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THE THEOSOPHIST

ON THE WATCH-TOWER

QUITE the most astounding discovery of recent times —astounding less for the fact than for the allowance of its discovery—is the penetration into the Great Sphinx and the opening of the Temples hidden within it. Professor Reisner of Harvard University is the revealer, and he has uncovered a small temple in the head of the Sphinx from which a tunnel runs downwards to a large temple, which occupies the interior of the huge body. Below this again is a pyramidal tomb, thought to be that of Menes, the great King of Upper and Lower Egypt. What secrets of the past will be uncovered when the Sphinx at last speaks of that which it has guarded for so long?

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Another wonderful discovery—which will revolutionise the future, as the preceding will throw light upon the past—has been made in chemistry. The newspapers call it 'the birth of the atom,' and truly it seems nothing less. In these rough notes, I can only

point to a subject that must be dealt with at length. Sir J. J. Thomson records the discovery of "very small particles, moving with prodigious velocity," very small compared with the mass of any known chemical atom, found everywhere, always identical, "the bricks of which the atom was built up". (See *Occult Chemistry*, published 1895.) Sir William Ramsay, Professor Collie and Mr. Patterson claim to have formed helium and neon from hydrogen, i.e., to have transmuted one element into two others—the old alchemical claim. The next step is that there is no 'matter,' but only electrical energy. Dr. C. W. Saleeby writes (*Daily Chronicle*, February 11, 1913):

> Modern chemistry doubts whether there is any such thing as matter; it analyses the atom, and finds it to be a transient manifestation of energy, which has a birth, a 'life,' and a death, but a death which leaves no corpse to bury, for the energy that was the atom is restored to the general energy of the universe, as the melting iceberg is restored to the general waters of the ocean.

What is the energy? The Theosophists call it the Breath of the LOGOS, the Life which sustains the universe. (See THEOSOPHIST, June, 1908.) H. P. B. wrote in 1888:

> Spirit is Matter on the seventh [highest] plane; Matter is Spirit at the lowest point of its cyclic activity. (*Secret Doctrine*, i, 693.)

Again:

> In 1882, the President of the Theosophical Society, Colonel Olcott, was taken to task for asserting in one of his lectures that Electricity is matter. Such, nevertheless, is the teaching of the Occult Doctrine. (*Ibid*, 136.)

She goes on to say that it is atomic, and is therefore Matter. In truth Matter is only the lowest expression of the One Life. Lastly, it is stated that two new

elements have been found, one of them in the place where we have noted occultum (*Occult Chemistry*, 1908), and the other apparently our meta-neon. Certainly "the old order changeth, yielding place to new".

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Politics move slowly in comparison with science. The Women's Rights Library has just re-issued my *Political Status of Women.* The *Christian Commonwealth* comments:

> Many years ago, when Mrs. Besant was unknown to the world, she determined that her first public lecture should be on behalf of her own sex. The lecture was afterwards printed, and ran through three editions. With Mrs. Besant's permission it is now added to the series of reprints of early literature advocating women's suffrage. There is a pathos in reading the familiar arguments for the enfranchisement of women, put so ably in a document that is now thirty-eight years old. So little have all the labour, all the meetings, all the speaking, all the writing of the years that have intervened availed women. "Many women now, educated more highly than they used to be—women with strong brains and loving hearts—are being driven into bitterness and into angry opposition, because their ambition is thwarted at every step, and their eager longings for a fuller life are forced back and crushed," runs the discourse, and it was delivered in 1874.

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A startling step forwards has been taken by a Russian Theosophist in the world of art. 'Theosophy in Music' is the head-line announcing it in the London *Daily Chronicle.* Sir Henry J. Wood, at one of his great Queen's Hall concerts, has introduced to the English public, Alexander Scriabine, through his *Prometheus.* It was performed twice at a single concert, and the musical world is up in arms, some extolling, some decrying, the new departure. Enough, for the moment, that it has been thought worth while to devote an elaborate programme to the analysis of the new music. It is interesting to note that the cover

of the score bears a striking design by a brother Theosophist, the great Belgian painter, M. Jean Delville. It is possible that M. Scriabine may come to spend some weeks at Adyar in the autumn of this year.

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An International Woman's Suffrage Congress is to be held at Budapest from the 15th—20th of June, 1913, and promises to be very largely attended. I have been obliged to refuse the invitation sent to me, as the International Theosophical Congress at Stockholm has been fixed for that date, and it has obviously the first claim. The welcome change in the occupant of the office of Scandinavian General Secretary assures the success of the Congress, and it will be pleasant to greet our old and well-tried friend and worker, Arvid Knös, in his old post. Captain Kuylenstierne is appointed as his Assistant for the Congress work.

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The Bishop of Durham spoke very well on the reflex value of prayer on the worshipper, and Theosophists will feel the truth of his statement. He advised his Church people:

> Turn anxious thoughts into prayer, and the seriousness remains, but the poisonous 'worry' is exhaled into the Presence. Turn combative and contentious thoughts into prayer, and the convictions may be firm as ever, or firmer, but the soul will be calmer, sweeter, more able to allow and sympathise, more absolutely shy of the bad *spirit* of strife, less capable of the great sin of thinking and speaking evil. Turn devotion to the Church we love into prayer, and our loyalty will be lifted out of a partisanship which may be as secular in spirit as possible, and it will be inspired with the love of God and man. Turn political thoughts into prayer, and they too shall be changed and clarified into a large and Christian patriotism, with which the man can be as convinced and earnest as possible in favour of a policy, but always with an open outlook towards the will of God and the good of the whole realm. Turn fears for the world's imperilled peace into prayer, and the

powers of the world to come, whose mighty peace shall at last overwhelm the clamours of time, will come into the worshipper's soul, and his vision both for present and for future shall be all the clearer.

It is the opening of the windows of the soul to the gracious influences of love and strength which are ever playing upon it that permits the influx of the divine Presence. The sun is ever shining on us, but we shut it out and say that it is dark.

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In the many Germanic and Czech countries that the globe-trotter thinks of vaguely as 'Germany,' there are several bands of deeply pious Mystics who work by meditation for their own spiritual growth, and for the good of the world. Inheritors of German Mysticism, they follow silently the 'Way of the Cross,' and few know of the subtle power which spreads from these holy centres. From one of these was lately sent a prayer, with the following dedication :

To those who devote their whole life and time to the inner development of humanity and to truth, the undersigned permits himself to dedicate this prayer, with deepest respect and true and most hearty love as a token of remembrance.

I do not add the name, for these circles are of those who pray when "the door is shut". Suffice it to say that the prayer is for the sending of a Teacher to guide the nations, and it was sent to a representative of the Order of the Star in the East. The soft notes in the hush before the Dawn are growing more numerous.

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Dr. Horton, under missionary pressure in India, feels injured by the circulation of his sermon, which was published, with his permission, by the Order of the Star in the East. Dr. Rocke, to whom he gave the permission, has, of course, withdrawn the booklet. It

seems a pity that Dr. Horton could not summon up courage enough to speak the truth about his change of front, but he finds it easier to slander me! He says in an article in the London *Daily Chronicle* that I have "even induced the temples of Benares to prohibit non-Hinḍūs from entering them"! Why this gratuitous falsehood? The prohibition was in force before I ever went to Benares, and I have always been shut out under it myself. It was brought about by the ill-manners of globe-trotters, who treated the holy places of the Hinḍūs with rude contempt. He further says in a letter, but the statement has not, so far as I know, been published, that I support animal sacrifice! Everyone in India knows that I have spoken often and warmly against animal slaughter, both in the few Hinḍū temples now defiled with it, in the Pasteur Institutes, and in the numberless European slaughter-houses found all over India. It would be interesting to know whether Dr. Horton disapproves as much of the slaying of millions of creatures to gratify the palate of man as of the few thousands slain in mistaken devotion to God; also, if he disapproves in India of that which he regards as God-ordained in Palestine? Beef-eating by missionaries is, I may remark, one of the obstacles in the way of Christianity in India, and Dr. Horton would help it more by persuading his countrymen to give up this bad habit, than by telling falsehoods about myself. These are not even *ben trovato.* It is odd that an *orthodox* Christian should object to living creatures being offered as sacrifices to appease an angry God, when we think of the Jerusalem temple and the great "Sacrifice on Calvary".

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The very Rev. Monsignor Benson is always interesting and the *Christian Commonwealth* of Dec. 25, 1912, gives two notices of him. Speaking about the New Theology, he gave it credit for its great teaching "that God is infinitely close to us, 'the soul of the world'". But he thought that, while urging the truth of God's immanence, it forgot the equally important truth of God's transcendence. Hinḍūism has summed up the whole truth in words that cannot be bettered: "I established this universe with a fragment of myself, and I remain." The second reference relates to his article on haunted houses in the January issue of the *Pall Mall Magazine*. Father Benson does not commit himself to any particular theory, but remarks that both laughter and accusations of fraud do not suffice to dispose of the phenomena he discusses. He mentions, as a possible explanation, the views held by many Theosophists:

> These teach that human beings have in addition to soul and body a kind of semi-material envelope, which they name 'astral'. At death this 'astral body' is released; usually it corrupts and disintegrates; but in certain cases it retains, often for a considerable time, a kind of quasi-life. It is these astral bodies, therefore, operating under material conditions which, according to the Theosophists, form the substance of these apparitions, acting over and over again, until their energy is dissipated, the scene in which soul and body once took a part.

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In the life of the great mystical painter George F. Watts by his wife, the following interesting passage occurs:

> I found that to 'Signor' (the name given to the husband, by his intimate friends) the idea of the rebirth of the soul—even many times—through the ages was one very acceptable to his mind. He thought it consonant with the highest conception of omnipotence, and a theory into which retribution following upon sin might fall, without imputing to the Almighty qualities which to human wisdom seem incompatible with the title of the all-loving. When speaking of this theory of rebirth

he often said that he had a dim intuitive feeling that in some former existence he had been a Greek.

M. Maeterlinck, also, writing on Death, says that of all the theories of a future life, reincarnation seems to him to be the most plausible and the least irrational. He inclines somewhat to the hypothesis that the surviving consciousness is collective rather than individual. I have only seen a review of his book.

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Dr. Van Hook, in Chicago, is working very hard to spread among the masses of the American people a knowledge of this great doctrine, with its inevitable corollary, the law of karma. The good doctor has formed the Reincarnation and Karma Legion for the propaganda of these two important truths, and I earnestly hope that many will join it and strengthen his hands.

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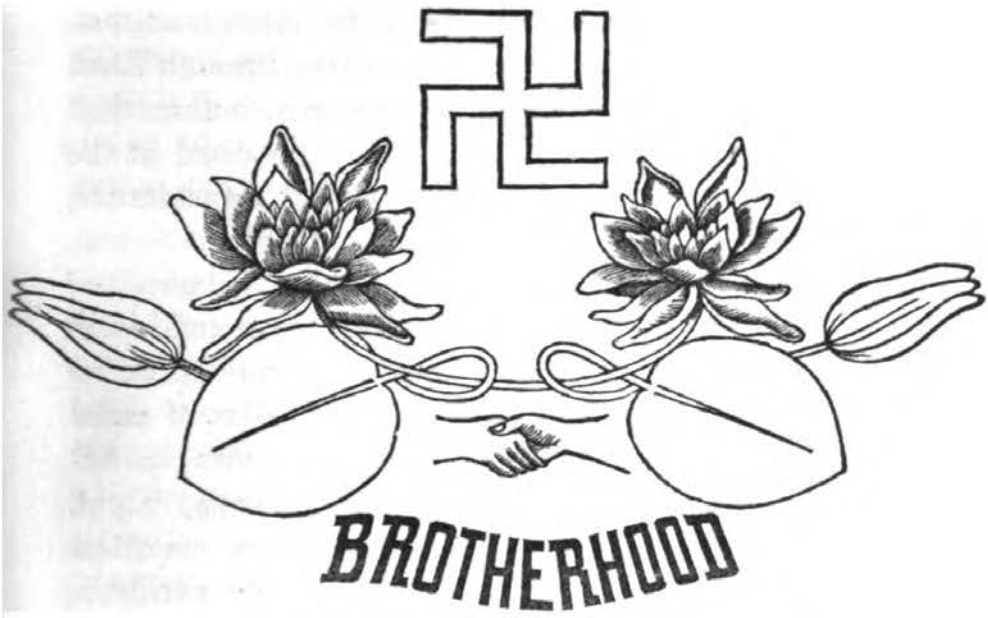
My daughter, Mrs. Besant-Scott, writes me from England that the Art Circle of the H. P. B. Lodge has now expanded into the 'Brotherhood of Arts,' and a very strong council has been formed to utilise the ever-increasing number of artists in the T. S. Her own young daughter is making great progress as a violinist, and promises to make her mark in that most difficult branch of music. Mr. Shapiro is becoming well-known both as a composer and an orchestral conductor. I may say that, at Adyar, our students give us quite brilliant concerts from time to time.



THE SPIRITUAL SIGNIFICANCE OF CREATIVE ART

By LILY NIGHTINGALE, F. T. S.

A BOLD subject of discourse! Hard to say whether Ajax defying the lightning were a feat more titanic than this attempt to discover, rather than defy, those alchemical processes of genius, whose methods are not of earth. However, if, as the Greek philosophy declares, man's greatness consists not so much in what he has done, as in that which he will do, i. e., the potency hidden in all great imagination, this is after all only to say that prophecy is a divine, retrospection a human, attribute.

Yet went the declaration forth to man from his Maker: "In the image of God created He them"; and

again: "I said: 'Ye are Gods'." What a battle-ground is man! Sport of Gods, experimenter, and himself the great experiment: trinity in unity, manifestation, through multitudinous separation, through films of matter ever denser as Spirit descends, outbreathed from Eternity into time and space, inbreathed at the consummation into man's most ancient inheritance, "the glorious liberty of the children of God".

But what of the journey through the wilderness? Aye, what of that? It is not all rough ways and bleeding feet; 'the steep ascent' has its beacon-lights, its resting-places. Is there not, also, the pillar of cloud by day, the supreme lure of endeavour, with its immemorial radiance? And the pillar of fire by night, vision, prophecy, genius; man has given countless names to that quest which alone has made earth-life endurable to many a banished wanderer. "I will lift up mine eyes unto the hills, from whence cometh my help." Eternal salutation of the finite to infinity! Thus has man the thinker ever raised himself beyond the valleys of thought to the mountains of aspiration. There are those who walk this earth proudly, yet with a lowliness profound as the humblest server's; robed, crowned, sceptred, theirs the divine right of Kings and priests, after the order of the nameless Star, under whose creative light they glow with fire that none can quench, for it is not of earth.

The symbols of cloud and fire pillars are of immemorial antiquity, as images of thought and inspiration. The joy of symbolism is that it knows no monotony, but changes with each rhythmic measure of the cosmic dance. Cloud and fire, thought and inspiration. Thought, the essentially human faculty, which changes its

fashion with the evolution of the brain (instrument of mind), that marvel of construction both in psychology and anatomy. Thought, the cloud veiling yet revealing the sun; cast into a thousand shapes of phantasmagoria, myriad semblances of ether, air, and water. Thought, slowly built up into forms which do their work, then disintegrate; yet from their disintegrated fragments a new world arises. Clouds of thought which go before us by day—each has his own pillar to form as he will, to break down, to build up, to unbuild again—"airy forms of flitting change". But . . . there comes a time when the work of mind, even pure mind, ends; no further can it go: it has done all that can be performed by the human brain, instrument of mind. What then? darkness, nescience, or the pillar of fire by night? Fire, the potency of Deity, a spark from which ignites the heart of every human being; the spiritual centre in man, that which sets the starry seal of Godhead on the human brow. Fire, which works through alchemy on the materials hitherto subjected to the analytical processes in the laboratory of the brain, that which ignites the fuse of thought, which makes it creative rather than interpretive. Talent combines, compares, selects; then comes Genius, breathes upon it, and lo! it is one, one great Simplicity. Clouds close round the mountain's base; on the summit the sun strikes the dazzling snow into a thousand whirls of sparkling light. Thought is the prism, imagination the white light, broken up in the prism of thought.

Again we may take thought as the bridge from man to beyond man. Intuition and the treasures of self-revelation which we call Genius are not beneath, but beyond, thought. The Genius is more than the

scholar-savant; the latter builds up, acquires by knowledge, the thoughts and dreams of many generations. Splendid, as well as necessary, is his work. Comes a Genius, a wild meteor with the brow of a seraph and the heart of an inspired child. His gaze pierces beyond the world of thought, up to the heights of inspiration. He ascends the Mount, and comes down, his soul aflame with the glory of the Vision. Then comes the translation, in music, marble, or song. And we, who hearken or behold, on us also falls a ray of divine revelation, and we see, for however brief a space of time, not as men, but as Gods. Well does Rodin define the true artist as "one who sees".

For this vision there is only requisite the rarest quality, purity of heart. "Blessed are the pure in heart, for they shall see God." Purity of heart, to a creator, means what the 'single eye' means in the mental world. The creator's heart is dedicated to the creative fire; the God of Genius brooks no rival, any more than did the jealous Jehovah. "Thou shalt have none other Gods but Me" is a necessary condition to artistic purity of heart. The seer looks for the vision—he must see nothing else and no less; for thus and thus only shall the light of creation burn perpetually in the sanctuary of the heart. This may seem strange doctrine to those who have not considered the votive aspect of the creative artist. "In the heart is the temple of Deity." In the head is the connecting link between God and man. This is a literal truth, none the less scientifically correct because of its occult meaning. H. P. Blavatsky has given us more than a hint in the direction of this intimate correspondence between heart and brain. "It is the usurpation of the function of the intellect that

paralyses spiritual perception—intellect is its handmaid, not its lord. It is here that the strife arises—the Tree of the Knowledge of Good and Evil grows from the roots of the Tree of Life." [1]

We may say, then, that the sign of intellect having overstepped the mark is when it desires power for itself, instead of accepting the function of light-bearer from the sun—an emissary of Apollo.

This brings us to the connection between Art and the ethics of the artist. We have no more right to demand of the artist, than of any other mortal as a man, a blameless moral life: but we have a right to demand that he be not a half-hearted artist. The light in the sanctuary must not burn dimly; the water of the emotional nature must not quench its flame, nor the earth-"contagion of the world's slow stain" choke it, nor the air of the mental plane with its gales of doubts and sad questionings blow so fiercely that the holy flame be starved; that indeed is true elemental morality for the artist.

To the great belong great passions, great vices if you will: their ratio in morality is more often that of the titan than of the saint; yet their code of ethics is strict and stern as any puritanical doctrine, and the rigours for transgression are sore and hard, as every artist knows. It is useless to expect a great creative spirit to be average in anything, morals, habits, etc. Nay, worse than useless, it is absurd. He may be more or less law-abiding than his contemporaries; average he will not be. All laws of average belong to the avoirdupois scales of mediocrity. The great majority rise by this mechanical adjustment of laws of life and

[1] *The Secret Doctrine*, ii, 227.

conduct; for them are rules of thumb and ethics confined within bounds of red tape. But the Great have harder rules, sterner doctrines, and who are we to judge those who tower over us pigmies? "A lord may be judged only by his peers"—this was a canon of ancient English law. There is no more despicable and pernicious habit than that of peering into the frailties of the Great, of sitting in judgment on those whose horizons are those of the desert and the steppes, compared to ours of our neighbour's back garden, bounded by his bedroom window. It is as if we complained to the sun: "You burn"; to the frost: "You freeze"! When we see the spectacle of greatness becoming small and mean, descending to the level of vulgar vices, then indeed we may sorrow for its abasement; though even then, we may think of the parable of the prodigal son and conjecture that during the "ordeal by husks" the exile may catch manners and morals of his table-companions; but after the ordeal, what more bitter vengeance than the self-abasement of a great soul, when, the evil dream outworn, he awakens and finds himself one of a herd? The remorse of titans is out of all human power to conceive, far less to depict. But to reduce a principle to a formula: the moral standard of each artist is written on his heart; none but he knows the height of his ideals, the depth of his failures. We have no right to demand that he shall accept our standards, any more than to lay down laws for comets, meteors, and volcanoes, and complain because they do not conform to them. Giants can no more be measured against drawing-room doors, than the flight of a Spirit can be regulated by aviation conventions. The truth is too often ignored, that knowledge is

an analytic, wisdom a synthetic, process. Knowledge, the gradual apperception of wisdom. In the sanctuary of truth the only music is the voice of the Silence. "To see life steadily," the work of the mind—to reflect "the gathered rays which are reality". Then comes the realisation of Unity, "to see it whole".

Friedrich Nietzsche presents one of the most brilliant instances of a great mind so knit with complex strands of intellectuality that they actually got in the way of intuition, sometimes tripping it up and causing it to doubt its own vision of truth. Mark how the genius asserts its supremacy in such flashes as the definition of the faculty of logic as: "Our attempt at making the actual world more calculable and more susceptible to formulation, for our purposes".

One such definition as this is worth more than a thousand inverted and paradoxical declarations (though even these have their roots in abstract reality) such as of truth: "That kind of error without which a certain species of living being cannot exist" (from *the Will to Power*); or, again, as: "A form of faith which has become a condition of existence." On the whole the creative genius of the philosopher triumphed over all intellectual by-products in his conviction that the ultimate salvation, both for the race and the individual, lies in the strengthening of the *Will to live*. Nietzsche, the genius, grasped the profound and vital truth that all life-negating tendencies, on every plane, are so many proofs of decadence. Pessimism is shown to be a weakening of the life-instinct, and a symptom of degeneration—a wholesome, stimulating, and entirely desirable philosophical conclusion. Indeed, whereas Schopenhauer may leave the mind faint though pursuing, Nietzsche never

fails to stimulate, and his incongruities and mad sallies are easily decipherable from his priceless utterances by any one of average critical faculty. Nietzsche is both one of the greatest of modern rationalists (if the constructive working of the higher reason be accepted as a definition of rationalism) and one of the earliest of *modern* intuitive philosophers. It is probable that these two elements strove in him and ultimately produced that want of balance in the instrument of the mind, i.e., the brain, which is covered and explained *(sic)* by that word (almost as comforting as Mesopotamia) *Insanity*. The strife indeed was three-fold, God, dæmon, and precocious child. Many of his utterances were so far beyond the mental range of his own day that they are only now beginning to be understood. As a study of the spiritually significant in creative utterance and also an illustration of the processes of analytical thought, he is unique. He contradicts himself a thousand times with a Whitmanesque abandon. Consistency was so far from being a bane to his mind that he scorned relevancy. But what joy to decipher the arabesque symbolism! 'Mind the Gargoyles' is a useful sign-post when dealing with Nietzschean philosophy. The humour is that the creator thereof often mistakes his gargoyles for Greek Gods, and bids us admire them as ideal forms. Yet such sayings as: "There must be chaos within before the birth of a dancing star" repay us for thridding the mazes of a mixed sculpture gallery. Besides, there are some kinds of sense which can only be conveyed through the utterance of apparent nonsense. Lovers of intellectual beauty revel in the movements of a perfectly trained mental athlete, movements that escape all words but are a source of genuine delight.

Nietzsche is both prophet and gymnast; it is our own lack of critical ability that cannot disentangle the two; idle alike to deplore the combination or pronounce it impossible; there it is; here is the critical point between the mental process and the spiritual significance of creative Art. Spirituality has no direct connection with ethics *per se*. "Spiritual wickedness in high places" is a phrase that has puzzled pedagogues for long enough. Spirituality means the recognition of Unity, at once transcendent and immanent. This vision is beheld through the window of the mind, but with the eye of the soul. There are abundant evidences in our own western scriptures that a strict observance of the code of *current* ethics even was not indispensable for the favour of Jehovah—witness Noah and David. In the new dispensation we have Mary Magdalene—to whom much was forgiven because she loved much; to many minds a scarifyingly unjust and immoral remark, had it emanated from other lips.

Here is the great paradox of intellectual life. Art is one, and the arts many. The mind is complex, the synthesis one; the road to simplicity lies through a thousand complexities—not the simplicity of the ingénue but that of Apollo or Herakles. Genius is thus brought down from the empyrean to earth in spite of the Gods! Simplicity is a thing to be achieved by man, one of the lost arts; the last word in the spell which moves mountains, not an attribute of primitive man. Primitiveness is one end of the tunnel, simplicity the other. You must go through the tunnel, a labyrinth of sombre shadows and mysterious lights, colours, sounds, and all the paraphernalia of tunnels—*then*—out into the light again,

knowing more, but knowing it as one whole instead of in myriad scattered fragments. It is this passage through the tunnel of complexity which marks the intellectual man; the emergence therefrom is Genius. Only the Genius can know the horror of the process wherein the God sees, the man doubts, and the instrument vibrates with the tremors of the struggle. That is why the mortal lives of many Geniuses have been, and doubtless will be, infernos; for they live through many lives in one. The God trammelled by flesh, the man aspiring "up from the clay toward the seraphim". The fleshly dwelling, "our soul in its rose-mesh," pulling at the man; the Genius revolting from the sensual prison yet subjected to the discipline of the senses by necessity; the law which decrees that the God shall know the flesh ere the flesh know the God. Think of the cosmic struggles of the submergence and emergence of continents and oceans repeated in man, for we know that the laws of correspondence and reflection are infallible. What must this earth-life be to these banished Sons of God, exiles from a far country, votaries of Urania, to whom Aphrodite can never be more than a foster mother? This, then, the spiritual significance of creative Art. It brings us back again to the primordial. In the presence of a work of creative genius we dare not avow ourselves materialists, for the spiritual towers over us, enfolds us, and will not be denied. Thus great love is one of the greatest arts, the courage to live rather than die for love, the refusal to escape or quail when the wings of Eros closing round bruise the very soul with the ardour of the God. Every work of genius is a divine incarnation, for the supreme in all human achievement raises us out of ourselves; because in such a work, whatever

the medium, crucifixion, the waiting, the resurrection, have all been accomplished. The last great sacrifice has been made, two-fold in nature; the God descends, the man has emptied and cleansed the temple. "Bow the heavens, O Lord, and come down; touch the mountains and they shall smoke; cast forth Thy lightnings and tear them; shoot out Thine arrows and consume them." Creative workers know the inner meaning of this invocation. Art is the offering of the life of the artist on the altar of Beauty—the spirit of intellectual Beauty—that life of the mind which

> Like a dome of many-coloured glass
> Stains the white radiance of eternity
> Until Death tramples it to fragments.

Lily Nightingale

PRALAYA

Into the deep abyss of years I pass
As century on century backward glides
On to that far dim distance that divides
Time from Eternity. The Age of Brass
Rolls back to gold; all fades; the world, a mass
Nebulous, glowing, for a longer space abides
Revolving thro' the heavens, then darkness hides
In blind forgetfulness the radiant gas.

The Earth's heart beats no more and Night again
Most ancient monarch has resumed his reign;
The music of the world has ceased; no sound
Rings thro' the æther to the ends of space.
The Spirit moves not on the water's face—
In lieu of the old order, rest profound.

Marguerite Pollard

THE BASES OF THEOSOPHY

A STUDY IN FUNDAMENTALS—PHILOSOPHICAL, PSYCHOLOGICAL, PRACTICAL

By JAMES H. COUSINS, F. T. S.

CHAPTER I

The Need of the Age, and Its Supply

WE are told by those who study the starry heavens, that the relationship between the sun and its planets, and between one planet and another, is maintained by the operation of certain opposing forces. The planets, they tell us, in obedience to an incalculably remote and immeasurably powerful outgoing or centrifugal impulse, travel through space in what should be straight lines from the sun to infinity. But as the planets fly along their paths, they are drawn towards their centre; and the outward impulse, acted upon by the inward attraction, becomes an ellipse whose variations are due to forces exercised by its companion planets.

This statement of scientific inference with regard to the solar system, whether it be true or not, may well serve as a parable of the human system, whose origin, history and destiny are inextricably interwoven with it. To the eye close to any single life, it may appear that

that life is developing along its own straight line. But a wider view makes evident the fact that, whatever impulse may drive the life forward, whatever may be its own special character, its line of progress is subject to modifying impacts from other lives; and a still wider view—the view of the history of great masses of lives over great periods of time—discloses a concerted movement around some great centre of power which controls, directs and unifies that which, to the microscopic eye, may appear to be diverse and independent.

To understand the world on whose surface we physically dwell, it is necessary to take other worlds into account, and with them their central storehouse of life, the sun. By the aid of such knowledge men have bridged the abysses between continent and continent, and vastly increased the sum of human good. Through the observation of the phenomena of the heavens men built up theory upon theory, the ultimate effects of which are discoverable upon our breakfast tables and in the remotest details of our outer life. The theory of the rotundity of the earth drove Columbus westward against the continent of America in his search for the east of Asia, whence to bring gold for the pocket and spices for the palate.

So too in the endeavour to understand a single human life, we are compelled to give heed to all the ascertainable forces that have gone to its making; and, once entered upon, the pursuit of the knowledge of humanity will lead us to horizon beyond horizon. A single fact may turn our view of life to quite another view; and in the larger realm of thought, discovery after discovery in the dark places of human activity has led to numerous diverse efforts to construct a

view of life which will answer the greatest number of questions on the subject.

Under the influence of such systems of thought, idiosyncrasies have become customs, customs have become laws, and both in due time have become tyrannies, and later have been shattered by the impact of other systems. Thus the process goes on, and must go on; for as soon as one human consciousness comes in contact with another, the effort to explain their similarities and their divergencies results in some hypothesis, which is broken or altered when a third consciousness appears: and so *ad infinitum*.

To the extent that any body of human beings becomes possessed of a theory of the universe and humanity, it will seek, by virtue of a dim apprehension of the unity in which all things inhere, to make that theory applicable to all persons, in all places, at all times: hence the once widespread Buḍḍhist missions to the West, and the equally widespread Christian missions to the East. But to the extent that masses of individuals are no less subject to the forward trend of things than are their units, the passing of years will witness the inevitable development of heresy and schism and the segregation of sects within the system, just as Christianity split into Catholicism and Protestantism, and each into a number of orders and sub-divisions. To oppose the missionary spirit is to swim against the stream: to pray against heresy and schism is to pray against the law of the universe.

The various systems by which mankind has sought to realise and explain itself may be grouped in three main classifications: religious, philosophical, scientific. We may, however, regard science as subsidiary to the

religious and philosophical, and included in the latter. Its field is the material universe; its stuff the things that are perceptible to sense; its objective is the discovery of the mechanics of the universe, as the object of philosophy is to apprehend the worker behind the machinery. It is with consciousness itself, rather than its vehicles, that we have to deal when we come to study humanity. Human hands groped towards the skies before the germ theory of disease was propounded: human minds sought for an explanation of life's anomalies before the discovery of radium blew the ultimate atom into still more ultimate atoms.

Two facts, therefore, stand in the front of all study of humanity: one, that it is an essential condition of human activity that mankind shall throw its ideas of itself and its surroundings into intelligible formulæ; the other, that it is an equally essential condition of human progress that such formulæ shall become insufficient to express what they were originally intended to express. The history of humanity is the history of these two processes. The rise and fall of religious creeds, the evolution and the decay of philosophical systems, are the commonplaces of the book of life, the testimony to the permanence of the religious instinct and the ratiocinative faculty in humanity, and to the transiency to their manifestations.

So far, our consideration of the conditions necessary to human activity and progress have touched only the horizontal or extensive phase of human life, the rise and fall of systems of thought in different places, at various times. Viewed thus, it might be taken for granted that the historical development of religion on the one hand and philosophy on the other will proceed

indefinitely, as the expression of humanity from two absolutely and eternally separate centres of its nature.

We are, however, compelled to take into account not merely the law of the continuity of life, but also the law of accumulation. The experiences of to-day are continued in the experiences of to-morrow; but the process is not one of simple addition. A added to B results not merely in A *plus* B, but in the influence which A exerts on B, and B on A, over and above their addition. The last link in the chain of human development hangs not only on the link to which it is immediately attached, but on all the preceding links: the view of the watcher on the loftiest peak of experience not only sweeps his own horizon, but encircles the horizon of every stage of the ascent. Our study of any phase of life must, therefore, if it is to be a true and efficient study, take into account the vertical or intensive tendency in human life, as well as the horizontal or extensive tendency.

It is in this intensive aspect of human activity that the secret of evolution is hidden. Development along the horizontal phase will add bit by bit to the sum of life's comfort; but it is in his vertical development that the human being realises himself. It is the altitude of his complex nature from which his consciousness operates that distinguishes the saint from the savage, whether they dwell in the African jungle or recline in a city hotel. In the savage there is the potentiality of sainthood; in the saint there is the reminiscence of savagery; they differ by virtue of the predominant characteristic which shines through their common humanity.

It is a fact noted by observers of human progress that, as humanity has developed and refined the material side of things, it has also, taken very generally, risen in consciousness *pari passu*. In the lowest degree of its life the expression of the Self was predominantly instinctive, and directed chiefly to the obtaining of the means of subsistence and continuity without regard to others. But the very exigencies of life led gradually to the development of associated activity, just as the rigours of winter throw beasts and birds into groups for mutual help. Then came the development of the affectional side of human nature, but still within the circle of self: the radiating point of the consciousness had risen from the loins and viscera to the heart: the horizon of its ray included an ever-widening circle of selves. Thus came the great nations. Thus came also the great national religions, embodying the family order, the family emotion, and the family exclusiveness.

But the Time-Spirit continued its work. The very exigencies which led to the primitive association of the units have slowly worn into national circumferences, and opened the way to the ultimate realisation of human unity. The radiating point has risen from the purely affectional degree to the intellectual; and the altruistic philosophy of human solidarity, based on the science of a common origin and a common evolution, begins to sway the mind of the western world.

We come therefore to the question as to how far we may look for the further historical and separate development of the two great divisions of human development, religion and philosophy. To-day they stand in mutual exclusiveness, if not in actual opposition, religion denying the operation of cold reason,

reason scorning the intrusion of emotion. From what has been already stated as to the gradual elevation of consciousness, it would appear that the tendency must be—as indeed it is even now observed to be—away from dogmatic theology. The human soul is finding refuge and expression in philosophy: the erudite and abstract thought of a few great minds is becoming common property: the man in the street is quoting Plato and Kant, Schopenhauer and Nietzsche.

The question as to whether a purely intellectual philosophy of life, be it ever so altruistic in its axioms and postulates, will satisfy humanity and find its ultimate justification in an enrichment of life will depend upon the extent to which one has looked into the realities of one's own nature, and found them paralleled in the mass of humanity. It appears to be quite certain that concentration on the bodily nature, to the exclusion of the mental, is not for the good of the whole man; neither is concentration on the mental side, to the exclusion of attention to the needs of the physical instrument. So will it be in the great generalisations of humanity. To the extent that dogmatic theology has separated itself from the practical business of life, from systematic and continuous and ardent labour for the body politic, it has failed. To the extent that it repels the exercise of free reason in respect of its dogma and ritual, it has severed the link between itself and the future, and has chosen to make itself a subject for antiquarian study rather than a means to soul-satisfaction.

And so with philosophy. If its objective is humanity as a whole, it must be the complete expression of a whole humanity; not of the brain of humanity only,

but also of the heart and of the body. The religious system which would live on into the intellectual era of human evolution, must find its basis in philosophy: it must be a philosophical religion. The philosophical system that would bear humanity onwards toward its unsearchable goal must be shot through with the colour and warmth of religion: it must be a religious philosophy. And either and both must find their test and realisation in a complete practical altruism.

To-day, perhaps more than at any other time in the history of western civilisation if not indeed of the world, we need to realise with utter fulness and clearness the necessity for the promulgation of a view of life which will fulfil the conditions of human progress. We stand in the presence of change. Scientific discovery has shaken the creeds to their foundation, though it has not and cannot shake the foundation itself, which is laid deep in the nature of humanity. Religious denominations, feeling blindly towards the justification of deeds, engage in a spasmodic, incoherent, and futile distribution of charities, and leave untouched the problems of social reform; and multitudes of inquisitive minds are turning away from crude anthropomorphism and unintelligent sentimentalism, in search of they know not what.

On the other hand, the widespread dissemination of an incomplete philosophic thought, based either on a purely materialistic conception of the universe or on a mechanical social morality, threatens a general fall in the tone of life, and a vulgarisation which is in many quarters erroneously confounded with the democratic ideal.

The need of the time, then, is a view of life which will be based on man's highest faculty of philosophical

reflection, inspired and sustained by his inherent religious necessity, and completed and justified in universal altruism. Nor shall these three essentials be only a temporary association of philosophy, religion and action: they must be inevitable and inseparable, the view of life compelling irresistibly to altruism, the altruistic effort being intelligible only in the light of the principles behind it.

It is evident at once that such a system, recognising the evolutionary necessity for crystallisation of thought in systematic form, and the equal necessity for the disruption of such form, cannot give its allegiance to any single creed, and cannot deny a place to any. It must, therefore, be less a system than an attitude. So much of its teaching as is explicit must be the outcome of wide experience, and must be, as far as is humanly possible, demonstrable. For the rest it will, with a wise eclecticism, gather out of all systems such teachings as will respond most fully to the highest requirements of the enlightened reason of mankind, and be capable of the widest and most beneficent application.

It is a manifest law of the universe that wherever a true necessity arises, the means to the fulfilment of such necessity will not be far to seek; and the present need for a new view of life, such as has been indicated, has brought forth a movement which, in its organisation and in its teachings, claims to provide the nearest approach to the fulfilment of the conditions which we have mentioned. That organisation is the Theosophical Society. Its teachings comprise the body of truths known as *Theo-sophia,* Theosophy, the Divine Wisdom.

The Theosophical Society—which was founded in New York in the year 1875 by Madame Helena Petrovna

Blavatsky and Colonel Henry Steele Olcott, and is at present, 1913, presided over by Mrs. Annie Besant, the elected successor to the President-Founder—is a body of persons held together by a single common bond for the purpose of attaining a common two-fold end. The bond is assent to the principle of Universal Brotherhood. The two-fold end is the elucidation of the fundamental and universal truth which lies at the root of all religion, philosophy and science, and the understanding and cultivation of the fullest powers of humanity.

The bond expresses the condition conceived by the founders of the Society to be absolutely essential to the attainment of the *Theo-sophia* which is the objective of the Society. The two-fold aim of the Society—the ascertainment and dissemination of wisdom *concerning the Divine,* and the development of humanity to the point of immediate *cognition of the Divine*—indicates a sagacious recognition of the dual aspects of human evolution to which we have referred: the historical, horizontal or extensive aspect, and the metaphysical, vertical or intensive aspect. And this tripartite constitution of the Society is based on a view of the universe which claims the sanction of antiquity and universality, and the corroboration of widespread contemporary experience.

What, then, are the main teachings denominated Theosophy?

James H. Cousins

(To be continued)

SOME REFLECTIONS, CORRESPONDENCES AND QUESTIONINGS

By MRS. HALLETT, F. T. S.

AT a time when a new sub-race is in process of formation and the polarity of the sexes is palpably reversing, students are naturally inclined to question how and why this reversal comes about.

Mrs. Besant has explained in her lectures that we are living in an age of transition; that old conditions are passing and new ones appearing. We understand that some of these changes have to do with the birth of the new sub-race, and that others seem to be a kind of preparation towards helping the approach of the next Root Race. These Races are said to correspond with and to develop certain qualities which represent the different principles in man. The fourth Race, for instance, corresponds with the fourth principle, kāma, which is a reflection of buḍḍhi, the sixth; and so on. To explain some of these similarities we are given the symbol of a mountain reflected in water, the summit, āṭmā, corresponding to the deepest reflection, sṭhūla, and buḍḍhi corresponding to kāma. We realise that this is so, but there must be a reason for it; and I want to arrive at this reason—from the Theosophical standpoint indeed, but more from what perhaps we may

call the scientific side, although still through reflection and correspondence.

In *Occult Chemistry,* speaking of the ultimate physical atom, we are told by the authors that two types have been observed:

> They are alike in everything save the direction of their whorls and of the force which pours through them. In the one case force pours in from the 'outside' (from fourth-dimensional space) and passing through the atom pours into the physical world. In the second it pours in from the physical world and out through the atom into the 'outside' again, i.e., vanishes from the physical world. The one is like a spring, from which water bubbles out; the other is like a hole, into which water disappears. We call the atoms from which force comes out, positive, or male; those through which it disappears, negative or female.

This being so, the natural conclusion is (at the same time what I say is quite tentative) that as this force from the female atom flows *into* the astral, the corresponding atom is there active and not passive; and that the male atoms which correspond to active-physical are on the astral plane negative, as the force flows *from* the astral. On the next plane higher (the mental) the polarity would in the same way again be reversed, and the male atom become active and the female negative. On the buḍḍhic another reversal would take place, and the male atoms be there passive and the female active. So that the buḍḍhic and astral planes and principles would represent female and the mental and physical male.

This reversal is rather like reflections in a mirror, and reflections of those reflections. We must, however, regard them from above, because Reality is the highest and all below that are reflections and sub-reflections; but we being consciously on the lowest plane find it more easy to see things from this point of view.

Speaking of this to a friend, when we were working together at some papers for the opening of our Lodge, I tried to illustrate the idea by a diagram (A). Later on, I received from this friend diagram B, which is really a far better method of showing how this polarity changes.

If this surmise be correct, it explains to a great extent some of the changes which we see around us at the present day, notably in the activity manifesting from the woman's side of life, and the apparent inertia

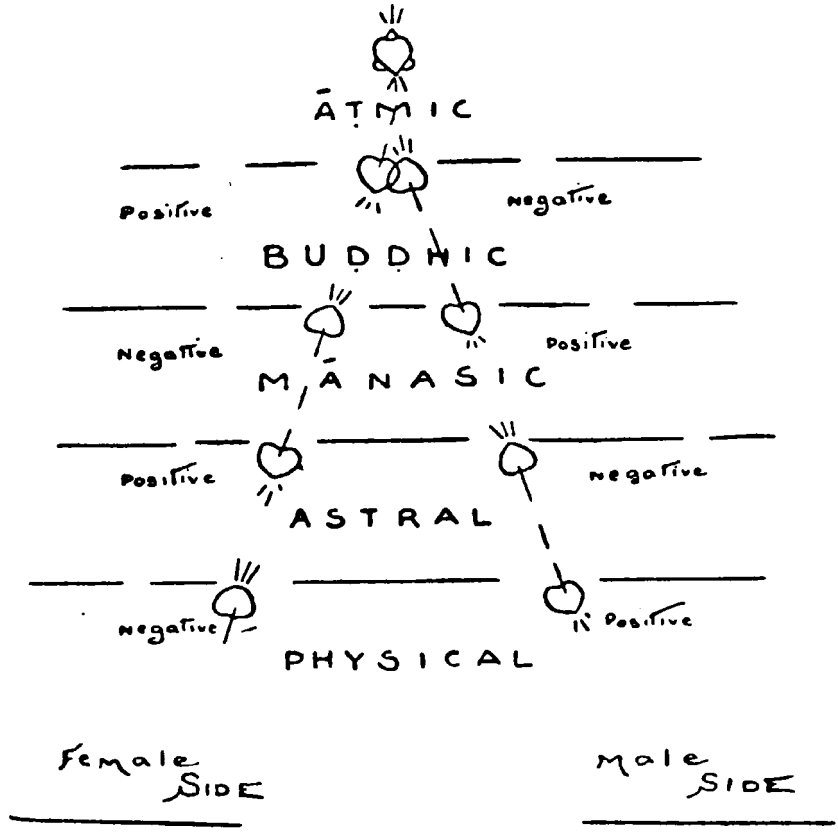


DIAGRAM A

of the men,[1] for with the birth of this new sub-race, which represents the feminine side, the forces are passing from the male into the female, and probably in a more marked degree than is usual, because out of this coming sub-race the future sixth Root Race is to be born.

The Atlantean, which typified the fourth principle in man, may be said to have been a female Root Race, and we read in Scott Elliot's *Atlantis* that the women were not regarded as inferiors, nor in the least oppressed.

> Their position was quite equal to that of the men, while the aptitude many of them displayed in acquiring the vril-power made them fully the equals if not the superiors of the other sex . . . nor were women debarred from taking part in the government.

Surely something similar, but in a higher degree, will take place in the next Root Race, which is to represent a feminine principle in man two octaves higher. Sociologists tell us that in the early times before the man was recognised as having any part in reproduction, there existed a system called 'mother-right,' under which the mother was looked upon as the head of the family, and even the head of the clan. The family usually consisted of the mother, her female children and her children's children, the male having no place in this kinship. It was only when the father's part was recognised that the whole system was revolutionised and a system of 'father-right' sprang up. One wonders if this refers to a tribe of degraded descendants of an Atlantean sub-race, or whether it is a fallacious deduction on the part of the Sociologists.

[1] I say here *apparent*, because I think it is the women who are moving faster, rather than that there is a decline in the vitality of the men. If we are sitting in a train and moving parallel with but faster than another train, that other train will appear to us to stand still.

In diagram B the buḍḍhic atoms are represented together in union, because the buḍḍhic is said to be the plane of *union,* where the Paths of Love and Wisdom meet, the plane of man-woman ; and so by correspondence when the buḍḍhic sixth Root Race will have reached the height of its power and glory, we may expect to see the sexes equal, neither being considered either superior or inferior, but a true co-operation existing between them.

Ātmā is not represented on the diagram at all. It belongs to the plane of *Unity*—one, not two. The seventh Root Race should correspond to Ātmā, and H. P. B. tells us the great Adepts and initiated ascetics of that Race will produce mind-born immaculate sons.

The buḍḍhic and ātmic planes stand apart from those below them, probably because the matter of which they are composed responds to that which is beyond the normal human (?). We might think of the buḍḍhic plane, where the personal cannot enter, as ' Balance '. And the ātmic ? It is sometimes called the plane of Stillness, Rest, perhaps because everything to that consciousness is expressed by I AM. Is the relation between the ṭaṭṭva and ṭanmāṭra so close that there is hardly any veil between Spirit-consciousness and the relative matter of the plane ?

Following up this idea of sex, or positive and negative in the principles and planes, we might carry up the correspondence to planetary Chains, if the figure represented by each one can be taken into account. We are at the present time in the fifth Root Race, but at every other point we belong to the fourth, our evolutionary scheme having arrived at the fourth Globe of the fourth Round of the fourth Chain ;

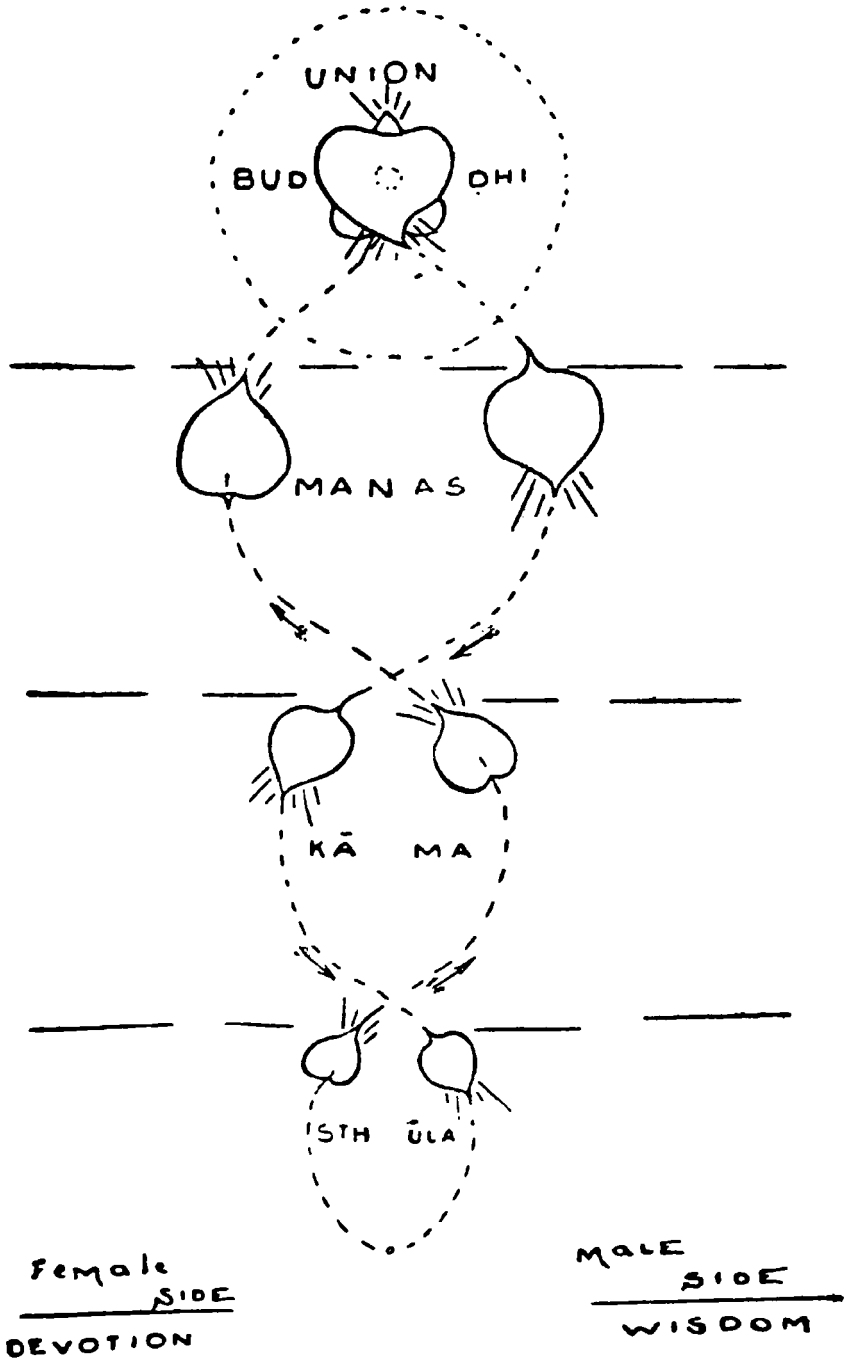
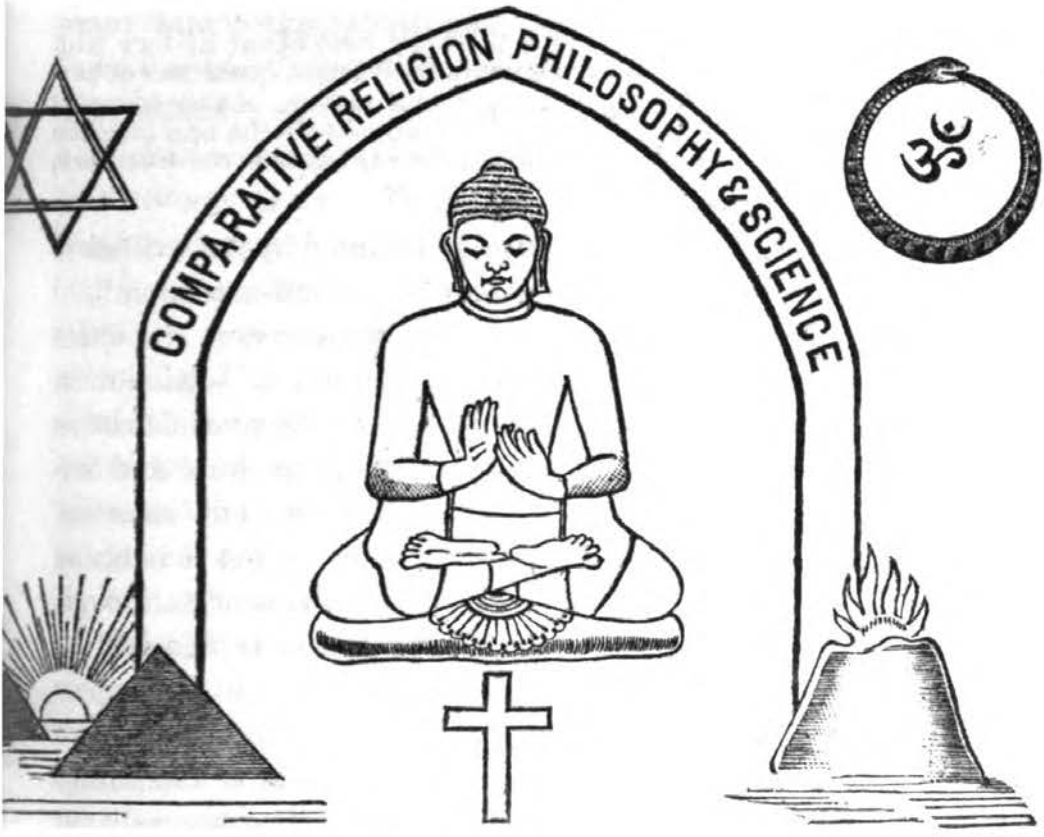


DIAGRAM B

and four represents kāma. We are told that "it was desire which first stirred the One when It willed to multiply". This is a feminine principle and represents the Path of Love, and so we say "God is Love". Is it irreverent to suggest that this fourth Round of our Chain might be thought of as negative or feminine, or rather as that which in the divine world would correspond to such an incarnation of the Planetary Logos? We are also in the fourth Chain of our Scheme; might this possibly in the same way represent a similar incarnation of the Logos? An atom is a planet in miniature; might a planetary scheme as a whole correspond with a single planet? In *The Pedigree of Man* we are told to think of the Rounds of a Chain as seven incarnations of the Planetary Logos, but the analogy is not carried as far as the Scheme as a whole, though apparently it might be. In fact I believe it might be carried very much further.

Perchance when this present Chain shall have passed away, and the fifth shall have come into being, the Planetary Logos of that Chain may in those millions of years hence be looked upon as WISDOM, rather than Love. The quality which represents five is Intellect only, but the Oversoul of Intellect is Wisdom, and towards this they would be striving in the lower but allied number: even as we now, in the lower number of Desire—four—are yet working, in desire of knowledge or desire of devotion, towards the great six—the Oversoul of Desire —Love.

F. Hallett



THE RUSSIAN IDEA

By ANNA KAMENSKY, F.T.S.

General Secretary for Russia

It is well for those of us who have realised that our duty towards the people consists in helping them . . . . . to organise their *future spiritual liberty.*

'Following the Stars.'—*Ivanoff*

IN an ardent article, 'Following the Stars,' of V. Ivanoff, there are two thoughts which strike us particularly: the realisation of the importance of the

present moment and the realisation of the necessity of "undelayed synthesis". The author says:

> Coming face to face at every turn of our history with our oldest and as it were essentially Russian questions of personality and society, of culture and nature, of the educated classes and the people, we solve successively the one question of our national destiny; *amid suffering we bear the final form of our national soul,* the 'Russian idea'.

All these sufferings are explained by the author to be caused by the "efforts to attain to self-assertion".

We recognise that in order to overcome the chaos of life, we need an "undelayed synthesis," which must bring us to a free and complete acceptance of Christ as the "only all-explaining origin of our spiritual and outward life". The author reminds us that any assertion of a national idea only becomes wrong when it is bound up with national egoism, or when the idea of nation and State are confounded. The true national idea is "the self-assertion of the collective national soul in connection with the universal process and *in the name of the fulfilment of universal* self-assertion, which establishes the historical realisations, and for that reason sets our energies in motion".

Imperial Rome, Holy Catholic Rome, and the "third Rome," the Rome of the Spirit, follow each other in the history of the world. This third Rome, as yet unborn but preparing for its appearance, is telling us: "You, Russians, remember one thing: *universal truth is your truth;* and if you want to save your soul, do not be afraid to lose it." "Godless culture is critical culture, the culture of Lucifer, of Cain —the culture of separateness. It must be replaced by religious culture, the culture of union, for both the educated classes and the people are longing for the New

Testament ideal; both the intellectual classes and the people are weary: the people are looking forward to resurrection, the intellectual classes are thirsting for unification. Unification is only to be attained by resurrection. We must seek God, but not among the people—as M. Gorki does—because the people themselves are in expectance of a new, a living New Testament, but God must be sought in our hearts."

In all historical epochs, social groups, when they attain to a privileged position, carefully defend their values and pride themselves upon them; but the Russian intellectual classes have always found it burdensome to be a privileged class, and have shown the exceptional example in all history of a desire for impoverishment, for self-annihilation, a desire to return to former simplicity, to descend. "We, a self-consuming nation, represent in history that living element, which, according to Goethe, like the butterfly Psyche, is longing for a death by combustion."

The author points out the danger of this passion, which leads to the annulling of values. The protest and the fear of everything which can give the impression of being artificial become "distrust of everything on which can have been imprinted some godliness in man, be it in the name of God or in nobody's name; it leads to all the suicidal tendencies of the intoxicated soul, to all the different aspects of theoretical and practical nihilism". The tendency to the lowering of oneself is the distinguishing particularity of our national psychology. This tendency is explained by the author as *the effect of love, and the sacrificial bringing down of divine light into the darkness of the lower sphere which is seeking illumination.* This disposition is caused by

the realisation of a duty towards those who have served us in our rising. It is so strong and awakens such a longing for union, that compassion with the fallen may even reach to the wish to be a sharer in the fall (*Darkness,* L. Andreeff); purity seems like treason towards our fallen brothers. This is the source of the thought of Ivan Karamazoff about the aristocratic teaching of the Christ, which is only calculated for the strength of the few.

"The law of the descent of light must be obeyed in harmony with the law of the preservation of light." We must first of all strengthen this light in ourselves, purify ourselves, enlighten ourselves, become strong (the mystical phases: purification, illumination, strength), and only after that can we act. The awakening of the mystical life of the individual is the first and indispensable basis in the religious process realising itself in the 'true descent,' the descent of the light which cannot be swallowed up by darkness.

This awakened New Testament consciousness hearkens with the impatience of love to the Apocalyptic promises of the One who is the First and the Last: "Behold, I come quickly and my reward is with me. . . Blessed are they . . . . that they may have a right to the tree of life and may enter in through the gates into the city."

The subtle and deep analysis of the Russian soul, with all its rebellious impetuousness and its passion for devoted service, is a reminder of the prophetic word of Dostoiefsky concerning the 'universal man'.

> The Russian vagrant needs universal happiness to pacify him; he will not be appeased with less . . . . . The Russian alone has acquired the capacity to become most Russian only when he is entirely a European; this is our most essential

distinction from all other nations .... To become a real Russian, to become entirely Russian, perhaps only means to become the brother of all, the universal man.

It may be said that this highest nationality, the Russian idea, has in these words received its loftiest expression. Such a super-personal capacity of synthesis can only take its source in the religious consciousness, which instinctively forsees the fundamental unity of all that lives. The Russian soul has been able to formulate the idea of the universal man, because the Russian is above all a Mystic, and out of the depths of his religious experiences is born his spiritual intuition. In this necessity of unity, in this wonderful capacity for synthesis, lies concealed the spiritual power which gives faith in the universal mission of Russia. The Russian cannot be satisfied with partial happiness and partial truth: his soul requires the *good of all* and *universal truth*.

V. Ivanoff has beautifully expressed this in his article about the Russian idea. He has realised that the Russian soul, with its love of unlimited space and boundless freedom, cannot be put into the bonds of conventional intellectual culture and conventional truth. It needs the pure mountain air, where breathing is easy, where light shines freely, and where is being joyfully prepared the union with humanity wrestling with darkness. That which V. Ivanoff calls "the process of descent" may more rightly be called "the process of unification," because he who is illuminated by the light of the higher knowledge must not descend to his brothers to share their darkness and sin, but must raise them to himself to share the light he has found. This way is familiar to the Mysticism of all times; it inevitably blends with the experiences of the

summits, and for this reason it is not right to give it such an exclusive place in Christianity. The famous "Ṭaṭ ṭwam asi" of the Veḍānṭin is a no less luminous expression of the same deep religious realisation. Perhaps no other nation has such an organic spiritual link with ancient India as the Russian: Russian Mysticism and the religious philosophy of India possess strong links of union, and who knows—perhaps out of this ardent contact may be born the culture of the future.

The depth of our religious seeking requires unlimited freedom, and that is why the conventional chasuble of dogma, striving to put the living Spirit into bonds, is too strange and rigid for the Russian soul. Dogma is but the form, the vesture, and, like every form, it must develop and improve; there can be no stagnation anywhere. As religion grows less dogmatic and more spiritual and mystical, conflict and strife must cease; for the problems of the Spirit come into the foreground, and their mark is unity. The Spirit unites that which the form separates.

The deep mystical understanding of Christianity inevitably leads to Theosophy, and for this reason it may be said that every Mystic is already a Theosophist in his heart. Consequently the opposing of Theosophy to Christianity is simply a misunderstanding.

If it be really Russia's fate to say a new word to humanity, this may be only because she is able to bring forth a new religious consciousness; in her lies hidden the strength to bear 'the Christ,' that mystical Christ about whom prays the Apostle Paul.

The Spirit of Christ brings unification and not separateness; it pacifies and does not sow enmity; it hopes and believes, because it ceaselessly feels the presence

of the divine grace of all-embracing love; and for this reason it never estranges itself from anybody, never opposes itself to anything, and never fears anything. It never disputes about the form, but creates a new life. It cares not for the intellectual expression of truth, but for the *truth itself*. And for this reason will risen Russia not quarrel about God, but will go to God; she will not dogmatically affirm the universal phenomenon of the Christ, but she will *walk in His steps*. Imbued with a Theosophical view of the world, she will not engage in rivalry with other nations, or other religions, but will realise the universal synthesis in religious realms, as she is striving to realise it in social realms. Throwing off all the fetters of dogmatism and all the fetters of separateness, she will joyfully and humbly go to Him, who said, "the truth shall make you free" (*S. John*, viii, 32).

Anna Kamensky

THE WONDER TREE OF KUMBUM

By JOHAN VAN MANEN

SINCE the Lord Buḍḍha attained Nirvāṇa under the Bo-tree at Buḍḍha Gāya this tree has become an object of worship to all Buḍḍhists and "came to occupy much the same position among Buḍḍhists as the cross among Christians".[1] The branch from the off-shoot of the original tree, brought in the middle of the third century B. C. to Anurādhapura in Ceylon and still growing there, participated in the honours paid to its parent. It is not strange that in the subsequent history of Buḍḍhism this symbol should become an example leading to imitation, and we do indeed find another famous tree worshipped by and receiving homage from the Buḍḍhists. This is the widely famed Wonder Tree of Kumbum, venerated and renowned all over Tibet, Mongolia and China, in fact all over the countries where so-called Northern Buḍḍhism and Lamaism prevail. It is sacred to the memory, not of the Buḍḍha himself, but of Tsong-kha-pa, the great Buḍḍhist reformer of Tibet, who lived from about 1356 to about 1418. Kumbum, it may be added, is now a large Lamaist Monastery, on the Tibeto-Chinese frontier, about 92° W. and 37° N., not far from (the town) Hsi-ning-fu to the north and (lake) Koko Nor to the West.

[1] T. W. Rhys Davids, *Buddhism*, p. 39.

The worship paid to these two trees in the Buḍḍhist religion has not necessarily any connection with the various forms of tree worship prevalent over nearly all the world. Two of the more prominent forms of this worship are traced to a belief in a sympathetic relation between the life of trees and human beings, and in the presence of spirits, demons or gods in the trees. On the other hand there is a direct analogy between Bo-worship and the worship in Christian times, at Samosata, of the sacred tree, honoured as the wood of Christ's cross. This growth of a new tradition to justify or at least to modify an old survival recurred also in Palestine, where holy trees are often connected with the names of saints or prophets, sometimes with appropriate traditions.[1]

In Jigs-med nam-kha's *History of Buḍḍhism in Mongolia* we read[2] that when Tsong-kha-pa was born many miraculous signs accompanied his birth, and further:

> From the blood shed upon severing the umbilical cord a white sandal tree (tsan-dan kar-poi dong-po) sprung up and on each of its leaves the effigy of Jina Simhadhvani was found imprinted, one hundred thousand in all. With this phenomenon as a starting point the place was transformed into a chaitya and at present it is known as Kumbum (the 100,000 effigies).

This is, however, not the only version of the origin of the tree. Grünwedel[3] simply says that the house in which Tsong-kha-pa was born was said to have stood under a beautiful white sandal tree. Huc tells us that when the boy Tsong-kha-pa entered the religious life and his mother, according to custom, shaved his head "and threw his fine long flowing hair outside the tent

[1] *Encyclopaedia Britannica*, 11th Ed., xxvii., 235-238.

[2] Huth, *Geschichte des Buddhismus in der Mongolei*, Text p. 112, Translation p. 176.

[3] Grunwedel, *Mythologie des Buddhismus in Tibet und der Mongolei*, p. 70.

there forthwith sprung a tree, the wood of which dispensed an exquisite perfume around, and each leaf of which bore, engraved on its surface, a character in the ascred language of Tibet".[1] Przewalski and Wellby let the tree spring up in the place where Tsong-kha-pa's swaddling clothes were buried, and Potanin simply in the place where Tsong-kha-pa was born.[2]

The same discrepancies occur in the descriptions of the images, pictures, or letters seen on the leaves of the remarkable tree. Huc describes them as on each leaf "a character in the sacred language of Tibet," and, in another passage, says there are "upon each of the leaves well-formed Tibetan characters, all of a green colour, some darker, some lighter, than the leaf itself". Sarat Chandra Das[3] records the information that svayambhu characters are observable on the leaves. Jigs-med nam-kha, as we have seen, spoke of effigies of Simhadhvani (Seng-gei nga-ro) whereas Grünwedel mentions Buḍḍha Simhanāḍa (Seng-ge sgra) as impressed on the leaves. In 1883 three Catholic missionaries saw characters on some young branches; they were of the colour of chicory-coffee.[4] Rockhill[5] reported in 1889 that at that time only images of Tsong-kha-pa were seen on the leaves, as was the case when Lieutenant Kreitner visited Kumbum ten years earlier. Count Bela Szechenyi writes[6] that the image of the Buḍḍha has long

[1] Huc, *Recollections of a Journey through Tartary, Tibet and China.* English translation of 1852, ii., 84, but fuller in the Chicago edition (Open Court Pub. Co)., 1898, ii., 40. French edition (6th, 1878), ii., 107.

[2] Filchner, *Das Kloster Kumbum in Tibet,* Sixth chapter, p. 104, *passim.*

[3] S. C. Das, *The Sacred and Ornamental Characters of Tibet,* J. A. S. B., 1888, p. 44.

[4] *T'oung Pao,* iv., 118.

[5] Rockhill, *The Land of the Lamas,* p. 68.

[6] Filchner, *op. cit.*, p. 112.

since ceased to appear on the foliage of the tree. The last occasion on which this happened was in the year 1869. At that time a great mandarin had visited the monastery and he had found a leaf of the tree with the image of the Buḍḍha. Potanin [1] speaks of dispersed spots on a young twig, not unlike letters, yellow on a cerise background. Wellby [2] says that "a true believer" can distinctly trace the figure of Sākyamuni or His name in Tibetan characters. Some priests of Kumbum asserted the one, some the other, but the Head of the monastery affirmed that on some leaves the figure may be seen, on others the characters. [Lastly we may cite H. P. B. who writes [3] "that the characters which appear upon the different portions of the Kounboum [Kumbum] are in the Sansar (or language of the Sun) characters (ancient Sanskrit); and that the sacred tree, in its various parts, contains *in extenso* the whole history of the creation, and in substance the sacred books of Buḍḍhism. In this respect it bears the same relation to Buḍḍhism as the pictures in the Temple of Dendera, in Egypt, do to the ancient faith of the Pharaohs." With all due respect and with all goodwill, we have not an inkling of an idea as to what she is here driving at.]

Now reports about botanical freaks of the kind here dealt with are not at all unknown. Rockhill and, after him, Filchner draw attention to a passage in the travels of Ibn Batatu, an Arabian of the fourteenth century, where he speaks [4] of a tree he saw at Deh Fattan, on the Malabar Coast, in the courtyard of a mosque, and called

[1] Filchner, *op. cit.*, p. 118.

[2] Wellby, *Through Unknown Tibet*, p. 288.

[3] *Isis Unveiled*, i., 440.

[4] *Ibn Batatu*; Defremery's translation, iv., 85.

'the tree of testimony'. Every year there was a leaf on it on which was written "by the pen of divine power" the formula: "There is no God but God; and Muhammad is the envoy of God." The inhabitants used it to cure disease.

Henri d'Orléans in an article in defence of Father Huc's veracity[1] quotes a personal experience. He relates how he visited the famous wild papyrus at Syracuse. His guide, explaining the manufacture of paper by the ancients, cut one of these plants lengthwise and to his astonishment M. d'Orléans observed across the fibres of the strips small markings in which, with a little goodwill, one might discover Turkish, Samskṛṭ or Tibetan characters. This made him think of Kumbum and made him wonder if the Kumbum letters could not be similarly explained as a natural phenomenon, interpreted by honest though ignorant imagination.

G. Schlegel[2] found, in connection with the question under discussion, some curious references in Chinese literature with reference to the same point. From the work called *Red Pearls of Things and Objects* he extracted the following:

During the reign of *Chen-tsung* of the *Sung*-dynasty (A.D. 998—1022), a tree was cut down, whose veins looked like black varnish, continued from top to bottom, resembling in form Samskṛṭ letters.

In another tree the veins formed (Chinese) characters. Some showed the form of the seven stars of the northern peck (*Ursa Maior*); others had the form of a Buḍḍha-hand and another had the form of a snake. Another tree had marks resembling dragons, fishes, phoenixes and cranes. Another again showed marks as if one had painted with ink clouds, peaks, men and animals, coats and bonnets. The pillars of

[1] *A propos du Pere Huc. T'oung Pao*, iv., 121.

[2] *T'oung Pao*, v., 459.

the monastery *Tsung-sien* showed marks in the form of a Taoist priest, and the figure of the seven stars of the Great Bear.

During the reign of *Tai-tsung* of the *Tang*-dynasty (A.D. 763-779), a man of *Ching-tu-fu* (in *Sze-chuen)* named *Kwo-yuen* got possession of an auspicious tree, marked with the characters *T'ien-hia t'ai-p'ing* (Universal peace in the Empire). He offered it to the Governor, who made the following report upon it to the throne: "The influence of extreme virtue first adorns plants and trees, and the charm of universal peace forthwith forms writing. Prostrated, I hope that it will be stored up in the Secret Cabinet and communicated and delivered to the office of the Historiographers."

We have only to look over the records of mediæval sympathetic magic to find further instances of similar vegetable phenomena and coincidences, and I myself remember having been told the story of a tree which, when cut down, showed on the surface of the remaining stump, a perfectly outlined picture of a child's head.

Nevertheless the mere existence of such freaks does not finally explain the Kumbum stories.

First of all it is very ominous that many travellers have seen the tree, have bought or received leaves, and have found neither pictures nor letter-like markings on them. This fact becomes only the more suspicious when we learn that on several occasions they were told that the visibility of the characters stood in direct relation to the measure of their faith.[1]

Secondly there is a case on record where a lama is reported to have confessed to fraud and to have explained that the characters were secretly printed or engraved on the tree and leaves in the night. This would certainly account for the change in the inscriptions. Sven Hedin's Mongolian servant, Loppsen, gave the same explanation during the former's visit to Kumbum in 1896.[2]

[1] Filchner, *op. cit.*, Ch. 6.

[2] Filchner, *op. cit.*, p. 125, and also *T'oung Pao*, iv., 389. See, however, also p. 458.

A further difficulty lies in the fact that there is more than one tree. Various travellers report the existence of two, three, four and five trees of the same kind, growing in various spots in or near the monastery. One of the claims connected with the Wonder Tree is, that it is the only one of its kind in the part of the world where it grows. This however is untrue : there are several specimens. European travellers have come to the conclusion that the Kumbum lamas, to whom the tree is a source of great income on account of the offerings deposited at its foot, and chiefly because of the sale of its miraculous leaves to the devout pilgrims coming from far and wide, who eat these leaves or drink decoctions from them as a medicine for various ailments—that these lamas grow a number of reserve specimens to replace at any time those at the actual offering places if by chance they should come to harm. The tree has been variously classified by different botanists of repute, and is now commonly thought to be *ligustrina amurensis* (more precisely, *syringa amurensis Rupr.*) or *syringa villosa,* and not a sandalwood tree as its Tibetan name would have it.

As a result of the existence of various trees growing in different places, much confusion has arisen in the descriptions of the tree by various travellers. Some describe one tree, others another, and the various reports often do not tally. It is often difficult to say whether the tree seen by one was identical with that seen by another, and the difficulty is still further enhanced by the fact that it is not even certain if the tree or trees (two only as a rule, amongst the several in the compound) which are shown to the pilgrims as the holy trees, are in reality *the* real Tsong-kha-pa

tree. Filchner[1] as well as Rockhill[2] mentions still another tree, standing in the courtyard of the Golden-roof Temple, which is the holiest of all trees. No European has as yet seen this tree, and it is suggested that this is the real Tsong-kha-pa tree.

We have thus seen that there is confusion everywhere. The legends about the genesis of the tree differ, the reports about the signs on bark or leaves differ. Some have seen pictures of Buḍḍha, others of Tsong-kha-pa, or of some saint. Some have seen letters, others whole sentences, others, again, nothing at all, and different trees have been described. The only central fact that remains is the tradition about a holy miraculous tree, connected with a brisk trade in sacred leaves and a sustained receipt of offerings. No wonder that the explanations of the miracle are as different as the data they have to explain.

That the Chinese round about Kumbum firmly believe in the tree tradition points to the fact that, if there is fraud, it is a well-kept secret. The lamas most firmly deny any intervention and affirm the supernatural character of the phenomenon. A number of European observers, however, most emphatically deny the natural character of the phenomenon, and suggest that the characters and pictures are etched or painted on the bark and leaves with some kind of acid. "It seems there exists a miracle manufactory at Kumbum where in the night the relics, when dilapidated, are renovated."[3] Others suggest the production of the marks by some heating process. The first explanation then is fraud.

[1] *Op. cit.*, p. 126.

[2] *Diary of a Journey through Mongolia and Tibet*, p. 69.

[3] Filchner, *op. cit.* p. 111.

The second explanation is that of a *lusus naturae*, cases of which have been quoted above.

The third explanation is most ingenious and also leaves the possibility of natural action intact. The leaves of the various kinds of *syringa* are much subject to attack by borers which eat peculiar grooves into the tissue which dries up, leaving light spots which by some phantasy may be taken for Mongolian or Tibetan characters.[1] On this point Prof. Schlegel and Prof. Kern have contributed[2] some very interesting suggestions.

Prof. Kern writes on the Kumbum letters:

> These characters are most probably only produced by a certain woodworm, which makes cuttings in wood, or in the leaves of a manuscript, accidentally resembling a letter. The Samskṛṭ name for a letter produced by this well-known insect is Ghuṇākṣara from ghuṇa 'woodworm' and akṣara 'letter'. 'By way of a guṇākṣara' is a proverbial locution for 'by mere chance, very accidentally.'

To this note Prof. Schlegel adds:

> We take the liberty to add to Prof. Kern's note upon this subject, the following remarks drawn from natural history, which nearly always gives the clue to such apparent marvels, mentioned by simple, unscientific and unobservant travellers.
>
> Insects whose ravages in leaves and bark of tree resemble writing-letters are by no means rare. We have them also in Europe. One of them belonging to the genus *Bostrichus*, has even obtained on that account the specific name of *Bostrichus*, or *Tomicus typographus*, called in Dutch the *letterzetter* (compositor). The larva of this beetle burrows, under the bark of fir-trees, grooves running into each other like a labyrinth and forming figures resembling more or less writing-letters. The complete insect has a length of about one-fourth or one-third of an inch, is hairy and jet black . . . . . Another species, *Bostr. (Scolytus) destructor*, black, with red antennae and feet, lives especially under the bark of birch-trees, where each larva burrows separate grooves. In German this beetle is therefore called *Buchdrucker* (typographer, printer.)

[1] Dr. Diels in Filchner, *op. cit.*, p. 110; Bailey and Miller, *Cyclopedia of American Horticulture*, iv., 1759.

[2] *T'oung Pao*, iv., 457.

The third explanation then is that certain signs are produced by insects, which are exploited by the lamas, in profitable speculation on the credulity of the common people.

The fourth and last explanation, namely the occult one, as given by H. P. B., seems to me quite untenable, and therefore not to require detailed discussion.

Having now reviewed the whole question from several points of view, it is suitable to close my series of quotations with the remarks of B. Laufer[1] on this subject—remarks which show common sense and tend to bring back the subject of enquiry to its natural place amongst other phenomena in human life.

I should like to be here permitted to point out that this tree of Tsong-kha-pa is more than a merely artificial fabrication of the lamas, only intended as a source of revenue. This latter aim has to be regarded as only a secondary or tertiary development of its basic conception. It shows us rather the continuation of the primeval conception of tree-worship which we find elaborately manifested all over Eastern Asia, in India as well as in China. The feeling of veneration and admiration for old and majestic trees lives on in us also, and man in the incipient stages of religious experience met the majestic tree with holy awe and saw in it the seat of a divinity. In historical times exceptionally beautiful and honoured trees were dedicated to the memory of great personalities, were connected with their lives, and were made the centres of historical recollections and legendary traditions. This is the secondary element. Only very much later the third and last stage of development shows itself: the increasing social significance of these holy trees—as is the case with all centres of cults—their great influence on ever more numerous masses of the people who, full of faith, come on pilgrimages, and lastly the miraculous powers ascribed to these trees by priests, and the advertisement and the possibility of capitalisation connected with the business. Such a development is a universally human phenomenon, and is possible, and has in fact taken place everywhere, under similar given conditions; it is neither specifically Tibetan nor lamaic. The wall of my study is adorned with a simple pressed leaf of ivy on which in golden letters

[1] Introduction to Filchner, *op. cit.*

the verses "Alt-Heidelberg, du feine!" are impressed. It is a purchased souvenir of Heidelberg and is said to come from the ivy of the castle. What is the difference when the Kumbum lamas sell leaves from Tsong-kha-pa's tree, imprinted with pictures or sentences, to pious pilgrims? What is the difference, when photographs, albums or picture postcards are offered for sale at our great public monuments and do not cease to exercise an undiminishing attraction on the sight-seeking public? Have we not even to a certain extent laid an embargo on natural phenomena and put a tax on their enjoyment? Whoever wants to contemplate the Rhine-falls of Schaffhausen from the most advantageous point of view will have to consent willy-nilly to pay the entrance-fee demanded there from one and all. Far be it from me even to appear to blame the hospitable spot. I only mention it as an example of the fact that also in our civilisation, as well as in those of foreign nations, similar and analogous facts occur of which we are only too eager to emphasise the so-called darker sides without remaining conscious of the uniformity of human nature and the sameness of the development of psychic and historical processes. We have scarcely any ground to sit in judgment over the lamas on account of their commercial business in holy leaves, not perhaps, because we are not better, but because we recognise in this traffic the last stage of a process, lying beyond good and evil, independent of personal will, and the end of a long religio-socio-economic evolution.

Finally, if I were to put down what my private opinion is concerning the Wonder Tree and its leaves, I would say, that the simplest explanation, the one easiest to imagine and the one to account for the maximum number of elements of observation and tradition, would run somewhat as follows.

A child is born in a barbarous country and it becomes famous as a religious teacher when grown up; so its birthplace acquires a certain importance and in course of time becomes traditionally known with greater or lesser precision. At the same time it happens that at or near this birthplace there grows a specimen of the syringa tree, subject—according to its nature—to the attacks of a particular insect pest which marks its leaves in a peculiar way. The country is chiefly inhabited by

illiterate people. At some time someone discovers this tree and observes its strange markings. He consults a learned man, most likely a lama, a member of the only learned class—maybe a follower of Tsong-kha-pa—about these markings and asks whether they are inscriptions and what they say. The scholar not being a botanist or an entomologist, and only familiar with at most Samskṛt, Tibetan, Mongolian and Chinese scripts, is not able satisfactorily to interpret the strange markings and finds in them—*omne ignotum pro magnifico*—a mysterious portent, written in a language unknown to him.[1] What can this portent mean? Evidently it is connected with the great event of the local Nativity. Certainly the tree stood near—and after a while exactly on—the spot where Tsong-kha-pa was born. For was not Lord Gauṭama Buḍḍha born under a satin tree in the Lumbinī Gardens? Did He not attain Nirvāṇa under a Bo-tree; and did He not die under a sala-tree? Certainly, Tsong-kha-pa, second only to the Buḍḍha, must also have been sheltered at birth by a tree, or at least He must have had a tree marking His birth into the world or into the Order.[2]

(It is not necessary to suppose that the tree was already worshipped before that time; there is no evidence that it was then already a 'majestic' tree in Laufer's sense—or, for all that, has been one ever since.)

It may be that a case of some freak arrangement of the nervation of the leaves—especially when eagerly looked for—gave rise at some time to an additional miracle: the picture tradition arose. At first the wonder was a genuine one: a naïve and ignorant interpretation,

[1] Compare Edgar Allen Poe: 'The murderers in the Rue Morgue.'

[2] Compare Grunwedel, *Veroffentl. aus dem kgl. Museum f. Volkerkunde, V*, 127.

by miracle-haunted religious imagination and piety, of an obscure and not understood natural phenomenon. But time added new considerations. The tree became the centre of a religious act, of a religious movement; it became a source of profit and a centre of new inspiration and faith. The tree now must be safeguarded and its loss or death averted for the sake of religion and self-interest alike. The calamity of the cessation of the tree's wonders is first speculated upon, then feared, lastly it becomes a menace. Everything rather than lose the tree: and accordingly cuttings are planted, reserve trees are grown. In the final stages commercialism, policy and cunning lead to deception. When the wonder does not come off clearly enough and abundantly enough by unaided means, when the insects do not do their work properly, a helping hand is secretly lent, and—as in so many a spiritualistic case—discreet assistance helps the halting miracle over the stile. At this stage the tradition is spread that only true faith opens sight for the beholding of these things, just as in the German fairy-tale about the Emperor's new clothes, which were seen by all until an innocent child gave the show away. And even further, when a specially 'great mandarin' comes, the tree appositely produces a picture, just as S. Januarius' blood conveniently bubbled before Championet when the dilemma was: miracle or bombardment. In the meantime some monks, perhaps an inner group, a secret society[1], formed for the purpose and restored to full strength at each death of a member, perhaps unknown to the rest of the monks or to many of them, by means of a cunning manipulation

[1] A name for the association may be easily imagined, i.e., 'Defenders of the Faith,' 'The Soldiers of Tsong-kha-pa,' 'The Knights of Kumbum,' or 'The Guardians of the Tree'.

of acids, periodically renew and keep up the wonder, as in some European place the patch of blood reminiscent of a mediæval murder may be painted up annually for the benefit of tourist and cicerone alike.

The conclusion: I hold that we have here a medley of elements based on a confused profusion of initial data and traditions in which it is difficult to determine a chief factor as characterising the whole process. Not wholly fraud, not wholly truth; not devoid of historical origins, yet unhistorical; rooted in natural phenomena, yet not free from artificial intervention—we need not recur to the supernatural to explain the Kumbum miracle; psychology, history and close observation will no doubt prove sufficient to furnish us some day with its perfectly natural and absolutely final explanation.

Johan van Manen

HINDU REALISM

(A REVIEW)

By F. OTTO SCHRĀDER, Ph.D., F. T. S.

Hindu Realism: Being an Introduction to the Metaphysics of the Nyāya-Vaisheṣhika System of Philosophy,[1] by Jagadisha Chandra Chatterji, B.A., Vidyāvāridhi, is one of those rare books of which it can be said with certainty that they fill a gap. Not that the metaphysic of Hindū Realism has never before been treated by western writers—Colebrooke and Max Müller have written on it; but their essays on this subject hardly enable the western student of philosophy to "form an idea as to the *reason* or *reasons* why the Hindū Realists held, and do hold even now, the *metaphysical* doctrines which are taught in their system" (p. iv); and the same holds good, so far as we can see, with a still more recent attempt, viz., the chapters on Vaisheṣhika and Nyāya in Deussen's *Allgemeine Geschichte der Philosophie*, I, iii (1908). Moreover, all these essays are by no means exhaustive, but are based on very few sources only; while for the present book no less than twenty-three works on Vaisheṣhika and Nyāya have been used. And the book also differs from its above-mentioned predecessors in another remarkable point, namely, that it is written

[1] Obtainable at the THEOSOPHICAL PUBLISHING HOUSE, Adyar, Madras. Price Rs. 3 or 4s. or $1.

by a Hindū, and by one who has not only an eminently philosophical mind, but has moreover been trained in England in the methods of western philosophy. The beneficial effect of this training is conspicuous in most parts of the book: it has enabled the author to keep within bounds; to control his imagination; and to utilise the whole of this copious material with a discrimination and sense of proportion not often to be found in India.

The author proposes to deal with the mere metaphysics of the two systems, and, in doing so, to leave out entirely "all the later ideas" as well as "all consideration of the 'history' of the system" (pp. i, vi).

We are afraid that this plan was not definite enough to prevent all inconsistencies. In the course of the book (see, e.g., notes 11 and 12) certain ideas are rejected as 'late,' though they are, in all probability, not later than the origin of the combined system (Nyāya-Vaisheṣhika) which is the subject of the book. Again, one or two words at least ought to have been said in order to show that the scheme of the Padārthas, which is the skeleton and starting-point of the system also in Nyāya-Vaisheṣhika works such as *Bhāṣhā-paricchedа*, is irrelevant for its metaphysics. For this is by no means certain. We are of opinion, with Professor Deussen, that the Padārthas (*pada-artha*, 'word-meaning') are, or at least were originally, not merely logical but first of all metaphysical categories, Community (*sāmānya*), e.g., being imagined as a real occult force residing in things and making them appear as similar. Shaṅkarācārya says that, according to the Vaisheṣhikas, Entities, Qualities, etc., are as different as are a man, a horse, and a hare. That the Qualities are not mere products of the Entities, as the reader of *Hindu Realism* will

believe,[1] is also evident from *Vaish. Sû.* I, i, 9-10, teaching that Entities are originated by Entities, and Qualities by Qualities. This further shows that the old translation of *dravya* by 'substance' should not have been given up for 'entity'.

The introductory chapter (pp. 1-17), which is distinguished by its originality, contains in its first part a comparison of the Hindû idea of philosophy with that of the West. Never, so far as we are aware, has the fundamental difference between the two standpoints found such a precise expression as in this chapter, together with pages 140 and 141. "The object of philosophy—as understood by the ancient teachers of India—" is not "to *discover* metaphysical truths, is not the mere solution of an intellectual problem for its own sake . . . . . On the contrary, the object of philosophy is to aid *suffering* man to understand truth which is put before him, so that, by understanding it, he may afterwards realise it; and by the realisation of truth may become free and thus end his sorrows and sufferings."

With this definition before one, it is easy to understand why most western professors of philosophy deny instinctively that the Hindû Darshanas are 'philosophy proper'. The ideal philosopher of the West is the one who doubts every and any thing; who wonders at those very things that are matters of course to others; while it is, as a rule, looked on as a sign of weakness, an abuse, a desecration, when philosophy is put into the service of the person. "Philosophy," says Eduard von Hartmann, "is hard, cold, and unfeeling like stone";

[1] See, e.g., p. 33: "They (the Paramaṇus) can be classified with reference to certain qualities which they produce."

it "seeks after truth recklessly, unconcerned whether that which it finds pleases or not the sentimental judgment labouring under the delusion of Desire".

After having confronted the western preconceptions (3) with those of the Hindūs (8), the author proceeds to classify and describe accordingly the well-known six orthodox systems, three of which, namely, the Karma-Mīmāṁsā, the Nyāya, and the Vaisheṣhika, are said to belong to the first or Creationist (Realist) standard of philosophy; two, viz., the Sāṁkhya and the Yoga, to the second or Psycho-dynamic standard; and one, the Advaita-Vedānta, to the third or Polyonymic standard. The contention, then, is—and this is No. 7 of the Hindū preconceptions—that the three standards are "not contradictory to one another, but together form a single and gradually advancing series". This is a somewhat bold statement in the face of so many Hindū philosophical authors (commentators) waging war against all of these systems except the one they profess; and though it is true that the three classes of philosophies are long widely known as such in India, even to the heretics, yet the idea of their forming a gradation and being compatible with each other is naturally rejected by all except the Advaitins and not very common even among the latter. This idea cannot, therefore, in our opinion, be reckoned with the general preconceptions of the Hindū mind. As to the names of the standards, we would have much preferred simply to translate the Saṁskṛt designations, not only of No. 1 ('Creationist Standard') but also of No. 2 ('Evolutionist Standard') and of No. 3 ('Illusionist Standard').

The body of the book is divided into two chapters, dealing respectively with (1) 'The Analytic Aspect,'

and (2) 'The Synthetic Aspect' of Nyāya-Vaisheṣhika metaphysics. Only with the first of these chapters we shall deal *in extenso* here, because only this chapter contains the doctrines peculiar to Nyāya-Vaisheṣhika.

The Analytic Part bears the sub-title 'The Nine Realities,' but it is not merely engaged with this first Padārtha of the system, but to some extent also with the others. We have already pointed out that the translation of *dravya* by Reality or Entity is not fortunate, because the other Padārthas (Quality, Action, Community Speciality, Inherence, Non-existence) are co-ordinated with *dravya,* not subordinated to it. *Dravya* is defined, in *Vaish. Sû.,* I, i, 15, as "that which has Action and Quality, and is Inherent Cause"; and since 'substance' means in itself nothing more nor less than 'substratum receptacle' (*âshraya*), there is really no reason for rejecting this word which expresses better than any other English word, so far as we can see, the difference between *dravya* and the other Padārthas. If it be objected that for instance Time (one of the Dravyas) cannot well be called a substance, we answer that Time in modern western philosophy is as surely no substance as the Time of Nyāya-Vaisheṣhika is one because of the Qualities inherent in it. The word substance does not necessarily mean something solid; never, for instance, when applied to the Absolute.

Of the 'nine Realities,' the 'four classes of minima' (Paramāṇus) and the Ātman are naturally described at greater length than the rest, some twenty-five pages being devoted to each of them.

On Paramāṇu we learn something altogether new, viz., that it is not an 'atom'—which is the usual rendering of the word in the West—but an *unspatial entity.*

This follows first of all from the idea that, destruction being dissolution into parts, all things having parts are destructible; while the minima are *ex hypothesi* indestructible. Then it follows from the consideration, that a thing having parts, i.e., being capable of dissolution into simpler elements, is for this very reason not an ultimate element as the minima are supposed to be. And finally: Ether could not be all-pervading, as it must be, "if the ultimate constituents of sensible things were composed of solid, hard and extended particles with magnitude, however small". According to this view, then, Paramāṇus are "things of no magnitude, i.e., of the nature of points"; these first "relate themselves together in twos" (*dvyaṇuka*), i.e., things "of the nature of a line," viz., "the shortest possible line"; and these latter "combine in numbers *not less* than three" (*trasareṇu*), and, by doing so, produce things having magnitude, i.e., length, breadth and thickness. Among the produced, i.e., compound forms of matter, are also the so-called four elements *(bhûta)* such as we perceive them.[1] They must by no means be confounded with the four classes of Paramāṇus (minima) by which they are produced. There exist these four classes, no more, of minima producing sensible matter—for Ether reckoned with the elements in other systems does not consist of minima—but a fifth class of minima is formed by Manas 'mind,' the inner organ, of which, however, there is one only in each individual (pp. 21-47).

[1] The very fact of their being called *bhuta*, "become, produced," is not in favour of the translation 'element'. It would seem that this term *bhuta* was introduced in order to contrast these secondary elements with the pure or uncombined elements called *tan-matra*, i.e., 'this alone,' in Samkhya philosophy.

It would be interesting to know whether the above conception of the 'atom' as an unspatial entity, which is of course infinitely superior to Greek atomism, can be traced back to the early Vaisheṣhika literature. Unfortunately all of the passages referred to by our author are only from Nyāya sources. The *Vaisheṣhika Sûtras* on the whole strike one as rather crude. Manas, e.g., which is minimal like the Paramāṇus, is said to move extremely quickly, which cannot well refer to anything else but local movement. If, therefore, in *Vaish. Sû.*, VII, i, 10, the ultimate atom is called *parimaṇḍala*, 'all-round, globular,'[1] we cannot help believing that the Paramāṇu taught by Kaṇāda was not unspatial but had a minimum of extension, i.e., that it was thought of as an ultimate entity which is only theoretically but not practically reducible to still smaller elements. As a matter of fact, Vaisheṣhika and Nyāya-Vaisheṣhika texts speak of the minima not as having no extension at all, but they assert that "all substances whatever possess two Measures or Extensions"[2] (cf. *Vaish. Sû.*, VII, i, 16-17; *Prashasta*, p. 130; *Bhā. Pari.*, 109) in that they are either 'large' and 'long,' or 'small' and 'short'. "Largeness and length exist in substances from tertiary atomic aggregates upwards to composite wholes," while binary atomic aggregates are 'small' and 'short,' and "extreme smallness and extreme shortness exist in the ultimate atoms". The passage from which this is taken (*Upaskāra ad Vaish. Sû.*, VII, i, 8) concludes with a significant note, viz.: "Some maintain that length and

[1] The sphere is the perfect body also in Greek philosophy. However, the atoms of Demokritos are not spherical but of various sizes.

[2] *Upaskara.* Here and in the following I quote from Nandalal Sinha's translation (*Sacred Books of the Hindus*, Vol. VI), the Sanskrit original being at present not available to me. Presumably the latter has *parimana* for "measures and extensions".

shortness do not exist in the eternal substances," etc. Here, then, we have apparently the later and more advanced view which is opposed by Shankara Mishra with the words: "Wherever there is minuteness, there is shortness; where there is eternal minuteness, there is eternal shortness" (*ibid., ad* VII, i, 17).

However this may be, it is an unproved contention that "the Hindū realists of all shades have always maintained" that the ultimate constituents of sensible things are without any magnitude (p. 24).

What is different in the different classes of Paramāṇus? Not, of course, their weight or measure, but only their *capacity* to produce that which affects our senses (p. 43); more precisely, only those 'eternal' Qualities in them which are the cause of the corresponding 'non-eternal' Qualities of compound bodies affecting our senses. There are, however, no subclasses in Paramāṇus, because the varieties of a special quality do not differ *essentially* from one another (p. 44). Paramāṇus produce both the senses and their objects; for instance: smell and odour are both of them produced by Earth-Paramāṇus[1] (p. 45).

For *sparsha*, 'touch,' a new translation is introduced, viz., 'temperature,' and in conformity herewith our author speaks also of 'thermal matter' and the 'Temperature-Sense'. "Sparsha as a quality is distinctly stated to be only of three kinds, namely, hot, cold, and neither-hot-nor-cold. It is also added that 'hardness, softness' and the like are *not* forms of sparsha but are forms of contact (*Saṁyoga-visheṣhâh*). In these

[1] This theory is also found outside India. Empedokles, e.g., says that we recognise the earth, etc., outside ourselves by means of the earth, etc., within ourselves.

circumstances it is misleading to translate sparsha by touch" (p. 164).

It is, indeed, most probable that already in the *Vaisheṣhika-Sûtras* sparsha means only 'temperature,' for the commentaries always understand the word in this sense only. But that the rendering of *tvag-indriya* by Temperature-Sense is too narrow, apart from its being too free, may be gathered from the continuation of the passage referred to above of the *Kandalî*.[1] There the reason for distinguishing the Temperature from the Tactile Impressions is given with the words: "because they (hardness, softness, etc.) are perceivable by both the senses"; which means: while Temperature is perceived by Touch only, Pressure may be perceived by either Touch or Sight, or by both of them. This reminds one of the theory of the General and the Special Qualities of matter: any Special Quality of matter, such as odour, flavour, etc., is present in certain things only and perceived by one sense only, while General Qualities, such as impenetrability, are present in everything sensible and can be perceived by more senses than one (p. 34, etc.). Pressure, then, as the object of Touch in its tactile application, is a General Quality of matter; it is a complex sensation, not a simple one.

Here we have the pleasure of stating that the Vaisheṣhikas, in distinguishing the Sensations of Temperature from those of Pressure and again those of Pain (the eighteenth Quality), have practically reached the standpoint of modern Psychology. Wundt, the greatest living psychologist, teaches that "the General Sense comprises four systems of sensation differing specifically

[1] Ed. p. 106 (not 102). Punctuate: . . . *samyoga-visheṣhah; na sparshantaram, ubhavendriya-grahyatvat.*

from one another, viz., sensations of pressure, of cold, of warmth, and of pain".

Though there are five senses there are but four classes of Paramāṇus, because one class of sensations, viz., the sounds, does not inhere in Paramāṇus but in an all-pervading Entity called *Ether (ākāsha)*. Sound cannot inhere in some class of Paramāṇus because no form of matter is known to which sound is essential, i.e., from which sound is never absent. Yet sound, being a Quality, must inhere in some Entity. This Entity is the all-pervading continuum which serves also as a medium for the union of the Paramāṇus. It is absolutely motionless, because as a continuum it cannot consist of discrete parts. The sense of hearing is itself nothing but Ether "conditioned in particular ways" (pp. 47-53).

The next chapter, on Kāla and Dik (pp. 54-61), is specially valuable because it removes certain widely spread misconceptions. The word *kāla* means 'time'; but time in the usual sense is only a product of that cosmic Entity called also Kāla, which plays a part in Hindū Realism (and, we may add, in most Indian philosophical systems). Kāla is the general principle of movement, the power or force which urges things onward and, in doing so, gives rise to the notions of past, present, and future.—Things, though being operated on by Kāla, hold relative positions; it follows that there must be another power opposing Kāla, by which they are held together in these positions. This power is *Dik* ('direction, region, quarter'), and it produces the notions of far, near, east, west, etc., just as Kāla produces the temporal relations. Dik is not Space, though it produces the notions of spatial directions. Only Ether

might be called space, because it relates to Dik as, e.g., a wall relates to the pictures fastened on it. Still Dik is also all-pervading, and so is Kāla.

There follows the long chapter on the Ātman (pp. 61-87) most of which consists of a lucid refutation of materialism based on arguments from Nyāya-Vaisheṣhika, Sāṁkhya, and Vedānta. The latter two had been better dispensed with; then we might have learned, e.g., whether in Indian Realism too (and not only in the Bhāmatī) 'psychical phenomena' are adduced as proofs of Ātman.

The Realist view of the Ātman (p. 62) differs from that of the other standards in that it regards the Ātman not as consciousness itself, but as that in which consciousness inheres, as the substratum of consciousness. For it is taken for granted by the Realist that consciousness is a Quality, and consequently that there must be some Entity in which the Quality inheres. The Ātman, like all Entities, is unchangeable; but it is also omnipresent (like Ether, Kāla, and Dik), as is proved by its producing Adṛṣhṭa, i.e., karmic relations to beings and places which may be far distant at that time from the body belonging to the Ātman concerned. There is, however, a plurality of Ātmans, not only one, because otherwise everybody would be conscious of the feelings and thoughts of everybody else. The picture is complete, if we add, from the later part of the book, that "the Ātman being infinite in nature" is "without any distinguishing features which may differentiate it from other Ātmans" (p. 153). That is to say: Ātmans in themselves are all alike (p. 136), but their relation to Matter differs according to the body with which they are connected.

Nothing more extraordinary for a western mind than this Nyāya-Vaiseṣika doctrine of an infinite number of all-pervading souls, all of which are exactly alike and unchangeable! Classical Sāṁkhya, it is known, also holds this astounding view. Vijñānabhikṣu commenting on it (*ad Sûtram* I, 151) says that it is not contradictory because *avibhāga* is compatible with *anyonyábhāva,* i.e., things coinciding in space need not therefore be identical. He does not illustrate this, but an example at hand from Indian literature is that of the mixture of milk and water from which the clever flamingo is able to extract the milk; and another is the interpenetration of the several bodies of man. So the all-pervadingness of the Ātmans may perhaps be looked at as intelligible. But the remaining two features remain enigmatical. One feels inclined to believe that this whole description of the Ātman-in-itself means in reality nothing but that the souls are all of them beyond the realm of the imaginable (*noumena*).

The Realist's conception of the Ātman would, in all probability, have become more definite, had the idea of space-transcendence entered his mind. In the system as we have it, the Ātman is 'beyond place' (*desâtīta*), i.e., not localised, merely in regard to its omnipresence (*vibhutva*); while the minima (Atoms and Mind), though perhaps not *occupying* any space, have yet each of them always their *position in* space (like the mathematical points).

The ninth and last Entity (or, as we prefer to say, Substance) is *Manas*, the Mind. The fact that we are sometimes 'absent-minded,' further, the succession in experience, and the recollection of things forgotten, prove the existence of a special organ used

by the Ātman as an instrument for experiencing thoughts and feelings. Manas mediates inner experience, just as the senses mediate outer experience. Manas not being conceivable as consisting of parts, it must be eternal. And everything eternal being either infinitely small or all-pervading, Manas must be the former because otherwise succession of perception, etc., could not take place. Succession of perception, etc., proves also that there is only one Manas in each sentient being (pp. 88-92).

There are, then, as many Manases as there are Ātmans, and all of these Manases are also exactly alike, just as are, e.g., all Earth-Paramāṇus. Yet the Manas is an important organ, because it connects the infinite Ātman with the finite world.

So far the Analytic Part of the book. As to the 'Synthetic Aspect' (pp. 95-154), we have said already that we do not propose to deal with it *in extenso*. The Synthetic Aspect, which is, according to our author, "exactly the same in all the three standards," deals with the impossibility of a first beginning, the sensible and super-sensible worlds, Saṁskāras (faculties, morally indifferent) and Adṛṣhṭa (potentialities of moral worth), Reincarnation, Chaos and Kosmos, meaning of progress, eternality of the Veda, the three steps on the way to Liberation (Hearing, Reasoning, and Yoga), and Liberation itself. The whole of this part is a very good piece of work and in no way inferior to the 'Analytic Aspect'. One cannot help regretting that it has not become a book by itself (accessible to the public at large), namely, a general introduction to Hindū philosophy. This would have been better also for another reason, namely, because, in our opinion, the

Synthetic Aspect is not perhaps exactly the same in the three standards. It seems, e.g., that as to Adṛṣhṭa the views are not altogether identical.

The 'List of Authorities and Sources' at the beginning of the book contains separately, and in historical order so far as possible, the literature used of the Vaisheṣhika, the Nyāya, the Nyāya-Vaisheṣhika, and other systems. This valuable list covers eight full pages. Of book No. 5 we know also an edition with commentary (*Nyāyamuktāvalī*), viz., the one published in the *Paṇḍiṭ* in 1900.

In the 'Key to the Pronunciation of Saṁskṛt Words' we are struck with the notice that ph (फ्) should be pronounced "as in philosophy". The majority of Indian Paṇḍits are not likely to agree with this.

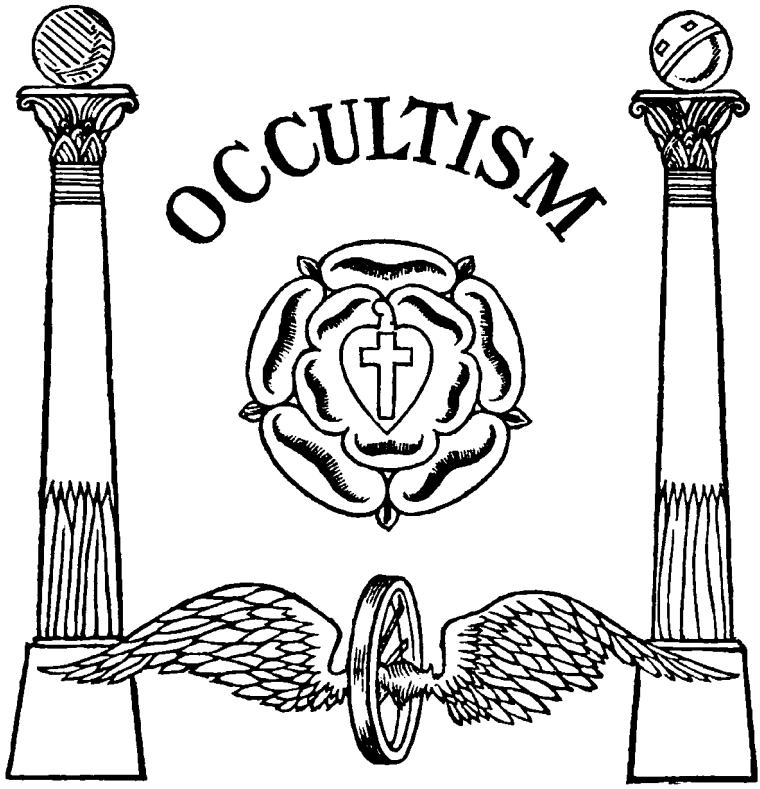
Mr. Chatterji's *Hindu Realism* is an instructive and stimulating work, which should not be overlooked by anybody interested in Indian philosophy.

Dr. F. Otto Schrāder

A REVERIE

By R. W. BELL

Standing on the lonely shore
With the Veil of Night around me,
Listening to the muffled roar
Of the everlasting sea,
As I gazed out in the blackness,
Past that long, white, moaning line
Of restless breakers rolling inward,
It came to me that 'twas a sign
Of God's eternal Strength and Patience
Manifested in His creatures,
Shown in all the words around us—
Nature's beauty, and the grandeur
Of the starlit Heavens above us;
And I, too, though very feebly
Tried to praise Him for His mercy
Who had loved us into being
By the Uttering of a Word.



HIGHER CONSCIOUSNESS

By C. W. LEADBEATER, F. T. S.

(Concluded from Vol. XXXIV, No. 6, p. 910*)*

LET us see what further advantages are gained by the man who has opened for himself the mental consciousness. Once again he passes through the experience already described, for he finds that this higher plane is thrilling with a glory and a bliss beside which even the wonderful vigour of the astral life pales its ineffectual fires. Once more he feels that now at

last he has reached the true life, of which before he had only an inefficient and inaccurate reflection. Again his horizon is widened, for now the vast world of the Form-Angels opens before his astonished eyes. He sees now the whole of humanity—the enormous hosts who are out of incarnation as well as the comparatively few who possess vehicles upon the lower planes. Every man who is in physical or astral life must necessarily possess a mental body, and it is that which now represents him to the sight of the student who has come thus far on his way; but, in addition to this, the great army of those who are resting in the heaven-world is now within his view—though as each is confined entirely within his own shell of thought, these men can hardly be regarded as in any sense of the word companions.

The visitor to their world can act upon them to the extent of flooding them with thoughts, say of affection. These thoughts cannot so far penetrate the shell of the men who are enjoying their heaven-life as to carry with them any feeling of definite affection from the sender which could make them conscious of him, or evoke in them a reply directed personally towards him; but the stream of affection can act upon the inhabitant of the heaven-world in precisely the same way as the warmth of the sun can operate upon the germ within the egg and hasten its fructification, or intensify whatever pleasurable sensations it may be supposed to have. Again, though these men in the heaven-world are not readily accessible to any influence from without, they are themselves pouring forth vibrations expressing the qualities most prominent in them; so the visitor to that world may bathe himself in such emanations as he chooses, and may go round selecting his type of emanation just

as a visitor to Harrogate selects the variety of mineral water which he will drink, testing first one spring and then another.

Between those who are fully conscious on the mental plane there is a far closer union than has been possible at any lower level. A man can no longer deceive another with regard to what he thinks, for all mental operations lie open for everyone to see. Opinions or impressions can now be exchanged not only with the quickness of thought but with perfect accuracy, for each now receives the exact idea of the other—clean, clear-cut, instantaneous—instead of having to try to puzzle his way to it through a jungle of inexpressive words. At this level a man may circle the world actually with the speed of thought; he is at the other side of it even as he formulates the wish to be there, for in this case the response of matter to thought is immediate, and the will can control it far more readily than on any lower level.

It has often been said in connection with meditation that there is much greater difficulty in governing thoughts than emotions, and that the mental elemental is less susceptible to control than the astral. For us down here this is usually so, but if we wish to understand the matter aright we must try to see why it is so. The physical body is along certain lines obedient to the action of the will, because we have carefully trained it to be so. If we desire to lift an arm, we can lift it; if we desire to walk to a certain place, if the physical body is in health, we can get up and walk to it with no more resistance on the part of the body than the expression of its ordinary indolence or love of ease. When, however, the physical body has set

up bad habits of any kind, it often proves exceedingly refractory and difficult to restrain. It is in such cases that the distance and difference in density between the controlling ego and its lowest vehicle become painfully evident. The management of the astral vehicle is in reality much easier, though many people find it difficult because they have never previously attempted it. The moment that one really thinks clearly of the matter this is obvious. It is not easy to banish by thought-power a raging toothache, though even that can be done under certain conditions; it *is* comparatively easy by thought-power to banish depression or anger or jealousy. The desire-elemental may be persistent in obtruding these feelings upon the man's notice; but at any rate they clearly are under his control, and by repeatedly throwing them off immunity from them can unquestionably be obtained.

Still more definitely is this true, and easier still ought to be our task, when we pass to the mental world. It seems to us more difficult to bridle thought than emotion because most of us have made at least some experiments in the direction of repressing emotion, and we have been taught from childhood that it is unseemly to allow it to display itself unchecked. On the other hand, we have been in the habit of allowing our thoughts to roam fancy-free, and it is probably only in connection with school lessons that we have reluctantly torn them back from their wanderings and tried to concentrate them on some definite task. To induce us to do even this much, exterior compulsion is usually required in the shape of constant exhortation from the teacher or the stimulus of emulation among our fellows in the class. It is because so little effort has been made

by the average man in the direction of the regulation of thought that he finds it so difficult, and indeed almost impossible, when he begins the practice of meditation. He finds himself in conflict with the habits of the mental elemental, who has been used to have things all his own way, and to drift from subject to subject at his own sweet will.

Our struggle with him is in some ways different from that which we have already waged against the desire-elemental; and the reason for this will be obvious if we remember his constitution. He represents the downward-pouring life of the Solar Deity at the earliest stage of its immeshing in matter—that which we usually call the First Elemental Kingdom. Consequently, he is less used to material confinement than is the desire-elemental, who belongs to a later kingdom, and is one whole stage lower down in the scale of matter. He is consequently more active than the desire-elemental—more restless, but less powerful and determined; he is in the nature of things easier to manage, but much less used to management; so that it takes far less actual exertion of strength to control a thought than a desire, but it needs a more persistent application of that strength. Remember that we are now at the level of thought, where literally thoughts are things; and this restive mental matter which we find so difficult to govern is the very home and definite vehicle of the mind with which we are to control it. That mind is here on its own ground and is dealing with its own matter, so that it is only a question of practice for it to learn to manage it perfectly; whereas, when we endeavour to rule the desire-elemental, we are bringing down the mind into a world which is foreign to it, and imposing an alien

ascendency from without, so that we are badly equipped for the struggle.

To sum up then: control of mind is in itself far easier than control of the emotions, but we have had a certain amount of practice in the latter, and as a rule almost no practice at all in the former; and it is for that reason only that the mental exercise seems so difficult to us. Both of them together constitute a far easier task than the perfect mastery of the physical body; but this latter we have been to some extent practising during a number of previous lives, though our achievements along that line are even yet notably imperfect. A thorough comprehension of this matter should be distinctly encouraging to the student; and the result of such comprehension is vividly to impress upon him the truth of the remark made in *The Voice of the Silence* that this earth is the only true hell which is known to the Occultist.

Let us now take one step farther, and turn our attention to the upper part of the mental plane, which is inhabited by the ego in his causal body. Now at last the veils have fallen away, and for the first time we meet man to man without possibility of misunderstanding. Even in the astral world the consciousness is already so different from that which we know down here that it is practically impossible to give any coherent idea of it, and this difficulty increases as we attempt to deal with higher planes. Here thoughts no longer take form and float about as they do at lower levels, but pass like lightning-flashes from one soul to another. Here we have no newly-acquired vehicles, gradually coming under control and learning by degrees more or less feebly to express the soul within; but we are face to

face with one body older than the hills, an actual expression of the Divine Glory which ever rests behind it, and shines through it more and more in the gradual unfolding of its powers. Here we deal no longer with outer forms, but we see the things in themselves—the reality which lies behind the imperfect expression. Here cause and effect are one, clearly visible in their unity, like two sides of the same coin. Here we have left the concrete for the abstract; we have no longer the multiplicity of forms, but the idea which lies behind all those forms.

Here the *essence* of everything is available; we no longer study details; we no longer talk round a subject or endeavour to explain it; we take up the essence or the idea of the subject and move it as a whole, as one moves a piece when playing chess. This is a world of realities, where not only is deception impossible but also unthinkable; we deal no longer with any emotions, ideas or conceptions, but with the thing in itself. It is impossible to express in words the ordinary traffic of ideas between men in fully-developed causal bodies. What down here would be a system of philosophy, needing many volumes to explain it, is there a single definite object—a thought which can be thrown down as one throws a card upon a table. An opera or an oratorio, which here would occupy a full orchestra for many hours in the rendering, is there a single mighty chord; the methods of a whole school of painting are condensed into one magnificent idea; and ideas such as these are the intellectual counters which are used by egos in their converse one with another.

There also we meet a higher order of Angels, more splendid but less comprehensible to our dull faculties.

There for the first time we have fully unrolled before us all the stories of all the lives which have been lived upon our globe, the actual living record of the past; for this is the lowest plane on which the Divine Memory reflects itself. Here for the first time we see our lives as one vast whole, of which our descents into incarnation have been but the passing days. Here the great scheme of evolution is unfolded before us, so that we can see clearly what is the Divine Will for us.

The ordinary man is as yet but little developed as an ego; he needs the grosser matter of far lower planes in order to be able to sense vibrations and respond to them. But an ego who is awakened and is truly alive upon his own plane is indeed a glorious object, and gives us for the first time some idea of what God means man to be. The egos are still separate, yet intellectually they fully realise their inner unity, for they see one another as they are and can no longer blunder or fail to comprehend.

Strange as even that must seem when looked at from below, and far removed as it is from our ordinary conceptions of life, our next step brings us into a region even less possible to be grasped by the lower mind; for when we follow the man into the intuitional world, developing what used to be called the buḍḍhic consciousness, we are in the presence not only of an indefinite extension of various capacities, but also of an entire change of method. From the causal body we looked out upon everything, understanding, seeing everything exactly as it is and appraising it at its true value, yet still maintaining a distinction between subject and object, still conscious that we *looked upon* that which we so thoroughly comprehended. But now a change has

come; the comprehension is more perfect and not less, but it is from within instead of from without. We no longer *look upon* a person or upon an object, no matter with what degree of kindliness or of sympathy; we simply *are* that person or that object, and we know him or it as we know the thought of our own brain or the movement of our own hand.

It is not easy even to suggest the subtle change which this casts over everything—the curiously different value which it gives to all the actions and relations of life. It is not only that we understand another man still more intimately; it is that we feel ourselves to be acting through him, and we appreciate his motives as our own motives, even though we may perfectly understand that another part of ourselves, possessing more knowledge or a different view-point, might act quite differently. All through our previous evolution we have had our own private view-point and our own qualities, which were cherished because they were our own—which seemed to us in some subtle way different from the same qualities when manifested in others; but now we lose entirely that sense of personal property in qualities and in ideas, because we see that these things are truly common to all, because they are part of the great reality which lies equally behind all. So personal pride in individual development becomes an utter impossibility, for we see now that personal development is but as the growth of one leaf among the thousands of leaves upon a tree, and that the important fact is not the size or shape of that particular leaf, but its relation to the tree as a whole; for it is only of the tree as a whole that we can really predicate permanent growth.

Down here we meet people of different dispositions; we study them, and we say to ourselves that under no conceivable circumstances could we ever act or think as they do, and though we sometimes talk of 'putting ourselves in the other man's place,' it is generally a feeble, half-hearted, insufficient substitution; but in the intuitional world we see clearly and instantly the reason for those actions which here seem so incomprehensible and repugnant, and we readily understand that it is we ourselves in another form who are doing those very things which seem to us so reprehensible, and we recognise that to that facet of ourselves such action is quite right and natural. We find that we have ceased altogether to blame others for their differences from ourselves; we simply note them as other manifestations of our own activity, for now we see reasons which before were hidden from us. Even the evil man is clearly seen to be part of ourselves—a weak part; so our desire is not to blame him, but to help him by pouring strength into that weak part of ourselves, so that the whole body of humanity may be vigorous and healthy.

When in the causal body, we already recognised the Divine Consciousness in all; when we looked upon another ego, that Consciousness leaped up in him to recognise the Divine within us. Now it no longer leaps to greet us from without, for it is already enshrined within our hearts. We *are* that consciousness and it is *our* consciousness. There is no longer the 'you' and the 'I,' for we both are one—both facets of something that transcends and yet includes us both.

Yet in all this strange advance there is no loss of the sense of individuality, even though there is an utter loss of the sense of separateness. That seems a paradox,

yet it is obviously true. The man remembers all that lies behind him. He is himself, the same man who did this action or that in the far-off past. He is in no way changed, except that now he is much more than he was then, and feels that he includes within himself many other manifestations as well. If here and now a hundred of us could simultaneously raise our consciousness into the intuitional world, we should all be one consciousness, but to each man that would seem to be his own, absolutely unchanged except that now it included all the others as well.

To each it would seem that it was *he* who had absorbed or included all those others; so we are here manifestly in the presence of a kind of illusion, and a little further realisation makes it clear to us that we are all facets of a greater consciousness, and that what we have hitherto thought to be *our* qualities, *our* intellect, *our* energy, have all the time been His qualities, His intellect, His energy. We have arrived at the realisation in actual fact of the time-honoured formula: "Thou art That." It is one thing to talk about this down here and to grasp it, or think that we grasp it, intellectually; but it is quite another to enter into that marvellous world and *know* it with a certainty that can never again be shaken.

Yet it must not be supposed that when a man enters upon the lowest subdivision of that world, he at once becomes fully conscious of his unity with all that lives. That perfection of sense comes only as the result of much toil and trouble, when he has reached the highest subdivision of this realm of unity. To enter that plane at all is to experience an enormous extension of consciousness, to realise himself as one

with many others; but before him then there opens a time of effort, a time of self-development, analogous at that level to what you do down here when by meditation you try to open your consciousness to the plane next above you. Step by step, sub-plane by sub-plane, the aspirant wins his way; for even at that level exertion is still necessary if progress is to be made.

A stage below this, while we were still in the higher mental plane, we learned to see things as they are, to get behind our preconceptions of them, and to reach the reality which lay behind what we had been able to see of them. Now we are able to see the reality which lay behind other people's divergent views of that same object; coming simultaneously up their lines as well as our own, we enter into that thing and we realise all its possibilities, because now it is ourselves, and its possibilities are possible also for us. Difficult to put into words; impossible fully to comprehend down here; and yet approaching and hinting at a truth which is more real than what we call reality in this world.

If you could instantly be transported to that level without passing slowly through the intermediate stages, most of what you found yourself able to see would mean but little to you. To change abruptly even into the astral consciousness gives one so different an outlook that many familiar objects are entirely unrecognisable. Such a thing, for example, as a book or a water-bottle presents to you a certain appearance with which you are familiar; but if you suddenly find yourself able to see that object from all sides at once, as well as from above and below, you will perhaps realise that it presents an appearance so different that you would require a considerable amount of mental adjustment before you could

name it with certainty. Add to that the further complication that the whole inside of the body is laid out before you as though every particle were separately placed upon a table, and you will again see that additional difficulties are introduced. Add to them again yet another fact—that while you look upon all these particles as described, you are yet at the same time within each of those particles and are looking out through it, and you will see that it becomes an absolute impossibility to trace any resemblance to the object which you knew in the physical world.

That is, of course, nothing but an illustration—a coarse and concrete example of what takes place ; and in order really to understand, one must spiritualise it and add to it many other considerations—all of which, however, tend to make the recognition more difficult rather than less. Fortunately in nature no sudden leap of this kind is possible. The method of evolution is gradual unfoldment, so that we are led on little by little until we are able to face without flinching glories which would dazzle us if they burst unexpectedly upon our view.

At this level man still has a definite body, and yet his consciousness seems equally present in vast numbers of other bodies. The web of life (which, you know, is constructed of buḍḍhic matter—matter of the intuitional world) is extended so that it includes these other people, so that instead of many small separate webs we get one vast web which enfolds them all in one common life. But remember that many of these others may be entirely unconscious of this change, and to them their own private little part of the web will still seem as much separated as ever—or *would* do so if they knew

anything at all about the web of life. So from this standpoint and at this level it seems that all mankind are bound together thus by golden threads, and make one complex unit, no longer *a* man, but man in the abstract.

What can we say of the next stage of consciousness, that which has often been called nirvāṇa? This noble word has been translated to mean annihilation, but nothing could be further from the truth than this, for it represents the most intense and vivid life of which we know anything. Perhaps it may not unfairly be described as annihilation of all that we on the physical plane know and think of as the man; for all his personality, all his lower qualities have long ago utterly disappeared. Yet the essence is there; the true man is there; the Divine Spark, descended from the Deity Himself, is still there, though now it has grown into a Flame—a Flame that is becoming consciously part of That from which it came; for here all consciousness merges into Him, even though it still retains all that was best in the feeling of individuality. The man still feels himself, just as he does now, but full of a delight, a vigour, a capacity for which we have simply no words down here. He has in no way lost his personal memories. He is just as much himself as ever, only it is a wider self. He still knows that "I am I"; but he also realises that "I am He".

In the intuitional world his consciousness had widened so as to take in that of many other people. Now it seems to include the entire spiritual world, and the man feels that he is on the way to realising the divine attribute of omnipresence; for he exists not only in all those others, but also at every point of the intervening space, so that he can focus himself wherever he

will, thus realising exactly the well-known phrase that he is a circle whose centre is everywhere and its circumference nowhere. He has transcended intellect as we know it, yet he knows and understands far more fully than ever before. On lower planes (lower than this, yet to us high beyond all reaching) he has seen the great Angels and Archangels in all their glorious order. In this spiritual world he comes face to face with the powers that rule, with the great Administrators of Karma, with the great Leaders of the Occult Hierarchy, with Planetary Spirits of stupendous power and wondrous beauty.

It is hopeless to attempt to describe this life which transcends all life that we know, and yet is so utterly different from it as to seem almost a negation of it—a splendour of purposeful life as compared with a mere blind crawling along darkened ways. For this indeed is life and this is reality, as far as we can reach it at present; although we doubt not for a moment that beyond even this indescribable glory there extend yet greater glories which surpass it even as it surpasses this catacomb life of earth. There all is God, and all these august Beings are obviously great manifestations of Him; and so thoroughly is this conviction borne in upon a man's consciousness, so entirely does it become part of him, that when he descends once more to the physical globe of this sorrowful star he cannot forget it, but ever thereafter he sees the Divine Spark, even in the most unlikely surroundings. Down here it is often hard to recognise; we need to dig so deeply in order to find it. In that spiritual world it is self-evident, and we know, because we see it, that there is nothing but God—no life anywhere in all the worlds but the Divine Life.

For at that level the man himself has become as a god among gods, a lesser light among the greater lights, yet truly an orb of splendour, even though so much less than the Masters, than the Great Ḍevas, than the Mighty Spirits who rule the destinies of men and worlds. There we see face to face all these great Beings of whom down here we hear and read, of whom sometimes we make faint images. There we see with open face the beauty of which down here we can but catch the faintest reflections. There we hear the glorious music of the spheres, of which only occasional echoes can reach us in this lower world.

Truly terrible as is the descent from that great world to this, yet one who has once touched that consciousness can never again be the same as he was before. He cannot wholly forget, even amidst the darkness and the storm, that his eyes have seen the King in His beauty, that he has beheld the land which is very far off, and yet at the same time is near, even at our doors, close about us all the while, if we will but lift up our eyes to see it, if we will but develop the God within us till He can respond to the God without.

"The land which is very far off," from the days of our childhood the phrase has been familiar to us, and it falls upon our ears with all the magic of holy associations; yet it is a mistranslation of the original Hebrew, and perhaps the real meaning of the text is even more beautiful and more appropriate, for the expression which Isaiah used is "the land of far distances," as though he were contrasting in his mind the splendid spaciousness of the star-strewn fields of heaven with the noisome narrowness of the cramped catacombs of earth. Yet even here and now, imprisoned in densest

matter, we may lift our thoughts to the sun, for when once we know the truth, the truth has made us free. When once we have realised our unity with God, no darkness can ever shade us again, for we know that He is Light of Light, and the Father of Lights, with whom is no variableness, neither shadow of turning; and in Him is no darkness at all.

All this knowledge, all this glory is within your reach, and must inevitably come to every one of you in the course of your evolution, as surely as day follows night. It is beyond all words now, beyond all feelings —beyond your intuition even. But there will come a time when you will know even as now also you are known. All that will come to you in the course of nature (in the seventh round, as we have said) even though you drift along and make no exertion; but far earlier if you are willing to undertake the labour which earns it—hard work indeed, yet noble work and pleasant in the doing, even though at times it may bring with it much of suffering. Yet the way is the Way of Service, and each step that you take is taken not for yourself but for others, that through your realisation others may realise, that through your exertion others may find the Path, that through the blessing which comes to you the whole world may also be blessed.

C. W. Leadbeater

PHOTOGRAPHS OF PHANTOMS[1]

By WILLIAM H. KIRBY, F.T.S.

IN a Society that has for its motto "There is no religion higher than truth," and whose third specific object of existence is "to investigate the unexplained laws of nature and the powers latent in man," it cannot be other than appropriate to wander sometimes in those interesting fields of research where thinkers and scientists are collecting with methodic patience facts and data regarding the unseen worlds, and are endeavouring by oft-repeated 'experiment and experience' to gain some knowledge of the principles that regulate things and people 'behind the veil,' thus bringing those on this side of the boundary closer to those on that.

In our Society, though its genesis took place in the atmosphere of spiritualistic investigation, there is perhaps a greater tendency towards the study of subjects connected with the first two objects of its constitution than with the third object. Members on the whole are either not scientifically equipped or are satisfied to take at second-hand (from those in whom they have confidence or from books) statements and data regarding conditions of being of which they have

[1] *Fotografie di Fantasmi*, by Dottore Enrico Imoda: being a contribution to the verification of medianic phenomena by experimental means, with a Preface by Professor Charles Richet and numerous photographs from the original negatives. Published by Fratelli Bocca, Turin, 1912, in one volume, Lire 25.

little or no personal knowledge or experience. So it happens that, generally speaking, *not* indeed less interest is shown in studies connected with the third object of our Society, but a less amount of individual discrimination and research is expended upon those very branches of investigation that would consolidate more and more for ourselves as well as for others much that, failing personal experience, is not a matter of first-hand knowledge.

The field is so large, the choice so great and varied, that there is place for every opinion, for every sort and kind of investigator. Those who feel superior to spiritualistic phenomena, and the investigation of the rationale governing these, can plunge into occult chemistry and physics, and study the elements, their origin and interaction. Those who have no taste for this can lose themselves in the mazes of man's body or bodies, and investigate occult physiology with all its ramifications, leading into dream states and trances and beyond. Those who spurn these paths can wander afield and probe into the mysteries of Nature, the hidden side of natural forces and phenomena, the occult aspect of botany, geology, biology, seismology, the currents governing winds and tides, the rising and falling of continents and of nations, the harmony ruling spheres and universes. I would therefore plead for more recruits under the third object of the Society.

Yet in whatever branch of study their prepossession may lie, let it not be omitted to employ those same painstaking orderly methods in the various branches of study which all scientific investigation imposes—if it is to be dignified by that name; and let the value of all further research and deduction in the

light of Theosophy be capable of appreciation by all, by virtue of the fact that what is asserted shows at least both reading and knowledge of what has been done or is being done by the scientists of the day. Too often inductive generalisation, however intuitive and far-seeing, is rendered nugatory because it is not correlated appropriately with the deductive method of facts observed, or as they really are. So it is that in the region of the unseen, hypotheses, theories, opinions and statements are one thing, and depend on the observer's capacity and personal powers in determining their causality. On the other hand the facts observed, the phenomena, the results obtained, these are things in themselves, capable of being scientifically catalogued and registered; they are effects to be studied and unravelled, quite apart from the deductions which the theoretic side will then make from them. It is therefore essential that the Theosophist who would seek really to know and understand should not merely approach the study of these subjects from the theoretical and speculative side; but should also be fully and personally acquainted with the phenomenal and practical side of what scientists and investigators have done, and are currently doing, in the world at the present time.

With this preamble as an excuse for not reviewing it in the ordinary way, but considering it in rather more detail, I would call the attention of my readers to an extremely interesting book, written in Italian, the title of which is that of this paper. The author, Dr. Enrico Imoda, whose premature death before the completion of his work has deprived science of a level-headed and patient investigator, introduces his book in the Preface, as giving the "experimental

results of a long and laborious series of medianic séances carried on regularly over a period of more than two years with the precise and exclusive object of ascertaining by means of photography the real objectivity of phantoms". A phantom, though popularly supposed to mean a 'ghost,' is properly and according to its derivation anything that appears or that shows itself; in spiritualistic parlance, a materialisation. The author goes on to say that he is well aware of the work done in the past, even so long as thirty-six years ago, by Sir William Crookes, but that in spite of the indecisive results so far obtained, he hoped by specialising with his medium (a young woman he himself had discovered, called Linda Gazzera) and with improved methods, to obtain a long series of specific and positive results in photographs of phantoms, and to this end he was prepared to give three full years of experimental research.

The book, in fact, is more in the nature of a compilation of the conditions, circumstances and occurrences of the many sittings held, than the finished product which the author might have made it, had he lived to carry out his purpose and complete it himself. As evidential testimony, in a way, it is better so; for his friends have not dared to do more than publish as they stand what, to all intents and purposes, are the bare minutes of the sittings with but scanty comments or explanations.

Professor Charles Richet draws attention in his Preface to this absence of any drawing of conclusions on the part of the author. He says:

> Here is a book that contains neither theories nor hypotheses—a rare merit for such a subject, encumbered as it is with puerile dissertations and vain strife of words. The author of this work has not had the extraordinary pretension,

too common in truth, of claiming to solve the enigmas of the universe. He tells us soberly—but in complete fashion—what he has seen, and he gives us his method of experimentation; nothing else. Nothing but facts and experiences. But it is very much, when the facts are so strange and the experiences so unusual.

Professor Richet goes on to confirm the fact already alluded to in the Foreword of the author, namely, that the branch of psychical, or as he terms it 'metapsychical' science to which the experimenter desired to confine himself was that of getting photographs of phantasmal materialisations. He says:

> Although the phenomena of telekinesis[1] which took place from the very first sittings with Linda Gazzera were very marked, the experimenter did not wish to develop his medium along that line. He set before himself the distinct object from which he declined in any way to deviate: namely, the recording by photography of the forces liberated by the medium. We call these forces, when clothed in tangible and photographable form, ektoplasms.[2] It is a word which we already were in the habit of using with Sir Oliver Lodge in our experiments with Eusapia Palladino.

The many and excellent photographs this book contains render the text far more illuminative than it would be without these illustrations. It is a pity that they cannot here be reproduced; but though the book is in Italian and somewhat expensive, those at all interested in these subjects would do well to peruse the volume itself. The author explains that as no photo-mechanical process gave sufficiently accurate reproductive results, it was decided actually to print all the photographs on bromide paper from the original negatives for subsequent insertion in the book, thus greatly adding to the value of the work by this direct documentary evidence of the phenomena obtained.

[1] Movement of objects at a distance.

[2] From 'plasma,' formation; 'ekto,' outside of (the body of the medium).

A few words now as to the medium, those present, and the general conditions of the sittings. The sittings were held for the most part in the house of a lady of high social standing and reputation, whose name is given in the book as Marchesa di R., but whose identity is well known to me, among others, and with whom I have had the opportunity of frequently talking of these séances held in her house in Turin. Professor Charles Richet held, furthermore, another twelve sittings at his own house in Paris, and some other sittings again were held at another house in Turin. The medium is a Signorina Linda Gazzera, a girl of twenty-two years, moderately well educated, with a liking for drawing, impulsive, rather infantile in character, generally laughing and gay, but easily changing from one mood to another—in a word, a subjective, impressionable character, like nearly all mediums.

During trance, into which state this medium has the peculiarity of slipping very quickly, she behaves in very different ways according to her physiological and psychical condition at the time. Under the best conditions, her trance sleep is quiet, even, without incidents. She appears happy, does not get excited, replies courteously. Her voice is clear and calm, and she gives her directions with regard to the proceedings of the sittings—or rather they are given through her by her guide, Vincenzo—in an affable manner. But if, in the hours preceding a sitting, she has been annoyed or troubled, or has met someone she dislikes, or has eaten too much or too near to the sitting, or if during her trance state her subconsciousness is in any way disturbed by some passion or other abnormal feature—then the whole character of the sittings

changes. The whole medianic force liberated is more energetic, physically. Sledge-hammer blows are dealt, threatening to break the furniture ; the medium pants, perspires, agitates herself, twists about. The manifesting personality changes character and becomes violent and brutal. "A table is broken and with it the objects upon it. A closed and locked cupboard has its shutters lifted bodily off the hinges and thrown noisily into the middle of the room ; and the contents of the cupboard, consisting of little bottles full of chemicals, papers, apparatus, etc., are flung anyhow maliciously on to the floor and broken to pieces."

Sometimes on rare occasions, when she is not in good condition for a sitting, when the forces are weak, there appears to be a tendency to try to liberate one hand from the restraint of her neighbour's. The author points out how interesting this is, since the same thing used to happen occasionally with Eusapia Palladino, who, failing the necessary force, has been known to attempt to help things out by freeing one hand. It is not unnatural, as the author quite justly observes, that the manifesting personality, when the forces at his disposal in other ways are not sufficient, should attempt to utilise the medium's limbs, the next best means available to attain the required purpose, the medium herself being totally unconscious of doing anything of the sort.

The phenomena of telekinesis and of stereosis (movements at a distance and materialisation of limbs with touchings of those present at the sitting) happened frequently with Linda Gazzera directly the lights were put out, the medium not yet being fully unconscious. This would tend to confirm the theory that the trance state is concomitant with, but not absolutely necessary to,

medianic phenomena; and in fact Madame D'Espérance, in the latter period of her experiments, relates that she declined to become an unconscious part of the performance, and was able to experience outside the cabinet and in full consciousness many of the materialising phenomena which her presence at the sitting rendered possible. In the case of Eusapia Palladino I remember perfectly the phenomenon of the complete levitation, half a yard off the ground, of a heavy table in full gaslight, with the medium talking and standing by, before the sitting proper began.

Just as Eusapia Palladino has John King, so Linda Gazzera has her 'spirit guide,' called Vincenzo. This Vincenzo is the all-important manifesting personality present at the sittings. His word is law, his wishes must be obeyed; disobedience or contradiction means no further results, except possibly some violent outburst. It must be borne in mind that neither the author nor his companions were sitting primarily for instruction or improvement—hence the personality of the guide was not the principal consideration. What was wanted were materialisations that could be photographed. Vincenzo appears to have given himself out to be a cavalry officer who had died some years back. At first he was very reticent about himself and his past, but during the two years that the sittings lasted, his coarse, violent, autocratic temperament underwent a considerable change for the better, and his manners and mode of speech improved. Certainly every time the experimenter tried to oppose Vincenzo's orders or conditions, he had ample reason to repent.

At the beginning and for more than ten sittings, Vincenzo would decline to hold a séance unless another

medium were present, "to add force," as he said. Any objections resulted in no phenomena. As time went on, Vincenzo introduced the sitters to another personality, Carlotta, a friend of Vincenzo, by whom she had had a child who died at the age of four. Carlotta's manners and habits were entirely different from Vincenzo's; for she was affable, courteous, prone to delicacy in sentiment and expression. Contact with her hands was easily distinguishable from that with those of Vincenzo. The latter is described as having a big hand more like that of John King, which I myself remember having grasped at a sitting with Eusapia Palladino, standing a yard and a half from her or anyone else in the room, which was visibly lighted with a night-light: a strong-knuckled, large, sinewy hand, capable of great strength and anxious to show it. Such, too, was Vincenzo's, who moreover was frequently desirous to show by claps and thumps how strong he was. The author describes Carlotta as having a small hand with pointed fingers and sharp cutting nails, soft skin and tender flesh.

The room in which the sittings are held is a rectangular one of about twenty feet by fifteen, the arrangement being that usually adopted, of enclosing a corner free from windows or doors or furniture by a curtain hung across to form the 'cabinet'. Inside, a big chair is placed, whereon the medium can recline when in trance previous to materialisations. Immediately outside is the table, at which is placed the medium's chair, at the head, nearest the cabinet; and down the two sides are three seats on each side, for six sitters. Opposite the table is a stand on which are placed from three to five cameras, one of which is usually a stereoscopic one. To the left of the cameras is the magnesium

flashlight apparatus, connected by a rubber tube with the director of the sittings, in this case Doctor Imoda himself, who carefully and vigilantly arranges everything.

Meantime the lady of the house, Marchesa di R., causes the medium to undress in her presence, and put on a light, thin costume under which her form is clearly outlined, no corsets being allowed. She is then conducted to her place. When a sitting is over, the medium does not immediately leave the room, but remains in the light for some time, and is then conducted by the hostess to dress herself again in her presence. In the whole course of the very numerous sittings no suspicious circumstance occurred, no concealed article was found in the room or on the medium, no suggestion whatever of fraud or substitution arose. The immediate neighbours to the medium were usually the hostess, Marchesa di R., holding the medium's left hand, and Doctor Imoda, the author, holding the right.

The sitters at the table join hands, and one remains temporarily out of the ring to put the light out, and by the light of a red lantern to open the slides of the photographic apparatus, to remove the caps and examine the flashlight arrangement. Then he rejoins the others in the chain at the table, the lantern is put out and the sitting begins. Thus it is seen that, without the exaggerated forms of precaution resorted to by some other investigators (such as tying the medium, with practically no clothes on, by her hands and feet to a mattress, enclosing the medium in a net, placing him or her under seal on a weighing machine or in a cage), all reasonable and proper test conditions were observed and carefully supervised by the author, a scientist of the medical

profession—accustomed, therefore, to accuracy and precision, careful by nature and temperament as to his methods, unprejudiced and entirely one-pointed as to the object of his experiments.

One has but to glance through the book and its photographs to see the remarkable results which he obtained, but he himself does not attempt any explanation. With regard to them he says:

"I present them without comment; I do not think it advisable in this work to advance, and still less to discuss, hypotheses; here I am anxious only to ascertain the facts. On this account I have caused the description of each sitting to precede the photograph taken at it. For I am fully aware that all the importance, all the scientific value, all the philosophical deductions to be drawn from them, repose exclusively on the certainty that in the attaining of these results no trick, no deception, no error could have intervened which could even distantly render doubtful their perfect authenticity."

I will now try as briefly as possible to pick out here and there some interesting features of these sittings, more as starting points for suggestive speculation and enquiry, than as a detailed narrative of the sittings, for which I must refer the reader to the book itself. The earlier sittings produced principally phenomena of telekinesis, stereosis and partial materialisations, such as a hand, a flower, a draped forehead with an eye appearing and incompletely formed limbs; photographs of these were successfully taken, Vincenzo giving the order through the medium when to flash the magnesium light, which thus automatically caused the scene to register itself on the various cameras already exposed in the darkness, as previously described. The later

sittings improved both in the quality and the completeness of materialisations, the photographs registering many quite charming faces of young women and children, though the latter indeed seemed sometimes almost doll-like in expression.

There is nothing in the earlier sittings with which anyone who has attended good séances with a powerful medium is not already familiar. Linda Gazzera reveals herself at once to be a medium of quite exceptional power. She is especially remarkable for the very short time occurring before manifestations begin to take place. Almost directly the light is out, phenomena begin: the objects placed in the cabinet move about or come on the table; the usual mandolin or musical box plays in the air over the heads of the sitters; hearty thumps are given on the backs of friends at the table; the table rocks or becomes instinct with life, breathes, pants or shakes with laughter; the characteristic scrapings and knocks inside the wood are heard; complete levitation of the table occurs; on one occasion a big iron box is placed on the table; blue lights appear, now on the table, now on people; invisible hands clap in the air, or touch the faces or pull the moustache or tweak the noses of those present; objects are taken from and restored to pockets; names are written on collars and shirt-fronts: all these and many other of the usual manifestations, with which everyone is familiar who has studied the subject, were constant features of the sittings with Linda Gazzera, in themselves a liberal education for sceptics who want to touch and see and convince themselves of the existence of these forces.

One interesting detail that I remark as unusual is the behaviour of Marchesa di R.'s big white Angora cat

at these sittings. The lady in question used sometimes to sit with this animal on her lap. The cat was not a particularly sociable specimen of its breed, and would certainly, under normal conditions, not have allowed itself to be pulled about by strangers without endeavouring to escape or retaliating with its claws. Yet on several occasions invisible hands took it from its mistress's lap and carried it over the heads of the sitters. They would feel its paws slack and limp, the pads being used gently to stroke the face of this or that one at the table without any claws protruding. So on another occasion the cat remained limp and lifeless on the table and lay down and got up at Vincenzo's command, seeming utterly apathetic to all this peculiar treatment; yet when restored to its mistress's lap, it would suddenly regain its customary independence of character and, as if frightened by its hypnotic performance, dash off into the farthest corner of the room and remain huddled up there. But as happened once, if taken from there and placed again on the table by invisible hands, it once more became absolutely docile and inert.

It was suggested at one of the meetings that the blue lights seen might originate in some ordinarily prepared phosphorescence. Vincenzo was prompt to show the difference by extracting a box of matches from the pocket of one of the sitters, and producing by friction the normal phosphorescence for comparison. This showed the latter to be quite different, much lighter and much less blue, there being no possibility really of any confusion between the two.

In photographs of materialised arms and hands, a curious feature—particularly noticeable at one of the sittings held in Professor Charles Richet's house in

Paris—is the appearance, below the fully materialised hand, of a semi-formed, shadowy arm or merely of a stick or wire-like support that might be said to be the bone or radius of an arm in course of formation. In the photograph the medium's hand is seen to be free, and Vincenzo explains that she held it up in a parallel position, so that the photograph should show the different appearance of the hand and arm of the materialisation and of the medium side by side. In another case in Paris, the medium's hands were absolutely controlled and held respectively by Professor Charles Richet and Monsieur G. de Fontenay; so that the stick-like arm is in all probability, as already said, an arm in course of formation, of which the supporting bone, or radius, is all that is necessary to hold up the stuff of the sleeve and the fully formed hand. At one of the sittings the whole of a body is felt by three of those present. One of the men is asked to stand up so as to feel the contact with the whole body. At that same sitting a canary bird in a cage is placed in the cabinet; a photograph is then taken showing the materialisation outside the cage of a duplicate bird of a dark colour with open beak and bright eye, lying in a handkerchief as in a sort of nest.

For the more important materialisations the medium is made to recline, perfectly free, in a comfortable basket chair placed inside the cabinet. It must be recollected that unnecessarily strict and rigorous conditions often hamper the object in view, namely the production of phenomena. The series of many and most interesting sittings at which photographs of Carlotta were taken, of Cecilia, of Cesarino P., of two sisters, one dark and one fair, and of other young and attractive faces, cannot here be severally described; no two

sittings were at all alike in detail, though the method was always the same. If during the first part of the sitting the conditions were favourable, then the medium would go into deep trance in the chair in the cabinet; the moment would then arrive to draw the curtains aside, and at Vincenzo's order the flash exposure would instantly be made, soon after which he would direct the medium to be awakened. The negatives resulting from the various machines would then be developed that same evening and compared.

Reference to the book itself can alone show how valuable a contribution these photographs are to psychical investigation; and how much the delicate combination of chemistry and physics can aid photography to put on record the existence of that which, in its fleeting subtlety, is not yet visible to the grosser and slower powers of the human eye. It is curious to note that in a few cases where Vincenzo's orders to fire off the flashlight were not promptly obeyed, either through bungling in drawing the curtain or through a miss-fire of the magnesium powder, in these cases where the flash was late, the materialisation had often to a great extent melted away, leaving only a portion of itself on record. This is interesting, as showing how matter is only momentarily held together in the built-up form. Another interesting point—and there are many but it would take too long to consider them here—is the necessity of some light material in the cabinet to form part of the gauzy stuff in which materialisations are usually enveloped. It is known that if the impression on 'plastiline' of the real spiritualistic 'stuff' or fabric be examined under a strong magnifying-glass side by side with the impression of the very finest of fine-woven handkerchiefs, the

latter is found to be infinitely coarser and larger of mesh than the medianic production.

A few words now concerning the possibilities of fraud. The author, Professor Charles Richet, and Monsieur G. de Fontenay, severally consider very fairly and reasonably the question of possible fraud. They raise the same objections; they are unanimous in acquitting the medium of any deception; and their verdict is similar: namely, that while they admit unexplained features, the precautions taken to exclude fraud were such that, to all intents and purposes, no fraudulent way of doing the things is thinkable which could not be disproved by other opposing circumstances. The author excludes fraud on the grounds that everything was personally controlled by himself. He had found the girl himself; he had experimented long with her before employing her specially for this work of photographing materialisations. His ambition, had he lived, was gradually to have emulated the experiences of Sir William Crookes and Katie King, and obtained the complete materialisation of the entities, with both medium and materialisation tangible and visible outside the cabinet, in sufficient light to be fairly seen as well as photographed. The group of people he selected to sit were always the same, and were people of honourable standing and reputation. The order of the sittings was unvaried each time. The examination of the medium and of the room itself was rigorous, as already described, both before and after each sitting. The photographic machines checked each other by their results, the plates being developed by the sitters themselves. In short, Doctor Imoda was free to exercise, and did exercise, every reasonable precaution; and while

he says he is not infallible, he equally asserts that he cannot see how any fraud could have taken place, and concludes with Pliny that "in Nature no phenomenon is so marvellous that it cannot be proved".

Yet a scrutiny of the photographs taken both in Turin and in Paris presents some disturbing features. The materialised hands sometimes appear stiff, as if made of plaster of Paris. Many of the faces of the children, though charming, look more doll-like than anything one has ever seen before in photographs of materialisations. Some of the women's heads in their enshrouding veils look quite flat, as if they had been drawn—quite admirably one admits—on paper, and had been in some way supported against the wall or from the back of the medium's chair when they were photographed; yet no sign of such support is visible. Also in one case in Paris the shadows on the face of the medium and those on the face of the materialisation immediately behind her do not correspond, the flashlight being in the same position for both, which might give rise to the suspicion that the materialisation was a flat drawing done previously, with the light falling from a different angle to that occurring at the séance.

With these and some other points, Professor Richet and Monsieur G. de Fontenay deal fully, and practically reach the same conclusion that, though certain things are unexplained, the care exercised and the absence of one shred of confirmatory evidence—such as finding anything suspicious on the medium or in the room before or after a sitting over so long a time or discovering any signs of folding in the supposed paper image (nearly life size and therefore difficult to conceal)—all tended to acquit the medium of being guilty of deception; and even had they

been materialised drawings, in principle this is scarcely less wonderful than the materialisation of human figures.

One is obliged to add the lifelong experience of the experimenters, and the fact that in Paris at least the hands of the medium were fully held even during the materialisations, and in Turin the medium was within half a yard of the sitters in a corner between two bare walls which was thoroughly searched before and after the sitting, in full light and before the medium left the room. Moreover what would explain one thing does not explain another. Supposing, and not admitting, that the medium *had* concealed some drawing or plaster doll to produce as a materialisation, how will this explain the touching and grasping by warm, living hands of different sizes and shapes, the contact with living ektoplasms? Supposing on the other hand the photographed figures (alleged to be plaster casts or drawn or painted) are what they really seem, how are they brought there, how arranged, how held in position under the surveillance of experienced investigators? We must agree with Professor Richet that:

> This iconography constitutes a document of considerable value. It would not assuredly allow one (taken by itself and without knowledge of the experiments of Crookes, of Aksakoff, of those done at the Villa Carmen) to affirm definitely and irrevocably that phantoms appear and can be photographed; but it affords the extreme probability of this strange phenomenon, and opens up in any case a whole world of new facts.

In conclusion, I may be permitted to say that, if I have dealt somewhat lengthily with this book, it has been less with the intention of urging upon Theosophists a return to spiritualistic investigation, since that is so fully and scientifically done already in the world, than to put before them some of the more recent

experiments contained in a book not easily accessible to all, and presenting many new and interesting features. For is it not vital to the Theosophist, of all men, in his search for truth, to keep thoroughly abreast of all that is done, all that is built up in the world by patient, scientific plodders with the stones of experiment and knowledge, that he may one day be able to realise and show to others that the slow and steady growth in many directions rises up in course of time to become the Temple of Wisdom wherein the light of Truth can be perceived and known ?

William H. Kirby

[This poem was quoted in the sermon, 'God's gift of Himself,' by the Rev. R. J. Campbell, M. A., printed in the *Christian Commonwealth* of Dec. 25, 1912. The name of the author was not given.—ED.]

I have come from Thee—when I know not—like mist from the ocean's breast;
But the mist shall feed the river, and the river at last find rest.
I wander afar in exile, a wave-born flake of foam;
But the wheel must "come full circle," and the wanderer wander home.
I have come from Thee—why I know not; but Thou art, O God! what Thou art;
And the round of eternal being is the pulse of Thy beating heart.
Thou hast need of Thy meanest creature; Thou hast need of what once was Thine;
The thirst that consumes my Spirit is the thirst of Thy heart for mine.
What though with will rebellious I thwart Thy omnipotent will,
Through purgatorial æons Thy Spirit will draw me still:
Draw me through shame and sorrow and pain and death and decay;
Draw me from Hell to Heaven, draw me from night to-day;
Draw me from self's abysses to the selfless azure above;
Draw me to Thee, Life's Fountain, with patient passionate love.

IN THE TWILIGHT

"HERE is a question," said the Vagrant, "which opens up a very interesting subject. 'Two friends of mine came in contact with a young man from whom they received much valuable teaching on reincarnation, karma, and allied subjects, teaching which transformed their lives; it advocated great purity, love, and sacrifice for humanity. The teacher had various stupendous powers, could materialise and dematerialise objects, precipitate writings, and so on. His teaching was mostly given in trance. He was later found to be a man of immoral life, obtaining money on false pretences, drinking, and gambling. How could such a life consist with such powers?'" The Vagrant remarked: "It is not necessary that a man should be of noble character, in order to be able to do astral things in the way this man did. What are here called 'stupendous powers' are not what the Occultist would call stupendous. Many of the things mentioned could be done through a medium in the state of trance, and are constantly so done. Nor is it at all impossible that a man should have high aspirations, and yet be unable to live up to them. Here, we do not even seem to have the aspirations, for the man was merely spoken through when entranced, and such transmission of high teachings is no guarantee of nobility of life. If a man gave teaching coming direct, say, from the buḍḍhic plane,

then the question of the purity of his life would certainly come in; for he could not reach that plane unless pure; but not so if he simply repeated ordinary Theosophical teachings. Apart from this, a certain amount of astral force and the capacity to manipulate it is not at all a proof of high spirituality. Even when you are dealing with the stronger type of the Black People, you will find them of very rigid life, quite as rigid as the White, partly because great control of the body is necessary if they are going to manipulate some of the subtler forces."

"The story," said the Shepherd, "reads exactly like a description of a spiritualistic séance. I have myself seen all these things done at séances, and I have heard the dead people talk in a most moral way, and propound all sorts of good ideas. If a man shows the possession of powers, that does not prove that he is a good man; one learns such things as one learns to play the piano. It does not mean that you are very noble; it is rather perhaps that you are persevering: that is all. If you endeavour to make progress on the Path of Holiness, then at once the question of your character comes in; but you must remember that all these powers come to a man on that Path of Holiness without special seeking—come much later. The possession of such powers does not prove anything whatever as to the presence of moral character; but the idea that they do has arisen from this other fact, that if you pursue the Path of Holiness they come to you because you have developed the whole nature; but it is possible to learn particular tricks without any particular character. It requires merely a strong will, which is not incompatible with a bad character."

"I do not see that any of these things prove holiness at all," said the Vagrant. "In fact, they have nothing at all to do with it; a good electrician or a good chemist may not be a good man."

"Just so," answered the Shepherd. "You should all try to understand the way in which knowledge is obtained and brought down to the brain, and then you will see where right conduct comes in. To use any faculties which involve the causal body, the man must not yield himself to the lower passions and to emotions that are generally condemned. It must also be remembered that however magnificent a man's faculties may be at higher levels or in the causal body, if what he sees is to be of any use to any one else on the physical plane, it will have to come down through, and be reported by, the physical brain. In order to do that it must obviously pass through first the mental body and then the astral body. All these bodies are capable of violent disturbance—of exceedingly rapid vibration. Disturbed thought or worry will utterly upset the mental body; and in just the same way, any kind of violent emotion will cause profound disturbance in the astral vehicle. If the mind is disturbed, it is impossible to think clearly or consecutively, so that even the mental body itself cannot be properly used to do its own regular work, when it is already in a condition of excitement and confusion. Far less can it receive and faithfully transmit the exceedingly delicate vibrations which come down to it from the causal body. What is seen in the causal body is seen under conditions utterly, fundamentally, different from anything that we can conceive down here—in more dimensions; so that it is of itself, in reality, indescribable, and it is exceedingly

difficult even under the best of conditions to make a coherent and comprehensible report down here of what is seen in that higher world. Therefore it will be easily understood that in order to bring through a clear and reliable record, the very best possible conditions must be provided, and that means that both the mental and the astral bodies must be absolutely still, so far as all their ordinary activities are concerned. Even the excitement occasioned by good emotions of wonder or reverence also causes the bodies to oscillate disproportionately, and thus prevents a clear recognition and record of facts. Absolutely still the particles of these higher vehicles can never be, because they are alive and very keenly and actively alive; therefore they have a regular vibration of their own which cannot be stilled without destroying them; but under all normal conditions, to that inherent vibration of the separate particles we add huge swinging vibrations caused by our thought or feeling respectively, so that the vehicles are in a condition of great activity. It is that activity which must be stilled. Be it remembered also that these vehicles are like the ocean, in that after being stirred up by a violent storm it takes them a considerable time to settle down again—a very much longer time than would ordinarily be supposed. A man may fall into a violent passion, which means a very terrible disturbance of his astral body. For the time, even his physical body is much disturbed; but the signs of his outburst of temper may all pass away in the course of an hour or so, and he may externally regain his good humour; but it would be a mistake to think that his astral body had returned to the condition in which it was before that spasm of rage. It may very well be quite twenty-four hours,

or even more, before that body is comparatively still, and during all that time it would distort very seriously any impressions which passed through it. So it will be seen that one who wishes to describe accurately anything that he has seen on higher planes must not only be in a peaceful condition as regards both his mind and his emotions at the time when he tries to see, but he must also have maintained that peaceful condition for a considerable time previously. In fact, in order to have any degree of certainty, he must be a person who is incapable of any serious upsetting of either of these intermediate vehicles. The same thing applies to the physical body also. If through ill-health, either the dense physical body or the etheric part of it is out of order, there will be a certainty of distortion for that reason. If the circulation of the blood be defective, if there be in the brain too much or too little of that fluid, or if on the other hand there be a lack of vitality, or if the flow of magnetism along the nerves be not regular or sufficient, the physical body will act as a barrier, even though the necessary vibrations may have passed safely through the mental and the astral. So we see that not only perfect physical, but perfect astral and mental health is necessary for clear seeing, and most especially the greatest calmness on all planes, the most balanced judgment and the most fully developed common-sense."

"These remarks," interjected the Vagrant, "apply also in a way to the case of ordinary science—drunkenness, and profligacy, carried to a point which injures the senses of a man, would interfere with his work; for instance, if his hand shakes while making an experiment, or his eye does not see clearly."

"Yes," replied the Shepherd, "it would interfere not because of a man's vices but because of their results."

"This man gives all his addresses in trance," proceeded the Vagrant, "and you often get such teachings in spiritualistic séances. Such addresses are often good and well-meant, though the person through whom they come may be a very undesirable person. You may find a medium drinking, and there at once is a vice which is very injurious, and yet that would not, for a time at least, prevent very good teaching from coming through him."

SONNET

A softer veil hath fallen over me,
A sense of sweetness, all unguessed before,
A kindliness undreamed in days of yore,
Anticipation of some ecstasy;
The dawning of a future that may be—
Some purblind groping for some unknown shore,
Strangely far off, meseems, yet, furthermore,
So strangely near, had I but eyes to see.

Spirit, be patient—wait, yet poised for flight,
Alert, yet resting; eager to take wing,
Serene and confident one dawn will bring
That Inner Vision which alone gives Light,
And points the guerdon of the Path well trod,
Conviction crowned with knowledge: *Thou art God.*

T. L. Crombie

THE CROW'S NEST, BOMBAY

By ANNIE BESANT, P. T. S.

EVERY Theosophist will look with eyes of affection on this little picture of the Crow's Nest, a bungalow taken by Bombay friends for the use of Mme. Blavatsky and Colonel H. S. Olcott in 1880. It is situated on the slope of a hill, and from it may be seen part of the exquisite panorama of sea and land, offered by Bombay to the lover of the Beautiful.

Our Founders had been living in the somewhat crowded quarter of Girgaum Back Road, but when they returned from a northern tour, they found this pleasant residence ready for them, and Colonel Olcott writes: "We were charmed with its spacious, high-studded rooms, its large verandahs, and its extensive views of sea and land." The rent had dropped from Rs. 200 per mensem to Rs. 75, because it was thought to be haunted, but this was naturally of no account to the great Occultist and her comrade. Some playful spook did, one night, lift the corner of the Colonel's bed, but he uttered a "word of power," and the visitor "decamped and never troubled me more".

In this pleasant nest they lived for two years, until the Headquarters were established at Adyar. Here lived with them for a short time an Englishman who had turned Musalmān, had dabbled in black magic, wrote 'The Elixir of Life,' and came to a bad end. "His case," writes the Colonel, "has always seemed to me a dreadful instance of the danger one runs in dabbling with occult science while the animal passions are rampant."

In 1881 Damodar joined them. His father agreed to his taking up his abode with the Founders, to his renouncement of caste, and to his living as a Sannyāsī. He had been betrothed in childhood, but refused to take up the married life when the time came for his entrance into it. His father agreed, and Damodar assigned to him his share of the family property, some Rs. 50,000, on condition that the child-wife should be comfortably maintained. Needless to say that, later on, a persecution was begun against the Founders by scurrilous writings on this incident, but, fortunately, the lad was of age. He remained with his chosen friends till 1885, when he went to Tibet, where he still is.

It is interesting to note that the first idea of an Esoteric Section of the T. S. was suggested in a conversation between the Founders at the Crow's Nest, on February 25, 1881. It was determined that the T. S. should be reconstructed on a different basis, "putting the Brotherhood idea forward more prominently, and keeping the Occultism more in the background, in short, to have a secret section for it." Hence, when H. P. B. founded the E. S. in 1888, she spoke of it as a return to the original purpose of the T. S. The resolution of 1881, the Colonel writes, was: "the beginning of the adoption of the Universal Brotherhood idea in more definite form than previously".

On December 17, 1882, our Founders left their Bombay home, and went to Madras. Writes the Colonel of Adyar: " 'Our beautiful home seemed a fairy-place to us. Happy days are in store for us here.' The bitter ones, alas! we did not foresee." Yet how may disciples hope to escape bitter days? Is not persecution now, as ever, the mark of the apostolate, and is not the crown of thorns ever changed into a diadem of glory?

Annie Besant

THEOSOPHY IN MANY LANDS

INDIA

The marked improvement in the Sectional Organ, *Theosophy in India*, meets with grateful appreciation on all sides; it is felt that through it our new General Secretary will presently touch his Section, exhorting it to engage itself in the practical work and active service which are his marked characteristics; through it also will come to its many readers the silent devotion and reverence, and the quiet and balanced intellectual capabilities which are his.

From far-off Sikkim in the North comes an interesting note about the first English lecture delivered there; it will interest our readers and so we print it in full:

> On Sunday the 1st October a most interesting lecture—the first of its kind ever delivered here in the English language—was given by Kazi Dousandup, Headmaster of the Bhutia State Schools. H. H. the Mahārāj Kumār took the chair, and expressed his great pleasure that such a meeting had been arranged; he said he hoped it would be one of many such meetings. The simple, concise language of the lecturer made the leading features of Buḍḍhism clear to all present and his lecture was greatly appreciated. It is not often that Europeans in India learn at first-hand anything of the religions of the people who surround them, and they have too often to depend upon western Orientalists and their books for information. At the close of the lecture H. H. the Mahārāj Kumār thanked those present for attending, and questions were invited. Mr. C. H. Dracott, State Engineer, remarked that the Universal Brotherhood so strongly urged in the teachings of the Lord Buḍḍha appeared very closely to resemble the ties of brotherhood shared by the Masonic fraternity throughout the world.

Another very interesting document comes from Kumbhakonam in the south; we print it elsewhere under the heading: 'A Great Indian on Theosophy'. Theosophy is making good progress in that ancient town: our local Lodge has a fine building of its own with a fair library, and the earnestness of our members is marked.

Further south from Madura we have received the annual report for 1912 which speaks of good work and steady progress. Some of our best members are engaged in very useful Theosophical labour there—much Tamil publishing is done and a girls' school, where Hinḍūism is taught, is maintained. A very excellent library is already in existence, and the work of arranging and cataloguing the books is to be undertaken.

The Hon'ble Justice Dewan Bahādur T. Sadasiva Iyer presided over the Cuddapah District Theosophical Conference, which was held on the 15th and 16th of February in the Municipal Primary School Hall. There was a large gathering present, including Mr. J. F. Bryant, I. C. S., Dewan Bahādur V. Subramania Pantulu, Captain T. S. Ross, I. M. S., Mr. and Mrs. T. Ramachandra Rao, and Miss Codd. Various lectures were delivered and the chairman's eloquent remarks about the T. S. and its leaders closed the Conference.

The following week was held the Anantapur District Conference at Gooty, when members from Guntakal, Bellary, Anantapur, Madanapalle, and Cuddapah assembled. Mr. M. Subba Rao, Pleader, generously offered his plot of ground, about one acre, and promised to put up a building; so the foundation-stone was laid and we will soon have our own Theosophical home in Gooty.

Calicut is another of our strong centres and last year's work by some Adyar people is producing sweet fruits. A new Lodge is being formed, and our enthusiastic propagandist, Mr. Manjeri Rama Iyer, is to be congratulated on the result of his toils.

Excellent reports of solid work come from Bangalore and Mysore; Chitoor is stronger than ever; Bombay will receive fresh impetus through Mrs. Powell, who is now President of the Blavatsky Lodge; Karachi manifests greater activity and their Gujerati organ *Rāhe Pārsā* (The Paith of Piety) comes out in a new and improved garb; Periyakulam and Tinnevelly are gaining ground; in fact, there is new and greater enthusiasm prevalent everywhere. Increase of membership, more Theosophical enquiries, deeper zeal for our work, are the sure signs of the good that has come to us through the many attacks made on Theosophy in India during the last year.

B. P. W.

England

We were glad to read, in the English *Vāhan*, a satisfactory report of the T. S. Order of Service from the pen of its unwearied Organising Secretary, Mrs. Herbert Whyte. Among several Leagues started during the year, one especially evokes our sympathy—the League of S. Christopher. We learn that, in less than a year, Major Adam, one of our own members, had been able to form a troop of twenty-five crippled or otherwise physically defective Boy Scouts, and that he himself had been appointed Assistant Commissioner for London by the authorities of the Boy Scout movement. The League of Redemption, again, founded at the instigation of our President last July, is one that must claim the sympathy of all who know anything of the terrible evils it is established to overcome. Various Societies and very many individuals are giving their lives to

this work, but members of the Theosophical Society can bring into this, as into all other forms of activity, a subtle quality and a power which will effectively help to hold up the hands of the veteran labourers, some of whom, we are proud to know, are to be found within our own ranks.

In the same issue of the *Vāhan* we read also the description of a Theosophical School of Music, founded by Mrs. Mann (nee MacCarthy), and of the formation of the Guild of the Mysteries of God by the Rev. C. W. Scott-Moncrieff and the Rev. F. W. Pigott. These movements both start with very high ideals and are, we believe, the beginnings of great things along their different but not separate lines.

We noted with pleasure that the Executive Committee of the T. S. in England and Wales had made itself responsible for five thousand copies of Mrs. Besant's Manual on *Theosophy* in the People's Books Series, published by Messrs. Jack of Edinburgh; these have been extensively sold throughout the propaganda-work of the autumn and winter. That work has continued with unabated energy and its results may be partially seen in a steadily increasing membership, as well as in additions to the roll of Lodges and Centres.

In November was held the first Conference of the reorganised London Federation. Mrs. Betts presided at its inaugural meeting, and in the evening the Vice-President of the T.S., Mr. Sinnett, lectured on 'The Beginning of the Theosophical Movement'. The two days allotted to the Conference were crowded with meetings of various kinds, and in all ways this new 'day' of the London Federation opened usefully and happily. In the same month was held, at Liverpool, the seventy-fourth Conference of the Northern Federation, especially notable for the fact that Mr. C. Jinarajadasa, released, for a time at least, from his most valuable work in America for work in England even more pressing, presided.

The work in England and Wales has been quite unaffected by the wars and rumours of wars both within the T. S. and outside it. Indeed, their result seems to be a stronger and stronger determination on the part of members all over the world that nothing shall be allowed to disturb the welfare of our Society, together with a continually growing power to apprise at its true value the hostility of a few.

As one of many evidences of the growing interest of the public in our work we may mention the very cordial invitation that the Bath Lodge received during this last year to affiliate with the Workers' Educational Association, a non-political and non-sectarian organisation, the object of which is to co-ordinate and assist the educational work of existing societies. It is a very strong national association, and the invitation was a tribute to the work of the Bath Lodge. That Lodge has just completed the

purchase of a fine old house in the best and most central part of the town as a permanent headquarters. It contains a lecture room capable of seating three hundred people and the Co-Masonic Lodge will hold its meetings in the same building. The Bath Lodge is to be congratulated on an acquisition which will do the Society credit, and on the enthusiasm and helpfulness of its members generally in carrying the transaction to so prompt and happy a conclusion.

Finally, we congratulate the editor of the *Vāhan* on the success of his efforts to secure a cover for the national journal, and still more do we send him our appreciation of the uniformly admirable nature of its contents. To have worked within a year this great improvement and to have raised the membership of his Section to a number it has never reached before, are achievements of which he may well be proud.

S. M. S.

FRANCE

We have good news from France. A South-East Federation has been founded in order to centralise the work in that part of the country as had been done already in the South.

The Municipality of Toulouse has kindly given the T. S. Lodge a chapel that had remained unused since the expulsion of the religious orders from France; to the chapel, the Municipality has added a gift of a hundred chairs.

Many new members, especially young ones, have joined the French T. S. during the year.

Mr. Pearce, of the League of Healers in London, lectured in Paris with great success, founding a nucleus for similar work there.

The Theosophical League of Moral Education has joined the 'Ligue Francaise d'Education Morale'. The Honorary Presidents of this league are MM. Henri Poincare, Alexandre Ribot, Ernest Lavisse, and L. Liard—that is to say some of the most competent men of France. The League was inaugurated in the large Amphitheatre of the Sorbonne before an audience of more than two thousand people. M. Henri Poincare, of the Academy of Sciences and of the French Academy, presided, assisted by MM. Liard and Ribot, in the presence of the Prefect of Police, and many representatives of the Parliament, the Institute, and the University. The speakers were MM. Ferd. Buisson, deputy of Paris, Paul Bureau, Professor at the Institut Catholique of Paris, Gabriel Seailles, Professor of the Faculte des Lettres of the Paris University, and Charles Wagner, the well known founder of the Eglise Reformee Libre, a most eloquent preacher and sympathetic writer.

The aim of the Ligue Francaise d'Education Morale is to unite people, whatever be their theories, round the one practical

reality of education. The Theosophical League, having by its noble work and its lucid writings obtained the consideration of many, has been asked to join this national movement.

The need for accommodation at the Headquarters in Paris is felt more and more; and the building of larger premises is progressing too slowly for the energy of the General Secretary, who would like it to have reached further than the digging stage. But a good beginning predicts a good ending.

M. d' A.

AMERICA

'Circuit Riding,' a method of economising energy in propaganda has lately been revived in the American Section. In Chicago and Kansas City the plan has already been proved a success. The idea is this. Several Halls are taken on the same night in different parts of the town, and a different lecture on some Theosophical subject is given in each. The next week the same halls are again taken and the same lecturers go, each delivering the same lecture as he did the previous week but in a different place, and so on until each man has spoken on his own subject in each hall. In this way many people are reached with the minimum strain on individual workers. Krotona Institute flourishes apace; another well-attended Winter Session is already half spent.

A. de L.

* * *

My work is becoming rather absorbing. Up to date we have supplied one hundred and twenty-three prisoners with Theosophical correspondents. Quite a number of the men have been released on parole, or discharged since we began corresponding with them, and the steadiness they are showing is quite remarkable. Two of the boys from Deer Lodge came to me early in November, and I have had to care for them. They have good jobs now and are happy and contented.

Mrs. Carr started her 'home' for discharged men on the 9th of October, and that has caused us considerable extra work. It is a rather difficult thing to finance, as we cannot appeal to T. S. members; most of them are overburdened as it is, and we must get all of our help from the outside. If we can demonstrate the value of our work for a year or two, I believe we shall get all the help necessary from outside the Society.

It will interest you to learn that more than fifty men in Deer Lodge prison are studying Theosophy. We are working in ten different prisons—mostly west of the Mississippi; eastern prisons are hard to get at, old-fashioned methods prevail. We need to reform prison officials quite as often as we need to reform prisoners. Efficiency is not always to be found in the higher-ups; this leads to or continues the present ignorant

and unbusinesslike methods. But "de sun do move," and the yeast of evolution, it works, and works, and works.

We have a pretty T. S. room now. It is not very large, but answers our purpose. Your Alcyone picture holds the place of honour and is greatly admired. We have public meetings every Sunday evening; they are well attended.

E. B. C.

SOUTH AMERICA

Signor Adrian Madril reports that Theosophy is making headway in S. America. In Bahia, Brazil, a new Lodge was constituted on October 1st under the name of the 'Alcyone' Lodge. The Lodge was founded purposely on the anniversary of the President's birthday; and the opportunity was utilised to put on record the Lodge's sense of respect and of gratitude to Mrs. Besant for her great work in the Theosophical Society. The same Lodge is contemplating the starting of a new Theosophical magazine, to be called *Love*. At Buenos Ayres it is also hoped, with the early months of the current year, to re-issue the once well known Theosophical review, *Philadelpoline*, formerly regarded as one of the best Theosophical publications, but which for some years has ceased to appear.

E. S.

SCOTLAND

During the past few months Propaganda activities have been more or less confined to strengthening the Centres and Lodges formed during the previous year. This session our friends are again seeking 'pastures new,' and have given a series of meetings in the Albert Hall, Stirling. The next point of attack may be Musselburgh, where a Lodge had already been formed, which was torn to shreds by libellous literature upsetting the equanimity of the members. The Lodge was too quickly formed, and this time a very solid phalanx will be left behind when we leave it to fight for itself. Kirkcaldy is a very promising Centre, and though the members are anxious to form themselves into a Lodge, like canny Scots they have decided to hurry slowly, and to get a few more interested before moving in the matter. The Society in the Glasgow district is growing rapidly, fourteen applications for Fellowship being lately received. A series of Propaganda lectures is also being delivered to the Townhead Brotherhood, presided over by the Minister of the U. F. Church. A series of lectures on 'The Great Religions' is drawing good audiences at Headquarters, the public seeming only too glad to get a little knowledge as to the beliefs of people in other lands.

C. M. C.

IRELAND

The Irish Lodge opened its 1912-1913 Session by an address from Mrs. Despard on the 'Message of Theosophy to the Modern World,' at the home of Mr. Cousins, the Presidential Agent. Thirty turned up and many questions were asked. The Belfast Lodge joined hands with the Spiritualist Society to bring Mr. J. L. Macbeth Bain from England for a week-end. On the Saturday and Sunday, addresses were given by Mr. Bain and Mr. Cousins, and on Monday the former had a private meeting for instruction in spiritual healing.

Later, Mr. Cousins again visited the Belfast Lodge, and addressed the members on the 'Aims of the O. S. E.'. The Belfast Lodge possesses a lovely room, which makes it a pleasure to speak there. Few of our members, perhaps, realise what a difference is made to a lecturer by a clean and artistic room.

In Belfast, too, Mr. Cousins has been addressing the Society of Spiritualists, an earnest and liberal body. The text chosen by the lecturer was Krishna's utterance: "However men approach Me, even so do I welcome them". A ready response was given by the audience.

Much Theosophical work goes on in Ireland that is not connected, officially, with the Society. The quality of the literature produced shows a certain spirit abroad that is full of promise and inspiration. The members of the T. S. have a splendid opportunity in the country, for they possess the very knowledge men are asking for.

S. R.

BOHEMIA

The T. S. Headquarters in our ancient 'Golden' Prague is the centre of much activity. Sunday public lectures on topics of Occultism and Mysticism have been given every fortnight by Mrs. Moudra, Messrs Prochaska, Bedrnicek, Dr. Krkavec, Professor Vrtatko, Dr. Pertold and Ing. Rebeta. A series of lectures on Karma was given by Mr. Tresnak on Tuesdays, and Friday lectures were also held. The subjects were: 'Man and his Life', by Mr. Sochurek; 'Apollonius of Tyana', by Mr. Prochaska; 'The Occultists of the Sixteenth Century,' by Mr. Pechman; and 'Dharma', by Mrs. Friedlova. All through the lectures have been very well attended; as a rule they are given in Bohemian, as nearly all of our members belong to this Slavic race. Some former members of German nationality have started in Prague a Society of their own, which now belongs to the German 'Bund,' established in Munich. The first two Sunday lectures were given by our General Secretary, Mr. Bedrnicek, on 'The Coming of the World-Teacher'. The preparation work

for the coming of the Lord was thus introduced into our Section for the first time. We trust it will be a good start, as the Bohemian public shows an ever-increasing interest in our work.

O. B.

CUBA

Senor Raphael de Albear lately undertook a successful visiting tour to almost all the Branches. The building phase, now so noticeable a feature of Theosophical activity, has extended to Cuba, where two Lodges are erecting their own headquarters. Theosophical and O. S. E. pamphlets are being issued from time to time. The Order of the Star in the East has now over four hundred members distributed in Cuba, Mexico, Porto Rico, Central America, and Venezuela, and a further rapid growth of membership is confidently anticipated.

E. S.

AUSTRALASIA AND NEW ZEALAND

The Australian news preserves its usual cheerful tone. Theosophy is growing in all the States of the Commonwealth. In Melbourne a series of lectures, given in the suburban City of Camberwell, was very successful, drawing good audiences. Popular subjects were dealt with and the experiment fully justified its trial. The Lecturer, Mrs. Preston, LL. B., is the State Secretary for the O. S. E., and she at once established her reputation as an able speaker, the audience listening with close attention to the addresses. Sydney, Brisbane, Adelaide and Perth, speak of good work accomplished by many earnest members in their respective States. Membership is increasing. Meetings are well attended, and the minor activities are flourishing. Tasmania's report is optimistic; there also the work is progressing favourably.

Again the N. Z. Dominion comes out first in the comprehensive nature of its Report with well-mounted newspaper cuttings, ready for filing attached. After a cheerful summary of the general activity of the Section, special mention is made of the admirable work done by Mr. J. E. Thomson, Assistant General Secretary, and President of the largest Lodge in New Zealand, Editor of the Sectional Magazine, and the moving spirit in many minor activities for the good of all. Mr. Crawford, the General Treasurer, has been associated with him in the work for the last ten years. Miss C. Christie is busy lecturing throughout the Section, as is also Miss H. Horne. Judging by the number of cuttings sent, the Press evidently gives much space now to Theosophical items, some being original articles and letters written by people interested in T. S. topics, while others are reprints from Indian newspapers of matter, favourable and unfavourable, about the movement and some of its leaders.

S. W.

QUARTERLY LITERARY SUPPLEMENT

REVIEWS

Man: Whence, How and Whither, A Record of Clairvoyant Investigation, by Annie Besant and C. W. Leadbeater. (THEOSOPHICAL PUBLISHING HOUSE, Adyar, Madras, India. Price Rs. 9 or 12s. or $ 3.)

At last the eagerly expected volume lies before us and the book, awaited ever since it became known that in the summer of 1910 a series of clairvoyant investigations was undertaken to gather material for its construction, must by this time be already in the hands of many of our readers. We will not speak of its careful typographical execution, and we only mention that its full index must prove very acceptable to any student's heart, nor can we review the full contents of its fully five hundred pages of print. Space will only permit us to give a few comments, to express a few remarks chosen from a fullness of consideration and thought provoked by the reading of the book. Indeed there is matter for many an article, for series of articles even, covering questions, discussions, and perhaps objections, contained in the pages of this bulky volume.

In the first place an expression of gratitude to the authors should certainly not be omitted—for three reasons.

To me it seems more and more evident that the chief walk of life followed by both Mr. Leadbeater and Mrs. Besant is the path of action. The Theosophical Society must be cared for, the Masters' plans must be carried out, the Theosophical Gospel must be preached, propaganda must be made, correspondence must be attended to, the daily routine must be achieved; that is what their life work seems to indicate. To take time and energy for patient investigations and for their laborious elaboration runs counter to the pressure of daily exigencies, and needs both courage and no small amount of self-abnegation.

Secondly, it needs courage to grapple at all with the matter here dealt with. To describe things which in their very nature baffle description—as life in former chains and former rounds, when vegetables are 'dreams of vegetables'—is a task from attempting which anyone might have shrunk without blame. Our second cause for gratitude is that the authors have given us what they *could* give, without waiting to arrive at some theoretical but unattainable standard of perfection in the description.

Thirdly, we have to be thankful that the opinion of the 'world' had no weight with the writers and did not lead them to keep back their book. To the 'world' this work must be either madness, devilry, charlatanism, abnormal fancy, or —a totally incalculable quantity. Let us be content that the authors judged the Theosophical public great enough to justify the dealing out of strong meat.

The book is divided into twenty-seven chapters, which may be classified into four great parts of about equal length. The first part gives in about one hundred pages a rapid sketch of the evolution of our solar system through the previous chains till the middle of the Earth Chain, till its fourth round. The second part gives a somewhat fuller history of the fourth Root Race. The third part does the same for the fifth Root Race, and the last part gives us a peep into the future in describing the Californian 'Community' of nearly a thousand years hence. This latter part is a reprint of Mr. Leadbeater's articles which appeared a few years ago in the pages of this magazine.

An admirable foreword[1] and introduction open the work. The fine temper of common-sense and modesty in these cannot be enough valued, and we thank the authors for reminding us themselves that the "treasure is in earthen vessels" and for acknowledging the possibility of errors. This note of caution is very important to sound in a book which must be, after all, largely a 'book of revelation' to most of us.

Most readers in the Theosophical Society will very much like the list of names of star-pseudonyms published in the foreword and will be glad that the general public is taken so far at least into confidence. The scoffer will find material for some quips in seeing Lao Tze and Julius Cæsar peacefully

[1] Called proem on p. 113.

jostling arms with others somewhat less famous in world history, but for the genuine student of Theosophy, who does not ask for new matter to believe, but for new data to judge and to draw conclusions from, this partial unveiling of intimate traditions must be extremely valuable.

The first part is difficult to characterise in its qualities. Is it a success or a failure as a description? That is not easy to say. I know that in reading this part myself I had to draw freely on my antecedent knowledge on the points dealt with in order to follow the argument. I should advise every student, before tackling this part, to study the subject of chains, rings, rounds, and globes in any or all of the following books:

1. The chapter in Mrs. Besant's *Ancient Wisdom* on 'Building a Kosmos'.

2. The chapter in Sinnett's *Growth of the Soul* on 'The System to which We belong'.

3. The chapter in Leadbeater's *The Inner Life* on 'The Worlds and the Races of Men'.

4. The chapter in Leadbeater's *Text-book of Theosophy*, on 'The Planetary Chains' and also Chapters ii and iii of that book.

It would be a great pity if lack of familiarity with the Theosophical conception of the solar system put off intelligent readers from continuing the study of this book which so amply repays sympathetic perusal. On p. 2 a similar note of warning is sounded, but we should have liked it a little bit more definite, with references to chapter and verse.

For the rest, we can only admit that the authors are, in this first part, grappling with an almost 'ungrappleable' task, and that any definite result arrived at by their descriptions is a decided triumph and the reader's gain.

One particular point in this part is very conspicuous and has evoked my enthusiasm entirely: that is a portion of its terminology. Things seen on higher planes are here named with honest English words, indicating direct descriptions of their appearances. Egos come from planet to planet in 'boat-loads'; they are stored away in the inter-planetary nirvâṇa as 'bulbs on shelves'; according to their development they are 'lines' or 'basket-works'. This again is

a triumph : this is creation instead of imitation. Some of these words or the locutions in which they are mentioned may, perhaps, sound somewhat slangy at first hearing, but that is deceptive. The coining of these words is a great event in the history of Theosophical teachings. In a few hundred years they will be classical words, pregnant with meaning. I said they are honest words : they are of the nature of 'churchyard' as against 'cemetery,' the daily food of language as against its diurnal aliments. May we gain many other such happy acquisitions of Theosophical speech.

The other portion of the terminology of the book constitutes also an attempt at reform. The well-known series of planes is now given as physical, emotional, mental, intuitional and spiritual. This has the advantage of eliminating Samskṛt words (MacDonnell's non-extensive Samskṛt Dictionary gives fully twenty-five different translations for buḍdhi, here called intuition, which latter word he does not give) leading to ambiguity, as we practically never know whether the Indian and the modern Theosophical conceptions cover each other. But it also leads to at least one very unhappy phrase, namely 'spiritual matter' which seems a *contradictio in terminis.*

A point which struck me as interesting, and as containing matter for further explanation, is the following. The picture of the researches as reflected in the written record gives an impression as if the actual observations had their pivot in the doings of and happenings to what has been called 'the clan,' and on p. 3 of the foreword there is a statement seemingly substantiating this impression. Yet the results recorded deal with souls in millions : a single tribe is described, yet whole classifications of souls, of humanity in general, are arrived at. This is no sceptic *mefiance*, but only an attempt to indicate that the connecting threads between the actual observations as described, and the palpable results arrived at, are not clearly patent. I have a suspicion that various kinds of vision must have been used alternately : sometimes 'synthetic' or 'cosmic' clairvoyance more objective in nature, and sometimes 'individual,' more 'subjective' clairvoyance. I record the hope that the authors may some day enlighten us on the point. There is probably more behind this clairvoyance than is generally dreamed of in the philosophy of even us pious Theosophists. And so one might go on and on, for there

is indeed matter for thought and discussion galore in this most precious book. But this is only a review and not an article.

In Part II we find the reprints—and very welcome are they—of Mr. Leadbeater's two articles, now difficult to be found, on the civilisations of Peru and of Chaldæa.

In Part III there is dispersed in various places a history of the Āryan Race, its migrations and vicissitudes, of surpassing interest. It is perhaps to parts of this portion that Mrs. Besant's statement chiefly applies, that some help had been given by the Elder Brethren. It would be worth while carefully to scrutinise this section and carefully to try to locate the passages bearing such exalted authority. Though we have grown wise of late, very wise indeed, we may not yet have passed the stage at which such a hint can be quite profitably neglected.

In conclusion, let us thank the authors for their splendid gift to our Society and to the world, and let us hope that soon again they may find it feasible to 'go into retreat,' when such retreat results in such valuable fruit.

J. v. M.

Main Currents of Modern Thought, by Rudolph Eucken. Translated by Meyrick Booth. (T. Fisher Unwin, London. Price 12s. 6d. net.)

By the translation of Professor Eucken's *Geistige Stromungen der Gegenwart* (4th edition), the more seriously minded English reader is brought into closer touch with a brilliant representative of contemporary philosophy. In this volume are to be found most of the basic problems of life, viewed from a standpoint eminently practical and human, clearly formulated, and applied to the needs of our age. In every case the summing up is decidedly hopeful, but it is not the shallow optimism of minds that either cannot or will not recognise the difficulties involved. Seldom, if ever, before have the husks of partial truth been so scrupulously sifted.

The tangled threads of conflicting aims and concepts are traced in the light of history and recent experience until one is tempted to wonder if any satisfying synthesis is possible. Modern standards of life are fearlessly weighed in the balances and found wanting; in all directions human energy seems to be defeating its own ends. Happily against this masterful

indictment is set the confident affirmation that synthesis lies in the depths of spiritual life, which is independent of time or circumstance. With a strength of conviction that dares to be dogmatic, Eucken declares that only in so far as the individual seizes a fuller measure of spiritual life will civilisation approach reality. His philosophy is almost reminiscent of Nietzsche in its insistent demand for the super-human, for man's self-fulfilment as a cosmic being. He promises to enlarge on this more positive side of the picture in future writings, but in the present work leaves much for the student to grapple with.

Regarding the classification of subject matter, the method followed is convenient and systematic. After a brief introduction, the book opens with three chapters on 'The Fundamental Concept of Spiritual Life,' followed by an investigation of 'The Problem of Knowledge'. 'The World-Problem' forms the subject of the third section, where the argument reaches a climax in the impressive chapter on 'Evolution'. The succeeding section, which is the longest and quite the most interesting in the book, deals with 'The Problems of Human Life' under six headings which include 'Civilisation,' 'Personality and Character,' and 'The Freedom of the Will'. The concluding section is entitled 'Ultimate Problems,' and discusses 'The Value of Life' and 'The Religious Problem'; a page of 'Conclusion' and an index complete the publication.

Generally speaking the arrangement within the chapters takes a dual form; in fact several of the titles, such as 'Subjective—Objective,' 'Idealism—Realism,' 'Mechanical—Organic,' etc., at once suggest the expression, familiar to students of Indian philosophy, 'the pairs of opposites'. In this manner the power of contrast is fully utilised to illustrate the character and extent of the question at issue, for in each case the solution offered is not by way of compromise but by gaining a point of vantage from which both factors can be seen and directed. The following passage is a good example of the way in which this ancient injunction to be free from the pairs of opposites is constantly being brought out.

> Thus there arise three quite distinct types of life: One of these is exclusively directed towards permanence, nay, towards a state of eternal rest, and seeks as far as possible to free human being from all movement; another is wholly taken up with movement and will know of nothing that escapes its influence; the third strives to get beyond the antithesis and aims at an inward superiority which shall do justice to both

sides. The first of these tendencies dominates the antique and the second the modern construction of life; the third has from the earliest times been operative in the world's spiritual work, but it has yet to be recognised in principle, and to be developed as a type of life into full power and clarity. This is the task of the future.

Or again:

Thus man stands at once *in time* and *above time*: his life possesses a two-fold character, since it has to realise a truth superior to time as a fact of experience and ground itself within this truth, and at the same time must strive, within the realm of time, for a clearer unfolding and more forceful application of this truth. Truth is therefore, here, both a possession and a problem—a possession in the innermost depth of our being, a problem in so far as we are called to transform existence into a life of full self-activity.

A noticeable feature is the care exercised in the use of terms, for instance the practice of introducing a fresh subject by a brief survey of the development of the terms employed clears the ground at the outset. To attempt an adequate summary of the author's treatment of particular subjects would be to burden the reader with preconceptions, but from all this mass of criticism and inference emerges one inevitable impression—that we are on the verge of a world-wide spiritual upheaval—where it is to come from or whither it is to lead, Eucken does not venture to prophecy.

To-day, inner re-arrangements, molecular transformations, if the expression be permitted, are in progress. What shaping of human conditions will result therefrom lies for the time being in profound obscurity.

But the stress he lays on the power of personality clearly reveals his anticipation of some dominant personality who will strike the key-note of the next movement of the evolutionary symphony. May it not also be that the ancient Indian ideal of spiritual life, somewhat hastily dismissed from the author's vigorous scrutiny, will prove to be the corner stone that western philosophical builders have too long rejected?

W. D. S. B.

Folk-Tales of Bengal, by the Rev. Lal Behari Day, with 32 illustrations in colour by Warwick Goble. (Macmillan & Co., London. Price 15s.)

The collection of folk-tales is an undertaking well worth doing by any one who has the opportunity to gather them at first hand and to record them, and Mr. Lal Behari Day has done useful work in bringing together the present series. India contains perhaps a greater wealth of such tales than any other country and unfortunately as yet only a comparatively small number of them have been made available to the general

reader. The stories contained in the present work are typical examples of the tales told to the children by the women of Bengal for countless generations, and they will doubtless prove equally attractive to many an English-speaking child. It is not to children alone, however, that these stories will appeal—older readers, and particularly those who are specially interested in India, will find in them much information as to the manners and customs of the country. The volume is enriched by a large number of beautiful illustrations in colour by Mr. Warwick Goble, which exhibit a quality of imagination entirely in keeping with the text. The harmonious tones of the colouring are decidedly pleasing. We are glad to observe that the figures are placed amid surroundings which are really Indian in character—a very unusual merit in illustrated books of this kind. It is regrettable that the binders have not bestowed a little more care on their portion of the production.

C. R. H.

A Primer of Hinḍūism,[1] by J. N. Farquhar. (Oxford University Press. Price Rs. 2-4).

The Renaissance of India, by C. F. Andrews.

The Outcastes' Hope, by Godfrey E. Phillips.

(Young People's Missionary Movement).

Of these three books the first is the most interesting. The other two are perhaps of value to the missionary. They are text-books for missionary work and present the subjects under discussion from an entirely partial, narrow, one-sided and therefore naturally defective point of view. They are not free from gross misstatements or carefully worded falsehoods of the priest-craft type. In both of them of course Theosophy and the T. S. are denounced; as any one acquainted with our work could not write thus, the inevitable deduction is that the writers do not know anything about Theosophy and its influence, or are deliberately in their attack using the foul weapon of misrepresentation.

Mr. Farquhar is a more impartial writer, not regardless of truth and facts, and though he has written against Theosophy, it seems to be the result of his study and reflections.

[1] Available at the THEOSOPHICAL PUBLISHING HOUSE, Adyar, Madras, India.

We might say that had he looked into the matter more deeply and come into contact with Theosophists he would have said his say differently. The primer is a careful piece of work based on a knowledge of history, which gives a solid basis, from the materialistic point of view, for the study of Hinḍūism; it lacks that inner sympathy which enables one to understand an alien faith in all its spiritual bearings. Because of its historicity, it gains a certain advantage over the Text Books of the C. H. College of Benares, but it fails in giving expression to the soul of Hinḍūism, as is done in both the Elementary and Advanced Text Books. It is richly illustrated, but is not suitable for school work; as a manual on the ancient faith of India it is an admirable production. Hinḍūs will do well to study this book, putting aside the author's Christian colouring wherever it is found. This second edition is revised and enlarged.

B. P. W.

Beauty and Ugliness, and Other Studies in Psychological Aesthetics, by Vernon Lee and A. Anstruther-Thomson. (John Lane, London. Price 12s. 6d. net.)

William Morris is reported to have said that he gauged the quality of a work of art by the intensity of the sensation produced by it in the pit of his stomach. From this rule-of-thumb observation to the aim of the book before us is a far cry, and yet it gives us a starting-point from which to enter into its argument. Its aim is to examine and in part to explain the many and varied physical sensations and mind processes which accompany æsthetic perception.

> It is intended to familiarise students with the chief problems of psychological æsthetics, and even to introduce such æsthetics, its problems and hypotheses, to those who have approached Art from other sides . . . . . The central problem of æsthetics is the problem why some shapes (independent of what they represent) are liked and called beautiful, and other shapes are disliked and called ugly.

Proceeding, we are confronted by the further enquiry:

> The psychological side of æsthetics and its interdependence with all other questions of mental science, begins with this question, of which the scientific statement would be as follows: what facts of consciousness in the first place, what physiological processes in the second, appear to underlie, or to accompany the satisfaction in certain forms as being beautiful, and the dissatisfaction in certain forms as being ugly?

Our authors give a weighty contribution towards the desired answer, and in so doing cover a wide field of investigation, undertaken both by themselves and others, and in this a

secondary interest of a biographical character is introduced by their laying open for our instruction their own mental and physiological processes during their researches and observations, an act of devotion to their object which cannot but command profound respect.

In the *Contemporary Review* of November, 1897, appeared an article from their joint pens bearing the title of this book, and it is here reprinted; it described the character of their minute and first-hand observation of the above-named processes. To give an example of their method, we quote the following. Having the Greek honeysuckle pattern under examination it is noted that

> As the eyes move upwards along the pattern, the two lungs draw in a long breath, and there comes a slight sensation of the sides of the thorax being stretched; this sensation of width continues while the breath moves upwards, giving us simultaneously the sense of bi-lateral width and of height, the proportion between which being very pleasant to breathe accounts for the sense of well-being while looking at the pattern.

Similar pleasing sensations are experienced before symmetrical grouping in Architecture, but in this case the sum of sensation is increased, "for pattern has no bulk," while when the third dimension becomes a factor we have sensations of balance introduced, and we become conscious of the firm planting of our two feet on the ground, in sympathetic response to the perceived architectural balance. The object then comes to be judged by us as beautiful or ugly according to whether it arouses a pleasant or an unpleasant consciousness among the senses of respiration, equilibrium or other, to which it appeals, and the emotions excited by a work of Art are, according to this theory, dependent on the quality and character of those sense consciousnesses. Briefly: "The pattern of our senses of adjustment tallies most absolutely in every detail with the pattern of the object we are looking at," and when harmonious our vitality has a sense of expansion and increase.

This article brought its writers into the open field of controversy and investigation with other æstheticians and psychologists both in Europe and America, and in a number of subsequent essays, here bound up with that of 1897, we are introduced to the present position of recognised scientific thought on the matter of æsthetics; various theories are put forward and discussed, notably those of Professors Lipps and Groos. This historical survey of thought and

consequent hypotheses, including the writers' own conclusions, is of the greatest value.

Writ short, *Einfuhlung*, translated as *Empathy*, the theory of Professor Lipps, is literally a "putting ourselves inside" or a "feeling ourselves into" the object observed, and is "analogous to that of moral sympathy"; that is, in effect, when we see a function performed or represented in a work of Art, as when a column or arch supports weight, we automatically reproduce in ourselves the corresponding sensation as though we participated in the performance of that function.

> So when the attribution of our modes of life to visible shape and the revival of past experience is such as to be favourable to our existence and in so far pleasurable, we welcome this form thus animated by ourselves as 'beautiful,' and when all these processes of attribution or survival of our dynamic experiences are on the contrary unfavourable to us, we avoid that form as ugly.

Professor Groos' theory, which he calls *Innere Nachahmung*, or *Inner Imitation*, is explained in his own words thus:

> In complete æsthetic enjoyment there are present motor phenomena of an imitative character, and that these show the sympathy in question (*Miterleben*) to a bodily participation.

The final conclusions of our two authors, as modified by the study of these and other contemporary researches, and their own further introspective observation, which must be sought for in their own pages, is not one of perfect acceptance of, or concurrence with, these others, but one that carries the whole matter one stage further, and leaves the reader in that waiting mood which all vital thinking provokes.

Beauty and Ugliness achieves the aim which its writers set before them, but its methods will inevitably arouse in certain minds another question outside the field of their argument, namely: does it lie in the nature of things that the perambulation of the circle, be it never so complete, should result in the attainment of the centre? We are irresistibly reminded of an earlier treatise on this identical subject, that of Plotinus, *On the Beautiful*, and would suggest it as complementary to the work of our authors, not as in any way begging the question, or seeking to take it out of the realms of scientific investigation, but rather as widening the field of such investigation into profounder regions of consciousness.

H. R.

The Possession of Elizabeth, by Hope Rea. (The Theosophical Publishing Society, London. Price 1s. net.)

This poignant little drama of strange happenings is a psychological and character study of much ability. The story is told in the rather difficult literary form of letters, but it is here triumphantly surmounted, for the letters of Elizabeth herself, her fiance John, her two friends Barbara and Zara, clearly reveal their personal characteristics and develop the sequence of the narrative. Barbara, who is deeply religious, in whom orthodoxy is mingled with a dash of Mysticism, is well contrasted with the dancer Zara, a woman in whose blood many races are mingled, who had known all the great primeval experiences of life and many of its passions, and whose instinct or intuition saved the situation by, as she describes it, "playing the fool with all the wisdom that in me lay". From a physiological standpoint this case of possession, or rather of obsession, as the obtruding influence was evil, might be explained by the fact of Elizabeth's overwrought state of health. For weeks previously she, as a professional harpist, had been engaged in an Opera orchestra, helping to produce "that music of music, Wagner's". Sensitive, highly-strung, over-strained, as Elizabeth shows herself to be, perhaps it is not so very surprising that, under these circumstances, another entity should be able to take temporary possession of Elizabeth's body, and to use it in a manner productive of much ill and misery to her and others. How the possession of Elizabeth was effected by the malignant power of an old Irish woman, maddened by a sense of both personal and racial injury against the hated Saxon, and how the evil spirit was cast out of her, to use Biblical phraseology, we heartily recommend the reader to discover for himself. As serious students of "the unexplained forces in nature and of the powers latent in man," we welcome any thoughtful contribution to the subject either in fiction or in scientific form. That the good in man's nature finally triumphs over the evil elements, that even a hardened offender can be "convicted of sin and brought to repentance" by a good man's spiritual power—armed also with the authority of his priestly office—is the practical and helpful conclusion the story of the possession of Elizabeth finally indicates.

E. S.

A New Government for the British Empire, by F. W. Bussell, D. D. (Longmans Green & Co., London, Bombay, Calcutta, New York.)

The Great State: Essays in Construction. (Harper and Brothers, London and New York.)

Changes are in the air, and the earth is quivering; old systems are being reviewed, and new ones constructed. Things thought to be stable are found to be moving, and institutions that have been the boast of nations are being looked at askance. Dr. Bussell's letter of dedication, addressed to Lord Rosebery, speaks frankly of the difficulties confronting England: the House of Commons, he says, is moribund; the Monarchy is the tool of any faction in power; Government is practically carried on by the dictatorship of one or two able and determined men. What is to be done? Remodel the House of Peers, he answers, making it representative and responsible, but non-elective, and increase the power of the Throne. The Introduction analyses the present condition of affairs, and points to the dangers involved in a Government which only represents half the [male] people it rules, and is not therefore representative in any true sense. Hence there is ever a danger "of revolution from the faction for the moment aggrieved and left out in the cold". A partisan Government should not be trusted with large powers.

What then? Let the Sovereign return to his Council, and become, with his ministers chosen from all parties for imperial purposes, "the central and permanent brain of the realm". Let the Colonies, the Dominions, India and its feudatory States, all be represented by life members in the House of Lords. "No revolution ever swept away a King who knew his own mind and was not afraid to come to a decision." Local parliaments should carry on local affairs, while the central brain controlled imperial concerns. Then would the people really have a share in the Government, but they would deal with the things they knew, instead of electing a 'representative' by a bare majority to deal with things which they did not understand.

Such is the thesis worked out in the book. First the State and definitions of it are given, and it is noted that every equal State in the Empire must have a royal head. Canada

has one; India will have one; Ireland should have one. Spiritual and moral aims should have their place, but cannot be handed over to a competitive system. A governing class is found practically everywhere, and in modern days has become a bureaucracy. The delusive character of modern 'liberty' is caustically shown; "having won all the great causes, we are no better off . . . . For the bread of personal freedom and worth, he has received the stone of a suffrage." State omnipotence is now appealed to for social reform, but contending parties are not fit agents for such work. Thus we arrive at the conclusion that we must have local Parliaments—with presumably County and other Boards for smaller areas—and a King and Upper House for "the larger issues". Royalty has been steadily regaining power; "the expectant glances at royalty mark the critical temper of the age. The old belief is revived that 'if only the King could come by his own, all would once again be well'." Personally, the writer of this review hails the proposals made, since she thought she was but a voice crying in the wilderness, and she finds her own ideas in this book.

The book of essays called *The Great State* well deserves reading. It embodies the views of bright intelligences and good hearts, each writer speaking for himself while all are animated by the desire for human happiness. Mr. H. G. Wells begins with a brilliant essay on 'The Past and the Great State,' the Great State aimed at being that in which every one works, but freely and willingly, and every one has leisure; it will be "a system of great individual freedom with a universal understanding among its citizens of a collective thought and purpose". This is applied to the problems of the time, and we commend the discussion to our readers.

A. B.

Deussen's Metaphysics in Saṁskṛt Verse, by A. Govinda Pillai, Dewān Bahādur. Trivandrum, 1912.[1]

The *Elements of Metaphysics*, by Dr. Paul Deussen, Professor of Philosophy in the University of Kiel, first appeared in 1877. The book was not much noticed at that time, but since the second edition (in 1890) its popularity has become great in

[1] Obtainable through the THEOSOPHICAL PUBLISHING HOUSE, Adyar, Madras, S., or direct from G. Madhavan Pillai, Chalai Bazaar, Trivandrum. Price Rs. 3.

Germany and even beyond her borders, as is testified by the English, French, and Russian translations. But the book was also opposed, not only in Germany, but even in India, and it may be good, on this occasion, to call attention to the following reviews: by Kāshī, in *The Theosophist* for October 1894; by Dr. Hubbe-Schleiden, in *The Theosophist* for January 1895; by A. G. Hogg, M.A., in the *Madras Christian College Magazine* for November 1906; and by P. T. Shrinivasa Aiyengar, in *Theosophy in India* for November 1906.

The Saṁskṛt paraphrase, based on the English translation, which has now appeared, is decidedly a very clever piece of work. Even such passages as are seemingly untranslatable have come out so clearly in the Saṁskṛt shlokas that here we are not compelled to say, as we must with not a few western translations, that the translation is intelligible to none but those who can read it along with the original. No doubt, Deussen's style is very simple and clear, and it would have been much more difficult to deal in a similar way with Schopenhauer, for instance; but translating from a modern language into an ancient one, differing from it in innumerable ways, is never an easy task. It was a fortunate idea to choose for the translation the metrical form: the shloka is, indeed, the given form, in India, for a Shāstra like Deussen's. The technical terms are, as a rule, very ingeniously contrived; yet in one or two cases, such as वस्तुस्वरूपम् = 'thing-in-itself,' one would like to have had some more characteristic expression. It was, therefore, a good idea to append to the translation a Padāvali explaining the terms and indicating the pages and stanzas in which they occur. In this list also the personal names are explained, which was, indeed, necessary, because not every Hindū is likely to know that हीलन् is Helena, लाक् Locke, फ्रञ्च् French, etc., nor what sort of people, countries, etc., these western words denote. It is a pity that the Greek names appear in their English metamorphosis: हलना (Greek Helenē or Helena) would no doubt sound better to the Indian ear than प्लातन् (Greek *Plātōn*; cf. *tektōn* = तक्षा) better than प्लेट्टो; सोक्रटाः (Greek *Sōkratēs*; cf. *dysmenēs* = दुर्मनाः) better than साक्रटीस्; etc. It may be rightly doubted whether Deussen's book is just the suitable introduction, for the Saṁskṛt-reading public, to the philosophy of the West. Deussen is fond of dogmatising, and so are the Hindūs, while the one thing to be learned by the East

from western philosophy is the boldness to face a problem as if it had *not* been solved yet by the Ṛṣis of old nor by anyone at all. Deussen's book, in its Saṁskṛt garb, will be justly admired for its profoundness and wonderful clearness, but it is not likely to rouse many a Hindū mind from its dogmatic slumber; while, e. g., a good Saṁskṛt translation of Plato's Dialogues would possibly inaugurate a new era of Indian philosophical thought. Still Mr. Govinda Pillai's translation is a welcome gift: it is an Indian monument raised to the memory of a remarkable thinker and one who has done much towards bringing India nearer to the West.

F. O. S.

Bubbles of the Foam, by F. W. Bain. (Methuen and Co., London. Price 3s. 6d. net.)

The present volume is another addition to that series of romances, with which most of our readers are familiar, purporting to be translations from the Samskṛt. The love story narrated is unfolded with tender pathos to its tragic end, and is told in that placid dreamy fashion which is characteristic of the author's style. The theme is treated with great charm and with delightful delicacy of touch, and reminds one curiously of some melodious piece of music, set in a minor key, ending on some sombre chord.

Since it is now quite generally known that these stories are not in reality renderings from the Samskṛt, we are not altogether convinced of the wisdom of continuing the fiction. The effect on the reader whose attention is frequently called away from the thread of the story to a footnote explaining a difficult point of translation which he knows to be fictional, is not altogether happy. Moreover, the question as to whether a particular sentence or paragraph suggested the Samskṛt word, or the word gave birth to the paragraph, obtrudes itself in the reader's mind, in somewhat irritating fashion.

The author has allowed himself to be caught unawares in one or two small instances, as for example when in the Introduction, in describing himself as threading the maze of streets at Benares, he "came out finally upon the river bank" and "floated slowly down". Then again he tells us that a light steamy mist hung over the river and in the next sentence

that every outline stood out sharply " in that clear Indian air ". These however are but minor blemishes, and to quote an Indian proverb: " A man or a gem—who has seen one without a flaw ? " Mr. Bain's story is most certainly a gem, in which flaws are not easy to be seen, and one which all who love a beautiful story told in poetical prose will hasten to place among their other literary treasures.

C. R. H.

An Introduction to Psychology, by Prof. Wilhelm Wundt. Translated by Rudolf Pintner, Ph.D. (George Allen & Co., London. Price 3s. 6d. net.)

In the translator's note this book is described as " a shorter and simpler sketch than the same author's *Outlines of Psychology*," and as having attained great popularity in Germany. Prof. Wundt is the famous exponent, one might say founder, of psycho-physiology, and his methods are used in every University of Europe. No student who wishes to keep abreast of the times in this promising branch of science can afford to ignore the sound material here provided. The scope of investigation is limited to ascertaining the relations between the simplest possible facts of observation, according to the recognised scientific method of reducing a process to its elements and then searching amongst them for causal connections and sequences. The author commences by employing some simple but highly interesting experiments with the metronome to illustrate the terms ' threshold, field, and fixation-point of consciousness,' ' scope of attention,' ' apprehension,' and ' apperception '. Sensations, feelings, and motives are next dealt with, and their relation to actions. Feelings are classified in three pairs—pleasure and pain, strain and relaxation, excitation and quiescence ; and the ' feeling-compounds ' derived from these are aptly illustrated. Thought and memory associations are then elaborated, and here it may be of interest to mention an ingenious suggestion offered in explanation of the common experience of something ' having happened before '. What if after all the ' indistinct secondary ideas,' which the writer speaks of in this connection as giving rise to ' chief ideas ' of a different form, should turn out to be our old friend clairvoyance lurking behind the professorial chair ? It certainly appears so when

the same explanation is extended to account for "the so-called second sight, which some people imagine they possess".

Further ramifications of such study are finally focussed in a consideration of the existence of laws underlying psychical functions, and four 'principles' are eventually extracted: 'creative resultants,' 'heterogony of ends,' 'conditioning relations,' and 'intensifying contrasts'. The book should be carefully studied, although the Theosophist is not likely to assent to its conclusions. W. D. S. B.

Light on Life's Difficulties, by James Allen. (L. N. Fowler & Co., London. Price Rs. 2-4 or 3s. or 75c.)

Since most people are beset with some variety of life's difficulties, there is a constant and popular demand for solutions such as are contained in this last contribution of the late James Allen. The hopeful assurance that all are endowed with a will which inevitably modifies character in exact proportion to its own prompting effort urges one to try to learn that art of exercising the will, and alter the life by that sure method of heeding one's own thoughts and deeds. Mr. Allen has given his usual thoughtful attention to the ways of solving problems pertaining to the controversy and confusion that arise from the present age of freedom of thought and expression. He recommends the study of the great law of cause and effect, and says we cannot alter the law, but can alter ourselves so as to comprehend more and more of its perfection. The axiom that 'everything has its price' is uniquely applied to the gaining of spiritual, as well as material gain. He says that many causes of worry and disturbance may be removed by learning to see things in their true proportion or relation to the greater whole, rather than to the small causes of disturbances which blind the judgment. Self is not an entity to be cast out, but a condition of mind to be converted. Much light is thrown on what constitutes self-indulgence, and the sure way from weakness to strength is plainly indicated. Stress is laid on conduct or daily deportment as a most useful help to progress. In fact all the short and interesting chapters point to the better understanding of the true order of things, and will win as ready a sale for the book as the other works of the author have found.

G. G.

The Spiral Way, by John Cordelier. (John M. Watkins, London. Price 2s.)

The title of this book sounds promising to Theosophists, and we can assure our readers that their expectations will not be disappointed. The Spiral Way is the "pathway from appearance to reality" but, as the author suggests, "since God is not Height alone but Depth and Breath, life in her flight to Him may spread in all directions". Our readers will like this idea of an all-round development, a three dimensional expansion, of which so many examples are to be seen in the world of nature. Who, that has seen the oak tree, monarch of the forest, standing serene and majestic amid the fury of the oncoming storm, can think the time lost that was given to thrusting its roots ever more deeply into the heart of Mother-earth, or to spreading abroad those hospitable branches, that once offered shelter to the royal fugitive? We like our author's complete repudiation of any line of distinction between the sacred and the secular, such a line being in our opinion as purely arbitrary as the imaginary line of the earth's equator. The author laments what he conceives to be the duty of "giving up our little winged and dovelike thoughts, the wild and delicate magic of them to the prosaic necessity of a formal creed". Again further on he writes: "We must tame our wild joyousness, put our romantic passion into blinkers: conform in fact to the ecclesiastical ideal." But why? Surely that is precisely what we must *not* do. Does our gifted author really imagine that his "little winged and dovelike thoughts" are sent to him from Heaven that he may forthwith thrust them into the cage of a human creed, and that he is spiritually directed to put his heaven-born insight into 'blinkers'? We cannot conceive of such divine irony. Truer seems to us to be the intuition of the shepherd boy of old, whose wisdom and youthful modesty bade him doff the royal coat of mail and meet the giant with a sling and a stone. Not with the hampering fetters of a dogmatic creed nor with the cumbersome harness of ecclesiastical 'pomp and circumstance' shall ignorance—the only foe humanity has to fear—be overcome. Strong in the consciousness that there is a power behind him that, if need be, can bring "legions of angels to an easy victory," but armed only with the weapon of his own native wit, let the champion of Divine Wisdom go forth to the field of battle.

K. F. S.

Flowers of a Mystic Garden. From the works of John Ruysbroeck. (John M. Watkins. London. Price 2s. net.)

This little book is a collection of writings from the works of one of our greatest Christian Mystics, John Ruysbroeck; and, as is generally the case with such cullings, to one reader it may seem to include many choice blooms and to another to be not so happy in selection. For ourselves we are of the opinion that no real understanding or love of the great contemplatives can be gained except by the study of their own utterances *in extenso*. Nevertheless, such compilations as the one under review may serve a useful purpose in giving the reader a slight acquaintance with the author, and in arresting his attention on one or two sayings pregnant with beauty and wisdom.

The book includes extracts from *The Adornment of the Spiritual Marriage* and other writings, and is translated from the French translation of the original by Ernest Hello. We congratulate the English translator on the excellence of his wording, and the manner in which he has reproduced the atmosphere and language of the mediæval mystical writings. Other chapters on 'Contemplation', and 'The Seven gifts are included'. Ruysbroeck's mystical genius was strong and virile in type. He is clear in his denunciation of the vacuity and idleness of pseudo-mysticism, and in his sure assertion of the need of whole-hearted love and surrender in the pursuance of the mystic quest. In a chapter on 'False Peace' he says: "He who finds his peace outside of action, who yields himself to a tranquility without performance, has lost the way." Peace and activity, interiorly and exteriorly, "are not irreconcilable but confirm and minister to one another". At each moment the Mystic is completely in the one and perfectly in the other. "Dwelling entirely in God he possesses deep peace; dwelling wholly in himself he performs the works of love"; for "love cannot be idle". This same burning, all-conquering love is the necessary condition of a successful achievement of the quest after God. "Only a flood-tide will bring us to anchor in the safe harbour of the superessential essence." And the one way to Union, says he again, is solely by "simplicity of intention". "Every good deed, however small, if it be directed to God by simplicity of intention, increases in us the divine likeness, and deepens in us the flow of eternal life." The single eye which lights the whole body, that truly is ever the one qualification in all

search after Reality. And it belongs pre-eminently to the Mystics of all faiths and of all ages. "Blessed are the pure in heart, for they shall see God." And so, whenever we touch the writings of these, the single in heart, we cannot but feel a touch of the light that surrounds all those who have seen and known. To read them is ever purifying, and it is yet another sign of these times that their works are being brought into the light of our common day, and put within the reach of all. Such publication is true service to the world.

C. M. C.

Essentials of Hinḍūism (G. A. Natesan & Co., Madras. Price Ans. 8. or. 9d. or. 20c.)

This is a symposium, wherein twenty-five Hinḍūs, of various shades of thought, discuss the question which forms the title of the brochure. R. B. Lala Baijnath gives a terse and clear synopsis of Hinḍūism, and his and that of Babu Bhagavan Das Sahab are perhaps the best. Sir Pratap Chandra Chatterji, C. I. E., stretches the word Hinḍū to include Buḍḍhists and even Pārsīs, while Dewān Bahaḍur K. Krishnasvami Rao, C. I. E., sternly narrows it down. People of all views may find something in their favour, and the little book is distinctly interesting.

A. B.

The Cloud of Unknowing, edited by Evelyn Underhill. (John M. Watkins, London. Price 3s. 6d.)

For this delightful little volume, compiled from MSS. at the British Museum, we are deeply indebted to Miss Underhill, whose own work, *Mysticism*, has lately proved such a valuable contribution to this branch of literature. Of the author of the *Cloud of Unknowing* very little appears to have been handed down to us, beyond the fact that he was a cloistered monk, who lived at the close of the fifteenth century; but though upon opening his book we felt we were approaching a stranger, we cannot lay it down without a tribute of gratitude to an unknown friend, "an original, mystical genius of strongly marked character and great literary ability". "Self-reverence, self-knowledge, self-control, these three alone will make a man a prig" parodies Chesterton, and perhaps it is the entire absence of priggishness that makes the chief charm of this

author; for though we may admire a man for the things he does, we only really know him by the things he does not do. This author never bores his reader with pious platitudes; with directness and simplicity of style he goes straight to the point, and, though history has been silent concerning him, he stands self-revealed to us in these pages as a powerful personality, half saint, half philosopher, but wholly a devotee, a born contemplative of the highest order.

Indeed the author appears to be the spiritual descendant of that other mysterious being, who styled himself Dionysius the Areopagite. Of the excellence of his matter there can scarcely be two opinions and the quaintness and picturesqueness of his style is evident. As Miss Underhill points out the author is amusingly full of "fears that 'some young presumptuous ghostly disciples' may understand the injunction to lift up the heart in a merely physical manner; and .... 'stare in the stars as if they would be above the moon'.... in the effort to make literal ascensions to God". Such misconceptions he finds "hurt full sore the silly soul and make it fester in fantasy feigned of fiends". From which outburst of eloquence it may be slyly observed by the wicked reviewer that our somewhat arrogant author does not entirely disdain alliteration's artful aid. We cannot resist availing ourselves of its assistance in recommending this book to our readers as a strong solution of sanctified common sense.

K. F. S.

The People's Books[1] (T. C. and E. C. Jack, London and Edinburgh. Price Ans. 6 or 6d. or 12c.)

Embryology, by Prof. Gerald Leighton, M. D.

Readers of *The Secret Doctrine* will remember how H. P. Blavatsky hints at the importance of the study of embryology for the purpose of grasping certain cosmic principles, as also the intricacies of the evolution of the human constitution. Students of Occultism should know something about this very interesting science, and we hardly know of any manual so full of information as the one under review. It is lucidly written and deals out instruction in a pleasant manner. These *People's Books* are a boon to the student population.

B. P. W.

[1] This admirable and cheap popular Series is obtainable at the THEOSOPHICAL PUBLISHING HOUSE, Adyar, Madras, India.

Home Rule, by L. G. Redmond-Howard.

This little volume, enriched by a preface from the pen of Mr. Robert Harcourt, M. P., is an endeavour to put the case of Home Rule fairly before the public. The writer is avowedly in sympathy with his subject. After outlining briefly the history of Irish politics for the last two centuries or so, he gives in detail the more recent phases of the struggle for Home Rule, and indicates the advantages which will, in his opinion, accrue from the passing of the Bill. An interesting little book, and one that should prove useful to those who are not up-to-date on the Irish Question.

T. L. C.

Syndicalism, by J. H. Harley, M. A.

A volume descriptive of Syndicalism is decidedly useful in these days of repeated industrial wars. Syndicalism is defined as "a method of realising the Millennium by the action and under the government of Trade Unions," and the theory is developed in detail. The historical portion is very well worked out and the course of the movement traced from its birth up to the present day. The section dealing with modern times is the more valuable in that the author, though a thorough believer in the doctrine he expounds, is by no means blind to its weak points, and he discusses them with admirable fairness and impartiality. Those who, frequently seeing the term Syndicalism in the newspapers, have only a hazy idea of its meaning cannot do better than turn to this instructive booklet.

C. R. H.

The Structure of the Earth, by T.G. Bonney, Sc. D., F.R.S.

A most delightful little book which deserves the widest circulation. The most conspicuous characteristics of this very successful attempt at a popular exposition of the science of geology are freshness of treatment and vivid imagination, both supported by apt illustration and comparison. The story of the work of heat and cold, of rain and running water, of snow and ice, and of the sea, reads like a romance. We wish this instructive and interesting booklet a victorious career as a useful spreader of knowledge.

J. v. M.

Tennyson, by Aaron Watson.

The life of Tennyson must always be interesting. Apart from all other considerations, a man who was practically from the first surrounded by the most interesting people of his time must have many recollections and anecdotes which are worth recording.

Mr. Watson has, in the space at his command, admirably sketched the life of the poet, illustrating by quotation the influences which affected him. A very balanced criticism of the greater poems is given, and the opinion of the poet's contemporaries is quoted. The mystic side of Tennyson's nature is briefly, but well, brought out. Mr. Watson tells us :

> He was always more or less of a mystic. He had, in truth, mystical experiences of his own, during which he seemed to live almost as much in the one world as the other . . . . . Of dream states he seems to have had a vast and quite uncommon experience, as is proved over and over again in his poems, from 'The Mystic' to the last poem of all.

To lovers of his poetry this mystical aspect of the Laureate's work is very familiar, and is clearly present in 'The Passing of Arthur'. Tennyson's philosophy and breadth of intellect are touched upon and illustrated by a passage from 'Ænone,' in which poem as in many others the spirit of Theosophy shines brightly.

Mr. Watson is to be congratulated on having written such a delightful little book, delightful because the writer is in perfect sympathy with his subject. A useful bibliography completes the volume, which should prove an illuminating companion to the further study of Tennyson's poems.

A History of English Literature, by A. Compton-Rickett, M. A., LL. D.

The writer is indeed a brave man to endeavour to compress into such a small space a history of English Literature; and it argues a very wide knowledge of his subject to attempt such a task. Of necessity everything is on the minutest scale. This was inevitable. Since Stopford Brooke's admirable little Primer, we do not remember having seen another book, of any note, on the same lines. If, like Mr. Brooke, the author, in approximately the same space, has the gift of inducing his readers to make an attempt to follow the most fascinating pursuit of literature, he will have done more than well; and there

seems nothing in Mr. Compton-Rickett's work to prevent this. The history of the earlier period of our literature is all too brief, and thereby is deprived of some of its charm, and a few more quotations illustrating style, might, we venture to think, have been advantageously included.

The author has shown to a marked degree the art of selection; and it would be difficult to find any important point in the history of literature omitted. His criticisms are terse and valuable, and the whole book is arranged in a very workmanlike fashion. A chance example will show what is meant. The subject of Ben Johnson is divided thus: (1) the man, (2) his methods, (3) his technical skill, (4) detailed observations, (5) his graceful fancy. A useful list of reference books is placed at the end of the volume, which we hope will meet with the success it undoubtedly deserves.

T. L. C.

NOTICE

Kashmir Shaivaism.

We have been asked to make a note about this eagerly expected work by Mr. Jagadisha Chandra Chatterji. Part i is before us and also the proofs of a considerable portion of Part ii, and we are informed that the book is likely to appear within three months or so. Part i (40 pages) deals with the history and literature, Part ii with the main doctrines of the system. For all who have ever struggled with the complicated historical questions and the technical difficulties of the Trika literature, the book will be a real relief.

F. O. S.

A GREAT INDIAN ON THEOSOPHY

[The following is the full text of the speech delivered by V. P. Madhava Rao, Esq., C. I. E., late Dewān of Mysore and of Travancore, as President on the occasion of the celebration of the 30th Anniversary of the Brahma Vidya Lodge, T. S., at Kumbakonam, on Tuesday, the 18th February, 1913.]

I CONSIDER it a privilege to be called upon to deliver the annual address at the Brahma Vidyā Lodge at Kumbakonam. The name of the Lodge is well chosen, as it correctly conveys the idea of its being a spiritual centre. It may appear somewhat odd that though the name, the aims and objects, and methods of work of the Association are entirely indigenous and purely Hinḍū, the inspiration should come from the West, and through the medium of men and women whom Hinḍūs were accustomed to look upon as anything but spiritual. But so it has been. I well remember the sensation that was created when we heard of the advent of a Russian Lady and an American Colonel who, to the imagination of the wondering young India, appeared to have dropped from the clouds, bringing to us the message of hope and uplift, when India had half forgotten that it had had a glorious past, and that it still held spiritual treasures which were destined to rejuvenate the decadent civilisation of the West and prevent its utter collapse. When Madame Blavatsky and Colonel Olcott came to India, young India, dazzled by the achievements of the ruling race in the departments of science, of the art of war, of politics and administration, had begun to believe that its advancement lay in the direction of adopting the manners and customs and the social practices of the Europeans. It had lost the key to the interpretation of the symbolism and ritual of its religion and its sacraments, and had come to believe that it was all superstition, unworthy of men who would claim equality with Englishmen. Worse than this, with their crude notions of wherein the secret of the greatness and success of the ruling race lay, our young men had begun to abandon the habits of their community in regard to meat and drink, habits which had been formed as the outcome of experience of their necessity physically, morally and spiritually, gained during the passage of the race through the different phases of its evolution in ages gone-by. When young India was in this plight, down descended, as if from the skies, the pioneers of the Theosophic movement to arrest, as it were, the process of

denationalisation, and to tell us that we were fools to run after the dazzling objects of sense and lose the inestimable spiritual treasures of which we were heirs.

When one takes a survey of the history of India since the British came, one is lost in wonder at the change that has come upon the land, whether we consider its material or its moral and spiritual aspects.

When one looks at what is happening in the West in the domain of religion and spirituality, the inference would be that India had nothing to gain from a moral and spiritual point of view from the West. I do not think this view is correct. We have gained spiritually also, although the service the West has done will be found more in the way of stimulating an inquiry into our own religion and making us study our own literature and discover the rich treasures that we possess, rather than making a contribution of ideas and systems. But that the West is a great gainer by the discovery of the Samskṛt language and Samskṛt literature, and that its philosophy and religion are undergoing a transformation under the influence of the philosophy of the East, there can be no question. In fact as far as the western nations are concerned, the discovery of Samskṛt may be said to have had the same effect on the spirituality of the West as the fall of Constantinople and the dispersion of the holders of Greek and Roman learning had on the Renaissance of Europe. Samskṛt learning has already given Europe the science of language and folk-lore, and is now gradually supplying its religion with solutions of the problems of life, which the dogmas and doctrines with which the Church had encrusted the teachings of Christ have been found unable to give. That I am not exaggerating the spiritual destitution from which the people of the West are suffering will be clear from the following quotations from the book on Nonconformity in the *Home University* series, written by Dr. Selbie, M.A., D.D.

> The great mass of the people of this country are profoundly indifferent to all the churches and to religion as represented by them. The advance in scientific discovery and in temporal well-being has brought about a spirit of practical materialism which tends to make religion both unnecessary and unreal. It is quite true, as every careful observer must realise, that this is only part of a general decadence that marks our modern civilisation.

In another place he says that "the great masses of the wage-earning population are altogether alienated from the Churches, whether Nonconformist or Anglican". Modern science and modern criticism have gradually deprived dogmatic Christianity of each of the doctrines on which it had built its system, until to-day the whole of the western world is without any religion. But it is not so with us. Our religion has sound philosophy at its back, and no advance in science and no criticism can touch its essential principles or symbolism; and

it is one of the services Theosophy has done to us to have roused us to a sense of the value of our own religion.

Theosophy has been instrumental in throwing open to all castes the higher spiritual truths of Hinḍūism, and in cultivating a habit of sympathy and fellow-feeling between the different castes. They all meet now on a common platform, and the benefit to the community is immense. The Purāṇas had done this in the past, and reformers like Rāmānuja had worked towards the same end. But there is a tendency in human institutions to get rigid after a time, and we want rousing now and then; and this function has been admirably discharged by the Theosophists. Another great merit about Theosophy is the insight it has shown from the beginning into the value of our caste system as a preservative of the nation's spirituality, and as preventing Hinḍūs from disappearing as a nation from the face of the earth. Not that Theosophy countenances caste as now observed, but it fully recognises the service it has done and is doing, and trusts to the progress of society and the spiritual elevation of the classes to bring about closer fellowship between the different communities than perhaps now exists. For all these services every Hinḍū should be grateful to Theosophy, and especially to its present gifted President.

In 1909, during my travels in the north when I visited Quetta in Baluchistan, the members of the Lodge there requested me to open the newly built Hall. Not being a professed Theosophist, I hesitated to undertake the function, but they would take no refusal. It was sufficient for them that I was a sympathiser, and an admirer of the service Theosophy was doing for India. Their enthusiasm and their thirst for spiritual knowledge would gladden any man's heart to see, especially in such a remote and wild country as Baluchistan. I simply say this to show the good Theosophy is doing all over the country, and especially in such a distant country as Baluchistan.

It is not pleasant to refer to the controversies that are now agitating the Society, and all we can do is to wish that they will not interrupt the good work the Society is doing.

I feel I should not conclude this address without giving expression to the pleasure it gave me to find so much zeal and earnestness in the cause of promoting spiritual knowledge in this centre. It speaks highly for the philanthropy of the donors that they should have so liberally contributed to the construction of this substantial and spacious building. The Secretary and office-bearers are working with a zeal and devotion which are worthy of all praise.