto West End Lodge, T. S.	20-7-11
Talcahuano, Chili, S. America.	H. P. Blavatsky Lodge, T.S.	21-7-11
Malang, Dutch East Indies ...	Malang Lodge, T. S. ...	24-7-11
Medan, Dutch East Indies ...	Medan Lodge, T. S. ...	24-7-11
Klateu, Dutch East Indies ...	Klattensche Lodge, T.S. ...	24-7-11
Singapore, Malay Peninsula.	Gautama Lodge, T. S. ...	1-8-11
Hawera, New Zealand ...	Hawera Lodge, T. S. ...	1-8-11
Southwich, Sussex, England and Wales. ...	Harmony Lodge, T.S. ...	6-8-11
Portland, Oregon, U. S. A. ...	Portland Lodge, T. S. ...	10-8-11
Blackburn, Lancashire, Eng- land and Wales. ...	Blackburn Lodge, T.S. ...	14-8-11

ADYAR, }
11th October, 1911. }

J. R. ARIA
Recording Secretary, T. S.

LODGE DISSOLVED

Location	Name of Lodge	Date of Dissolution
Joplin, Missouri, U. S. A. ...	Joplin Lodge, T. S.	... 13-6-11

ADYAR, }
12th October, 1911. }

J. R. ARIA
Recording Secretary, T. S.

Printed by Annie Besant, in the Vasanṭa Press, Adyar, Madras, and published for
the Editor by the Business Manager, Theosophist Office, Adyar, Madras, S.

SUPPLEMENT TO THE THEOSOPHIST

FINANCIAL STATEMENT

THEOSOPHICAL SOCIETY

The following receipts from 11th October to 10th November, 1911, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Mr. Frank Wade, Cairo	18	12	0
Presidential Agent, Barcelona Branch, Spain, £2-10-0	37	8	0
Major C. L. Peacocke, Annual Dues for 1911, £1/-	15	0	0
Presidential Agent, South America, £22/-	326	11	10
Dutch Section, £40-7-7	600	14	9
Mr. Martin Paul, "Soharen" Lodge, Annual Dues for 1911—1912, 5 Shillings	3	10	5
Presidential Agent, Spain, Dues for 1911, £8-15-6 ...	130	4	7
Scandinavian Section, T.S., Dues for 1911, £29-2-8 ...	432	11	3
Mr. M. Manuk, Hongkong, Annual Subscription for 1911	15	0	0
Finnish Section, Dues for 1911, £15/-	223	3	0
German Section ,, Marks 1326	960	2	3

DONATIONS

	Rs.	A.	P.
Mr. C. R. Parthasarathy Iyengar, Vakil, Chittore ...	20	0	0
Mr. N. H. Cama, Nander	10	0	0

Rs. 2,793 14 1

A. SCHWARZ

Treasurer

ADYAR, 11th November, 1911.

viii SUPPLEMENT TO THE THEOSOPHIST DECEMBER

OLCOTT PAÑCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts from 11th October to 10th November, 1911, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Mr. J. Reynolds £1/-	15	0	0
Shri Krishna Lodge, T. S., Bombay	12	0	0
Mr. J. W. Boys	30	0	0
Through Miss Haycraft, Australia, £5/-	75	0	0
Dr. S. R. Goridass, Hubli	7	6	0
Chicago Lodge, T. S., \$30	92	0	0
Mangalambal Ammal, wife of Mr. S. Bhaskar Iyer. Executive Engineer, for November 1911	10	0	0
Mr. A. Manuk, Hongkong	50	0	0
Elton Food Fund, Donation to Food Fund £50/-	745	9	1
Donations under Rs. 5/-	1	0	0
	Rs. 1,037 15 1		

A. SCHWARZ

Hon. Secretary and Treasurer, O.P.F.S., Adyar

ADYAR, 11th November, 1911.

HEADQUARTERS' IMPROVEMENTS

The following sums are acknowledged with thanks:

	Rs.	A.	P.
Mrs. Halloday	30	0	0
From Minneapolis	30	0	0
Sister Albertina	30	0	0
A. Goodman	30	0	0
A Servant	100	0	0
San Francisco friends	180	0	0

	Rs.	A.	P.
Mme. Bandouin	180	0	0
P. Baijnath	500	0	0
	<hr/>		
	Rs. 1,080	0	0
Acknowledged in August, 1911	3,826	11	3
	<hr/>		
	Rs. 4,906	11	3

ANNIE BESANT

VASANTA PRESS

	Rs.	A.	P.
P. Baijnath	300	0	0
Acknowledged to November 1911	20,054	7	6
	<hr/>		
	Rs. 20,354	7	6

ANNIE BESANT

LITERARY PROPAGANDA

From time to time people send me money for the distribution of literature, and during the past year, I have received Rs. 1,405 for this purpose, and have sent books to eighteen public libraries, and *Theosophists* only to very many more, having spent in such distribution and in sending some books to poor people, the sum of Rs. 1,067-11-0.

I have thus

	Rs.	A.	P.
In hand	337	5	0
P. Baijnath	300	0	0
	<hr/>		
	Rs. 637	5	0

to start the new year's work.

ANNIE BESANT

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Talcahuano, Chili ...	H. P. Blavatsky Lodge, T. S. ...	21-7-11
Hawera, New Zealand...	Hawera Lodge, T. S. ...	1-8-11
Mendoza, Argentine ...	Lob Nor, Mendoza Lodge, T.S....	21-8-11
Nasik, Bombay Presy. ...	Sri Ramchandra Lodge, T.S....	6-9-11
Nawabganj, Cawnpore ...	Maitreya Lodge, T. S. ...	21-9-11
Lillehammer, Norway...	Lillehammer Lodge, T. S. ...	27-9-11
Karuvakarakai, Tanjore.	Kamakshi Lodge, T. S. ...	29-9-11
Nager Koil ...	Kumari Lodge, T. S. ...	24-10-11
Sangli, S. M. Country ...	Sangli Lodge, T. S. ...	30-10-11

The "Joplin Lodge" at Missouri, U. S. A., is dissolved.

ADYAR, }
7th November, 1911. }

J. R. ARIA
Recording Secretary, T. S.

THE ORDER OF THE STAR IN THE EAST

All that is necessary in applying for membership is to write to the Organising Secretary as follows:

Dear Sir, I wish to join the Order of the Star in the East and fully accept its Declaration of Principles. Yours, etc.

Then full name and address *very clearly written* (printed handwriting or typewriting preferred). Kindly notify any future change of address to the same Officer.

In applying for information at any time, please write briefly and to the point, quote your certificate number, and enclose a stamped and addressed envelope for the reply.

Members of the Order are recommended to study *The Changing World* and *The Immediate Future*, by Annie Besant, *At the Feet of the Master*, by J. Krishnamurti, and *The Order of the Star in the East: Its Outer and Inner Work*, by Prof. E. A. Wodehouse, M.A.

These books and the leaflet for enquirers may be obtained from *The Theosophist Office, Adyar, Madras, India.*

Printed by Annie Besant, in the Vasantâ Press, Adyar, Madras, and published for the Editor by the Business Manager, Theosophist Office, Adyar, Madras, S.

Supplement to the Theosophist

The Theosophist Office

ADYAR, MADRAS, INDIA

CIRCULAR, OCTOBER 1911

OUR NEW PUBLICATIONS

The following have been issued during the month of September :

THE SCIENCE OF THE SACRED WORD

OR

PRANAVA-VADA, Vol. II.

BY BHAGAVAN DAS, M.A.

Author of 'The Science of the Emotions' etc.

7½" x 5". Cloth Gilt. Pages 368.

Price Rs. 4-8 or 6s. or \$1.50.

Postage : India 3 Ans. ; Foreign 6d. or 12c.

CONTENTS : The Upanishats ; The Upa-Vedas ; The Shakas of the Vedas ; The Vedangas ; Rules of Study ; The six Upangas or Darshanas ; Interpretation of the Vedas ; Studies and Sciences ; The Sutratma or Thread-Soul ; The Penultimates ; The Jivatma ; The Constitution of the Jivatma ; The Main Psychological Features of the Jivatma ; Further Considerations as to Kriya ; The Companions of Kriya ; The Principal Forms of Kriya ; The Metaphysic of Kriya in Practice ; Existence and Non-existence ; Light and Shade.

"It is archaic in style and in many of the ideas recalls *The Secret Doctrine*."—ANNIE BESANT.

"An ancient Sanskrit encyclopædic treatise A perusal of this translation has enhanced my admiration for the translator's ability, learning, and grasp of philosophic principles."—SIR S. SUBRAMANIA IYER, Kt., K.C.I.E.

"The *Pranava-Vada* is a book that will mould greatly the new era now opening before our eyes One has only to take up this book and realise all that India has in ward for the world Its luminous expositions of life's fundamental facts and their relationship to cosmic laws must of necessity assist us in applying these to

shape the rules of morality and ethics by means of which humanity is steered along its evolutionary path. In all our Theosophical literature there will not be found any more brilliant confirmation of *The Secret Doctrine* than the *Pranava-Vada*."—*The Adyar Bulletin*.

The *Pranava-Vada*, an English translation of which is given to the world, is especially devoted, as the name shows, to the unravelling of the philosophy of the mystic symbol. The general reader is likely to be more interested in the manner in which Pandit Bhagavan Das, the translator, came upon this hitherto unknown treatise than in the abstruse subject-matter of the work. . . . The discovery of this work, the *Pranava-Vada* of Gargyayana, may well be called one of the romances of scholar-ship.—*The Times of India*.

MAP OF THE PATH TO DISCIPLESHIP

BY G. S. ABUNDALE, M.A., LL.B.

Printed on Superfine Art Paper—20 × "11"

Price 1 Anna or 1d. or 2c.

Postage : India $\frac{1}{2}$ Anna ; Foreign $\frac{1}{2}$ d. or 1c.

(*Second Edition*)

THE ADYAR BULLETIN

Vol. IV (September) No. 9.

EDITED BY ANNIE BESANT

9 $\frac{1}{2}$ " × 6 $\frac{1}{2}$ ". Strong Wrapper. Pages 32.

Price : 4 Annas or 4d. or 8c. *post free*.

Annual Subscription : Rs. 2 or 3s. *post free*.

CONTENTS : 'Headquarters' Notes' ; 'Address at the Convention of the T. S. in England' by Annie Besant ; 'Wars and Catastrophes' by C. W. Leadbeter ; 'The Order of the Star in the East' by Professor E. A. Wodehouse, M.A., General Secretary of the Order ; 'The Inner Life' by Irving S. Cooper.

THE MEANING AND METHOD OF SPIRITUAL LIFE

BY ANNIE BESANT

7 $\frac{1}{2}$ " × 5". Strong Wrapper. Pages 20.

No. 7 of *The Adyar Pamphlets Series*.

Price : 2 Annas or 2d. or 4c.

Postage : India $\frac{1}{2}$ Anna ; Foreign $\frac{1}{2}$ d. or 1c.

Annual Subscription : Rs. 1-8 or 2s. or 50c. *post free*.

THE THEOSOPHIST

Vol. XXXIII (October) No. 1.

EDITED BY ANNIE BESANT

9½" × 6½". Handsome Wrapper in blue and silver. Pages 160.
Six Illustrations.

Price: 12 Annas or 1s. or 25c. *post free.*

Half-yearly Subscription: Rs. 4 or 6s. or \$1.50. *post free.*

Yearly do. : Rs. 8 or 12s. or \$3. do.

CONTENTS: 'On the Watch-Tower' by the Editor; 'Theosophy in Great Britain' by Annie Besant; 'Adyar' (Poem) by Isabel Foulkes; 'A Text Book of Theosophy: Chapter i. What Theosophy is. ii. From the Absolute to Man' by C. W. Leadbeater; 'Jhelum in Kashmir' by Josephine Ransom (illustrated); 'Two Temples at Bangkok' by B. P. Wadia (illustrated); 'Theosophy and Social Reconstruction' by Dr. L. Haden Guest; 'Let there be Light,' (Poem) Miss Marguerite Pollard; 'Buddhistic Symbols and Ceremonies in the Roman Church' by Dr. Franz Hartmann, M. D. (illustrated); 'Zohak: the Demon King of Persia' by C. E. Anklesaria (illustrated); 'Man's Place in Time' (Poem) by James Scott, M.A., F.E.I.S., Principal of the Bahauddin College, Junaghad; 'To a Socialist Brother' by Sidney Ransom A.M.I.E.E.; 'Rents in the Veil of Time: 19th Life of Orion, about 4000 B.C. in ancient Egypt'; 'Form and the Formless' by W. Wybergh; 'Personal Relations in Successive Lives' by E. C. Reynolds; Quarterly Literary Supplement: Reviews of books, by Annie Besant, C. W. Leadbeater, Johan van Manen, Sidney Ransom, and others.

With this opening number of the new volume, THE THEOSOPHIST is printed in excellent Cambridge Pica type and is very well illustrated.

Forthcoming Publications

ESSAYS AND ADDRESSES. Vol. I.

BY ANNIE BESANT

7½" × 5". Cloth Gilt. Pages 340.

Price Rs. 1-14 or 2s. 6d. or 65c. Postage extra.

THE PERFUME OF EGYPT AND OTHER WEIRD STORIES

BY C. W. LEADBEATER

7½" × 5". Handsome Cloth binding. Pages 321.
Price Rs. 2-10 or 3s. 6d. or 90c. Postage extra.

The Stories Themselves

The Perfume of Egypt, which gives its title to the book, is a tale of singular fascination. It tells of the adventures of two young men who were led by the magical odour of a strange perfume of old Egypt to release a soul from bondage and find a long-concealed treasure in Fernleigh Hall. Of course, it ends with a happy marriage.

The Forsaken Temple is the story of a marvellous psychological journey taken by the author and a boy to an abandoned temple in the midst of a far-off lonely desert. In it are woven some interesting experiences with the forces of the unseen world.

One of the most remarkable accounts on record of the appearance of an apparition is related by the great-grandfather of the author in *The Major's Promise*. It is a story of southern India in the days of the East India Company.

A Test of Courage takes one's breath away with its appalling horror and vivid descriptions. It happened to the author several years ago and it is told with the dramatic intensity which shows how great an impression it made upon him at the time.

An Astral Murder is a true story told by an old English station-master about a surly engine driver who was killed at the very moment when his heart was filled with bitter hatred and raging anger against a successful rival for the affections of his sweetheart. How the ghost of this driver returned, stole an engine and sent it hurtling against a picnic train containing his rival and sweetheart, is one of the most thrilling accounts in the whole of psychic literature.

A Triple Warning is a story told by one who later became a Bishop of the Church, of the three visits paid to him by his dying father, and of how his incredulity brought him everlasting regret.

A pathetic story of an earth-bound priest is told in *The Concealed Confession*. It seems that this priest—disregarding the rules of the Church—had written down part of an important confession made to him by a young lady of noble rank and had concealed it in a recess in the wall. A few hours later he was killed in the hunting field and for nearly eighty years had been haunting the house in which the confession was hidden in order to guard it from curious

hands. How he was eventually released by the courage of a Bishop is of thrilling interest.

We scarcely dream of what dark mysteries are found in hidden India until we read the tale of *Jagannath*, which was told to the author by the late T. Subba Rao, a well-known Hindu. It is perhaps the weirdest and most creepy account of a religious mystery that we have read.

The Baron's Room tells of the ghastly adventures of Charles and Henri, two young men on a walking tour in France, who found a haunted *Château*. The old-caretaker permitted them, after much coaxing, to spend a night in the very room where its former villainous owner, a debauched Baron, had committed suicide several years before. They never asked to repeat this experience, and were indeed glad to escape with their lives.

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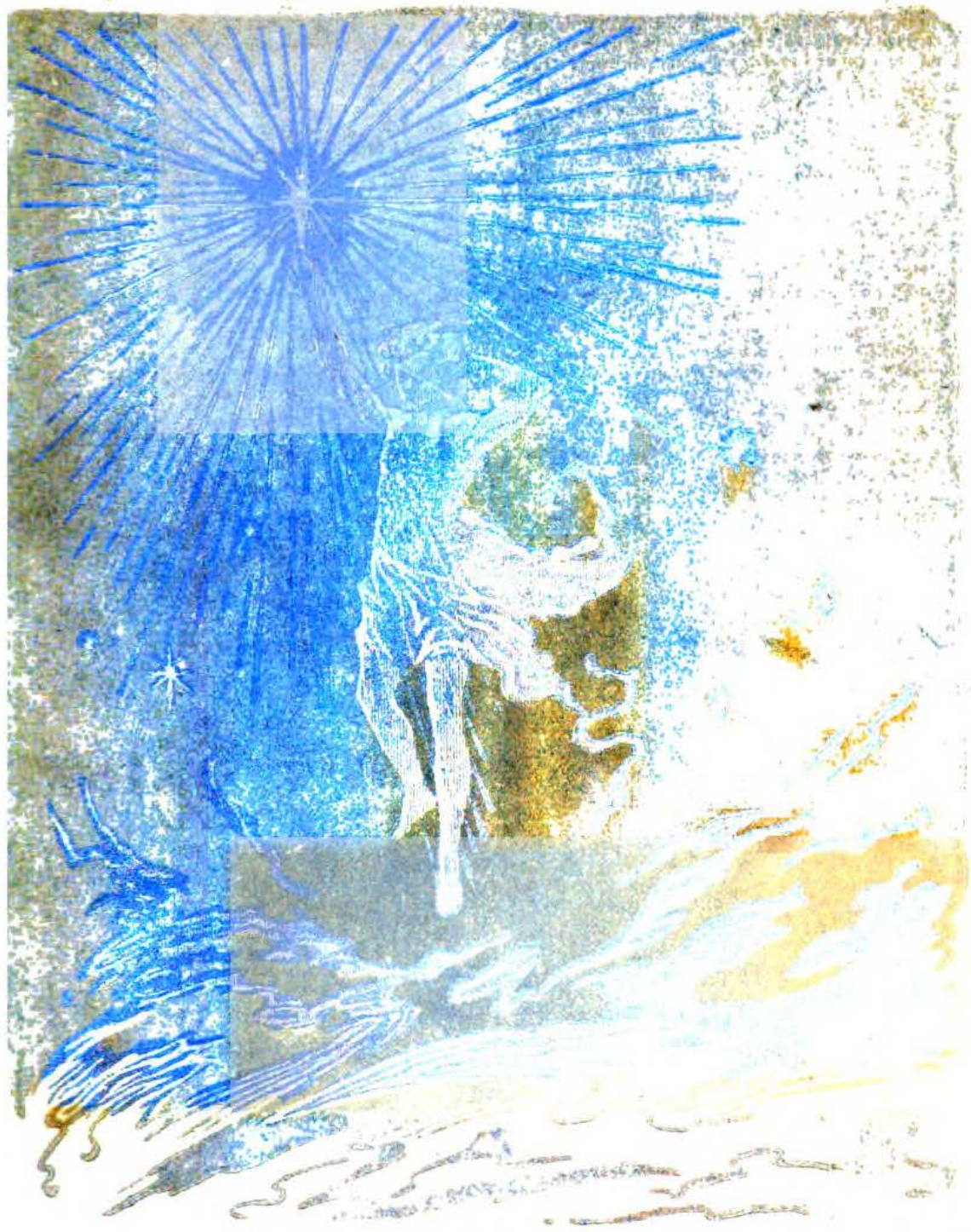
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