



THE THEOSOPHIST.

ON THE WATCH-TOWER.

IT has generally been taken for granted that those who declared that the Lord Buḍḍha had no esoteric teaching had the greater weight of documentary evidence on their side, and that those who contended that the Supreme Teacher, born of our own Humanity, did not differ in this from His predecessors were obliged to rely on arguments implicit rather than explicit, and on inferences from some of His statements. The following passages from the *Saḍḍharma Puṇḍarīka*, to be found on pp. 219 and 225 of vol. XXI. of the "Sacred Books of the East," seem to have been overlooked. Mr. Woodward, Principal of our Galle College, Ceylon, kindly sends them. The above book is a Mahāyāna document, and may therefore be rejected by those who follow the Hīnayāna School. Said the Lord Buḍḍha :

I announce to thee, Bhaishajyarāga, I declare to thee, that many are the Dharmaparyāyas¹ which I have propounded, am propounding, and shall propound. And among all those Dharmaparyāyas, it is this which is apt to meet with no acceptance with everybody, to find no belief with everybody. *This indeed, Bhaishajyarāga, is the transcendent spiritual esoteric lore of the Law, preserved by the power of the Taṭhāgata, but never divulged*: it is an article (of need) not yet made known. By the majority of people, Bhaishajyarāga, this Dharmaparyāya is rejected during the lifetime of the Taṭhāgata—in far higher degree will such be the case after his complete extinction.....

To that courageous man who shall proclaim this Sūtra after my complete extinction, I will also send many creations,..... and should there be some to attack him with clods, sticks, injurious words, threats, taunts, then the creations shall defend him. And when he shall stay alone, engaged in study, in a lonely place, in the forest or

¹ Expositions of Dharma.

the hills, *then will I show him my luminous body* and enable him to remember the lesson he forgot.

It is also worth while remarking that "my complete extinction" does not prevent the fact that "I will also send many creations" to the "courageous man," and will "show him my luminous body"—a very significant expression for those who know what underlies the phrase "the Shadow of the Buddha."

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It is a little startling to find, from a circular letter sent to some prominent vivisectors, and quoted by Mr. Stephen Coleridge, that they are threatened, if they do not abandon their practices, that their death "will be made the object of earnest prayer." Mr. Coleridge, in a letter to the *Morning Leader*, after referring to "the strange power of malevolent suggestion to produce the results desired in the case of sensitive and nervous human subjects," proceeds :

As, however, its transmission to the vivisectors may not impossibly lead to retaliative efforts of a similar nature, having for their object the removal of myself, I take this opportunity of appealing to all those who support my efforts to defend animals from vivisection to make precatory efforts in my defence, in order that I may not fall under malign influence created by the force of malevolent suggestion, which may possibly be exercised against me by the vivisectors, and by Lord Cromer's earnest associates in the Research Defence Society.

So we are to see this lately discovered 'occult power' of suggestion used by rival enthusiasts to murder the leaders of the parties they respectively oppose, as it was used in the Middle Ages to destroy political or personal enemies. But murder is murder, whether wrought by a physical or a mental weapon, and those who degrade prayer to such evil ends would do well to remember the words of their own Scripture: "Vengeance is mine; I will repay, saith the Lord," and to leave the crime of vivisection to the sure penalty of the law it challenges, which, with undeviating justice, returns pain for pain. If such weapons are to be used, it may be well to make public the sure defence against malevolent suggestion: that defence is a pure and compassionate heart, that pities and forgives the evil-doer, and lets his arrows fall blunted from the armor of pardon and kindness. Where anger and hatred dwell in the heart, shafts of their own nature can pierce it; but no hate is strong enough to pierce the Heart of Love.

Here is a dream of one of our students, which shows this fact very beautifully :

Not long since, a man pursued me all night (so it seemed), trying to murder me with a dagger. Fly where I would, the awful creature followed. At last, I dashed amongst a crowd of people, where he cornered me, and was in the very act of driving the knife into my heart, when I recollected that I was on the astral plane, where thought could rapidly mould material, and that, given will enough, I could save both myself and him. All this happened, of course, in the flash of a second, for the knife was already on the way to its goal. Looking intently at my murderer, I thought: "You cannot harm me. I am the immortal Self. You, too, are that Self, but you know it not. You are in darkness and misery. Ah! I pity you. I love you. I yearn to help you." Whereupon he dropped the knife, and wrung my hand instead, and we parted friends.

So is it ever true: "Hatred ceases not by hatred at any time; hatred ceases only by love."

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The Venerable Basil Wilberforce, D.D., Archdeacon of Westminster, has published some sermons of his under the title of *The Hope that is in Me*, including his recent sermon on re-incarnation. From a review of this work, I learn that the Ven. Archdeacon spoke of the historic character of the belief, stating that no conception is more profoundly rooted in every early speculative philosophy, and that Scripture references show that a 'superstition' to this effect was current in the time of Christ. The early Christians held some such view, though only in the form of pre-natal existence, but Origen was an exception, holding definitely to re-incarnation, and Clement of Alexandria also suggests it. This should be noted by some Theosophists who have denied this fact. Dr. Wilberforce disbelieves it for the four following reasons :

(1) I consider the doctrine of karma to be based on a total misapprehension of the origin, place, and purpose of what we call evil.

(2) Of the millions who have professed belief in the doctrine, there is not the faintest proof that any one ever really remembered a past incarnation, and without recollection of past evil deeds there could be no remorse to lead to repentance and betterment, and no possible gain in re-incarnating the spiritual Ego.

(3) The utter confusion of individuality is hopelessly bewildering. I expect my beloved to meet me the instant I pass over. I am certain that I shall open my eyes upon my nearest and dearest. Now, imagine asking for a brother or a father, and being told by a spiritual guide that he was re-incarnated, and that it would be about a million years before he would finish his round and was back in the spirit-world.

(4) Then arithmetically it is a perplexity. Where do the new souls come in? Or are there no new souls? It is profitless, I know, to go back to origins, but presumably there was a time when humanity began. When the first hundred died were the next hundred these people come back? The number of rebirths must be strictly limited by the number of deaths, but humanity is always increasing.

Omitting (1), which would lead to a digression, let us consider the remaining three 'reasons.' (2) This is a mistake; there are many who remember it; cases of such memory are well-attested in Burma, India, etc., and Dr. Wilberforce quotes the historic instance of Pythagoras. The gain to the re-incarnating Ego is in the experience gained, which withholds from repetition of past evil and stimulates to good. (3) certainly is "hopelessly bewildering." The Ven. Archdeacon will find realised his expectation of meeting his beloved; and he will have very many centuries in their happy company, and probably return with them to earth; but it is a little puzzling to hear that a father or brother may be re-incarnated so speedily as to be absent when the Archdeacon arrives in the astral world, and then spend a million years in finishing "his round," and returning to "the spirit-world." Was the Ven. Archdeacon making fun of his congregation? No idea so entirely grotesque as this has ever been put forward by any believer in re-incarnation, and where is the million-year round to be passed in which the man remains out of "the spirit-world"? (4) is somewhat childish. With the population of London to draw upon, is it arithmetically a puzzle to the Archdeacon why his church has a thin congregation—when he is not preaching—and a crowded one when he is? This is apart from the fact that there is no evidence of a general increase in the world-population, since no figures are available including the whole globe. I must say that this pronouncement is so incredibly feeble, from a man so brilliant as Archdeacon Wilberforce, that it should predispose many to examine a teaching against which so little can be said.

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Dr. A. D. Deane lately gave some very striking instances of cures by suggestion, lecturing to the Psycho-Therapeutic Society. Here are two which are given in the *Daily Chronicle*:

A young lady suffered from what is called exophthalmic goitre. Her pulse was beating about 135 a minute. He said to her: "At

night when you go to bed think quietly and calmly that you are improving. Say that your heart beats more and more quietly, and that you are getting better. I will also think for you at the same time. Feel that all around you is a power which you can draw upon, which will strengthen the power within yourself, as an accumulator is recharged from the main electric supply." She called again a fortnight afterwards and said she was much improved. Her pulse was only about 75.

A man had got into a depressed condition; sleepless, melancholy; something or somebody told him that he must destroy himself. Dr. Deane said to him: "Do not fight against the feelings, and the voices and suggestions, but, as if you were talking to something or somebody beyond yourself, say: 'All right, come along; do your worst; you cannot do me any harm. I am going to sleep. I have a power within me much stronger than you, so I do not care!'" He came about four times, and was now quite out of his misery.

The advice given in the second case is as sensible as it is rare. The real difficulty which people feel in resisting suggestions to suicide, etc., lies in their own supineness and weakness of will. Restore self-confidence and they are safe. Immeasurable mischief has been done by the "miserable worm" theory of Evangelicals. People are hypnotised into a belief in their own weakness and helplessness, and then become an easy prey to any casual thought which comes along and fastens on them.

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Dr. K. C. Anderson, writing in the *Christian Commonwealth*, the organ of the New Theology, declares that he cannot draw a hard and fast line between Jesus and ordinary humanity, but neither does he draw such a line between ordinary humanity and God. He then puts very frankly a position which is becoming more and more common with thoughtful and educated Christians:

Worship is worthship, admiration, devotion, desire to be like. The more men come to know the trust and love that were in Jesus, the more they see the divine in Him, the more they ascribe worth to it, the more they admire it and wish to be like it. But this does not mean that they do not ascribe worth to, and desire to be like, those whose lives in their main features resemble the life of Jesus. Neither does it mean that we ascribe worth to, admire and desire to be like, everything we find recorded in the New Testament, which Jesus did, or believed. We do not ascribe worth to His evident belief in demoniacal possession. We do not desire to be like Him in driving the money-changers out of the Temple, or in cursing the barren fig-tree, or in calling the Pharisees a generation of vipers of their father the devil. God was in Jesus, but that does not mean that He did not share the limitations of His time.

But this is exactly the difficulty dealt with in a valuable article in the January issue of the *Hibbert Journal*. To admit that

“the limitations of His time” affected the knowledge and conduct of Jesus is to resign the belief that He is “Very God of Very God” in the ordinary Christian sense, and to admit that He is God as all men are God, only more of the Godhead shone out through His mortal body. That is the belief which presently will become ‘orthodox,’ but is still ‘heresy,’ and the fact that it is taught in the New Theology raises the orthodox against it.

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Among the ‘signs of the times’ we may notice the Evangelical Alliance’s ‘call to Prayer,’ lately issued in England. It has the sentence: “Tokens are now visible of an approaching Somewhat, a great Uppgathering, a Coming.” It is interesting to note how this idea has been spreading during the last fifty years.

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Mrs. H. M. Christie has an interesting note in the *Transactions and Proceedings of the New Zealand Institute*, vol. XL, on ‘Colored Hearing,’ i.e., the seeing of special colors when certain sounds are “heard or only mentally presented; the colors remain constant for the same individual.” Mrs. Christie quotes Professor Gruber as saying that deep tones or vowel-sounds seem to be associated with dark colors and high with light; she proceeds:

The colored alphabet which I have prepared in accordance with my own observations will show corroboration of the latter statement, the letter O being associated with deep-blue, while I and E are white and yellow respectively. Letters of the alphabet and numerals are, in my experience, productive of color-impressions, but there are no distinct sensations with regard to music. Of the letters, the colors of the vowels are most prominent, a single vowel in a word often producing a color-impression which will subordinate all the colors of surrounding consonants to itself. Thus, in considering the word stop, the dark-blue of the vowel O predominates over all the other colors. The color of a consonant is frequently modified by the color of an adjoining vowel; in fact, the various colors represented by the different letters composing a word tend to modify each other in a greater or less degree. For example, in the word book the dark-blue associated with the letter O is the predominating color in the word. The letter B is in my mind connected with varying shades of green. As the adjoining vowels are dark in hue, the green of the B will be dark-bluish-green. On the other hand, in the word been the two E’s, which are yellow, cause the B to appear of vivid leaf-green. In another word, bite, the juxtaposition of the I (white) renders the B dull-green in color.

I may add that, while some persons experience colored hearing as a fully developed objective sensation, I have it merely as a spontaneous mental association of color with sound.

In *Theosophia* a note from the Editor, Dr. J. W. Boissevain, may be compared with this. He states :

What I have to relate is the blending of color and sound vibrations. As long as I can remember I have seen printed or written sounds in different colors. As I am totally unmusical, sounds, as such, make little impression on me. Other people receive visual impressions when hearing a voice, or certain tones. This is not the case with me, or only to a very slight extent; but, on the contrary, I see colors in different syllables, dependent on the vowels, as follows [the vowels are as sounded in Dutch]:

a ...	black	œ ...	purplish
e ...	white	u ...	brown-red
ei ...	light yellow	eu ...	light grey-brown
ij ...	yellow	ou ...	lead color
o ...	metallic blue	au ...	steel blue

Of course, I am not always thinking of it, but if I direct my attention to it, I would see the syllables of the word *kasteel*, for instance, when written or in print, black and white. How I see it, I am not able to tell, for when looking at each letter, I see all of them equally as black on white; yet the syllable *kas* gives a black, and the syllable *teel* a white, impression. Again the word *natuurlijk* is black, reddish, yellow. When I watch carefully, sounds heard also yield color impressions. Specially remarkable is the English word *black*, which, when seen, gives a black, and, when heard, a white impression. [Because the phonetic transcription according to Dutch pronunciation would be *blek*.]

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His Excellency the Governor of Madras, attended by his Private Secretary, Mr. Campbell, came to the last lecture of the series which the President has been delivering at Adyar on Sunday afternoons. He was met by the President, who introduced him to the various members of the staff who were present, and to two or three of the students. He was greeted also by General Pilcher, who happened to be on a visit to Headquarters.

After the lecture, His Excellency strolled round the place—upstairs to see the view from the new balcony, to the Library, where Dr. and Mrs. Schröder did the honors, across the palm-grove to Blavatsky Gardens, with its famous banyan-tree, and back by the new road to the Headquarters' Hall. He showed a lively interest in the work that is going on, and chatted with several of the members, and finally drove away, leaving behind him a pleasant impression of a man who, though a Ruler wielding enormous power over millions, yet remains a simple and courteous English gentleman. It is gratifying to know that the lecture which he had heard dwelt in his mind, for he quoted with approval several sentences from it in a speech which he made next day at the opening of the Kalyani Hospital at Mylapore.

MYSTERIOUS TRIBES.

THREE MONTHS IN THE BLUE MOUNTAINS NEAR MADRAS¹

BY

RĀDHĀ BĀI. (H. P. B.)

INTRODUCTORY.

SOME little time ago a big London Daily made sarcastic remarks about the fact that the learned, and in a still greater measure the general, public in Russia had the most confused notions about India and the different tribes which inhabit it. Now, every Russian might well answer this new Anglo-Indian accusation by asking in his turn the first Anglo-Indian whom he happens to meet: "Allow me to pump you a little! Do you possess an accurate knowledge of all your subjugated Indian tribes, and in what does this knowledge consist? For instance, at what conclusions do your best Ethnologists arrive, as well as your most famous Anthropologists, Philologists and Statisticians, after their long fifty years' disputation with regard to the tribe of the Todas which so unexpectedly turned up in the Nilgiri?"² For more than half a century the Fellows of your Royal Society have been trying to crack this hard nut. Vainly, indeed; for I ask you again, what do they know of the dwarfs calling themselves Mala-Kurumbas, and inspiring fear and terror amongst all who come across them? What do they know of the Jannāgās, Koṭas, Irulas and Baḍagas, viz., of the five tribes of the Nilgiri and of a dozen other tribes more or less mysterious, but equally unknown, scattered over different mountain ranges?"³ Should the Briton thus interrogated happen to have a fit of honest frankness, a rare occurrence, the calumniated Russian savant and traveller might hear the following unexpected confession in reply to his query:

"Unfortunately we know absolutely nothing about them. In fact, we are only aware of their existence, generally speaking,

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

² Nilgiri is a compound of two Samskrt words: nila=blue, and giri=mountain. It therefore means "Blue Mountains." The name is derived from the glaring blue color which enwraps these mountains, when seen from the valleys of the Mysore and the Malabar hills.

³ The five tribes of the Nilgiris, as given in Government Reports, are: Baḍagas, cultivators; Koṭas, artisans and musicians; Todas, graziers; Irulas and Kurumbas, forest-tribes. I have failed to find Jannagas, though Nagas are found elsewhere. Ed.

in so far as we meet and flog and, now and then, for a change, hang them. But this excepted, we have not the slightest inkling either of their origin or of their language. Particularly is this the case with the above-mentioned tribes of the Nilgiri. The Anglo-Indian savants, as well as those of the mother-country, have well-nigh cracked their brains in the endeavor to unravel the mystery of the Țođas. Truly this tribe is a puzzle, and obviously a hopeless puzzle, for the Ethnologist of our century. But this does not hold good for the European only; for the Hindū, also, the past of this little people is covered by the impenetrable veil of eternal mystery. Everything in this people is unusual, strange, incomprehensible, inexplicable. As they appeared to us when first we came across them, so do they still stand out for us—the riddle of the Sphinx.”

Somewhat in this way would every honest Anglo-Indian answer the question of a Russian, and thus did an English General, whom I shall mention again more than once, replied to my inquiry about the Țođas and the Kurumbas.

“The Țođas! the Kurumbas!” he almost shrieked, and became terribly excited. “The Țođas,” he continued, “for a time nearly drove me mad, and as for the Mala-Kurumbas—my God, they are heartbreaking! I will tell you all about them later. Now, mark my words! If one of the wiseacres amongst our officials says to you that he knows the Țođas well and has studied them, tell him, in my name, that it is all boasting and bragging. No one really knows the Țođas. Their origin, religion, language, ceremonies and legends are all *terra incognita* for both the learned and the unlearned. Who can explain their marvellous psychic power, as Carpenter¹ calls it, their sorcery and magic potions, and the incomprehensible, unexplainable influence which they exercise over man and beast alike, which is so beneficial in the case of the Țođas, and so pernicious in that of the Kurumbas? Who can solve the riddle of this mysterious power, which they use at their discretion? Of course, at home, with the feet on the fender, we make fun of their claims. We don’t believe in magic, and we call the natives’ faith in it superstition and fiddle-faddle. No, we shall never dare to believe in it. In the name of our

¹ The famous physiologist.

race-superiority, and of our civilisation, which denies everything, we are bound to ignore such tom-foolery. Yet our law actually recognises this power, if not in principle at least in action, by punishing those who are accused of such deeds under different veiled pretexts, with the aid of much straining over the many gaps in our legislation. Again, the law has recognised the sorcerers themselves, by having some of them hanged, together with their victims. Now, mind you, they were not dealt with in this way for any homicidal act, but on account of those mysterious, bloodless murders, which as yet have never been legally proved, however often they may happen in the repeated conflicts between the sorcerers of the Nilgiri and the inhabitants of the valleys.

“Yes, well may you laugh at us and our futile endeavors,” continued he, “as, despite all our efforts, we have not succeeded in coming an inch nearer to the solution of this question, ever since these dirty sorcerers and wizards were first discovered. Above all, their magic power annoys us. We cannot shut our eyes against its manifestations, without being obliged to contend daily against irrefutable proofs. If we are unwilling to accept the explanations the natives give for these facts, we only entangle ourselves in hypotheses of our own making. If we deny the possibility of sorcery and magic potions, while at the same time we send the sorcerer to the gallows, this contradiction brands us as brutal hangmen of people whose crimes are not only, as yet, unproven, but even declared by ourselves to be impossible. The same holds good with regard to the Toḍas. We make fun of them, while feeling the utmost respect for this mysterious tribe. Who are they? What do they really represent? Are they human beings, or genii of these mountains, Gods clad in dirty, mortal forms? All conjectures about them rebound from the facts like a ball from a rocky wall. Let me warn you beforehand that no Anglo-Indian or native will ever tell you anything reliable concerning the Toḍas and the Kurumbas, and that for the reason that they themselves know absolutely nothing about them, and never will—never, never, never!”

It was a landowner of the Nilgiri—a retired Major-General and Judge in the Blue Mountains—who thus answered my query

about those Toḡas and Kurumbas, in whom I had been so deeply interested for a long time. We were standing opposite the rocks of the 'lake,' and as he became silent, we heard the echo of the mountains—wakened by his powerful voice—aping him mockingly: "Never, never, never!"

And yet it would be interesting to know something about them. To have light thrown on the Toḡas might perhaps prove more important than the re-discovery of the lost ten tribes of Israel, which the Society for Identification¹ has so unexpectedly found in the English people. Meanwhile I shall tell all I know about the Toḡas and the Kurumbas. But before doing so I must say a few words by way of preface. I am well aware that by making the Toḡas and Kurumbas the principal heroes of the following pages I am about to tread on dangerous ground—ground which neither the savants nor the general public of Europe like. Least of all is the Press in favor of it, endeavoring, as it does, to please the masses. Every one knows how persistently the Press tries to keep at a distance anything that savors of 'ghosts' and spiritualism.² But in speaking of the Blue Mountains and their strange tribes, it is quite impossible to conceal the feature which stands out as their greatest and most prominent characteristic.

When describing such mysterious tribes, differing wholly from all other races, it is not feasible to omit in the narrative that upon which their entire secular and religious life is based. Doing this would be, with regard to the Toḡas and the Kurumbas, like staging Hamlet without the principal character. With the Toḡas and Kurumbas birth and growth, life and death, come under an atmosphere of sorcery. If we are to believe the stories of the natives, and even of the older European settlers, these savages live in constant touch with the invisible world. It is therefore no fault of mine if, in this concatenation of geographical, ethnological, climatic and other anomalies of nature, my narrative should in its further course mix itself up with all kinds of, *sit venia verbo*, devilish frolic, or, scientifically speaking, with the anomalies of human nature within the range of transcendental physics. Knowing, as I do, what a thorn this realm is in the eyes of our investigators, I should be but too glad to make fun of it with them—if only my

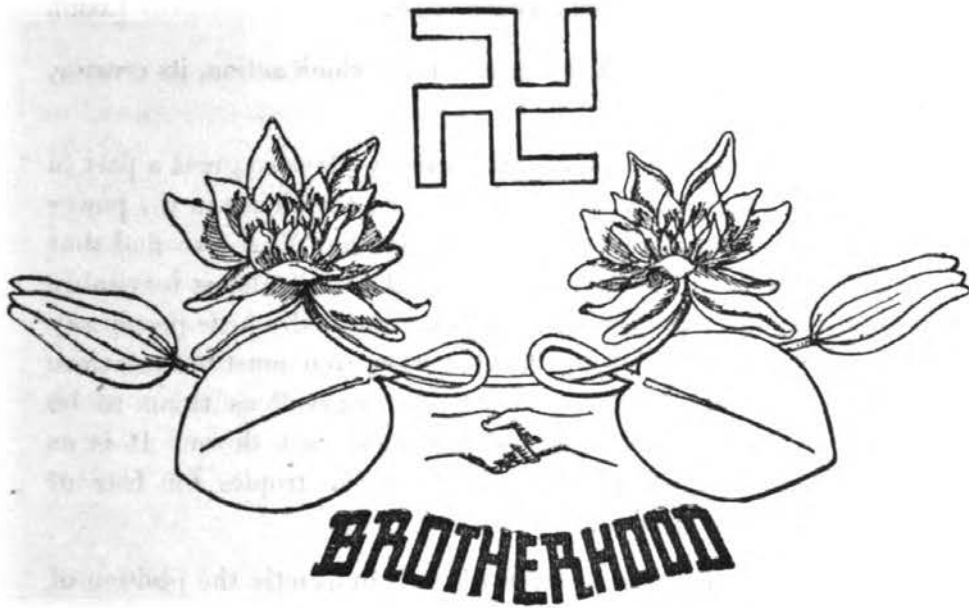
1 The "Identification Society" of London has set itself the task of solving the problem of the whereabouts of the lost tribes of Israel. The Society is very rich, and is one of the curiosities of England.

2 The reverse is the case now, thanks to the writer of these articles.—ED.

conscience would permit it. It would be absurd to describe newly discovered tribes and unknown races, and to omit speaking of the most striking and prominent features in their lives, out of consideration for the sceptic. The facts are clear as daylight. The question only remains : are they the consequence of abnormal and purely physiological phenomena, according to the pet theory of medical men, or are they the result of forces probably just as natural, though science, in its present state of ignorance, deems them impossible and unreal, and consequently contests them ? For us, this makes no difference. We shall give facts only. So much the worse for science, if, though it understands nothing of these forces, it nevertheless goes on calling them utter nonsense, gross superstition and old women's twaddle. Besides, no honest person and conscientious narrator can give himself airs of unbelief, and ridicule the faith which others put in these things, if he knows them to be proven, real, and beyond dispute.

How far I myself believe in sorcery and magical potions the following pages will show. There are whole groups of phenomena in nature which science is unable to explain rationally, if it considers them only as emanations of chemical and physical world-forces. Our men of science believe in force and matter, but they refuse to believe in a life-principle independent of matter. Yet, if we politely ask them to explain to us in what matter practically consists, and what that force is which supplements matter, our lofty beacons of science stand like dummies, and are obliged to confess that they know nothing about it.

Since they know as little of these three things as the Anglo-Indian does of the Todas, we request the reader to come back with us more than half a century. Let him listen to our romantic account of how the idea of the existence of the Blue Mountains, to-day the Eldorado of Madras, first occurred to people, and how the previously wholly unknown giants and dwarfs were found there—who will remind the Russian public of their own witches and sorcerers, if not of worse. Besides the reader will learn from this marvellous tale that under this Indian zone there is a district of incomparable beauty where, at a height of 8,000 feet, one wears muslin in January and often furs in July, although this region lies only eleven degrees off the equator. The writer of this narrative had this latter experience herself, at a time when the temperature, in the shade of thick woods 8,000 feet below, had risen to 118 degrees of Fahrenheit.



KARMA, ONCE MORE.

SOME five thousand years ago, so Indian story tells us, Bhīṣma, the great master of Dharma, the man who knew right action and right inaction, lay stricken to death; but as Death might not touch him until he himself gave permission, and as he did not consider the hour was quite ripe for his passing, those around him took advantage of his dying days to come and put to him certain questions—questions ranging over the whole scope of Indian thought. One of those questions was: “Which is the greater: exertion or destiny?” He gave a luminous exposition of the whole matter, and having pointed out that destiny was only a name for the efforts of the past, he gave it as his conclusion: “Exertion is greater than destiny.”

Now in the land in which he spoke, this view of the relation between exertion and destiny, or the actions of the present day and the actions of the past, has unfortunately fallen largely out of sight, and there is a tendency to regard destiny as being distinctly greater than exertion, exertion often being regarded as entirely useless. Part of the work of the Theosophical Society in India is to give a sounder idea of what is meant by the ancient term ‘karma,’ to give it its rightful place in human life—the place which its very name ought to secure for it; for after all ‘karma’ means simply ‘action,’ and there is no reason why it should be

translated into a hopeless destiny against which action, its creator, has no power.

And even in a world wherein activity plays so great a part in human life, and where there is no lack of confidence in the power of people to deal with ordinary life—in the West—we find that when people begin to study ‘karma’ they fall almost inevitably into this modern eastern view. You continually hear people say with a solemn shake of the head: “Oh, you must not interfere with karma,” as though it were some marvellous thing to be approached with bended knees and eyes cast down. It is as though one were afraid to walk about the tropics for fear of tripping over the equator.

Now karma, being a natural law, is in exactly the position of any other law of nature. We can interfere with it, or not interfere with it, exactly as we can interfere, or not interfere, with any other law of nature. Every day of our lives we interfere with countless laws, and yet never get outside the realm of law, and no one thinks that there is the slightest harm in interfering as much as we please, except in the case of karma. We may interfere with gravitation or any other law of nature, on one condition—that we utilise one sequence, *i.e.*, one law, to counteract or balance up another. We interfere, in this sense, with the law of gravitation every time we walk upstairs. So with regard to karma; only just as we cannot get outside the realm of law in any case, but are always acting within it, and each law carries out its full result, so also is it with this law called karma.

A curiously complex thing is this law. When we first study theosophical literature, we think we understand karma thoroughly, but the more we study it the more complicated its problems become; so that those students who have given years of thought and labor to this study will be very modest, when speaking about their understanding of this law, with many workings of which, at the present stage of our knowledge, we are entirely unable to grapple. But on the other hand, there are some problems of karma, bearing on the relation between exertion and destiny, which are intelligible when we try to unravel them, and which have, it seems to me, a profound influence on human life, so that a clear understanding of

them is important; the more we recognise the workings of karma in our ordinary life, the more effective may our exertion become.

The first thing to realise is that karma is not a single force or energy, a complete destiny with which we are born; that misconception greatly influences people, when they talk about interfering with a man's karma, and think that such interference is wrong. It is true that if we think of the totality of the efforts of the past as though they were a single thing, it would be impossible to do anything with such a totality by any efforts we might make in the immediate present. But the underlying blunder in that view is the idea that the totality of those causes from the past, named karma, is always all of one kind—a sort of force which flows in one direction, whether good or evil, instead of regarding it as a force composed of causes of all sorts, of which it is quite possible that the effective resultant is of the very smallest.

Let us now look a little more closely into that conception, for it is on this that the value of effort turns. There are certain things out of the past which, to all intents and purposes, are completed, with which we can do nothing in the present life except change our own attitude towards them. Still, that is an important exception, because when two forces come together at a point, the changing of the direction of one of them has a powerful effect upon that which follows—on the direction of the resultant of those meeting forces. Take a horoscope. The less developed the person, the more accurate will be the horoscope. Such people are carried along the lines of their past karma, with very little power to change its direction. Great masses of people are thus carried along on the stream of their past karma; they do not understand it, and can no more deal with it than the savage can deal effectively with the forces of nature about which he knows nothing, and which he therefore cannot control. Even in the case of a highly developed person, there will be a number of things in the horoscope with which he cannot do anything *at the moment*—his innate character, the character with which he is born, and which largely shapes his destiny in this life. His character is his stock in trade, with which he must start, be it large or small. And there are some other things which he cannot avoid: the things in which the desire and the thought portions

have been completed in the past ; only the third portion, the act, is awaiting opportunity for manifestation. In that case the man bursts into act the moment the opportunity offers ; the accumulated desire and thought forces rush through the open gate of opportunity, and he has no choice as to the action ; he performs it instantly. Such actions are done spontaneously ; the instant the gate of opportunity is opened, the activity rushes through. Such activities are comparatively small in number, and are generally extreme cases of heroism or of crime.

But the cases that are most important to us in life are those activities, by far the greater part, which are made up of causes of very varying kinds, due to activities in the past, causes which almost balance each other, so that a very little present exertion of desire, thought, or activity will just change the balance, and the outcome will be according to the final touch put upon the scale. Suppose, for instance, you have before you an activity that you may or may not do. Take the case of the nursing of a sick person. You say to yourself : " That person's karma decides whether he shall die or not ; it does not matter whether I nurse him or not ; his life or death is a settled thing." In the West when a person has to do with sickness, he always tries to give the best nursing, western thought urging him in that way. But in India, I have occasionally known people leave a sick person to recover as best he may. A child was once left thus, and recovered ; that recovery strengthened the view, taken beforehand, that nursing was unnecessary, because, although left uncared-for, he recovered. It is true that in some cases, the karma is so settled for either life or death, that nothing now done or left undone can weigh down the scale on one side or the other ; but there are a large number of cases where the karma is practically balanced, and in which the activity of the moment makes all the difference on one side or on the other. If you have a ton weight on one side of a balance, and nothing in the other, it may be that you cannot weigh down the empty scale ; but if you have a ton weight on each side of the balance, then a fraction of an ounce on one side or the other will weigh down the scale ; and that is the condition of people's karma in a large number of cases. It was on those lines that Bhiṣma said that exertion was greater than destiny ; we are

continually at this point with regard to karma, the point where it is still capable of being modified, and where the desire or thought or act of the moment is the addition of the force which weighs down the scale on the one side or the other. It is that which the knower of karma has continually in his mind. So that he never refrains from right action on the ground that it may interfere with karma; for he knows perfectly well that in that sense he is perpetually interfering with karma, inasmuch as he is always creating it, and the karma of one moment is not necessarily the karma of the next; karma is changing with every new thought and desire, with every action, with every influence that plays upon us from others. Nothing is a greater mistake than the idea that karma is something completed and behind us, forcing us along in a particular direction; for even where there is a great preponderance of force on one side or the other, even then we can modify it continually, by throwing into it fresh energies from the mind, in which these forces that make karma are set free, turning it thus a little to one side or the other, a very slight turning of the moment making a great change in direction further on in life. Hence all knowers of karma walk perfectly freely in the midst of this network of causes, knowing that they are continually making, unmaking, shaping, modifying, and that all that concerns them is the creation of the best possible karma *at the moment*.

If we look upon karma thus, as a large number of mingled forces, instead of the sense of bondage we at once reach a sense of liberty, and feel as the scientific man feels when dealing with the laws of nature, that he can utilise them by knowledge to bring about exactly the result that he desires. Such a view of karma gives us at once a sense of power, a feeling that, although time may have to be taken into account, karma is really our servant and not our master. Looking at it in this way, we readily understand that the things that happen to us are not only the results of our past, but also of our present desires and thoughts. There are many desires in us that we do not recognise, that do not come to the surface; many thoughts in the region of the sub- and super-conscious that are unknown to us; we begin to see, as we study, that we may continually

be throwing into this kârmic stream all kinds of forces that we do not measure or estimate, and that a large number of things that happen to us are the results of these unconsidered energies thrown into our stream of destiny.

Another thing we must clearly understand is that while we are all compelled by certain great currents, against which it is futile to strive, we are by no means compelled by the various activities around us of people like ourselves. There are certain cosmic forces which carry us along, but they carry every one else along at the same time; and while it is true that the whole compels the parts, it is not true that the parts compel each other in the same way. In relation to those around us, we are not bound. We can continually alter our relation to them, and they can alter their relation to us; the parts alter their relation to the parts, although the whole of them are being carried along together in one mighty current of irresistible power. Although we are compelled in the direction of all our movements by the movement of the world, we cannot rationally draw from that an argument that we cannot go North, East, West, or South, in relation to each other. So also with regard to karma. We are carried along in the great karma of the world; over that we have no power; but we have any amount of power in the changing of the relation of our own particular karmas to the karmas of the people around us, and thus of making modifications which, so far as we are concerned, are complete, although looking at our activities from the larger standpoint we should find that we were all going along together in the great scheme of the kârmic will of the Logos. That practically does not concern us in relation to our own activities. That carries us along, but it carries all others along as well, and all that matters to us is our relation to them, and that is ever modifiable exactly in proportion to our knowledge.

Even with regard to the events that we cannot escape, we can entirely alter their result upon our mind and upon our future by changing our attitude towards them, when we cannot change their attitude towards ourselves. We can readily make the impact of a misfortune a help onwards instead of a driving backwards. Whenever we see an inevitable misfortune approaching, instead of either

fearing or lamenting it, and thus wasting strength, the thing to do is to consider our own attitude to it, and to see how we can turn it into a help. There are endless misfortunes which we have to meet in life, where our own attitude just makes this difference, when, by putting ourselves on the side of the force, it works with us, whereas working against it, it would crush us. One of the great secrets of manipulating karma is to distinguish the things that are too strong for us, and quietly to adapt ourselves to them, and by a kind of swerve of our own thought to put ourselves on their side, and work with them; the moment we work with them, we can direct them to the object we desire to gain; otherwise the struggle against them may leave us hopelessly crushed.

Let us turn aside from that view, and consider for a moment collective karma in relation to individual. This collective karma is a thing which inevitably we are unable to deal with, and to which we must accommodate ourselves so as to minimise the evil to the largest possible extent. Take, for instance, the collective karma of a nation; we are helplessly in the grip of such a karma, but if we study the line of development along which that nation is being guided by the great forces that shape national destinies, and see the goal towards which the kârmic stream is tending, and throw ourselves into it, working towards the same end, we may largely help the nation in which we are units, bringing about the results which higher forces are laboring to achieve. And if Theosophy is to be really valuable to its students, it must enlighten the things which are obscure by explaining the underlying forces, and showing how to distinguish the currents along which nations are drifting. Wherever there is a well-instructed Theosophist, there should be one who is co-operating with nature, an active agent in the plan of the Logos for the working out of the universe.

Let us consider for a moment Russia, pushed into positions where, as the world judges, nothing but disaster and misery await her. Suppose that in that Russian nation there is a large body of well-instructed theosophical students, who realise that there are certain lessons which have to be learned, in order that her mighty future may be secured. Seeing the points at which those lessons are being aimed, they will throw themselves

into accord with the Devas who are guiding the national destinies, and thus enable the nation to go more rapidly forward through its painful time of learning, to come out of it wise, pure and noble. How much such a body of students might do in influencing public opinion, and in strengthening the currents that are working for the realisation of the divine force !

And so in every nation Theosophists should try to recognise its national karma, the forces which are guiding it to a particular end, and then throw themselves on the side of those forces, bringing about the triumph of those whose victory is decreed, and lessening as far as possible those which are doomed to be overcome. It seems to me that this is the part which Theosophy ought to play among the nations. It is not a thing which is meant merely to help one person or another to make more rapid progress ; it is meant to prepare the world as rapidly as possible for happier conditions, for more steady and more peaceful progress. One longs to see the Theosophical Societies scattered throughout the world take this high view of their mission in relation to the destinies of nations, and realise that here, as elsewhere, exertion is stronger than destiny.

Looking thus at the way in which karma works, and realising how a little rightly-directed force may bring about immense changes in the near future, we have that sense of freedom of which I spoke—but dependent, it must be remembered, upon knowledge. The ignorant man must always drift ; but the more we know, the more does our exertion become stronger than destiny. Knowledge must ever weigh heavily. There are enemies from the past whom we shall have to meet in the present. How can we prepare for them ? There is a way of paying the debts they represent which all the great Teachers have given ; it is the sending out of helpful thoughts, without discrimination, to all around us. Such thoughts wear out bad karma. But how few Theosophists make it a constant practice to send out that great power of thought in general benediction, thus minimising the amount which is payable when we come across the creditor in the crossing of our karmic paths. This is good ; but a man who knows his past can choose out of that past the people whom he sees he has injured, and then finding out whether they are in incarnation or not, can deliberately

send to them the stream of helpful thoughts which will pay the whole of the debt before the paths in this life cross. Therefore it is said that karma is burned up by knowledge, for before the karma is ready to be met, knowledge has destroyed it. That, of course, is rare, but obedience to the command of the great Teachers, to send out helpful thoughts to all, enables people who have not yet earned that knowledge largely to diminish the kârmic debts they owe. In the minds of many, on reading this, there naturally springs up the thought: "What an immense benefit it would be to me to know my accounts!" That is not so; because, for the most part, people are not strong enough to know their past, and to remain completely calm and indifferent in the face of all the results that they see ripening in the near future. Such knowledge for most of us would be crushing, and not helpful. I have seen cases in my own experience where a person, having been told a little of the past, has been absolutely overwhelmed by it, so that the knowledge was a hindrance and not a help. It is this which has convinced me of the wisdom which does not allow the memory of the past to be gained, until much strength has been accumulated to meet it with calmness and strength.

The moral to be drawn from these thoughts about karma is this: that we should always act as though we were free, and be sure that in such action we are co-operating with the law in the best way that our present state of knowledge enables us to do. We must judge with our best intelligence the forces that we find within ourselves, and that we see working around us. With our clearest thought and keenest insight we must make up our minds as to the direction in which it is best for us to work, and then work with full endeavor, without paralysing ourselves by the notion of some vast forces which may possibly interfere. We must act wholly as if we were free, for the sense of freedom is one of the most powerful forces which it is possible for man to have. The only thing which is still stronger, perhaps, than that, is the view which men occasionally take, that by them the divine purpose is being worked out. That idea is one which carries a man over the most extraordinary obstacles. But next to that, which few people are able to reach, is the consciousness of freedom, which is not an illusion, for it is the testimony of the God within us to His own reality and to His unbounded power; and the more that freedom plays in us, the more do we become creators of karma, the less its slaves or playthings.

ANNIE BESANT.

A FORGOTTEN MYSTIC AND OCCULTIST.

VERY little seems to be at present known about John Pordage, a celebrated mystic of the sixteenth century, and I do not know whether any of his writings in English exist. Nevertheless his views, as far as we know them, are well worthy our attention, for it appears that for a time he occupied about the same position in England in regard to mysticism, as Jacob Böhme did in Germany. Their views were identical with only this difference, that Jacob Böhme was an illiterate shoemaker and his mode of expression is therefore somewhat difficult to understand, while John Pordage was a doctor of medicine, a highly educated person, a prominent physician, and a theologian at the same time, and consequently better able to express his thoughts in comprehensible language. He lived at a time when there was quite an epidemic of witchcraft and sorcery and when the burning of witches was an everyday occurrence. His views about the doings of the witches and their supposed meetings with devils are very interesting, as they throw some light not only upon the popular beliefs of those times, but upon certain occult events, whose actuality can hardly be doubted.

Pordage himself was led to the investigation of spiritual things by certain manifestations of occult and apparently demoniacal and magical powers, which took place at his home in the presence of his family and the neighbors, and annoyed them for many months. Hosts of ugly demons appeared in bodily shapes and were seen by everybody present. They were diffusing most terrible stenches; the whole neighborhood was disturbed and tormented by horrible and disgusting sights, insupportable noises, ghostly yells and screams and various painful sensations and horrors unequalled in the history of modern spiritism. Thus, for instance, there appeared to him once at night a devil in the shape of a terrible dragon, with which he had to battle, and the combat lasted for two hours. The dragon was so materialised and visible that it was also seen by Dr. Pordage's wife, who was present during the fight. These tribulations lasted for several months; but finally the powers of darkness were conquered, the trouble ceased, and then a period of interior divine revelations began.

I am not acquainted with any of the writings of Dr. Pordage in English, and do not know whether any such can be found, but I

have before me a very rare work, consisting of three volumes of about 800-900 pages each, which is a German translation of his English manuscripts, which seem never to have been published in English.

The title is as follows :

Göttliche and Wahre Metaphysica
Oder Wunderbare und Durch Erfahrung erlangte Wissenschaft
Der ewigen and unsichtbaren Dinge
Entdeckt durch Dr. Joh. Pordaedsche.
Frankfurth and Leipzig i. 7, i. 5.¹

It is quite interesting to hear how Dr. Pordage arrived at his superior knowledge, and it is remarkable that his exposition of the principles in the constitution of man corresponds to that which we find in the modern theosophical teachings as given out by H. P. Blavatsky. He says :

“The Holy Ghost guided my own spirit, after the separation from my mortal body and its sinful soul, into the stillness of eternity. There I stood with my own eternal spirit, as an individual spirit among innumerable individual spirits, such as are in the most holy sanctuary. There I saw, heard, tasted and felt all that I have written concerning the first and primeval world or principle of eternity.

“During this change I recognised two men within myself, an external and an internal man. The inner man lives invisibly within the external one. My external self was mortal, but the internal self was immortal, and moreover, I knew that the external man² had for its dwelling the carnal body³ and was in possession of a mortal soul⁴, but the internal man had an internal soul⁵ quite different from the mortal soul, and could not die. These two souls lived the one within the other, as though they were only one soul. They were nevertheless two souls; but the external did not know the internal soul.

“Furthermore, I perceived that the external man had an external mortal spirit⁶, which belonged to him and which he had received from the spirit of this (external world.) It was born only for this world and doomed to die within a certain time, according to its astral constellations. Furthermore I saw clearly that the eternal soul of my inner man had an eternal immortal spirit⁷ born

¹ *Divine and true Metaphysics*, or wonderful experimental science regarding eternal and invisible things, discovered by Dr. John Pordage.

² Astral body.

³ Physical form.

⁴ Kama.

⁵ Buddhi-Manas.

⁶ Kama-Manas.

⁷ Buddhi.

in eternity¹; that it was descended from eternity², and consequently immortal. I then clearly observed that this eternal spirit is hidden within the temporal and mortal spirit, living within the same as if they both were only one spirit, although they both differ from each other, and the mortal spirit cannot comprehend the immortal one, although the latter lives and is active within the former³.

"The outward spirit, belonging to the external man is nothing more than the natural spirit⁴; but the eternal spirit, belonging to the inner man is the understanding⁵ within the natural spirit. The physical body is being divested of its clothes at bed-time; likewise the natural spirit may divest itself of the visible form of flesh at the time of death, and the eternal spirit, when passing from this world into eternity, always divests itself of the natural spirit and leaves it in the lower world⁶.

"Within the realm of eternity all things are perceived, known, and understood in their own essence, such as they are in reality. The eternal spirit has its own understanding within its own mind, and within the mind its own faculty of seeing, its own eye and perception. This spiritual seeing takes place by means of the spirit of faith uniting itself with the understanding of the eternal spirit, and illuminating the mind with a light which cannot err, but which dwells, lives and moves within the eternal mind and reveals to it everything."

It seems that the dual nature of man has never been better explained than in the above lines. It makes it clear that it is of the highest importance for us to become conscious of our own higher and immortal Self, the Master in us, whose presence is realised only by few. Poridge therefore admonishes us, that we ought not to waste our time by striving to attain merely external knowledge, and that we should not fill our minds with images of all kinds, which renders our hearts full of vanity and makes us believe that we have very high knowledge, while in reality we know nothing real. Our own fancies create the clouds which hinder the light of divine wisdom from entering our minds and revealing the supreme mysteries of Nature. Only to the pure in heart will they become manifest.⁷

1. Atma.

2. This is the doctrine of Reincarnation.

3. "Two souls alas! are dwelling in my breast."—Goethe's *Faust*.

4. The intellectual reasoning man.

5. Spiritual consciousness.

6. This may explain the platitude of most of the so-called spirit communications.

7. Comp. *The Word*. Vol. iv., No. 6., New York.

To cultivate the love of God is more serviceable for our progress, than to puzzle our brains. Never dispute or quarrel with anybody about differences of opinion; but seek to penetrate within yourself to the divine fountain of truth. However: "it is to our own advantage to give credit to such persons as are known to us to be trustworthy and honest, if they communicate to us the result of their spiritual experience and use their knowledge for our progress in divine love."

We are perfectly willing to apply this rule to the teachings of John Pordage, in so far as they refer to morals and to descriptions of divine and spiritual realms, hell and paradise, their inhabitants, government, bodily shapes, speech and occupations, etc; but when he comes to describe the doings of witches, our credulity falters and gives way to scepticism, because we cannot make up our minds that in those old superstitions, which have been exploded by modern science, there may be a kernel of truth. He, for instance, claims that the witches used to be transported in their physical material bodies through the air, when they went to their meetings. However, such transportations of still living persons have actually taken place in our times, and during the Middle Ages conditions may have been still more favorable for such feats. Such things have recently occurred in Italy; and accounts of it appeared in most of the European daily papers.¹ He says:

"If any one asks, how is it possible that witches and sorcerers, after having anointed their foreheads and wrists with a certain ointment, may be carried bodily away through the air, flying in a very short time over all houses and steeples? My answer is: Such a carrying away into far away places is due to their ministering spirits; for they are the wooden horses upon which they ride, and the broomsticks upon which the witches are sitting are only like shadows. Their own devil, dwelling within themselves, is their carrier. If you believe such a thing impossible, you may accuse your own ignorance; because you do not know the nature of a devil or lost spirit. Although you do not understand how these things are performed, nevertheless the witch will be carried away bodily and with her clothing, and not merely as a spirit that left its body behind. It is no dream nor phantasy, but an actual carrying away in a magical manner. The anointing in such cases is not essential: it is merely a ceremony for the purpose of deluding the witches and

1. See "Magical Metathesis." *Occult Review*, Vol. iv., London, July, 1906.

giving support to their faith. The witches themselves do not know more about the way in which they are carried off than the broomstick upon which they ride."

We may laugh at such theories, but within the last few years a great many things which heretofore were considered impossible have been discovered to be actual facts. "Old superstitions" sometimes become scientific realities when they appear in new form and are given new names. Perhaps the next discovery will be that our astral form is our real body and our material appearance only its shadowy form; the spiritual world, the real one; our visible world a passing illusion. There is no doubt that during the medieval age many thousands of people accused of witchcraft were tortured to death or lost their lives by fire at the stake. Some were merely victims of clerical greed or jealousy, others were unfortunate mediums; but there were also those who wilfully gave over their bodies to the possession of evil spirits and thus made a compact with them. Modern progress has thrown overboard a great many uncracked nuts with shells made of superstitions, without discovering the kernels contained therein.

Superficially considered, the writings of Pordage may appear to be occasionally tainted by the orthodox views of those times; but the attentive reader will find them quite different. He does not insist upon the necessity of a belief in the historical existence of a human personality called the Christ; but teaches the presence of the essential Christ within ourselves and everywhere. He says:

"Christ in us is nothing else but the essential Christ of God, the eternal Word of the Father (clothed in his sanctified humanity), of which Paul testifies that it is a hidden mystery (to the profane) but manifests in his saints. Therefore Christ in us is called the spirit of Christ; because it is to be understood as being a supremely holy divine power, emanating from the God-Man Christ (the Divinity in Humanity), and having selected its seat within our own heart, as centre for its manifestation. Thus the eternal Word, (whether outside of us or within us), is our redeemer in no other way but by assuming human nature, and the God-Man the Christ, inside and outside, is one and the same, and our only means for becoming divine and entering into communion with God.

"The hidden mystery of Christ is his being born *in us*, his death *in us*, his resurrection and ascension *in us*. Thus the essential Christ has been within his saints at all times and before his visible appearance in a body of flesh. He has been the same, yesterday and to-day and in all eternity has he (the Divinity in

Humanity) been born, suffered, died, resurrected and ascended to heaven within (the hearts of) his saints.”¹

“The great mystery does not consist in believing in a glorified Christ in a far away heaven, or in a dead and crucified Christ in a tomb. The Word is near to ourselves, it is in our hearts, and this Word is the same that was in the beginning with God. How mistaken are those bigots, who teach that all the heathen and others, who do not believe in the Christ as a historical person, are doomed to perdition, although they never heard of that person! All the saints before the advent of Christianity have had the Christ, the mystery of the Father (the consciousness of Divine Being), within themselves. This secret has not been discovered merely by some mystical writers among the Germans; ² but many of our English nation (Parker, Dayton and others) have also most seriously and with a great deal of courage maintained its truth.”

“A real Christian is one who is reborn in the spirit of Christ. This is a great mystery; consider it well; because upon this depends your salvation. If thy spirit grasps this secret, thou wilt be free of thy selfhood; if it grasps it not, thou wilt still be chained to the illusion of Self. All the (orthodox) teaching about vicarious atonements, which makes the people believe that the historical Christ once and for all suffered and died and that one needs nothing else but to believe in that history, is pure Babel and a mere form. You will for ever remain excluded from Christ, in spite of what he may have done for you, unless you will die to your adopted selfhood and become a child of divine grace. No one in his selfhood can by the power of his self-will inherit the state of eternal being, because wherever there are two kinds of will there is enmity, and if any one desires to live in the will of God, he must conform his will to the divine will and to the Word that speaks within the heart.”

But it is not within the scope of this article to enter into a detailed exposition of the teachings of Pordage. To do him justice it would be necessary to translate and comment on all of these three volumes. This will perhaps be done by somebody at a time when the world has become more enlightened and more capable of receiving spiritual truth.

FRANZ HARTMANN, M. D.

1. Vol. III., Tr. V., Chap. X. § i-ii.
2. Refers to J. Böhme.

IDEALS, EASTERN AND WESTERN.

EVERY man in this world has his own ideals to follow; from the merest laborer who earns a pittance every day to the artist, the student, the scholar, the saint and the sage, all have their models to which they aspire to rise, and to attain their excellence in their respective lives. The man who thinks that he has no ideals to serve, and whose self-sufficiency prevents him from looking up to anything higher than himself, shuts himself out from progress; for him growth is a meaningless word, and development an impossibility. Even the mighty Logos of our system has His own ideal to which He looks forward, just as we, on a smaller scale, have our own to sway us in our conduct and character. There is an innate desire in the heart of man which constantly goads him on to look to something higher and greater than himself, to something in which he tries to epitomise the virtues and perfections of which he, in his own state of evolution, is capable of forming a conception. From the school-boy who has his own peculiar predilections for the dramas of Shakspeare and the solemn gravity of *Paradise Lost*; from the scientist who pictures to himself the consummation of human intelligence in the mind of a Newton or a Humboldt; from the deep veneration which an Ānanda can offer to the Buddha, or a Paul or a Peter can lay at the holy feet of the Christ, as the nearest approach in the human kingdom to God, we have various grades of choice to suit the tastes and calibres of human beings. There are ideals in the physical, intellectual and spiritual worlds: the Hercules and Sandows of the first may not give much delight to Darwin or Hæckel, nor are these four likely to give satisfaction to a S. Francis or to a Shāṅkarāchārya of the third order.

We may construe this impulse to look for an ideal as the guide and director of life, or we may take this feeling of dependence which we see so common in humanity, and which finds its echo in its longing to unite itself with the Divine, as the unfailing index of the Presence of God in man. One thing is almost certain: that the satisfaction of learning something definite about his goal and about his future can never be compassed, unless and until he goes to something more elevating and more sustaining than himself. This fact also accounts for that innate desire in almost

every man in the beginning of his growth to rush for asylum or redress to a superior power in moments of distress, to propitiate it with his supplication, as a stop-gap to future trials. Prayer itself, often so encouraging and consoling, may have its origin in this feeling of dependence, in seeking shelter at the hands of another in a disagreeable situation. This leads us to the natural query why man as a rule becomes submissive and dependent when things go wrong with him, and why he is defiant and independent when they tune themselves to his will. When moving amidst frail surroundings, he tries to attain an object intended for his short-lived enjoyment, he feels himself quite in his element when, after finding his resources no longer available, he has to fall back upon something whose nature and powers of work are beyond his normal cognisance. In those supreme moments of life, when the contest rages between life and death, when the patient hovers, in the most dubious fashion, on either side of the grave, in those harrowing moments of suspense, when it is impossible to decide whether he has to sink below the earth or remain above it, when the disease seems to be above medical skill and the saving ingenuity of man, there invariably, almost spontaneously, steps in the desire to call in an extraneous aid, unfamiliar and invisible, which is supposed to have a remedy for the irremediable, a cure for the incurable. Its powers are supposed to be superhuman, and expectations are formed that it can do what man has failed to do. Study man from his savage state to his highest, you will find that in all his difficulties he has a desire to lean upon some one whom he supposes to be stronger or more divine than himself, whom he thinks to have more power than that he himself possesses. But there is a certain class of men who, like good housewives or like the ants, are anxious to lay by something against a stormy day. They make a choice of their ideal in anticipations of ordeals, the shelter of which they seek throughout the days of their lives, and which they use, as mariners their compass, to steer their course by, in the eddying sea of samsāra. It is a very wise provision of nature that we are never left alone to carry on our struggles; our instinctive feelings guide us to select some one to be the moulder and modeller of our conduct and character.

No man, however boastful he may be of his own independence and freedom from limitation, can ever stand upon his own legs,

without being first propped up in his younger days by his parents, who are his first teachers and guides. Let a man say or think what he may, he cannot avoid this dependence, Nature has so providentially determined for him in the start of his life. When the period of infancy and childhood is over, and when the time comes for a boy to attend school, he there selects his own ideals in the spheres of intellect and morals, and it is very likely that he absorbs his teacher's ideas. We all are imitators in the true sense of the word. In body we go after the model set us by our parents; in intellect we have our favorites to whom we cleave with great admiration; in morals we have also some whose teachings form the inspiration of our life and, last not least, in religion too, inside or outside the pale of the faith in which we are born, our heart goes out towards some Great One with whom we have an inborn affinity. We are all seekers after models, hunters in search of what, for the time being, appears to us the highest, according to the position we occupy in evolution. Even the prophets and sages are not without this characteristic; atheist or agnostic cannot ignore it by the very law of his being. Turn where you will, every son and daughter of woman is first imitator, and then everything else.

Of all ideals the one chosen for spiritual advancement, that in which a man wants to pour himself out, into which he, as it were, empties himself, is a matter of the deepest concern, for here, their number being limited on account of their towering attributes, the selection requires much tact and discretion, and, once made, it should be life-long. The difficulty here is not in the choice so much as in the continuity of adherence; for in the lower spheres there is no bar to a change with the rising powers of the intellect, or with the expanding circle of your sympathies; but here better results accrue from fixity in the choice made. It is within the pale of each religion that its votaries can find their own highest ideals, and as a prophet is necessarily a man of rare gifts and intellect, who has realised within himself the presence of the divine Spirit during his mission on earth, the choice of him as an ideal is decidedly a better incentive than any other ordinary one, to whom the mind refuses to respond with reverence. In connexion with this, it may be said in passing that Hindūism

offers a larger field for selection than any other faith, as it not only holds up alluringly its many R̥shis and Mahātmās, but the Supreme Being Himself, who is represented as having come down to dwell amongst mortals to eradicate the evils of the day. In this particular point, as well as in its not being named after a particular Founder, it opens out a broader vision than the other great faiths of the world.

The discipline of the mind being a chief feature of Hindūism, there is no religion on the face of the earth which enjoys such a free use of ideals, and in this lies the main reason of its adaptability to countless capacities of the human mind. Hindūism is peculiarly effective in the training of the mind, and the variety of its ideals is so great that every man can find therein something after his own heart. It is this suitability to all tastes that makes it such a long-lived faith on our globe, or, as it is so justly styled, the Sanāṭana Dharma, the eternal religion. The Hindū has been often called, to his no small disparagement, an idol-worshipper, but, for the matter of that, is not a follower of Christ in the same sense an idol-worshipper, or a Zoroastrian, or a Buddhist? Where is the man who calls himself a man, and yet is completely without his own idol or ideal? Why blame the Hindū, when he is no exception to the general rule?

Man ardently desires to worship his Creator in some tangible shape, in some form which is too human to be divine, before he proceeds to the One, who is too divine to be human. He wants something palpable, apprehensible by his mortal eyes and brain, before he can stand in the ineffable glory of the Infinite. Man's conception of God evolves slowly and gradually, as his body, soul, and Spirit evolve in process of time, and as the one indivisible God has to be realised in every discrete and distinct vehicle, His perfect vision can only be realised by undergoing the experiences of His presence in them. No form can be discarded unless the lessons it has to imprint on the Divine in us are exhausted, until we rise above it to something higher and more important. The life of God may be but one, indivisibly one, in all human upādhis, but their mental workings have to be studied and mastered before one can have the higher ideal of Him who is the fount and origin of all ideals, which evolve ceaselessly in time and space, to ever-ascending moral, mental and spiritual heights.

There is a glaring difference between the ideals of the East and those of the West, suiting the idiosyncrasies of the mind in both hemispheres. The former, always towering over the senses and intellect, invariably takes for its guidance in life one who is more or less divine, a being who has distanced men by some extraordinary moral quality, or an Avatāra, a manifestation of God. The prevailing idea is to select one far above the human kingdom; one who by incessant struggles, has killed the lower self and has felt the Presence divine within himself; in short one who has become a constant denizen of the Kingdom of Heaven, whose limitations are few, and whose control over Nature's forces has been a conscious and ever-increasing quantity. The thought of the East being essentially spiritual, her ideals must, of course, be so, for the idea and the ideal being so interdependent, the subject and the object must stand to each other as the substance is to the shadow, even as the visible world is the reflex of the invisible.

On the other hand, if we turn to the West, we find her always seeking her model in one who is victorious on the field of battle, who is a philanthropist, a patriot, or a hero, somebody who has achieved feats of prowess on the physical plane. A Prince Bismarck, a Togo, a Dr. Barnardo, a Father Damien, are more attractive to her tastes than a S. Francis or a S. Catherine. The ideas that rule her are prime factors in choosing her ideals, which are ever changing, and subject to the fluctuation of the passing events and circumstances of the day. A Gladstone may be lionised and almost worshipped, the horses may be unyoked from his carriage in order that men may drag it through the streets, while within a few years he may be pelted with missiles and stones. Her ideals change as her fashions change, almost every week, and the reason is not far to seek; for they are confined to the lower walks of life, which have very little of constancy and stability in them. It is on account of her shifting from one ideal to another that the West has not yet succeeded in penetrating regions beyond ordinary human ken, and as most of her researches and investigations in the fields of knowledge are under the guidance of the senses and the lower mind, she is yet very far from the path of wisdom. Her libraries and museums may be miles long, and intellectual giants may have poured their brain-matter over thousands of books, but there has

not yet dawned upon her the inward peace which never goes in search after anything, when once the Highest is felt in the secret chamber of the human heart.

Humanity in the western hemisphere and in the eastern has a mission before it, for each has its own appropriate individual way, each journeying along on the high road to the 'Great Event,' by a path which appears to it most rational and most congenial. It is for the critic, the student of human life and evolution, to judge which of the two paths is fraught with the greater and more lasting benefit to mankind. Where are the glories now of the civilisations of the past, that held their own against the world, those of Persia, Chaldæa, Assyria, Babylonia, Atlantis, Lemuria? The mighty civilisation of the Indian Āryans remains, and is showing power to renovate itself, for it is founded on the bed-rock of Spirit Immortal. Its ideal never dies, and it therefore must remain beyond the reach of Death. As is the ideal of the mind, so is the life on earth; as is the life on earth, so is the permanence or impermanence of man's thoughts, words and deeds. We live to die, we die to live; but it is Spirit, and Spirit alone, which can teach us so to die as to live eternally. Let the Teuton now, in the prime of his prosperity, learn from the past experiences of mankind where to seek safety for his civilisation, and decide whether he will worship Form and vanish like it, or whether he will adore Spirit, and share its perpetuity.

SEEKER.

“Those minds of ours,
 How little do we know their powers;
 Just as the potter moulds his clay
 And fashions forms his taste to please,
 So with your mind-stuff you may do.
 None else can make the forms for you,
 Nor bring your joys of yesterday—
 Send sunlight through your dripping trees,
 Change raindrops into gentle dew,
 Flood happiness your whole life through,
 Chase all your mist and gloom away.

5

A VISION OF BROTHERHOOD.

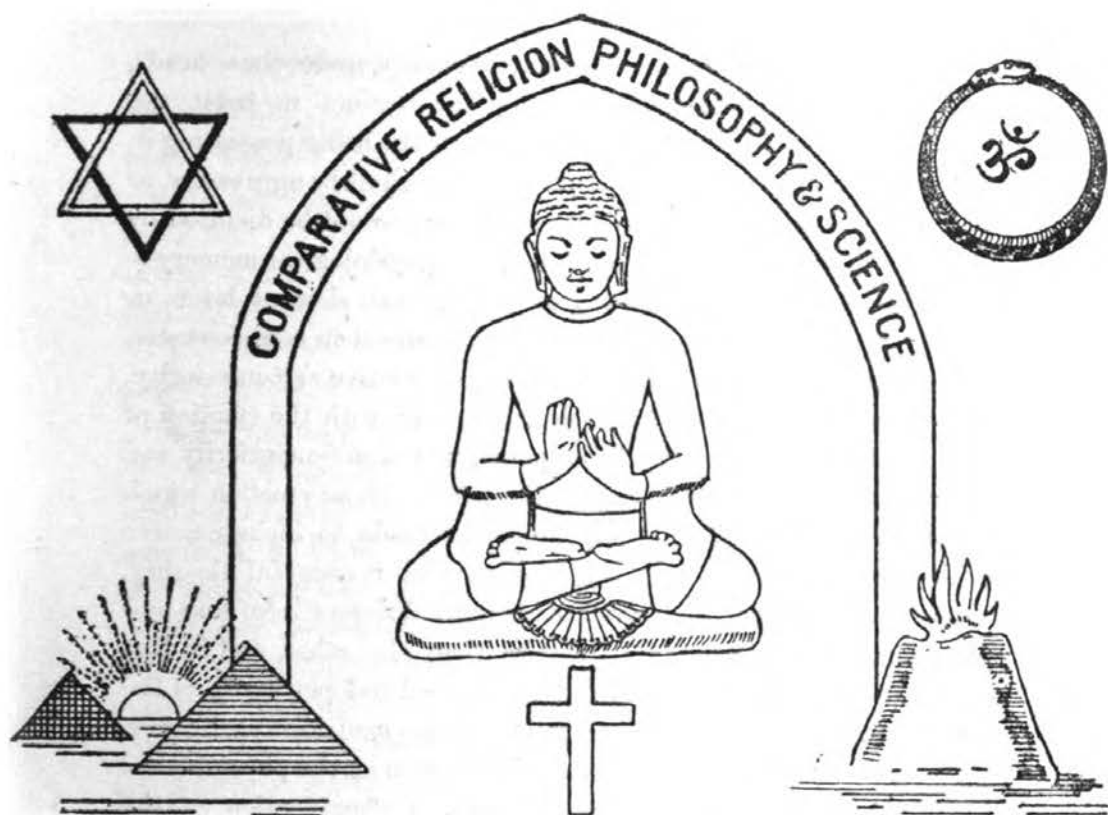
Some years ago in meditation I tried several experiments with myself, and some of these led to results which I found rather interesting. When meditating on a single idea, such as purity, love, or unity, there would often come to me a sudden and vivid internal vision symbolising that idea, accompanied by a spontaneously-arising sonnet, the contents of which were always a poetic commentary on the vision.

For example, one day when meditating on brotherhood there suddenly leaped into existence before my internal vision a magnificent temple, apparently Egyptian or Grecian in style. It had no outer walls, but consisted of an immense number of pillars, supporting a graceful roof, and surrounding a small walled shrine, into which I did not see. I cannot express the vividness with which I felt that the building was instinct with meaning—impregnated, as it were, with a magnetism of intelligence which made it no mere vision, but an object-lesson containing the very highest teaching. Simultaneously the explanatory sonnet unfolded itself, and described in its few terse compact lines how this was a symbol of true brotherhood—how all these pillars, all in different places, some bathed in the glorious sunlight, some for ever in the half shade of the inner lines, some thick, some thin, some exquisitely decorated, some equally strong yet unadorned, some always frequented by devotees who used to sit near them, others always deserted—how all of them silently, ungrudgingly, perseveringly and equally bore together the one roof, protecting the inner hall and its shrine—all different and yet so truly all the same. And the sonnet ended: "In this see brotherhood."

I could not reproduce it now, but the richness and fulness of its meaning, the deep wisdom so neatly wrapped up in those few words, made me see as if in the gleam of a search-light what true brotherhood really means—the sharing of service, the bearing one's part, regardless of all else but the work to be done.

Perhaps some reader, to whom in meditation symbolical pictures come naturally, may be able to reconstruct for himself this vision, and may by dwelling upon it draw from it something of the lessons of wisdom and fraternity which I found contained in it in such rich measure.

JOHAN VAN MANEN.



THE SCIENCE OF THE EMOTIONS.¹

IN Bhagavān Dās' *Science of the Emotions* we have before us a careful study of the emotions, their nature and relationships. If some of our modern classical writers had followed the scientific method of first comparing the emotions as observed, and afterwards deducing their origins, as is here done, instead of jumping at the outset to the dangerous conclusion that the biological method—in the narrow sense—is the only reliable one, we should have heard less of the impossibility of classification (Ribot), or the complaint that we have not reached in the study of the emotions a higher logical level than that of mere description (James).

A study of the origin of the emotions from the standpoint of evolution as conceived by scientists who base their investigation upon observation through the five senses, and who maintain a physiological theory, reveals to us that underlying the emotions is the instinct of self-preservation, either in its aggressive or in its defensive form. Any attempt to make plain, explain, an emotion

¹ The second edition of this valuable work, much enlarged, is now issued.

involves placing it, consciously or unconsciously, under these heads, and others fundamental or derived. The instinct in itself can only account for the emotion or affection of the being possessing it. Whether the movement for self-preservation shall be aggressive, as in forceful anger, or defensive, as in fear, would be dictated by *memory*, in *some* sense—if only habit or physiological memory—and thus the emotions involve an intellectual element latent or manifest in consciousness. When it is manifest in consciousness, we get the perception, right or wrong, of relative self-inferiority, and feeling of impotence on the defensive side, with the emotion of fear ; and, on the other hand, the perception of self-superiority and feeling of power, on the aggressive side ; with an emotion which could be called anger, if only anger be made to include active pride—in its extreme form a kind of devilish revengeful gloating. Anger in itself, however intense, is quite different from fear and gloating, implying no more the one than the other, and in fact expresses itself when the instinct is aroused independently of the sense of power or impotence, or when these two neutralise each other, forming an intermediate condition. Thus, even on the physiological hypothesis it is quite possible to have a classification of the emotions on a basis *quite universal to them as a class*.

- (1) The instinct of self-preservation aroused by external objects *plus* conscious memory gives rise to emotion ;
- (2) The emotion is defensive, offensive or neutral as the subject thinks or feels himself to be
 - (a) Inferior—fear, terror, etc.
 - (b) Superior—gloating, pride, etc.
 - (c) Equal or neutral—anger, etc.

Now since a psycho-physiological property is admitted in all emotions, we may divide again. With the instinct are found not only emotions of which anger and fear are simple forms, based upon memory which arouses the tendency to avoid or drive away ; but also others, likewise based upon memory, which arouse the tendency to approach or bring near. When the psychical factor largely predominates over the physiological, we may have the antipathy or the sympathy producing a nearing or a separating *psychically* rather than physically, as in benevolence or pity, the giving by one who has more to one who has less. So we may

have a classification on the side of sympathy, as on that of antipathy :

As the subject thinks himself

- (a) Inferior—reverence, humility, etc.
- (b) Superior—pity, benevolence, etc.
- (c) Equal—friendship, etc.

Thus, with the help of the book before us, we have, even on the physiological and materialistic theory, deduced a classification of the emotions—a matter often declared impossible.

Now, our author reaches this same classification—in fact, he arrived there first—from quite a different point of view. According to the view above outlined, a physiological *origin* of the emotions is held; the conscious process is regarded as simply accessory to the physiological one throughout, and therefore as having no directive influence whatever. It is its nature to *appear* to have such influence, and act in accordance with that appearance, that is, with its own nature. Extremely stated, as by Lange and by James, with their numerous followers, the emotion does not engender a certain physiological or bodily state, but is itself the outcome of one. Thus it is because certain incoming impressions rouse, by way of perception, a physiological condition, say of tremor of the knees or bristling of the hair, that we then, not before, but afterwards, feel afraid, or have fear. The emotion is nothing more than a conscious part of the physiological play of forces, a discharge, through the complex organism, governed by mere external impulse. The other, the ‘common-sense’ view, as it is called, is favored by our author, or at least his phraseology betrays his preference for this mode of exposition. Here the origin of emotions is placed in a conjunction of physiological and physical factors with conscious desire, the latter being the efficient cause. In the human organism the expression is: first perception and memory—the mental factor; then the emotion, it being a desire sympathetic or antipathetic, to prolong or to shorten, to perpetuate or to escape, the situation. Here Bhagavān Dās does us a great service by his clear distinction between feelings and emotions. One can have a pleasurable or a painful emotion, but not an emotion of pleasure or of pain. Western writers usually confuse them, whereas the physiological theories are

based upon the view of the real world in the objective or third person, and suppose that mind, including feeling and emotion, only appears out of, or at least through, matter which is capable of existing alone; this outlook is based upon the view that the subject, the Self, the first person, is eternal, and provides the initial impulse and continued directive impress in the production and evolution of all forms.

Examining the two theories closely we find the practical distinction more imaginary than real. The weak point in the physiological theory is its admission of an instinct of self-preservation as having fundamental importance in the affective life. Indeed, following the belief of Wundt and others, the presence of the instinct implies the directive force or will—conscious in some remote degree—which, in the physiological theory, instinct is invoked for the purpose of introducing. It reminds one of the conjuring trick in which a plant is found growing in a handful of soil, it having been adroitly placed there under cover of various antics—largely verbal in both cases. On the other hand, a theory of the Self as the only mover leads to solipsism, the necessary denial of constraint demanding a denial of all but the Self, and lifting the question into an atmosphere too rare for the mind to breathe in. Between these two, our author poises his thought as to origins, holding the Self and the not-Self equally eternal. If, however, in the practical comparison and classification of the emotions we follow the denial of dualism, and, using the word 'physiological' in the most comprehensive sense, as including all possible planes of matter, say that the physiological and affective states are concomitant, simply inseparable *aspects* of the same life, not co-eternally reacting juxtaposed realities, we stifle ourselves at the outset. We must have the bird and the egg, though it matters little to us which came first. Otherwise explanation, as such—the placing in a scheme or sequence—becomes impossible; the subject is lifted out of the intellectual world.

Our author makes no such error. Such metaphysical considerations are stated, and left, or referred elsewhere. All students of Logic and Epistemology are aware that even in the physical sciences—in fact, whenever the things of the real world are sought to be symbolised in but a part of it, as in words—our

scheme or science has no ultimate basis in its own world. We must be content to find ourselves in the midst of a pseudo-infinity, and to receive as *explanation* of our facts a statement of their relation in *some* respect, not in every respect, a word which only the Infinite could and does ever utter. We find ourselves on a stairway, as Emerson said, whose lower and upper parts go out of sight. So long as the chain of facts be unbroken we *must*—we cannot choose otherwise—be content to see the ends go out of sight unsupported, the last links un-linked, the beginning and end endless without beginning.

Let us, then, examine the Science as such. The beginning of it lies in the observation that there is something common to all the emotions, as, in physics and chemistry, that there are atoms common to all structures. This something is that which defines the emotion—its being—the inward motion of the subject, the Self identified with its feelings and mind, towards or away from some other Self which, on account of memory of past contact or by inference from similars, etc., is expected as rousing the feelings of pleasure or pain respectively, or, in other terms, to cause the Self to feel itself enhanced, expanded or increased, or, on the other hand, small, contracted, shrunk, impotent.

Our classification then proceeds from the primary emotions—of (a) Love or sympathy, incident upon attraction, which goes with all pleasurable emotions, and (b) Hate or antipathy, incident upon repulsion, found with the painful emotions—to a consideration of their forms. These forms are seen to be three in each case, according as the subject feels himself powerful or impotent, the superior, equal or inferior of the one to whom he bears the emotion. Thus the Love or attraction towards a superior is Respect, Esteem, Reverence, Veneration, Adoration, Worship, etc., according to its degree of intensity. Towards an equal it is the mood of Politeness, Friendship, and, most strongly, Love proper. To an inferior it is Benevolence in its various degrees, Kindness, Tenderness, Pity, Compassion, etc. In the same way Hate or antipathy has its three forms, each in its several degrees: to a superior, Apprehension, Fear, Terror, Horror; to an equal, Churlishness, Hostility, Anger, Wrath, Rage; to an inferior, Superciliousness, Scorn, Contempt, Disdain, Active Pride.

There are thus six fundamental emotions, from which, with their various degrees of intensity, all other emotions are compounded or derived: Benevolence, Love, Humility, Pride, Anger and Fear. The first group, the forms of Love, tend to equalise and unite the agents, by giving to the other and taking from self; the second, forms of Antipathy, tend to unequalise and separate the agents, by taking from the other and giving to self. Yet, in the finite world, neither can be absolute, both Love and Hate, as emotions, disappearing, like all other differences, with the perfect unity or complete separation of the agents.

This is a simple statement of the main threads of the web. Our author proceeds to discuss the places of emotions rendered complex on various accounts; for example, the presence of Benevolence in some respects with Pride in others gives the emotion of Majesty or of Dignity according to degree; the presence of Reverence in some respects with Fear in others arouses Shyness, and so forth to a very long, useful and interesting list. The psychology of Sex-love is dealt with very fully, and in a manner enlightening to everybody—except perhaps those who are in its tantalising toils. The emotions which move us in the appreciation of Art and Literature are not neglected.

The understanding that this book gives us of the relationships between our emotions, and of their effect upon others, renders us more, not less, sensitive to their presence, enriches, not pales, them. To the student of character, the correspondence and transmutation of the emotions and the methods of practical application cannot but come as a revelation. The book, on this account alone, should be in the hands of every teacher, whether of children or of older students, and of every person who is seeking to develop his own character or purify his personality. It is at once a pathway in the formerly trackless region of our intimate feelings, and a practical help in many familiar and difficult situations in life. It demolishes the old notion, that some Westerns have harbored, that while the East has much to give us of thought and theory, it has nothing of immediate and practical application to the near and warm interests of daily living.

ERNEST WOOD.

THE SECRET OF THE SILENCE.

(Concluded from p. 568.)

REALISED philosophic facts seem to become *a priori*, and may perhaps be stated axiomatically ; *e.g.*, the business of the man who has disciplined himself in many ways is to work in the service of the united Spirit of life, which is in very truth himself. Those as yet not disciplined must also work on lower levels of separated bodily attractions, but none the less unconsciously in the same direction, until they perchance break through devotionally or intellectually within grasp of the facts that they must "cut off the head of the desire-nature with the sword of self-discipline," as advised in the Scriptures. Let each and all of us "grasp the subtle fact : thou art that which thou seekest." So that all, eventually, through evolution and various forms of discipline, may arrive by means of an individual realisation of themselves, or resolution of themselves as apparitionally separated ego-entities—to, or into the actualities of pure reason, *i.e.*, as distinguished from our muddy speculations and partial descriptive summaries of life.

The dire divorce of religion and philosophy in the western world has usually left the attempts to realise spiritually the truth of the mystery of life attainable at this level, chiefly to a complete trust or faith in the efficacy of blind and fruitless forms of submissive aspiration, not understanding "that without knowledge there is no meditation" and *vice versa*, and that both are essential to any clear realisation of oneself. It is here maintained that what is reason or philosophy below is wisdom or realisation above. Thus surely reason is the vehicle of wisdom, the supreme manifestation of will—the imperishable triad in unity, linking science, philosophy and religion.

One further point seems perfectly clear from the teaching of evolutionary life, that if we do not as far as possible place ourselves in the most favorable conditions, then despite the tendency to variation and possible improvement, desirable modifications will be extremely slow, and regress is ultimately certain : hence in so far as 'transcension' depends on this perfecting of the vehicle, it will be indefinitely deferred. It may be difficult to alter our physical conditions much at any moment, but the human animal which is the centre of them can always be dealt with, and is

amenable to any habits once set up. Also it is in everyone's power at a certain stage of evolution to discipline himself mentally, that is, if he wills to make the effort. Prodigious results have been shown to be achieved on these lines by means of knowledge and meditation. The lives and works of innumerable Saints and Seers testify to this fact. But, as Lao-Tze observes, "to see small beginnings is clearness of sight," and if we finish with the same order with which we began then all things become possible that are founded in knowledge and transcended in wisdom. Let us therefore aim high enough and the rest follows. Regret is useless; retrospect is futile; repentance is vain; because self-conduct is alone invincible.

A study of comparative religion, philosophy, and science—the second of the objects of the T. S., has led to some of the foregoing provisional opinions, showing that in particular a study of the Upaniṣhats and the Tripitaka and other sacred works, together with eastern and western philosophy and science, induce a vision which leads to the most exalted notions of the collective destiny of the separated fragments which conceptually constitute the united spirit of life. This destiny, or karma, may be viewed as ever-present or ultimate, showing that we are born as it were to be the vehicle of gnosis, through the separative fires of emotional aspiration and intellectual insight, and towards their culmination in complete dispassion and tranquillity. Wherein (from our temporal love or emotion) the energy or power of manifested life is again merged with its complementary aspect, supreme knowledge or wisdom—and the wheel is at rest. So that the passing personality of relation—whose profoundest phenomenal knowledge is merely descriptive—by making a renunciation, when the time arrives of its illusory being as the interplay, transcends the triple world. Thus it is said: "The wise, renouncing the fruit born of work, being filled with the true notion of the identity of all, becoming free from the bonds represented by births and deaths, even while alive, reaches the immutable state."

A study of eastern and western philosophy and science in comparative fashion induces an intellectual insight which perceives that neither one nor both together can ever contain any final pronouncements in the wide domain of cosmic possibility, without

the spiritual sublimity of real realisation. It is true that an initial state of mentality results that prepares us to abandon our pre-conceptions and mental hallucinations, such as imagining ourselves emotionally to be the only atoms in the cosmic drama, or intellectually the only bubbles in a comedy of existence. It frees us from supposing that any concepts or ideals, born from an experience acquired perhaps, or let us say entirely, in the "meanest of the planets" could possibly be formulated, that would in any way enable us to fathom or comprehend in any descriptive fashion the true sublimity of the wisdom of transcendental illumination. Both the paths of the Sage and the Seer find a place in cosmic possibility. The Seer perceives our importance, and the Sage our relative non-importance in the scheme of being. The Philosopher is like the Puruṣha of the Sāṅkhya philosophy: the spectator at the feast of life. He is most wise. The Seer is like a Buḍḍha; He is most compassionate. He is love. Thus in our limited view-points we distinguish them. But who shall say? Both are facts, which we shall do well to accept. Adoration to Them All: to the Wise, to the Perfect Ones! OM.

Further, many are much confused and distressed by conflicting traditions and imperfect fragments that have come down to us as reported by the immediate followers of the ancient Masters of the Science of Life. But this is minimised when we reflect that "dust and deity" are often impartially mixed in this sphere; and it is said that no one, not even the manifested God, is wise at all times.

Therefore we need not be surprised at the admixture of wisdom and puerility in sacred works. For the most adorable Māyā, cosmic or individual, is, as it were, but the limited sport or conditional pastime—the Not-Self in which the manifested triad is reflected—of that reality with which it is apparitionally yet inseparably contrasted. These twain, illusion and reality, constitute to us the very being of manifested existence. This being so, it has then to be seen that a series of initiations lead—through a final and complete gnosis of illusion and reality—to a total cessation of all we call being, in that sublime tranquillity, the Nirvāṇa of the Eternal, or the ineffable Silence of the ABSOLUTE VOID. All of which of necessity is only another way of saying that here thought fails for

lack of contrast or relation, which is the essence of its existence *in* manifestation.

Throughout this paper the term 'That' has been inseparably contrasted with 'This' and is not in any way to be taken alone as synonymous with the ineffable IT: Brahman, or the Eternal. Truly at this point without parts or possible definition, all terms are futile, but attempts at clarity may be useful.

Once more, although well aware that the 'I,' the Ātman, is in the last resort not to be distinguished from 'IT,' yet the point here insisted on is that it is only so plus a knowledge of 'that' Reality and 'this' illusion, and that in manifestation neither of these can be separated without annihilation of all conception whatsoever. This finale may be supposed to take place (as we put it in terms of sequence) ultimately, when all manifestation ceases and both reality and illusion together with their interplay vanish in the Void.

A satisfactory definition of metaphysical or metapsychical terms, so very largely dependent on individual insight, is very difficult. Ages of philosophical enquiry have led to the use of innumerable terms that cannot often be torn from their particular contexts without re-definition. So that each thinker has to make some selection, and re-define or create, as well as he can those terms which he selects or invents. Now it is very natural that man should look chiefly in the direction of what is here called 'that' Reality, when he starts on the Path of Return, and that he should so often identify this notion with the Eternal Void. For it is in some sort of a *Reality* that he looks for the extinction of the illusory and altogether unsatisfactory desires which bind and limit. But gradually he comes to comprehend that this desired conceptual stability is quite inseparable from the knowledge he acquires in his voyage through the Illusion and that if it is to be Real it must be through the consummation of this very experience of life. So that if at this stage he looks upon expansion and transcension as leading to his conceptual reality, it is through a knowledge of the illusion that it does so, or otherwise on these lines it would be utterly meaningless. Thus the more real we become on the one side, the more illusory we become on the other. This process must continue just so long (in terms of sequence) as we exist at this level of manifestation, or manifestation continues to appear to us in terms of time and space, or motion, or duality.

Thus the problem of philosophy at this point, as heretofore, resolves itself into a question as to the One and the Many, the Reality and the Illusion, which are here seen to hang together, as two sides of an inseparable duality in manifestation.

It is significant that the term manifestation is meaningless without its opposite extinction; so that while manifestation implies a subject, who or which manifests, extinction implies the cessation of all being in this Void, the Eternal Brahman, IT, but at the same time does not negate its possible re-emergence, until the wheel of being is transcended in the Nirvāṇa of the Eternal.

Apparently in some form or shape this triad of notions cannot be escaped, whether envisaged as the Guṇas, or the triad Ātmā-Buddhi-Manas, or objectively as duality and the Eternal, the inseparable twain in the Void. 'This' and 'That' give rise of necessity to contrast, equilibrium is disturbed, and hence arises relation. So an illusory personality is born, whose immediate *raison d'être* is apparently to solve the mystery of his parentage. When he finds out that they are not different from himself, and that he is one with them, his immediate riddle is solved. His destiny is theirs, and cannot be fathomed because it cannot be limited.

Let us take heart, dear friends; if 'we' as such must pass, is it not well? For surely if as vehicles of a vaster splendor, 'we' are less than has been thought, and if indeed 'we' are but as yet the egg from which the bird shall fly, it need not dishearten us. Nothing but selfishness and vanity can cloud the glorious possibilities of transcension. In the meantime, as for immediate ideals, have we not Greece and India at their best, and the illimitable future in front of us? Can we not begin by wedding the valor of the Grecian stoic to the insight of the Indian Sage? Surely this at least we might achieve, until strong enough to realise ourselves, so that thus should be accomplished in us the marriage of the East and West in the service of man, and a step forward taken on the Path for the ultimate realisation of the united Spirit of life.

It is also true that Philosophy has seemed to neglect this practical application of its teachings in the West, by leaving its doctrines to be applied by those who can work them out for themselves. There are several reasons for this somewhat lofty and abstract attitude of the lovers of wisdom. First, it is not a path for all at

any given moment of their evolution, many are not ready, and others too ripe on other lines. This is especially so with the bulk of western peoples. Secondly, it is not easy, and devotional lines are the more suitable path for the majority. Still, lest it should be thought by some that it cannot be stated practically for those who are ready to follow this line, one may just mention Ashvaghosha, the Philosopher of Buddhism, Berkeley the Christian Bishop, Spinoza the Jewish Sage, and many great Chinese and Indian thinkers. In all of these some aspect of this Path is more or less precisely indicated, and any one of them, if sincerely followed, would lead in that direction. Still the mission of philosophy, as we understand it, is not final; it leads to intellectual insight and discrimination between the false and the true, so that it leads to meditation, and hence to gnosis by means of the union of these twain. Also four little books may be mentioned as containing the pith and application of the higher philosophic teaching of this Great Wisdom, *viz.*, *the Bhagavad-Gītā*, *the Dhammapāda*, *the Voice of the Silence*, and *Light on the Path*.

Finally it may in any case be said that however we frame, or define, the ideas underlying the three following terms, they are ubiquitous and inseparable. Reality, Illusion, and the Nexus; Self, Not-Self, and Interplay; or, in theosophical terminology, *Ātmā-Buddhi-Manas* or the AUM. Exoterically, they are reflected in all the Trinities of the great religions, and the postulates of the most profound philosophies, so that they permeate phenomenally knowledge in various forms.

Ultimately, therefore, the Secret of the Silence is not alone due to the passing of the personality, but to 'transcension'; to the *realisation* that 'This' is 'That' and that 'That' is 'This,' and that both are but terms expressive of the manifested 'I' which is 'IT'.

H. KNIGHT-EATON.



A VISION AND THE FACTS BEHIND IT.

VISIONS are of many kinds—some trivial and unimportant, others profoundly interesting and productive of far-reaching effects to those who experience them. In some cases their genesis is obvious; in others curious and unexpected associations play their part, and a number of quite separate causes may combine to produce what seems to be a single story.

As I have written several books upon the conditions of the astral plane, it not unfrequently happens that persons who have had psychic experiences or visions which they have not fully comprehended send me accounts of them and ask me whether my experience along these lines suggests any explanation. Such letters are not always easy to answer—not that there is usually any difficulty in formulating a hypothesis which will fit the facts, but because there are too many such hypotheses. Almost every experience described might equally easily have been produced in any one of half-a-dozen ways, and without undertaking a special and detailed investigation it is often impossible to say which of

these methods was employed in a particular case. Naturally but few of the hundreds of cases submitted are of sufficient general interest to warrant such expenditure of time and force; but occasionally one is encountered which is specially characteristic—so good an example of its type that an analysis of it might conceivably be of use to many others to whom similar experiences have come.

Such a one came to me recently from a lady in America—an account of a long and complicated vision or series of visions, coupled with impressive experiences, which had left behind them a permanent result. In order to understand what had really happened a certain amount of investigation was necessary, in course of which it became evident that several distinct factors had come into play to produce the curious effects described. Each of these factors had to be followed up separately and traced to its source, and I think that students can hardly fail to be interested in an examination of the way in which these independent and disconnected causes worked to bring forth a somewhat startling whole.

I give here an epitome of the story as sent to me, using in many cases the exact words of the narrator, but condensing as much as I can without losing the spirit and style of the original. It should be premised that the lady had become dissatisfied with the religious doctrines of her childhood, and had commenced the study of comparative religion, reading several theosophical books—among others *The Secret Doctrine*. She was very earnestly desirous to know the truth and to make whatever progress might be possible for her. In the course of her reading she came across Svāmi Vivekānanda's book on Rāja Yoga, and practised the breathing exercises therein recommended. The result was that she rapidly developed a certain kind of clairvoyance and began to write automatically. For some five days she indulged her astral controls, writing all day long whatever they wished.

It seems that she was strongly opposed to the idea of capital punishment, and had felt great sympathy and pity for a murderer who had recently been executed in her neighborhood. Among other entities this dead murderer came and communicated, and brought with him other men of the same stamp. She made the most earnest efforts to help these people, trying in every way

to give them hope and comfort and to teach them as much of Theosophy as she knew. She soon found, however, that the murderer dominated and obsessed her, and that she was unable to eject him. Her case became rapidly worse, and her life and reason seemed to hang in the balance. For a long time no suggestion, no effort seemed to mitigate her sufferings, though she prayed continually with all the power of her soul.

At last one day she became conscious of the presence of another being who brought her relief. He told her that the prayer of her spirit had been recognised, that he had been appointed as her 'guide,' and that because of her spiritual development and the power which she had shown in prayer she was considered especially hopeful and was about to be the recipient of most unusual favors. In fact he said so much about her remarkable position and the recognition which she had gained that she asked wonderingly :

"Who then am I?"

"You are Buddha," was the startling reply.

"And who are *you*?" she asked.

"I am the Christ," he answered, "and I will now take charge of you."

Our correspondent here showed her common-sense and her great superiority over the majority of those who receive such communications by absolutely refusing to believe these astonishing statements, but she nevertheless accepted the guidance and the teaching upon other points of the entity who made these astounding claims.

He then told her that she was to pass through an initiation, and that if she succeeded she would be admitted to the "council of heaven," which had been called together to decide whether the world should now be destroyed, or whether another effort for its salvation should yet be made. He urged her to hasten to qualify herself to attend this meeting while the fate of the world still hung in the balance, so that she might give her voice in favor of salvation. Her attitude of mind seems to have been rather curious; she certainly did not accept these extravagant claims, but still she half-believed that there was some great work to be done, and

she was willing to continue the experiment and submit herself to the guidance of the entity who had saved her from obsession.

As a preliminary to the initiation she was directed to have a bed put into a room where she could lock the door, to lie down upon it and make herself comfortable. The guide then instructed her to breathe the Yoga breath as taught by Vivekānanda. He told her that her previous efforts had raised the kuṇḍalinī to the solar plexus, and that now she must raise it to the brain—a process in which he would help and direct her. She describes the sensations which followed as exactly resembling the travail of a woman in labor, except that the pain was along the spine, and it seemed that the birth was to take place in the brain. Many times her sufferings were so excruciating that she grew desperate and was about to abandon the struggle, but the guide seemed most anxious and always implored her not to yield, but to carry through the ordeal to the end. He hovered over her like an attendant physician or nurse, encouraging, directing, helping, doing everything that he could to assist the birth. At last it seemed that she prevailed, and she asserts that the birth appeared to her just as definite and real a thing as that of one of her own children. When it had taken place the guide seemed greatly relieved, and exclaimed "Thank God it is over".

This extraordinary experience was however only the prelude to a long series of marvellous visions, lasting altogether through twelve days of our physical time. These visions seem to have been partly of a directly personal character, and partly of the nature of general instruction—often incoherent and indescribable, yet always interesting and impressive. The personal part consisted of her relation with the so-called "council of heaven" and the result of her dealings with it, and also included some curious symbolical visions in which persons well-known to her in physical life seemed to play the part of the world which she was trying to save and of the arch-enemy Satan, a fallen angel who resisted her. She very pertinently remarks that this was all the more strange since for many years she had quite outgrown any belief in a personal devil or in the necessity of what is ordinarily called "salvation". The general instruction was broadly theosophical in its character, and referred chiefly to the

stages of creation and the evolution of the various root-races. She describes the first stage of this as follows :

"I then beheld a wonderful vision. At first in the midst of darkness I saw a vast Darkness which seemed to brood and brood for ages. Then a slight movement began as if it might be the faintest *dream* in this great darkness. Little by little the movement increased until at last a definite *thought* seemed to evolve. Little by little constantly changing forms appeared. All was chaos. Even the forms were in the midst of chaos, and the travail of the Universe was terrible. All was one. It seemed as if the effort to evolve order and to make of so many forms a unit, demonstrated beyond doubt that all was made by One Great Being, and that the pain and responsibility were felt by Him alone. This continued for a long time, with another expression of birth-giving, with enlarging results and unchanging solemnity.

"I do not know when I first began to see *souls*. It must have been early in the wonderful exhibition; for I remember very distinctly how thickly they lay everywhere in the midst of chaos, and in the midst of forms. In the continual vibration of this marvellous evolution these souls were swallowed up in forms, which forms again changed to souls. These souls were egg-shaped and of all sizes, from tiny ones to larger ones, but none so large as I saw later in a wonderful sequel.

"After a time the panorama of marvels changed and the world assumed a shape familiar to my mode of thought. Symbol upon symbol passed, including all history and mythology. Thousands of pictures passed in review, as if revealing the whole of Cosmos and of history. I can recall but few now, but one will serve as an illustration.

"I saw a cow of immense proportions,—almost as large as one of our mountains. A ladder was placed against her, and a man crept slowly and laboriously up the ladder, round by round. He represented Humanity. When at last he reached her back, he stretched forward and grasped both her horns. Humanity claimed the products and bounty of the earth for all; not for a few only. My guide called the cow 'The Cow of Demeter'. My reading of the classics had taught me that Demeter represented the earth."

It would seem to have been at this stage that she was introduced to the "council of heaven". She found it to consist of a small

number of colossal figures seated in a semicircle. The members seemed impatient with the world and determined that it should be destroyed, but she begged most earnestly that another chance should be given to humanity, saying that she had lived and died many times for the world, and was quite ready to devote herself once more to its service. Her guide told her afterwards that she had no idea on the physical plane how eloquent she had been in her pleadings on that occasion. There seems to have been some difference of opinion on the council, but eventually the majority yielded to her prayer, and promised to send help to her and to her guide in order that they might work for the world. An examination into the truth lying behind this remarkable vision of the "council of heaven" was one of the most interesting features of the investigation of which I shall write later. After this the semi-theosophical visions were resumed. Once more I quote the words of her letter :

"That night other visions succeeded, but the story of symbology changed. I saw a valley in which lay the human race, and over it hovered a swarm of beings clad in white, but the whiteness radiated no light. Humanity was dark and shadowed. I rushed to awaken them, but at my approach the white-clad figures rushed into strong, determined and powerful groups to prevent my accomplishing my purpose. I recognised that they were deceiving spirits, self-appointed teachers and preachers of the earth, and that they resolutely beat down and held down the dazed and shadowed humanity. But even as I looked I saw here and there an awakening soul among the human multitude. As this soul awoke it grew luminous as with a light from within, and at the same time it arose from its prone position and began to move about over the sleeping world, trying to arouse others. I seemed to stand on a distant mountain, but could distinctly see whenever a soul began to awaken and to shine, and before the vision passed, many of these radiant lights seemed to burst out here and there, and even a golden light of sun-rays began to gild the tops of the surrounding mountains, and the white-robed figures fled as this golden radiance increased. They, however, continued to exercise themselves in strenuous efforts to counteract and oppose my endeavors to help the world or to live my life.

"All night the visions continued, but those towards morning are vague. My guide awoke me and told me to get up and get a

cup of coffee and to gather myself together, as I was so much in the spirit as to be about to depart from the body altogether. When I had obeyed I found myself dazed. All the time in which I was endeavoring to make a fire and to prepare the cup of coffee, my guide was present and I was conscious of a most wonderful condition. Angels seemed to surround me and to sing hymns of thanksgiving. It was Thanksgiving morning, and the former inclemency of the weather had given place to balminess. I opened the door and turned my face to the south-west. I felt myself surrounded by supernal Beings, and sang with them a wonderful hymn of praise and thanksgiving. It resembled the Assumption of the Virgin-mother, the immaculate conception, the birth and presence of the wonderful Child at once. A peculiarly refreshing but unfamiliar odour permeated the atmosphere. My guide said that the angels were burning frankincense. Later in the day my guide again told me to go to bed.

“The vision was most wonderful. Again I beheld Creation, but this time it was different. I saw the races in the aggregate. As one race appeared and vanished, my guide said solemnly: ‘And the evening and the morning were the first day’, ‘And the evening and the morning were the second day,’ etc. Somehow, though I cannot now explain it, although I felt that I understood it at the time, the fifth race was born in the fourth day, and seemed to be of special importance. In that birth my special attention was called as the full-fledged fifth-race man lay stretched on the hands of a great Being, and was held out to me to observe. In this vision I saw that up to the fifth race, mankind was of all sorts. Some were large and some were small. Chaos prevailed and there was little order anywhere in the human universe. But after the birth of the fifth-race man I saw that all had become equal and all worked in perfect harmony. I saw also, at this time, that the race took solid form, like a phalanx, the form, however, being circular, and that a band was slipped around the whole mass, passing from man to man, and that no man could get outside of that binding band. The passing of the race was marked by the whole human race being suddenly transformed into the soul-form—egg-shaped.

“In the sixth race the development was very marked indeed. The individuals were equal, but much larger than in the fifth race.

The tendency of the whole race was much more upward and the movement had become greatly accelerated. Somehow towards the close of the fifth or the beginning of the sixth—I cannot accurately recall just when—I saw sunlight again gilding the peaks. The race emerged from shadow into sunlight, and the onward and upward tendency became swifter and swifter. Then, the hour somehow having once more struck, the eggs lay together just as do the eggs in a nest, but their number was countless.

“Somehow, my guide left me here. He said he could not go on with me, that I must go on alone and interpret for myself the meaning of my visions. He warned me to be careful and not give up my life; that upon my going through successfully and not giving up my life would depend my success and the salvation of the world, for which all this that we had seen had been done. In other words, I believed myself to be passing through a terrible ordeal for the salvation of the world.

“As I beheld the development of the seventh race I seemed to go to unimaginable altitudes indeed. The band that I first saw binding the fifth race was strongly encompassing the sixth and seventh races. It became unbreakable. And as I looked into the faces of the men of the seventh race, I saw that gradually they shone more and more brightly with an inner light. Their radiance no longer came from without, but each was a shining, living, dazzling light.

“My body was now very weary, and when evening came I begged for rest. But this was not given. I was put through many trials. Many were terrible, and it required the utmost exertion of my powers to enable me to endure. What was the nature of this I do not know. I know only that I promised to deliver God’s message under any and all conditions, no matter what they might be, if He should require it. But the trials were awful. At one time I refused the visions that were becoming more and more beautiful. They then ceased and I seemed to find myself in the power of Satan. (All these orthodox terms I personally had long disclaimed, but they seemed to become real in the visions).

“For a time I believed that as a punishment for my perverseness, or rather as a result of this mistake, I had lost all. The awful crisis had passed. The world was lost as a result of my failure;

and now it seemed to be not only *this* world, but the Universe. How I prayed and struggled then ! Before all could be restored I promised not only to give up my life but the lives of my children and even the very *life of my soul*, if need be, for the salvation of the world.

“I cannot linger here. Towards morning a wonderful breath came into my body, going up and down the Idā and Piṅgalā, as if there were absolutely no physical obstruction in my body, and as it breathed or flowed through me, it sang a wonderful, divine anthem, and ended in a marvellous union, in which I felt myself fully united with God. That was a condition it were folly to attempt to describe.

“During this time I beheld a new series of visions—all of glory. There were no forms that I can recall, but glory after glory of *color*, each brighter and grander than the last. At last it was a wonderful violet, and as it shone upon me in unspeakable glory, I was told that I might go on and see God if I would. I asked if from there I might return, and was told that if I went on I could not return. I then said once more, as I had done in a hundred other trials, ‘I must live to save the world.’ And as I said that and refused to go on, the sun rose in the world, where I was then conscious and from which I looked up at my beautiful vision, thinking how dull the sun was, and then gradually the vision faded.

“Just when, I cannot say, but about this time, I was laid on a cross during the night, placed in a sepulchre, and believed my body was dead. My physical heart, as I thought, was arrested, and the pain which I endured was excruciating. But the bliss of my soul in the higher visions was as great as was the pain in the body in the sacrificial trials.

“After this I must desist from any effort at description. I really cannot tell the strange things that befell me, nor are they clear in my memory. One of the ideas was that I was put through preparation for the work I was to do ; another, I seemed to hear, and be a part of, involution as well as evolution. Perhaps it represented the experiences of the soul preparing for incarnation.

“When at last I came out of it all, I found my sorrow-stricken family around my bed. They had thought that I was dying. From the beginning of my abnormal condition to the final close had

been twelve days, and for five days and nights I had not slept. On the last day, I had believed myself that after all I was not to live longer in this world, and when I awoke to full and normal consciousness, the voice that I had heard so mysteriously gradually faded away, as did the visions, and neither have appeared to me since.

“But since then I have been conscious of a new spiritual life, and in meditation I reach a blissful condition, and I feel sure that some wonderful thing has happened to me.”

It must be understood that the extracts given above are only a small part of the visions described by our correspondent, but I think that I have given a fair sample of them, and have not omitted any point of special interest.

Any one who is accustomed to analyse psychic phenomena will at once see that there are in the account several features which differentiate it from the average. Many visions, even though quite elaborate and detailed, and intensely realistic to the seer, prove on examination to be entirely self-created. I mean that a man first thinks out a subject himself along certain lines, thereby creating a series of thought-forms, and then he proceeds to pass out of his body in sleep or trance, sees his own thought-forms without recognising them as his, and supposes them to be actualities instead of imperfect reflexions. Thus he is strongly confirmed in his particular belief or superstition, whatever it happens to be, because he himself has seen it in a vision which he is sure to regard as celestial. Such a man is of course perfectly honest in his conviction, and even perfectly right in saying that he has seen certain things; the weak point is that he has not the training which would enable him to distinguish the nature of what he has seen. In the case now before us, however, there are various little touches which are extremely unlikely to have been the thoughts of the seer, and there is considerable evidence that a mind differing much from hers must have been responsible for a great deal of what was seen.

As our correspondent was anxious to understand the genesis of her visions, and as their history gave promise of somewhat unusual features, it seemed worth while to make a definite investigation into the matter.

A *rapport* was therefore obtained with the lady, and it was further found necessary to examine the astral and mental

records connected with her, and thus ascertain what had really happened to her. It was soon obvious that many distinct factors entered into the matter, and it was only by patiently disentangling the threads and following each one up to its origin that all the causes could be clearly seen. To put the case briefly: the lady, as hundreds of other people have done, had got herself into serious trouble by an unwise use of breathing exercises. Her desperate efforts to escape from the result of these exercises attracted the attention of a dead man who was strong enough to be of some use to her. But this man had objects of his own to gain—objects not consciously selfish, but belonging to a curious personal delusion of his—and as he helped her he realised that he had here what might be a powerful instrument for the furtherance of his plans. He promptly modified his scheme, gave her a prominent part in it, and pushed her on into experiences which without him she would probably not have had for several incarnations yet. Much of what resulted was evidently not at all what he had expected, though he tried bravely to turn it all to account. Eventually he dropped her, partly because he was alarmed at the turn which matters were taking, and partly because he began to see that he could not use her quite as he had hoped. The outcome of the whole adventure, so far as our correspondent is concerned, has been good, but this is a piece of good karma for which she cannot be too thankful, since the risks were enormous, and by any ordinary calculations there was scarcely the barest possibility that she would escape with her life and with reason unimpaired from such an experience.

In order to comprehend all that occurred we must first try to understand what manner of man was this "guide," and how he came to be what he was. During physical life he had been a small farmer, a kindly but ignorant man, fanatically religious in a narrow protestant way. His only literature was the Christian bible, over which he pored during the long winter evenings until his whole life became saturated with his conception of its teachings. Needless to say that his conceptions were usually misconceptions, often so grossly material as to be ludicrous, yet the man was so thoroughly in earnest that it was impossible to laugh at him. He lived in a thinly populated part of the country,

and as he found his few neighbors out of sympathy with his religious views he became more and more a recluse as years rolled by, living frugally on the produce of a small part of his farm, and devoting himself with increasing ardour to the study of his one book. This constant brooding over one idea brought him eventually into a condition of religious monomania, in which he came to believe himself the chosen savior of the world, the Christ who was destined to offer to it once more the opportunity of salvation which two thousand years ago it had received only very partially. A prominent feature in his scheme was the rescue from its false belief of the vast mass of non-Christian humanity, and his idea was that this should be done not along ordinary missionary lines but through the influence of its own great leaders. It was this part of his programme which induced him to take so keen an interest in our correspondent, as we shall see later.

While still fully possessed by these religious delusions the worthy farmer died. Naturally enough, his astral life was simply a continuation of the physical, raised as it were to a higher power. He soon found himself amidst the crude thought-forms of the golden Jerusalem, a special corner of which he seems to have modelled for himself to suit his idiosyncrasies. The result of his efforts to visualise the descriptions given in the Apocalypse were sometimes really ingenious and original. I noticed specially his image of the four and twenty elders bowing perpetually in adoration before the throne, and casting at the feet of the deity their golden crowns, which immediately rose from the ground and fluttered back automatically on to their heads, only to be cast down again. His "sea of glass mingled with fire" was not altogether successful, and looked rather like some unusually weird product of a volcanic eruption. His image of the All-Father was quite conventional—a stern-looking old man with a long white beard. In the earlier part of his physical life he had evidently had a thought-image of the Christ—the usual impossible combination of a crucifix and a lamb bearing a flag; but during the later period when he was persuaded that he himself was the Christ this figure had not been strengthened, and it was consequently inconspicuous and inactive.

It is among these thought-forms of his that we have to seek for the "council of heaven" which plays a part in our corres-

ponent's vision, and the constitution of that council proved to be very interesting and instructive. The idea seems originally to have been that the council was a sort of selection of about ten of the more important biblical characters (Elijah, Moses, Peter, etc.) represented by colossal figures seated in a semicircle on uncomfortable-looking high-backed golden chairs, which, though supposed to be celestial thrones, were manifestly derived from an imperfect recollection of the sedilia in some Gothic cathedral. The deity himself presided over their deliberations.

Originally the members of this council had obviously been nothing but thought-forms; but at the time when our enquiries brought us into contact with them, several of them had been seized and ensouled by living entities, and this ensoulment introduced some new and interesting factors. Two of these entities were dead men, both of them religious people, each working from his own point of view. One of them was a man of German extraction, who during earth-life had been a shoemaker—a simple and uninstructed man not altogether unlike the farmer. He too had studied the bible diligently; he too was a dreamer of vague mystical dreams; he too felt that he had a special revelation or interpretation to offer to the world—something far more rational than the farmer's. He had come to feel that the essential truth of Christianity lay in the mystical union of Christ and his heavenly bride, the Church. To him the Christ was far less the historical personality of the gospels than the living spirit of the Church, and the task of the true Christian was to awaken within himself the Christ-spirit. The message which humanity needed, he thought, was that every man could and should become a Christ—a message which seemed to him so clear and simple that it needed only to be delivered to command instant attention, and thus to save the world from sin and lift it at once into the light of truth. He had begun preaching to this effect while still on the physical plane, but had died before he had done much towards the conversion of humanity. Arriving upon the astral plane he was still as eager as ever to spread his views, and having met the farmer he struck up a friendship with him. They had much in common, and each felt that the other might be helpful to him in the prosecution of his scheme. The shoemaker did not recognise the farmer as the sole Christ, but he did apply

his theory to him, and consider him as a person in whom the Christ-spirit was exceptionally developed. The farmer understood only vaguely the shoemaker's central idea, but he realised that he had found some one who was willing to co-operate in saving the world. Each regarded the other as somewhat eccentric, but still each seems with a simple cunning to have thought that he could make use of the other for his own purposes.

Between them they had conceived this curious idea of a "council of heaven" of which they were both members; or possibly they may have found a thought-form of this kind made by some one else, and may simply have adopted it and joined themselves to it. The thought-forms as viewed by trained vision were clumsy and imperfect, though no doubt quite satisfactory to their makers. Moses, for example, was seriously incomplete. He sat, stiff and rigid, as though glued to his uncomfortable golden throne, but in reality he was only a face and front projecting from the chair, and had never been properly finished off behind. In this respect he resembled many of the thought-forms found in the Summerland, where it is not infrequent to see mothers fondling children which are defective in exactly the same way. The creators of such forms are always completely happy with them and never perceive their imperfections, for though there is no life in such dolls except the thought which is put into them, that thought will always respond to its generator, and do exactly what it is expected to do. Peter was another very inefficient person on this council—quite insignificant-looking; but at least he carried a large bunch of keys, the jingling of which was his principal contribution to the deliberations.

It was noteworthy that while the majority of this council was of the type just described, the thought-forms of the deity and of the prophet Elijah were much more definite and original. The latter indeed quite surprised us by his activity, and on examination it was found that he was being occupied (or at least used as a kind of mouthpiece) by yet another dead man, a Welshman who at some early period in his earth-life had gone through the experience called 'conversion,' and had later on emigrated to America, where he had lived for some years and eventually died. During his physical life he had always been seeking religious experiences of

the emotional type; for instance, he had attended some of the Negro revival meetings, and had there witnessed and taken part in the celebrated 'Jerusalem jump.' Intermingled with his religion were curious socialistic proclivities, and his dream was of a golden millennium which was half irrational emotional Christianity and half materialistic Socialism. He had grasped rather more than the others the relation between the physical and astral planes, and the possibilities of the latter, and he understood that before he could hope to influence the physical world he must somehow or other get into touch with it. He was not thinking of reincarnation, for he had never heard of such an idea; but he knew that he had passed from the physical world into the astral, and therefore he thought there must be some way of passing back again. His attention was much occupied with this problem, and when he became aware that the farmer had found a medium through whom he could come to some extent into touch with the physical plane he decided to make use of both in any way that he could. This seemed a possible first step in the direction of gaining his ends, and it occurred to him to enter the thought-form of Elijah in the "council of heaven" as a means of presently introducing himself on such a footing as would at once ensure respect from the others. He does not seem to have been in any way self-seeking or self-conceited in doing this; it was to him simply a means to an end providentially put in his way.

But now ensued an unexpected result. Masquerading thus as Elijah, he tried to bear himself as he thought the prophet would have done, and to impart an Old-Testament flavor to his impersonation. This reacted upon his ordinary astral life; he began to live all the while in the character, and by degrees to wonder whether he was not really Elijah! He is literally in process of transforming himself, and will assuredly soon be a confirmed monomaniac. At the time of our investigation he still knew that he was a Welshman who occasionally impersonated Elijah; but I feel certain that in the near future he will pass beyond that stage, and will be as sure that he is really Elijah as the farmer is that he is the Christ.

Meantime he had not yet introduced himself as the Welshman to the other human members of the council, but flattered himself that as Elijah he was inspiring great respect and in fact directing

their decisions. We have therefore the astonishing spectacle of a council whose only effective members were three dead men, each one of whom thought that he was manipulating the others for the furtherance of his own objects; and yet none of those objects was selfish, and all the men concerned were religious, well-meaning and honest in intention. Only on the astral plane would such an extraordinary combination be possible; yet the most astounding and the most characteristic fact still remains to be told.

It has been already mentioned that the All-Father himself was supposed to preside over the meetings of the council. He was of course a thought-form like all the rest, but he occasionally manifested a spasmodic and inappropriate activity which showed the presence of some exterior force, different in quality from the others. Careful investigation showed that just as the form of Elijah was ensouled by the Welshman, so was this form of the deity ensouled by—a frolicsome nature-spirit!

I have already described in this magazine some of the characteristics of this delightful kingdom of Nature. Our readers may therefore remember what a keen pleasure some of such creatures take in theatrical performances among themselves, in any sort of masquerade (most especially if thereby they can gain the triumph of deceiving or frightening a member of the superior human evolution), and also how they enjoy telling some enthralling tale to their fellows. Bearing this in mind, we shall at once see that from the point of view of a tricky nature-spirit here was an absolutely unique opportunity. He could (and did) play a joke on the most colossal scale conceivable upon three human beings, and we may readily imagine what a soul-satisfying story he had to tell afterwards to his admiring fellows. Needless to say, he had not the faintest idea of irreverence; he would probably be no more capable of such a conception than a fly would; to him the whole thing was nothing but an unequalled opportunity for a really gorgeous hoax, and he did his very best with it. Of course he could neither understand nor join in the deliberations, so for the most part he preserved a cryptic silence which was very effective. He had somehow acquired a small number of biblical phrases appropriate to his part, and he emptied these out upon the council at intervals as a parrot might, apparently having no conception of

their meaning. "Thus saith the Lord," "Amen, so be it," "I am the Lord thy God; thou shalt have none other Gods but me," "I will smite the earth with a curse"—these were some of the gems of his collection, the specimens of his unconscious eloquence. Now and again the joke became too much for him, or perhaps the restraint was irksome, and he abandoned the thought-form for a few moments in order to relieve his overstrained feelings by wild dancing and outbursts of laughter, somewhere out of sight of his council. When this happened it was most interesting to see how the thought-form collapsed from alertness to stolidity, and the unfortunate human members of the council immediately supposed that something had occurred to provoke that divine wrath which is always so prominent a part of this type of religion.

This then was the reality behind the awe-inspiring "council of heaven" before which our correspondent pleaded so earnestly. It will be understood that only the dead men could really contribute to whatever discussion may have taken place; the other members of the council could not originate anything, though they may have had enough vitality to give a formal assent to a proposition.

To understand the part played in the vision by the theosophical thought-forms we must glance at the history and mental condition of our correspondent. Falling away from a rather materialistic form of Christianity, she became practically an atheist. Then she lost a beloved child; and in such a nature these various experiences naturally produced deep emotions, each of which had its part in the moulding of her temperament. At this period she came into contact with Theosophy, and commenced its study with no less formidable a book than *The Secret Doctrine*. Undaunted by its difficulties she applied herself to it diligently and strove to grasp its teaching, to make mental pictures of what is described in the Stanzas of Dzyan. Certain of its ideas had a special attraction for her. The thought of initiation with its mysterious and dangerous ordeals was one of them; another was the succession of the races, coupled with the great question as to who shall and who shall not pass the final test and reach in safety the further shore. All this was inevitably to some extent colored by earlier Christian conceptions about 'conversion' and 'salvation', even though at the same time the splendid horizons of the great oriental religions opened before her.

Thus it came about that she surrounded herself with a great mass of strong thought-forms of a more or less theosophical character, and by the very fact of doing so unconsciously set in motion certain occult laws. In the higher worlds like attracts like, and her thought-forms soon drew to themselves others of similar nature. Some hundreds of miles from where she lived there was an earnest theosophical Lodge, which among other activities maintained a *Secret Doctrine* class. A vast mass of thought-forms and speculations had been thrown off by this class, and our correspondent was soon in touch with this astral storehouse. How the first contact was made I did not observe. Perhaps when travelling in the astral body our correspondent may have been attracted by these representations of subjects in which she was so deeply interested; or on the other hand some member of the class may have astrally noticed her thoughts and tried to add to them; or it may have been simply that sympathetic vibrations attracted one another, as they invariably do, without human interference. However that may have been, the fact remains that she was surrounded by an enormous body of thought-forms of a particular type, she herself being at the very same time precisely in the condition to be most deeply affected by them.

At this period she began to practise breathing exercises, and by that means laid herself open to astral influences. Her keen sympathy with suffering caused her to seek the dead murderer, or perhaps brought him to her, and the automatic writing and the obsession followed in the natural course of events. The murderer put forth all his power to maintain the advantage which he had gained, and she struggled desperately to protect and free herself, making herself for the time quite a conspicuous object on the astral plane by the vehemence of her efforts and the amount of energy which she put forth. As the farmer wandered about, the affray attracted his attention, and in his character as the Christ he felt it his duty to interfere and expel the murderer. He had never before encountered so brilliant an astral body, nor had he seen such impressive surroundings as those of the person whom he had rescued—a mass of forms at once so unusual in type (connected as it was with cosmic processes considered from the oriental point of view) and at the same time so far larger in quantity than any one

person normally carries with him. Here were the forms of oriental Gods, of the founders of religions, of Masters, Adepts, Devas, and all sorts of magnificent but unfamiliar conceptions. If we remember that the farmer could not know that these were only thought-forms, but must inevitably have taken them as actual living beings, we shall see that it is small wonder that with his ignorance on all such matters and his constant expectation of celestial assistance in his appointed work, he should feel that he had been specially guided by providence to help one who could help him in return—a person of importance in the oriental world commensurate with that which he arrogated to himself for the occident. At once he seized his opportunity; he proclaimed himself as the appointed guide and proceeded to take charge of the lady's further development.

A curious fact noticed here was that though he posed as guide he was largely influenced by the thoughts of our correspondent, and in many cases simply gave her back those thoughts in other language. He knew nothing of the kuṇḍalinī, but he thought of it as some form of divine afflatus; he saw that some process of awakening was certainly being performed by its aid, and he did his best to help and encourage this. Their joint efforts succeeded in arousing what may be called the upper layers of that mysterious force, though fortunately for the lady, from ignorance as to what is really needed for full achievement, they were not able to stir it to its depths, otherwise her body would surely have been destroyed. Further, they evidently did not know through what centres it must be sent in order to bring continuous consciousness, and so they missed their aim. But the description given of the sufferings endured is accurate as far as it goes. How dangerous their experiments were may be seen from the lady's account of these sufferings, and from her family's testimony as to the condition in which she had been. The whole story gives a most impressive warning against the risk of attempting premature development along such lines.

It is useless to criticise in detail what may be called the theosophical part of the vision; wonderful, uplifting, awe-inspiring as it no doubt was to the seer, it after all represents not the actual occurrences of evolution, but the combination and synthesis of a

number of thought-images. Parts of the symbology are interesting and illuminative, while others obviously require modification. Certain features, such as the chanting of the angels, are clearly due to the influence of the Christian stream of thought in the mind of the guide. He seems to have watched the unfolding of the vision along with our correspondent, but being ignorant of oriental teaching he understood but little of it. For example, he seems to have confused the successive races with the various tribes of Israel, and tried to fit in what he saw with the story of the sealing of the 144,000.

It is in the monomania of the guide that we must seek for the cause of the weighty feeling of responsibility which overshadowed the whole vision, the conviction that upon our correspondent's success depended the salvation of the world. This sort of naive self-conceit or megalomania is one of the commonest characteristics of communications from the astral plane. It seems to be one of the most ordinary illusions of a dead man that, if he can only get some lady to act as a medium for him, he can revolutionise the entire thought of the planet by a simple statement of a few self-evident facts. But in this case there was rather more than the usual excuse for the attitude adopted. The poor farmer was deeply impressed with the thought that unless the world accepted him this time it would lose its final chance of salvation, and he propounded this theory one day to the deity in council at a moment when the nature-spirit happened to be in charge. It is little likely that the nature-spirit had any clear conception of the purport of the question, but at least he understood that his assent was being asked to some proposition or other, so he gave it in his most pompous manner; and this naturally enough confirmed the farmer in his delusion, and made it the one dominating thought of his life. Apart from his influence no such impression would ever have come into the mind of the lady, whose view of her own position and powers was much saner and more modest.

The personification of the world and the devil in human forms is also due to the thought of the guide, for the lady herself knew much better than to believe in the exploded superstition of a personal Satan. This seems to have come at a period of the

experience when she was much exhausted, and therefore more fully under the domination of the guide's mind, and less able to exercise her own natural power of discrimination. The nervous tension attendant upon the conditions through which she passed must have been indescribable; indeed, it brought her perilously near to the possibility of physical hallucination. She writes of certain acts of reverence made to her on the physical plane by animals, but investigation does not confirm this, showing the actions of the animals to have been quite normal and dictated by their ordinary instinct, though the lady in her overstrained condition gave them a different interpretation.

The special interest of the case to those who examined it was the manner in which a number of independent and quite ordinary astral factors combined to produce a dramatic and imposing whole. The ruling force was the will of the guide, and the strength of his extraordinary delusion; yet this would have been ineffective, or at least would have worked quite differently, but for the action of our correspondent in rashly laying herself open to astral influence. *The Secret Doctrines* class and its thought-forms, the other dead men on the council, the sportive nature-spirit—all these played their part, and if any one of them had been absent the picture would have been less complete, or the plot must have worked itself out on other lines. It seems to me that the story has its value as showing the astonishing fertility and abundance of the resources of the astral world, and the imperative necessity of that full knowledge which is only to be gained by thorough occult training. All through it we see really good and well-intentioned people deceiving themselves quite pitifully for want of this knowledge—putting themselves often into such positions that one cannot wonder that they were deluded. One must presume that it was needful for them to learn in the hard school of experience, and it is also well to remember that no trial of this nature ever comes to any one without an adequate opportunity of preparation. No one who had studied the bible as closely as the guide had done could have failed to remark the warnings therein contained as to possible deception by false Christs and lying prophets, and even in the book of Svāmi Vivekānanda there is to be found an earnest adjuration against the premature or promiscuous use of his instructions. Unfortunately people never will take these cautions

to themselves, but invariably apply them to their neighbors or opponents.

Yet it should be noticed that for our correspondent the outcome was good. The forms seen were largely illusory, but the high emotions awakened, the awe and the rapture—all these produced permanent results which cannot but have in them much of good. The boundless enthusiasm for spiritual things, the unselfish desire to help even at the cost of any sacrifice—these are in themselves mighty forces, and when generated they evoke a response from planes far higher than any which are actually reached by the consciousness in the vision itself. The feeling is genuine, however imperfectly conceived may be that which occasions it; and so while we congratulate our correspondent on having come safely through perils more tremendous than she can readily realise, we may be permitted to hope that the peace and uplifting which she gained through them may prove a permanent heritage. The deep sense of union with the divine which brought with it such bliss was unquestionably a true touch of the lower fringe of the buddhic plane, and to have attained this is no doubt worth all the suffering through which the patient passed. But the student knows that all that and much more could have been obtained without the pain and without the awful risk by the investment of the same amount of energy in the more ordinary methods which have approved themselves to the wisdom of the ages. To force one's way into unknown realms without the guidance of one who really knows is to court disaster; and it is a danger to which none need expose himself, for the old paths are always open, and the old saying still remains true: "When the pupil is ready the Master appears."

C. W. LEADBEATER.

Forenoon, and afternoon, and night; forenoon,
 And afternoon, and night; forenoon, and—what?
 The empty song repeats itself. No more?
 Yea, that is life. Make this forenoon sublime,
 This afternoon a psalm, this night a prayer,
 And time is conquered, and thy crown is won.

THE CADUCEUS IN AMERICA.

A STUDY IN THE LESSER MYSTERIES.

“SOME of the descendants of the primitive Nāgās, the Serpents of Wisdom, peopled America, when its continent arose during the palmy days of the great Atlantis.” (*S.D.* ii. 192). Thus says *The Secret Doctrine*, and elsewhere it is explained that “These who were symbolised by Serpents and Dragons called to this day in China the ‘Dragons of Wisdom’, were the first disciples of the Dhyānis, who were their Instructors; in short the Primitive Adepts of the Third Race, and later of the Fourth and Fifth Races” (ii. 220).

It is not surprising, in view of this statement, to find embedded in traditions and customs of the American Indian tribes much that may be rightly conjectured to be a far-off reminiscence of the influence and guidance of those early Initiates. Comparative Mythology reveals evidence for this; for example: in the primitive Creation Myths, records of the various periods of duration of the earlier world, corresponding to the teaching of Chains, Rounds, Races, preserved and given out by the Nāgās of the present time, or their chelās.

Other examples will occur to the mind in the case of identities and similarities of customs and traditions of the peoples of various parts of North and South America, and of races in other parts of the world; the collection of myths around the intensely interesting figure of the so-called Hiawatha; the records of the Ancient Toltecs, Aztecs, Incas, so far as they go; the customs of the Zuñis of the present day, and many others.

But it is not generally realised that there exists even at the present day, or did exist till *very* recent years, an elaborate and detailed system of ceremonial, showing so many identities and correspondences with that which is recorded of the ancient classic Mysteries of the old world, that the student is at once led decisively to the theory of a common origin. Without doubt the Mysteries of East and West and further West, and the truths they enshrine and teach, owed their organised existence to the inspiration and guidance of the one body of great Initiates.

One thought in particular must strike all who approach the primitive American records from the point of view of our present

study : a feeling of intense regret at the loss of so many opportunities of recording invaluable and intensely interesting information.

The earliest Spanish discoverers and conquerors, in their excessive ignorance and fanaticism, systematically burned great collections of the records and hieroglyphics, and did all in their power to make it impossible to know how to decipher the writing. They succeeded completely, as far as outerscholarship is concerned, though it would seem that the ancient sacred tongue, esoteric traditions, and picture records, must be still preserved and in the safe-keeping of a small body.

So far as to the Central and Southern American nations, whose civilisations possessed the written records. With regard to the Red races of the North, who appear not to have had a system of writing, to any great extent, but to have been dependent on memory and tradition, the loss seems to have been due to the customs and oral traditions being largely ignored by the Whites who came into contact with them, who must often have had facilities for observing ceremonies and traditions of great interest and importance. Many of the nations are now either extinct or nearly so, and in former years those Whites who had the opportunities probably never realised that anything but a mere casual passing interest could be taken in the ceremonies and dances which they witnessed, thinking that these were the customs of men whom they considered merely as savages. However, there are and have been exceptions, and a considerable number of the traditions and Creation Myths have been learnt and recorded by such men as Schoolcraft and Jeremiah Curtin, from the former of whom Longfellow obtained the material for his *Hiawatha*, a poem in which the student may see many hints of things akin to the cosmogony and traditions of *The Secret Doctrine*. Also in earlier writers one may sometimes find interesting facts, as in a book of travels by one Captain Jonathan Carver, which contains a description of a ceremony significant enough to warrant us in giving it in full later on.

But at the present day there are observers who give much time to the systematic study, at first hand, of the tribes and their inner life; and, notably, in the publications of the Bureau of American Ethnology, issued from the Government Printing Office,

Washington, we are fortunate in having a great deal of interesting matter placed on record. On the subject of the present paper there is a very detailed account of a series of ceremonies which form a system of the Lesser Mysteries existing up to the present day. This account forms a large volume, the 22nd *Report*, part 2, of the Bureau, and is entitled *The Hako; a Pawnee Ceremony*; by Alice C. Fletcher.

The author appears to have carried on her observations with the greatest detail, even to the exact recording of nearly one hundred ceremonial songs by the help of a gramophone. Much significance attaches to these songs, and, as will be seen, they are of a mántric character. The author was assisted by an educated Pawnee Indian, and owed the privilege of being allowed to investigate these things to the friendliness of the Pawnee nation, but chiefly of an old man who was the leader and hierophant in the sacred rites. His title is given as the Kūrahus, which is said to signify a man who has been instructed in matters pertaining to sacred objects and their ceremonial use. His life had been devoted to this, and he was esteemed as one who had the favor of the heavenly powers.

Apparently in most Fourth Root-Race peoples we find the existence of Shamans, or Mystery-men—men of a certain degree of magical power of various tints of grey, leaning either to the white or the black. They were said to have obtained from the deities, through dreams or before birth, powers over disease. They were also given certain appropriate songs or prayers, being thus initiated into the use of Mantras. As J. Curtain says of the 'Doctor,' or Shaman, among the American Indians: "He is not the master of spirits exactly, but he is the favorite and friend of one or more spirits, *i.e.*, of such spirits as promised him their co-operation at the time when he became a 'Hlahi.' If this person observes the rules of life that are always imposed . . . and does what is needful when the spirit is invoked, together with chanting the song of this spirit (every spirit has its own song), the spirit will come at his call." Needless to remark, here 'spirit' is evidently synonymous with Elemental, or Nature-Spirit.

It would seem that the office of Kūrahus was of this class, though of the purer, higher quality.

He was the keeper of the objects used in the Mysteries. Of these objects it will be seen that there are several which offer an analogy to those used in the classic Mysteries of Greece and Egypt.

The principal one, which is alluded to in the title of this paper by reason of its kinship with the caduceus, or the magical wand of Mercury, was regarded everywhere as an object of the greatest power and sanctity. This was no other than the calumet, or 'peace-pipe,' as it has often been called. Those readers who are smokers will no doubt be interested to find that an ancestor of the tobacco pipe was an object dignified with chief use in a system of Mysteries; but in America, in the olden days, smoking was a ceremonial act, and was not done only for pleasure. The pipe-bowl was an altar for burning this sacrifice or incense to the Gods. In Longfellow's *Hiawatha* the peace-pipe is mentioned. 'Gitche Manito,' 'the Great Spirit,' the 'Master of Life,' who is the Logos at the beginning of manifestation, smoked the peace-pipe "as a signal to the nations," calling into activity the different creative Orders. These saw as a signal the wreaths and rings of smoke ascending, the vortex rings, the 'Curds of Space.' This pipe was the calumet in its greatest symbolical meaning, but at the same time the true calumet is independent of the pipe-bowl, which seems to have been added sometimes for convenience, the calumet itself forming the pipe-stem.

A description of this object must here be given before attempting a short account of the Mystery Rites in which it is used.

The name may be explained as meaning a reed, a Norman-French derivation from the Latin *calamus*. The calumet consists of two stems or hollow shafts of wood or reed, quite separate and unattached, though they are both essential halves of the whole and always to be used together. They vary in length up to four feet, and are both decorated with various kinds of material. It is in this decoration, wholly symbolic, that much of the interest and significance lie. Some readers will here have suspected that these stems may refer to the two great forces in Nature, both macrocosmical and microcosmical, the pair of opposites. This is in fact actually so. The stems are active-passive, male-female, positive-negative, afferent-efferent, Idā-Piṅgalā. These, at any rate

symbolically ; but we can only conjecture whether these wonderful stems had an actual occult use in the hands of those who *knew*, and with whom knowledge was indeed power.

One stem, that to which perhaps the greater honor is paid, is painted blue, symbolising, so it was explained, the sky, the abode of the 'circle of the lesser powers.' A straight groove running the length of the stem was painted red, 'the symbol of life,' a line along which a force was thought to play, as will be seen.

A fan-shaped pendant of ten feathers from the brown or golden eagle was attached near one end of the stem. The brown eagle, it is said, was consecrated to the powers ; "it soars near their abode and is a medium of communication between them and man." The opposite end of the stem was run through the breast, neck, and beak of a duck. A woodpecker's head was tied on another part of the stem, with the upper half of the beak bent back over the bird's red crest, and painted blue. It was explained as signifying that the red crest, which rises when the bird is angry, was thus held down, controlled by the influence of the calm blue sky. Owl-feathers are affixed near the middle of the stem, the bird having power, it is explained, to help and protect during the night. Soft blue feathers are round the mouthpiece end : "they symbolise the clear sky ; this end is always upward toward the abode of the powers."

There are also affixed to the stem red and white streamers, consisting of red cloth and dyed horse-hair, and white cotton cord. Altogether there appear to be seven tufts of feathers and streamers affixed to the shaft—a significant fact.

The companion stem differs only in the fact that it is painted green in place of blue—the symbolical color, it is explained, of the earth instead of that of the sky ; and the fan-shaped pendant consists of seven tail feathers from the white or war eagle. This eagle was not consecrated. It "represented the male, the father, warrior and defender."

The names of the two stems are stated to be the "breathing-mouth of wood with the dark (or white) moving feathers."

A little thought will show the consistency of the symbolism contained in the numbers of the feathers in these fans.

The last-mentioned fan of seven feathers was attached to that half of the calumet which was evidently associated with the idea of

earth, the male, the lower, the phenomenal or manifested. Now "the Seven manifested and the Three concealed limbs are the Body of the Deity" (*S.D.* i. 260), and we thus have in the ten feathers attached to the part of the calumet which represents the sky (the female, the higher, noumenal or unmanifested) an allusion to the greater Perfection which is beyond the perfect seven; "the divine Septenary hanging from the Triad, thus forming the Decad" (*S.D.* i. 259). The Kabalist will here see a hint of the teaching as to the ten Sephiroth, in connexion with this stem, which is related to the "dwelling-place of the circle of the powers."

Further *The Secret Doctrine* states (ii. 638) : "All the ancient Cosmologies—the oldest Cosmographies of the two most ancient people of the Fifth Root-race, the Hindū Aryans and the Egyptians,* together with the early Chinese races, the remnants of the Fourth or Atlantean Race—based the whole of their Mysteries on the number ten; the higher Triangle standing for the invisible and metaphysical world, the lower three and four, or the Septenate, for the physical Realm."

It will be noticed that the higher is regarded as feminine in relation to the lower or masculine, that this is the reverse of the systems with which we are more familiar, and which appear to associate the Spirit-pole of the great transcendent Duality with the masculine, and the Prakṛti, Matter, or Māyā-pole with the feminine potency. At the same time the following passage in *The Secret Doctrine* (iii. 449) and its context, may be remembered : "Woman, being left with the full or perfect Cosmic number ten, (the divine number of Jehovah) was deemed higher and more spiritual than man. In Egypt, in days of old, the marriage service contained an article that the woman should be the 'Lady of the Lord' and real Lord over him, the husband pledging himself to be obedient to his wife for the production of alchemical results such as the Elixir of Life and the Philosopher's Stone, for the *spiritual* help of the woman was needed by the male alchemist." It seems that by the ancient Egyptians, Babylonians, and Mayas (to mention these only), all of Atlantean stock, woman was not regarded as subservient, and was even perhaps considered predominant. A speculation

* The ancient Egyptians, however, seem to have been of distinctly Atlantean stock, though in later times some Fifth Race elements may have been added. [Some Aryans were sent thither to introduce these. ED.]

may be made that this was a feature of Atlantean thought. It is linked with our subject of the numbers of feathers in the two Mystery fans of an undoubtedly Atlantean nation.

Some explanation must now be given of the probable meaning of the feathers and other objects attached to each of the two stems.

As already said, each stem had a groove running the whole length and painted red, a color apparently associated with the idea of magnetism or magical force. It is the path of fire, the fire of kundalini. The explanation given by the Kûrahus, when the ceremony was investigated was to the effect that the "red groove was the path along which the spirits of the various birds travelled on their way to bring help".

Now it may be hazarded that, taking all these facts together, the stems symbolise the high magical powers of the one in whom that mysterious fire is aroused; whether they were actually objects of power in the hands of such a one may be left to the intuition. To make the meaning clearer, it may be repeated that the feathers or feathered objects found upon each of the stems are those of (1) eagle, (2) duck, (3) woodpecker, (4) owl and (5) some bird not specified, but of which the feathers used were downy, and were dyed blue. It requires little thought here to see the allusion to the elements. It will be readily conceded that the eagle and duck are respectively typical representatives of the elements of air and water, through their close connexion with the material manifestation of those elements. The woodpecker, of which the head was used, is not at first sight so clear, but when it is realised that the American woodpecker has a fiery red crest, erect when the bird is angry, the connexion with the fire element is soon perceived. The woodpecker, it was explained, "has the favor of the storm-Gods." The owl may well represent the earth element. It is at home in caves, and in North America there is one species known as the burrowing owl or Coquimbo owl, which is found inhabiting the underground burrows of the prairie-dog. The downy blue feathers at the mouthpiece and upper end of the stems show a distinct allusion by their color, that of the clear sky, to the æther or ether, the fifth element, or ākāsha.

Thus the symbolism of the elements is complete, the unmanifest sixth and seventh being out of consideration. The meaning

may therefore now be seen, that control over the elemental forces is symbolised by means of these stems, and the choice of certain birds as being connected with the elemental kingdoms is not so arbitrary as may at first be thought.

Mr. Leadbeater has published recently the fact that the line of evolution upon which the birds are progressing leads onward not into the human kingdom, but to that of the Fairies or Nature-Spirits. Perhaps this is at the root of the explanation not only of many of the myriad beliefs and 'superstitions' about birds and bird-omens, but also of the systematic use of the bird-symbolism on the magical calumet. "Bird was a Chaldean synonym and symbol for Angel. . . or Deva," says *The Secret Doctrine* (ii. 306). It may be mentioned, in passing, that the use of feathers and wings as articles of dress, or ceremony, seems to be distinctively Atlantean. Recall the many winged forms and Gods of Egypt and Chaldea, whence the idea of winged angels no doubt was derived, and also the similar use on a large scale in ancient American figures and pictures, as well as the more modern use by the American Indians and certain other Atlantean remnants.

More than enough has now been said to show that the calumet is a very remarkable object, and also that the title of this book is justified. For, of the caduceus, Mr. Mead states in *Orpheus*: "The Caduceus of Hermes is a symbolical wand, consisting of a male and female serpent twisted round a central wand, which is sometimes also represented as a serpent. In treatises on Yoga the male force is called the Piṅgalā (the Sun force) and the female, Idā (the Moon force) and the centre tract is denominated Suṣhumnā, whose locus in man is said to be the spinal cord, for the symbolism applies to man as well as the universe."

With a difference in the form of the symbolism, it may be seen that the caduceus and the calumet are practically identical in essence, with the exception that the spiral serpents do not appear as such in the latter. The facts they typify are, however, contained in the American symbolism, for, as already said, the two stems themselves are respectively the Idā and Piṅgalā, while the centre tract, or red groove, may well indicate the Suṣhumnā. Nor is this all, for there must be a certain apparent similarity; it will be remembered that the caduceus was represented with two wings

displayed at the upper end, referring, as the whole wand did, to certain facts not only in the macrocosm, the universe, but also in the microcosm, the physical atom, and the microcosm, man. The two stems of the calumet, when placed side by side as in certain parts of the attendant ceremonies, must bear largely the same appearance as the caduceus, owing to the two fans of eagle feathers. This was in fact remarked on by an old writer quoted in a *Report* of the Bureau of American Ethnology, saying that the wings "make the calumet not much unlike Mercury's wand, or that staff ambassadors did formerly carry".

Regarding this, it is interesting to know that the same *Report* states that "the calumet was used by ambassadors and travellers as a passport, in ceremonies, to conciliate hostile or foreign nations, ratify alliance, secure good weather, bring rain, attest contracts."

Also to show the veneration paid to this object, it is stated that "Marquette in 1672 says of the calumet: It is the most mysterious thing in the world. The sceptres of our kings are not so much respected, for the Indians have such a reverence for it that one may call it the God of peace and war, and the arbiter of life and death. . . . One with this calumet may venture among his enemies, and in the hottest battles they lay down their arms before the sacred pipe."

In reference to the bird symbolism of the calumet, and the mention of the winged caduceus of Mercury, we may remember that the Egyptian form of representation of Mercury, or Hermes, the God Thoth, was that of a figure with the head of a bird, the sacred Ibis.

ARNOLD S. BANKS.

(To be continued.)

There is a higher consanguinity than that of the blood which runs through our veins—that of the blood which makes our hearts beat with the same indignation and the same joy. And there is a higher nationality than that of being governed by the same imperial dynasty—that of our common allegiance to the Father and Ruler of all mankind.—*Max Müller.*

IN THE TWILIGHT.

A mighty banyan-tree, spreading level branches far and wide, and roots down-dropping, fixed pillar-wise in earth. Plants of variegated foliage, grouped together here and there, breaking the smooth expanse of sand. A sago-palm, rearing lofty head, with heavy tassels swinging slowly in the sea-breeze of the evening. A blue-black sky above, with heaven's eyes glancing downwards through the leaves, with a brilliance unknown to the dusky twilights of the northern island far away. A crescent moon, gleaming like a silver scimitar in the zenith. A soft pulse beating in the near distance, the pulse of a quiet sea. Close by, a lapping of water against a shelving bank. Sometimes the click of a lizard, the heavy beating of droning wings. Over all, through all, the incomparable magic of the East.

The circle has links with earlier twilight hours. The Shepherd is there, meditative, smiling, slow-moving, gentle, as of old. The Vagrant, too, has journeyed hither, vagrant all the worlds over, it would seem. The rest are new-comers to the Twilight Hour, but will introduce themselves as time goes on.

The Vagrant threw the first ball: "There will be a regular outcry among some of our members when they see that the Twilight Hour has again daw . . . no, twilight does not dawn; let us say, struck. 'There!' they will say; 'we told you so! the reign of psychism has begun.' I wonder why people, who use physical brains and senses as a vehicle for their intelligence, throw so much cold water on the use of a somewhat finer brain and senses for the same intelligence, and why they object to the study of the astral world while they applaud that of the physical. We all, without exception, have to go into the astral world a few years hence. It does not seem unreasonable that we should acquaint ourselves with it beforehand."

"Yes," mused the Shepherd. "If one is going to India, one enquires about suitable clothes, visits an outfitter, buys a map, perhaps even tries to learn a little of the language, and that is called 'making reasonable arrangements.' Why should the 'land on the other side of death' be the only one about which it is better to remain ignorant until we reach it?"

"But people ask: What is the practical use of such knowledge?" said the Lawyer. "They are afraid that it may turn away our minds from the deeper side of spiritual truths."

"It should not do so," opined the Vagrant, "for it ever proclaims the great law: 'As a man soweth, so shall he reap.' The student of life-conditions on the other side is being ever reminded that this law is still operative in the worlds beyond death, and that much that we sow here is reaped there. It makes belief in karma and re-incarnation strong and firm. All religious teachers have insisted on the relation of heaven and hell to the life led upon earth, and their insistence must have been, presumably, based on their first-hand knowledge that such states existed; moreover, many of them go into considerable detail in dealing with the subject. Our objectors are in the curious position of reverencing the Sages of the past, who included in their teachings an exposition of these matters based on their own investigations, and of denouncing all who, in modern days, venture humbly to tread in their steps. Unless we are content with second-hand knowledge, we must either follow their example and investigate, or fall back on the much more undesirable methods of the *séance*-room."

"Some people say that such knowledge does not prove that the man possessing it is of high character," remarked the Magian.

"Nor does the fact that a man is a fine chemist prove that he is a philanthropist," replied the Vagrant; "yet chemistry is none the less a valuable addition to human knowledge. It may, however, be said that personal investigations into after-death states must inevitably re-act in the purification of character here, for no one who has seen the results of evil there will lightly commit it here. I remember a striking illustration of such results, though that was not a case of investigation, but occurred at a spiritualistic *séance*. . . ."

"Oh! a story, a story," cried several voices, and there was a little rustling of expectation, while the large eyes of the Fiddler grew intent and serious.

"Yes, a story," smiled the Vagrant. "The Shepherd and I, once upon a time, went to a *séance*, at which a very small number of people, much given to such researches, were present, with a power-

ful medium. Almost immediately after the turning down of the lights, some rather violent physical manifestations began ; attempts were made to pull away chairs from under the sitters, a lady was violently shaken, and so on. Needless to say, we were left undisturbed, but we became alertly attentive, presaging trouble. Presently, there broke into the silence a sound of wailing, indescribably painful, cries, sobs, as of some one in deadly terror, and then the unhappy creature from whom they proceeded was materialised. In extasies of fear, she crouched beside a lady who was one of the sitters, pressing up against her, seeking refuge, with piteous moans and strangled whispers : " Save me ! save me ! " The cause of her terror soon appeared on the scene, a huge, dark gorilla-like form, monstrous of shape and menacing of mien, instinct with a cold and cruel malignancy, and with a certain horrid glee—too wicked to be joy—in seeing the agonised writhings of his helpless victim. An auric shield of protection was hastily thrown round the latter, the lady-sitter withdrew, considerably shaken and upset, and the gorilla threw itself furiously on the medium, flinging away his chair and hurling him to the ground ; indeed only the protection of the Shepherd rescued him from a catastrophe, while I turned up the light. That night we sought the unhappy woman, and found her still fleeing before her horrible tormentor, who, mouthing and growling, pursued her through the murky gloom of the lowest worlds. Swift action scattered the malignant thought-forces embodied in the frightful creature, and his hunted prey sobbed herself to quietude."

" But what was the cause of it ? " asked the Painter.

" She had been a woman of evil life, taking delight in arousing the animal passions of men, and then setting her suitors the one against the other, laughing at their torments, when, tired of them, she flung them off, finding only enjoyment in their pain and their misery. More than one had died because of her, by duel or by his own hand, raving against her treachery and her cruelty. All their anger, their hatred, their longing to be revenged, had become embodied in this hateful form, bestial because it had grown out of bestial relations."

" But was this the embodiment of any of these people ? " queried the Lawyer, puzzled. " For if so, was it right to destroy it ? "

"It was only an artificial elemental," said the Shepherd. "You see, all these thoughts of hatred and revenge became aggregated into one horrible form ; it was not a normal living creature, which it would have been illegitimate to kill, however objectionable it might have been, but a thought-form, with no life outside the thoughts which made it, and the sooner those were scattered and reduced to their separate being as thoughts related to their generators, mere skandhas, the better for all the parties concerned."

"Is it not rather dangerous to attend *séances*, if things like this are to be met there?" asked a dubious voice.

"Such very unpleasant entities are not common," said the Shepherd consolingly. "But, you are right ; attending *séances* is dangerous for the great majority of people, and I think it would be well that you should understand these dangers. They are more important for the westerns among you than for the Indians, who have very wisely kept entirely away from such things, since they have, as a rule, no doubts as to the continuance of life after death."

"Tell us ! tell us !" came in chorus.

The Shepherd settled himself comfortably for a long discourse. "Well, it is this way," he began. "But I ought to say first that in the West, where materialism was triumphant, Spiritualism has done a great work in rescuing millions of men and women from disbelief in immortality. It has many and great dangers, but the good which it has done, in my personal opinion, far outweighs the harm, for it offered the only proofs materialists would accept that a man was alive after he was called dead ; and that is a fact we should never forget, however much we may prefer our own system."

"The fact that it was started by a Lodge of Occultists, who are in relation, to some extent, with the Great Lodge, as a weapon against materialism," said the Vagrant, "implies that it would do more good than harm. You might just mention that."

"Yes. An old Atlantean Lodge, in Mexico, which owes allegiance to the White Lodge, while going along its own lines, was the originator of modern Spiritualism. Seeing that while some could be convinced of immortality by intellectual means, others could only be affected through the senses, these Occultists

resolved to help the latter class, which was becoming more and more numerous in the West. Personally, I regard the intellectual proof as the most convincing, but others can feel sure of the survival of their loved and lost only if they can see a tangible form, or hear an audible voice. The majority of people in the West, at the present stage of evolution, cannot grasp theosophical teachings, and for them the spiritualistic proofs of continued life and progress after death are valuable, especially in cases where materialistic teachings have weakened religious beliefs.

“Well, the greatest danger in attending *séances* is really that of believing too much. The sceptic goes, finds overwhelming proof of the survival of a dead friend, and is apt to become suddenly credulous, so that such attendance makes for superstition. But that which is more commonly regarded as the greatest danger is that of obsession and haunting. This often begins at a *séance*. At a *séance* a person called a ‘medium’ is present, one whose bodies are somewhat loosely linked together; normally, a person who is living in the physical body can neither see nor hear a person whose lowest vehicle is an astral body, nor can the latter see or hear the other; with the help of the medium’s peculiar characteristics, they can be brought into touch. There are three ways—apart from telepathy—in which the ‘living’ and the ‘dead’ communicate; first, when you go to sleep, you go into the astral world, and may communicate freely with your friends, but on your return, when you wake, you do not as a rule remember. Then, the ‘dead’ may appear, drawing material from a medium, and building it into their own bodies, and thus ‘materialising,’ becoming visible and tangible; or they may speak through the medium, who is in a state of trance, or write through him, awake or entranced wholly or partially. In this case, what is said is much affected by the medium and his limitations, and speech may be ungrammatical and clumsy, though in some cases this is not so. Mediums—though with some marked exceptions—are drawn from the illiterate classes, and they are often re-incarnations from undeveloped races or types—Negroes who had been students of Voodoo and Obea, Middle Age witches, and the like.”

“Might not the vestal virgins of old temples re-incarnate as mediums?” said the Scholar.¹

¹ Not the Scholar of the earlier series.

"They were people of higher types, as a rule," answered the Shepherd. "But those who were habitually thrown into trances or paroxysms by drugs might thus return."

"Are all uneducated?" asked the Lawyer.

"No, but most of them are, especially those who are paid. Mediums of a higher class generally restrict their work to small and carefully chosen private circles. Next, we must ask: who, from the other side, are likely to use mediums? Obviously those who are nearest to the earth, not in place, but in density. And these are mostly undesirables, frantically eager to come into touch with the world which they have left, and grasping at every chance. If a man were bound hand and foot and left in one of the worst slums, he would be more likely to be found by a thief than by a philanthropist. A medium is in that position, and the evil would be almost unmitigated, were it not for the 'spirit-guide', who tries to protect the medium and to keep off the worst types. Of course, these unfortunate beings, murderers, suicides, criminals of all sorts, ought to be helped, but the *séance* is not the place for helping them. The sitters there are begged to be passive, negative, and hence are very easily taken hold of. Moreover, this condition of passivity is physically harmful, for matter is drawn from all of them. I once had a medium on a weighing-machine during some materialisations, and on one occasion it showed a loss of weight by the medium amounting to 44 lbs. I have seen a man shrink till he looked a boy, with his clothes hanging loose. Naturally, such conditions are followed by frightful exhaustion, and the unhappy victim often takes to heavy drinking in order to recover. This, again, re-acts, and encourages the lowest types of obsessing entities."

"Would not physical matter thus drawn away be returned polluted?" asked the Epistemologist.

"Most certainly, and both the medium and the sitters suffer in this way. Moreover, the low-class entities who throng *séances* make desperate efforts to seize on the sitters, taking advantage of any weak points."

"What sort of weak points?" queried the Youth.

"Nervous overstrain, or strong passions, such as violent temper, or hysteria. And even if the sitter be too strong to be

obsessed, the entity may follow him home, and seize on any weak member of his family. Fortunately, India is almost free from these *séances*, and, even if they come in your way, you should not go to them; the dangers are too great. It is only worth while to face these dangers if you are a materialist, and do not believe that personal life persists on the other side of death. For you must remember that you cannot protect yourself against these dangers as can the trained student. Moreover, you are very likely to be deceived; unless you have studied Occultism you cannot distinguish whether the entity is what he pretends to be or not; any thing you know, he can read from your mind, or he may read from the empty shell of a friend who has gone on. Sometimes deception is done with good intent, as when a man in the astral world saved a broken-hearted mother from madness by pretending to be her child, and justified the deception as on a par with promising anything to a delirious patient. I have said nothing as to the harm done to many of the 'dead,' by encouraging them to remain mixed up in earthly matters, when they should be better employed, but reasons enough are given for not going to *séances*. Thus if we desire information we are driven back upon the writings of the ancient or modern investigators."

"Can any instance be given of the way in which harm is done to the dead?" asked the Enquirer.

"The way now must be bedwards, please," interposed the Vagrant; and with that the company parted.

Life is joy and love is power,
 Death all fetters doth unbind,
 Strength and wisdom only flower
 When we toil for all our kind.
 Hope is truth—the future giveth
 More than present takes away,
 And the soul forever liveth,
 Nearer God from day to day.

—Lowell.



H. P. BLAVATSKY.

THEOSOPHICAL WORTHIES.

H. P. BLAVATSKY.

THE MESSENGER OF THE WHITE LODGE.

THE figure of Helena Petrovna Blavatsky must ever stand at the head of every list of *Theosophical Worthies*, since it is to her courage and her knowledge that we all—from her first student, the President-Founder, to the youngest in our ranks—owe the fact that the Theosophical Society came into existence in the autumn of 1875, as the carrier of the Ancient Wisdom into the Modern World. To some the Messenger of the White Lodge; to some a fraud and a charlatan; to some a mixture of strange occult knowledge and lack of ordinary scholarship; to some a sage; to some an ignoramus; to some a brilliant woman of the world; to some a boisterous and ill-speaking termagant; to all, she remains either a provoking puzzle or a sphinx-like enigma; and to Those who sent her, she was: "*The Brother, whom you know as H. P. B., but we—otherwise.*"

Cholera was raging in Russia, and had invaded the noble House of the Hahns; several of the household had fallen victims, and mourning was heard on every side, when Helena Fadéeff, awaiting her hour, found herself assailed too soon by the pangs of motherhood, and on the night of the 30th-31st July, 1831, gave birth to a feeble infant, apparently too frail to live. Hastily, that the babe might be baptised ere dying, were summoned priests and relatives, sponsors and servants, and a lighted taper, according to the Greek rite, gleamed in the hand of every one of those gathered round the font from the eldest to the youngest—the youngest being a little girl-child, but a few years old. As the ceremony proceeded, the little one grew drowsy, slid down unnoticed to the floor, and, as the elders were vigorously renouncing the devil and all his works, she let her taper lean too close to the cambric vesture of the officiating priest; a red line of fire shot upwards and burst into flame and the venerable man was cruelly burned. Thus with fiery omen began the life of Helena Petrovna.

Her birth-hour, in the Ukraine folklore, made her immune from all the dangers which threatened ordinary people from the goblins of the land, and she early learned her own powers from her

nurses, and would threaten the retainers with dire misfortunes if they did not yield to her imperious will. Clairvoyant from birth, she would play for hours with nature-spirits, hunchbacked gnomes, green water-spirits, terrifying her attendants, and hugely enjoying herself. Stormy was her childhood, her will untamed, her temper uncontrolled, possessed, a nurse said, with "the seven spirits of rebellion." She was the curious blend of a marvellous sensitiveness which made her a facile instrument for all superphysical forces, and a fiery indomitable will, resolutely resisting command, resolutely demanding knowledge, knowledge of the mysterious, the strange, the hidden. Her body, which at birth was so frail, became strong and supple as tempered steel; she rode, man-fashion, the untamed Cossak horses, fearless physically as mentally.

At seventeen (July 7, 1848) she married an old man, in consequence of a taunt of an angry governess, that even such a man would not marry her, and three months later rode away, slipped on shipboard to avoid her father, passed police-inspection as a cabin-boy, met a friend at Constantinople, and travelled with her to Egypt, where she made friends with an aged Copt and learned some of his magic lore. Her husband sought a divorce on the ground that she had never really been his wife, and that even her nominal wifeness had conveyed itself away, but he failed.

After various wanderings, she met her father in London in 1851, and while walking with him she saw a tall and stately-looking Rajput with some Nepālese and Indian Princes. She recognised him as one whom she had known from childhood in her visions, one who from time to time had protected her. The Countess Wachtmeister tells the sequel :

Her first impulse was to rush forward to speak to him, but he made her a sign not to move, and she stood as if spell-bound while he passed on. The next day she went into Hyde Park for a stroll, that she might be alone and free to think over her extraordinary adventure. Looking up, she saw the same form approaching her, and then her Master told her that he had come to London with the Indian Princes on an important mission, and that he was desirous of meeting her personally, as he required her co-operation in a work which he was about to undertake. He then told her how the Theosophical Society was to be formed and that he wished her to be the founder. He gave her a slight sketch of all the troubles she would have to undergo, and also told her that she would have to spend three years in Tibet, to prepare her for the important task.

She tells in a fragmentary diary that, in August, 1851, on a moonlight night, beside the Serpentine, "I met the Master of my dreams." With her father's consent, she started anew on her travels, and for seventeen years she wandered, making in 1856-57 a brief visit to Tibet, and appearing suddenly at Pskoff, in Russia, at a family wedding-party in 1858. From that time until 1863 she remained in touch with her family, in Russia or wandering about the Caucasus, a stay which ended with a long and terrible illness, from which she rose extraordinarily changed. Until then, the marvellous phenomena which surrounded her with the most astonishing profusion appear to have occurred *round* her, rather than to have been performed *by* her, although she gradually brought them more and more under control. But from that time onwards she ruled them. She writes: "The last vestiges of my psycho-physical weakness are gone, to return no more. I am cleansed and purified of that dreadful attraction to myself of stray spooks and ethereal *affinities*. I am free, free, thanks to *Those* whom I now bless at every hour of my life."¹

Once more she was in Tibet, undergoing her final training. No one knew her whereabouts, and Madame Fadéeff, her aunt, writes: "All our enquiries had ended in nothing. We were ready to believe her dead, when—I think in the year 1870, or soon after—I received a letter from the Being whom you call, I think, Koot-Hoomi, which was brought to me in the most incomprehensible and mysterious way, in my own house, by a messenger with an Asiatic face, who vanished before my eyes." The letter was written on Chinese rice-paper, "backed with the glossy hand-made paper one sees in Kashmîr and the Panjab, and enclosed in an envelope of the same paper. The address is: 'To the Honourable, Very Honourable, Lady Nadejka Andrievna Fadéeff, Odessa.' In one corner, in the handwriting of Mme. Fadéeff, is the note in the Russian language in pencil, 'Received at Odessa, November 7th, about Lelinka (H. P. B.'s pet name), probably from Tibet.' The note says: 'The noble relatives of H. P. Blavatsky have no cause to mourn. Their daughter and niece has not departed from this world. She lives, and wishes to make known

¹ The story of her early years is told most delightfully in Mr. A. P. Sinnett's *Incidents in the life of Madame Blavatsky*.

to those she loves, that she is well, and feels very happy in the distant and unknown retreat that she has chosen Let the ladies of her family comfort themselves. Before eighteen new moons have risen she will have returned to her home.' Both the note and the envelope are written in the now familiar handwriting of the Mahātmā K. H. " ¹

The promise was fulfilled, for in 1872 she returned to Odessa, after having been shipwrecked on the way, and making acquaintance with the Coulombs, who were keeping a hotel at Cairo, where she took shelter while waiting for remittances from Russia. Once more leaving her relatives, she went to France and thence to America, sent thither by her Master to find Colonel H. S. Olcott, her future colleague. The story of their meeting at the Eddy farm-house in Vermont is well known, and there began the eventful comradeship which withdrew Colonel Olcott from his successful worldly life, made him the President-Founder of the Theosophical Society in 1875, and brought him to India in 1879. Thenceforward her life was lived before the world.

A brief sketch like this cannot re-tell the wonderful story of her life as a Teacher ; to that her books bear witness. Her pupils wrote of her in *In Memory of H. P. B.* The overwhelming evidence of her relation to her Master, and the exposure of the shameful Coulomb plot may be read in *H. P. Blavatsky and the Masters of the Wisdom.*

On April 26th, 1891, she was taken ill of influenza, complicated with the formation of a quinsy and then of a bronchial abscess. On May 6th, she dressed partially and went into her sitting-room, and on the following day she again rose and walked into the next room. On the 8th, after a trying night, she seemed better and the doctor's report was encouraging. But there was a sudden change soon after 11 A.M. A little later, and the body only sat in the chair where its owner had left it.

Many a year must pass ere Helena Petrovna Blavatsky will be seen in her true greatness. We are too near her to behold her as she is, and the modern world, like that of the Hebrews, ever stones the modern prophet. Our children will build her sepulchre

¹ *Report of the Result of an Investigation into the charges against Mme. Blavatsky.* pp. 95, 96.

in the intervals between their stonings of the prophets of their day, and on her memorial stone will be engraven the gratitude which posterity will feel to the Lion-Heart which braved the insults of a world, to the stainless Truth which flinched not when error was throned in the high places, to the perfect Fidelity which wrought only for the Master's service, and consecrated spirit, soul and body to the mission which He gave.

A. B.

HELENA PETROVNA BLAVATSKY.

*To Those who dwell in cloudless joy, for whom the peaks of life are won,
 Who tread no more the starward way that we who climb behold above,
 Their wisdom burning forth resplendent like the all-revealing sun,
 And like the starry heaven itself the deeps of their unbounded love,
 Be rendered now the song I brought
 With labor from the clouds of thought
 As out of golden flying mist at length a world is wrought ;
 For he that has but little power
 Yet would not vainly stand apart
 May bring with love and lowly heart
 A single fallen leaf or flower ;
 And even so from out the throng
 Withdrawing to the soul's retreat,
 I lay before Their holy feet
 My lotus-bloom of song.*

*And yet ah ! not for one indeed, but lo ! for all who share the dream
 Whatever toil on earth for each be measured out by fate,
 For all afar in West or East aspiring up to the Supreme
 I give the Holy Ones who are Themselves the golden gate,
 A gift, though poor the best I can—a song in praise of her who came
 To bring the faltering soul of man remembrance of Their olden fame ;
 For though the song indeed hath caught
 No touch of all the singer sought
 They see within the smoke of words the core of throbbing flame.*

O mighty hero-hearted soul, redeemer strange and lonely,
 Take the love that we, by earthly life enringed,
 Send thee here in living faith and not in dreaming only,
 Since of thee we learned how human thought is winged ;
 For though the world hath cast thee out, we know thy flaming Spirit
 Shone for those who, seeking shadows, lost the golden sun ;
 Wherefore now, O thou from whom is all the wisdom we inherit,
 Know that though our ways are many here we stand as one !
 Thou camest when the mind of man,
 Remembering not the clouded soul,
 Cried out : " Behold, there is no plan ;
 We labor on without a goal—
 We labor, yet we know not why,
 For all that once we dreamed is gone,
 As, when the day has mounted high,
 The cloudland of the dawn."

And then, O thou mysterious, untameable, and fearless,
 From thee there came for all the world a wisdom pure and peerless,
 A wisdom lost or trampled out but now again beholden,
 And lo ! the peaks of all the past were suddenly made golden ;
 We saw how one eternal truth was found of all the Sages,
 A mighty river winding through the mountain-pass of ages.
 It was as though some inner veil were softly blown asunder,
 And ah ! the joy to live anew with all the olden wonder,
 And ah ! the exultation, the intoxicating glory,
 To feel the soul eternal in the earth's evolving story !
 We saw the winding pageant pass, the world in servitude or free,
 And empire after empire fall as leaves of one immortal tree,
 Old Asiatic priestly kings, and, further back than man recalls,
 The temples and enchanted walls of cities undersea.
 But lovelier now the wonder-tale, for through the whole of it there ran,
 For us who heard with opened ears, the music of a master-plan ;
 We saw how destiny is flashed and caught from life to life on earth,
 In ever-tireless ebb and flow, we heard the tides of death and birth
 And through the strife of ages, lo ! the mounting soul of man.
 Only a darkness loomed ahead,
 And only darkness wrapt us round,
 Until, by thee illumed and led,
 The secret of the world was found.

For now the shadow moves away, the soul's eclipse is ended,
 We know the destiny of man unutterably splendid ;
 Again we see the inward light of earth's forgotten Sages,
 The star that rose upon the world in unremembered ages,
 That lighted in the glowing dawn, ere yet the world was hoary,
 The wanderers Himālayan with more than human glory,
 And shone for ages luminous nor dimmed of superstition
 Above the Pharaohs of old time who trod the deeps of vision,
 And in the soul of Plato yet was seen afar and tender—
 The light that is remembrance of our antenatal splendor,
 The pure primeval breath of God in us who are benighted,
 Whereby may all the darkness of the Universe be lighted !

Unto that they know not now

The nations of the earth shall bow ;

I the singer speak as prophet, I the watchman at the prow,
 Far away within the future, by the wisdom won of thee,
 I behold a radiant vision of the world which is to be,

When the star we watch above

Leads us to the age of love,

When the soul in man emerges noble, fair and free !

All who share the single sun

Then shall know they are but one,

Then the world of men be over, but the world of man begun ;

Craft and cruelty shall cease,

Love of man for man increase,

Ages of inhuman warfare culminate in living peace,

And once again shall earth behold

A kingly race heroic-souled,

Divinely tall and beautiful, and like the Gods of old,

For everything that now they worship men shall cast away for shame ;

Beauty shall destroy their cities, like a purifying flame.

Not a child of all earth's myriads shall be broken down with need

Nor be lashed upon the altar for the monster-god of greed,

But returning re-enchanted to the life from which we came,

We shall know the very earth divine and wonderful indeed.

For in the mountain solitudes,

Or by the murmur of sea-foam,

Or haply, lifted far away

From all unprofitable strife,
 Among the odorous wild woods
 Man shall make himself a home,
 Shall dream and labor day by day
 At one with death and life,

And everywhere in East or West for wonder of creation
 Temples will be fashioned by the forest or the sea,
 Where the beautiful of soul in burning adoration
 Dreaming of the Mighty One may let the spirit free ;
 All the starry heaven shall be suddenly set ringing
 While the young and joyous, to the roll of mighty hymns,
 Clad in many-colored raiment round about them clinging,
 Praise the Lord of Life with the rapture of their limbs.
 The breath of wonder like a rain
 Descending on a desert-plain
 Shall re-create the universe, and while the ages wane
 The great archangel of the sun
 From pole to pole shall look on none
 That have not known the presence of the All-Pervading One ;
 Nor any soul awake on earth
 But he shall hail in human birth
 A gift of everlasting and immeasurable worth.
 For then shall man and woman rise,
 Creators pure of heart and wise,
 The guardians of a holy flame, the power that in them lies.
 And all that human life shall give,
 The dream of generations fled,
 Forever dreamed of all that live,
 The starry myriad overhead,
 The moon, the sun, the planets, the familiar earth we tread,
 The very air, the very light,
 The seasons in their rhythmic flight,
 The vast eternal drama that is played of day and night
 Shall seem a revelation from the Universal Heart
 Of such a mighty meaning and of beauty so intense,
 That man for very rapture to behold himself a part
 Shall cry aloud the song of life, the joy of soul and sense !
 Darker lies the gloom around us than it lay when life began ;

Deeper than the soul may measure are the infanies of man ;
 By the curse of ages haunted we are lepers and impure,
 And the touch of hope is feeble and the light of love obscure ;
 With the fume of our own Godhead we are drunken, we are blind,
 For the soul of man is clouded with the marvels of his mind.

Yet although the waking soul

May be clouded over long,

Not in vain we seek the goal

For the human God is strong ;

And for this, the far fulfilment of the archetypal plan,
 For the one, the only, labor that is high enough for man,

We, the worshippers of beauty, by the light of beauty led,
 We, a brotherhood of lovers, an unconquerable clan,

Sail we on with storm around us and the midnight overhead !

All the wisdom that we cherish,

All the hope and faith we bear,

That shall never fail or perish

Till the whole of earth be fair,

Was of thee alone imparted ;

And to thee from whom it came,

O thou, Promethean-hearted,

Latest lighter of that flame,

We would send a song of greeting for the glory that we see,

For the grandeur and the beauty of the vision we proclaim,

For our faith is in the future and we doubt not that, as we,

The myriads of humanity shall kindle at thy name,

And in love and praise shall waken to the wisdom won of thee.

CLIFFORD BAX.

The ideal life is in our blood and never will be still. Sad will be the day for any man when he becomes contented with the thoughts he is thinking and the deeds he is doing—when there is not forever beating at the doors of his soul some great desire to do something larger, which he knows that he was meant and made to do.—PHILIPS BROOKS.

ROUND THE VILLAGE TREE.

GAṄGĀ, THE RIVER MAID.

A LEGEND OF ĀRYĀVARTĀ.

FAR away, in the vast range of mountains that guard Āryāvartā against invasions from the north, the great God Shiva lay asleep. Around Him rose the sky-piercing, snow-capped peaks of the mighty Himālayas; and as He slept, His tangled hair, storm-tossed, wind-driven, was played with by King Frost, and the snow-maidens and ice-maidens of His court hung ice-drops on the hairs of head and face. And Shiva slept for many a hundred years, for He was weary; and while He slept, the sun blazed down on the vast plains and slopes and valleys of His land and burned up cruelly the green herbs and glorious trees, for there were at that time no rivers to water the arid soil; and the people cried aloud to Shiva for water, and Shiva slept.

Now in the mountains there lived a great King, King Himavaṭ, with his fair wife Menā, mother of winged Maināka, and of a lovely maiden, whom they named Gaṅgā. As Gaṅgā one day wandered through her father's snowy realm, she came to a beautiful ice-cavern that she had never seen before. Long icicles hung from the glittering walls; pillars of ice held up the lofty roof; and as she stood at the mouth, peeping in timidly, a ray of sunlight flashed past her into the cavern, and painted its seven colors on point, and arch, and shaft. Gaṅgā clapped her white hands with delight, and ran into the cavern; and there she stayed, while they searched for her high and low, and never dreamed of looking in the tangles of Shiva's hair, wherein the exquisite ice-cavern had been formed. At last Himavaṭ and Menā went to look for her, and chid her gently for her mischief when they found her; but when she showed them the fairy cavern they forgave her, and the three made their home there for many a year.

But one day Himavaṭ returned from a journey, and his heart was heavy and his face sad. "What ails you, King and husband?" whispered Menā quietly, and Gaṅgā nestled on her father's knee, and wound her soft arms round his neck. And the King spoke:

"The land suffers grievously for want of water; the crops are shrivelled, the cattle are wasting, men and women try in vain to

still the moaning of their little ones. Shiva sleeps and heeds not the misery, and there is no help in Gods for men."

He paused, and no word broke the silence ; yet hush ! surely a soft breeze whispered through the ice-cavern ; from Gaṅgā's golden hair dropped sweet water, as the ice-wreath wherewith she had crowned herself slowly melted round her head. Himavaṭ looked at her and covered his face, and she whispered in his ears : " Is there no help for men ? "

Then he raised his heavy eyes, tear-laden, and looked upon his child : " Aye, Gaṅgā, there is help, but it is hard to win. If a maiden pure as ice and white as snow would leave her home, and go and dwell for ever in the sultry plains, then from her life freely given would flow life for the perishing people, and her name would be sacred and beloved by all in Aryāvarta."

And Gaṅgā knew that her great father bade her take this work on her fair shoulders ; but she turned away and hid herself in the recesses of her ice-cavern, and would not go forth. And ever the cry of the dying people went up to a sky like burnished brass, and their wail reached Gaṅgā in her cavern ; but still she would not move.

And her father bade her go ; and her mother, weeping, prayed her to give her life for men ; still Gaṅgā would not move. But one day Himavaṭ came in, with a child dying in his arms ; the soft skin was blistered with the heat, the little lips black and parched, the mouth open, the eyes fixed and glassy ; and Himavaṭ laid the child on Gaṅgā's lap, and said : " It dies of thirst." As Gaṅgā bent over the little face, a drop of water fell from her hair on the parched lips, and the rose-red color flashed back into them, and the babe opened its eyes and laughed for joy. Gaṅgā sprang to her feet :

" Aye, I will go, father, mother, I will go to save the perishing people, and to bring joy to the little ones who diē for lack of water."

And the beauty of a great sacrifice came into her face, as she turned to the mouth of the ice-cavern, where she had dwelt in her innocent but selfish joy. And as she left the cavern there was a change, and the fair form melted away, and the golden-bright hair and white hands vanished, and a stream of pure soft water,

with white flicks of foam, danced over a bed of golden-bright sand, and the water whispered as it ran: "I am Gaṅgā, Gaṅgā, and I go to bless the thirsty plains, and to carry life to those dying for my stream."

And wherever Gaṅgā turned, flowers sprang up to welcome her, and stately trees bowed over her waters, and fainting cattle grew strong as they stood knee-deep in her shallows, and children romped and played with her wavelets, and strong men bathed in her torrents, and fair women laved their bodies in her pools. And Gaṅgā the Maiden became Gaṅgā the Mother, giver of life and joy and fertility to the broad plains of Aryāvarta.

So the life that was given became the source of life throughout the great Hindū land; and as she rolls ever towards the sea, Gaṅgā murmurs to herself: "To give oneself for others is duty; to spread happiness around one's steps for others to gather up is truest joy."

And to this day the Hindū, dying afar off from the sacred river, prays that his ashes may be thrown into Gaṅgā's red-brown depths; and dying lips cry with their last breath: "Gaṅgā, Gaṅgā"; and dying eyes fix their last look on Gaṅgā's broad pure stream.

A. B.

STORIES FROM THE HISTORY OF CEYLON.

BEGINNINGS.

THE LION'S BRIDE.

In India, in the land of Vanga (the present Bengal) the capital of which was Vanga, there lived long, long ago a King, whose principal Queen was a daughter of the King of Kalinga. He had a great many children, of whom his daughter Suppaḍevī was the most beautiful. But to the great distress of the good King and Queen, their daughter was not as virtuous as she was beautiful. Contrary to the Indian custom, she was always eager to talk to young men, so that her parents, sorely grieved over her bad manners, locked her up in a room, and did not allow anybody to talk to her, except themselves and her brothers and sisters. Suppaḍevī did not like this treatment at all, and whenever she could, she used to run away from the room to have her own way.

The Queen, who felt sorry that her daughter had to be locked up, consulted a wise Brāhmaṇa, and asked him whether it was really necessary to treat Suppadevī so strictly. But the wise Brāhmaṇa, consulting her horoscope, shook his head and said :

“It is *very* necessary to shut this wild girl up, or rather to *lock* her up very *securely*, for, if she escapes she will become the wife of a lion.”

When the King heard this prophecy, Suppadevī was locked up more securely than ever, for her parents naturally did not want this prophecy to be fulfilled. Suppadevī was very angry at being kept in confinement, and she thought night and day how she could escape and have her own way again.

At last she succeeded one night in slipping out of her prison. She fled quickly through the gardens and out of the town, and found in the neighborhood a caravan which was resting on its way to Lāla (Magadhā), in the north of India. She implored the headman of the caravan to take her to her relatives in Lāla. She told him she was treated so badly by her husband that she had run away. The leader of the caravan believed her story, took pity on her, and allowed her to join the caravan, which was to proceed on its way early next morning.

While they were crossing the desert, not very far from the end of their journey, a lion came galloping towards the caravan, and everybody, full of fear, ran away as quickly as their legs would carry them. Only Suppadevī did not seem to be afraid, and waited till the lion came near her. She looked at him and he at once became quite gentle, and lay down at her feet and looked at her with his large and beautiful eyes. She caressed him and he seemed pleased. At once he took her on his back and carried her to his den. She lived with him there for many years, and he was always gentle to her, and brought her food ; but he closed up the den with a big rock when he went out, so that she could not escape.¹

Two children were born to her, a boy and a girl. They looked like other children, except that their hands and feet showed

¹ Nobody knows the real meaning of this story, but it is said the captor of Suppadevi was a wild warrior, who on account of his great strength and bravery was called “*Sinha*,” the Lion.

leonine parentage, being very hairy. She named the boy Sinhabāhū (Lion-armed), and the girl Sahasivaṭī.

When the children were sixteen years old, Sinhabāhū asked his mother: "Why is it that between thyself, our father and ourselves there is dissimilarity?"

Suppaḍevī then told him her whole story, and Sinhabāhū begged her to let them all three leave the den, and go back to live among human beings. He tried to lift the big rock which was left at the entrance of the den, and as he found he could lift it and even carry it with ease to a distance, he realised his own lion-strength, and made up his mind to escape at the next opportunity. When the lion again left the den, Sinhabāhū took his mother on his right shoulder and his sister on the left, and wandered forth into the forest. He came thus into a village where they were celebrating a great paddy-harvest festival. The whole village flocked round them when they entered it, for their appearance was of course peculiar: the strong youth bearing on his shoulders two women clad only in leaves—this was something that had not been seen before.

When Prince Anura, Minister and Standard-bearer of the King of Vanga, saw them, he enquired whence they came. Suppaḍevī answered: "We are the inhabitants of the wilderness. Give us some food, for we are hungry." Anura had some dressed rice placed on some leaves to give to them, and lo! when Suppaḍevī touched the leaves they turned into gold vessels. As soon as Anura saw this, he became very thoughtful, thinking of a prophecy which said that he would marry a woman in whose hands leaves became gold; so he asked Suppaḍevī to tell him her story, which she did. He found out through it that she was the daughter of his father's younger sister, and so he took Suppaḍevī and her children home with him, and in the course of time he really made her his wife. She was still quite beautiful, and her sufferings had made her very gentle and good. As he did not tell her story to anybody, she was accepted and treated as a Princess.

Her parents had died in the meantime, and the present King of Vanga did not know her story. So she lived quite happily in her new home and in her new surroundings, and was very thankful to be again among human beings.

Meanwhile the poor lion, who had lost his whole family, was in great distress. He commenced roaming about in the land of Lāla, and destroying everything that came in his way, searching for those who had disappeared. The people of Lāla came to the King and complained bitterly, and begged him to have the lion killed. The King, who could not find anybody to venture to kill the lion, placed 1,000 pieces of money on the back of an elephant, and proclaimed that the captor of the lion should get this reward. Nobody dared to attack the lion. Then the king offered 2,000 and at last 3,000 pieces of money. Sinhabāhū was very eager to earn this reward, but twice his mother Suppadevī held him back from undertaking this enterprise. On the third occasion, without consulting his mother, he presented himself to the King, who said to him: "When you have destroyed the lion, not only shall you have the money promised, but the land which the lion is now laying waste shall also be yours." Sinhabāhū, knowing the way to the den of the lion, started at once to find him. The lion recognised Sinhabāhū at once and came towards him gently, but Sinhabāhū shot an arrow at him, with the intention of killing him. The lion, however, could not be killed by it, as he was protected on account of the merit earned by his kindness towards Sinhabāhū, and the arrow came back and fell at the feet of the young Prince. The second arrow, met with the same fate. When Sinhabāhū shot a third arrow the lion lost his self-possession, thereby destroying the charm which preserved his life. The arrow pierced him, and he fell dead at the feet of the Prince. Sinhabāhū took the head of the lion to Vanga, and wanted to present it to the King, but the King had died just seven days before this.

The people, who were very much delighted to have got rid of the dangerous king of the animals, asked Sinhabāhū to accept the crown of the Land of Vanga, as the late King had no son or heir. They found out that Sinhabāhū was really the grand-nephew of the late King, and his mother the niece, and so they assembled in a big gathering, hailing him as the deliverer of the country, and as the new King. Sinhabāhū, accepting the crown, conferred it on Anura, the husband of his mother and he himself left for Lāla, his native country. There he built a city, which he called Sinhapura.

1909

In the jungle he founded villages, cultivated and irrigated the land, and in a short time it was flourishing. Then he built himself a Palace, brought his sister Sahasivaṭī to Lāla, and married her. He reigned very wisely for a long lime.

Sinhabāhū and Sahasivaṭī became the ancestors of the Sinhalese in Laṅka, for it was their eldest son, Vijaya, who landed and took possession of Laṅka. The Sinhalese are yet called the "Sons of the Lion," or the "Lion-Slayers" and they have kept the symbol of the lion (Sinha) till now. The throne of stone, in the shape of a lion, made for one of the greatest Sinhalese kings, Parākrama Bāhū, who ascended the throne of Laṅka A.B. 1707, (A.D. 1164), is yet to be seen in the Colombo museum.

(To be continued.)

M. MUSÆUS HIGGINS.

Does the road wind up-hill all the way ?

Yes, to the very end.

Will the journey take the whole long day ?

From morn to night, my friend.

But is there for the night a resting-place ?

A roof for when the slow dark hours begin.

May not the darkness hide it from my face ?

You cannot miss that inn.

Shall I meet other wayfarers at night ?

Those who have gone before.

Then must I knock, or call when just in sight ?

They will not keep you standing at the door.

Shall I find comfort, travel-sore and weak ?

Of labor you shall find the sum.

Will there be beds for me and all who seek ?

Yes, beds for all who come.

CHRISTINA ROSSETTI.

SCIENTIFIC NOTES.

THERE is a statement in the article "The Æther of Space" (*Occult Chemistry*, appendix, p. iv.) which promises to throw considerable light upon what is at present a profound puzzle to physicists. These scientists have proved that all bodies under certain conditions give off electrons or corpuscles whose mass is about one thousandth of that of a hydrogen atom ; and the theory has been received with great favour that all matter is composed of these electrons in numbers proportionate to the atomic weight of the body, so that speaking roughly the hydrogen atom is built up of 1,000 corpuscles, oxygen of 16,000, iron 56,000 and so on—the atomic weights of these elements being respectively 1, 16 and 56. But the further investigations of J. J. Thomson have shown that the actual number of corpuscles in an atom is really much smaller than this, that in fact a hydrogen atom contains only one corpuscle, an oxygen atom 16, an iron atom 56 or thereabouts ; so that the number of corpuscles in any chemical element is of the same order of magnitude as the atomic weight. These later results of Thomson's researches are considered by Sir Oliver Lodge (*Electrons*, p. 194) to be "the most serious blow yet dealt at the electrical theory of matter".

Now if we turn to the "Æther of Space" article above referred to we may, I think, find a possible explanation of these discordant results. For we are there told that, although the physical atom can be broken up into 49 astral atoms, these do not in a sense co-exist with the physical atom, but that if the unit of force which makes the physical atom be pressed back so that the atom disappears it is replaced by 49 astral atoms. If therefore astral atoms are identical with electrons or corpuscles physicists will not be able to find evidence of their existence in large quantities, as such, in the chemical elements ; although if they possessed means of breaking up physical matter a mass of electrons equivalent to the vanished material might be produced.

In previous notes I have several times given reasons for thinking that the electron and the astral atom are identical, and the fact that on this assumption the above scientific puzzle receives a possible solution is additional evidence of the validity of the theory. If this be true the question naturally arises : "Do these physical processes, by which scientific men make streams of electrons to issue from the surfaces of bodies, constitute the same operation as the pressing back of the units of force

forming physical atoms, and thus transform them into astral atoms?" If this be so then all such processes cause the destruction of physical matter. It is interesting to note in this connection that amongst others a French scientist, Dr. Gustave Le Bon, has come to this same conclusion, and in his book *The Evolution of Matter* (Walter Scott Publishing Co.) he gives many proofs that matter is disintegrated by all such operations.

It seems, therefore, in this case as in others, that if we combine together the results of scientific investigation and those of occult study we are able to solve this profound scientific puzzle, for we thereby see that although it is possible to break up all physical matter into electrons or, what is apparently the same thing, decompose all physical atoms into astral atoms, these electrons or astral atoms need not exist as such in physical matter in quantities sufficient to represent the total weight of the matter. There may be a few stray astral atoms entangled in the meshes of physical matter corresponding to the few electrons discovered by Thomson's later researches, but these will represent but a small fraction of what would be found if the whole matter was completely broken up. In this way the contradiction between the latest theories of matter and some of the observations is satisfactorily explained away, and it illustrates once more how necessary it is for scientific men seriously to study the results of occult investigations, in order to obtain a complete solution of many physical problems.

G. E. SUTCLIFFE.

DOUBLE PERSONALITY EXPLAINED?

In the first issue for December, 1908, of the widely read German weekly *Die Woche*, Professor Dr. Max Dessoir of Berlin writes an interesting paper on "Psychical Double-Life." The phenomenon, he says, may be traced back to two sources:

1. The suggestions arising from certain changes in the surroundings such as take place, *e.g.*, when we enter the session-hall or the room of operation, or through putting on an official dress, or by travelling, etc.
2. The 'Dramatic mania' natural to every human being, the 'longing for otherness,' for getting rid, at least for a short time, of one's personality, which is so conspicuous with playing children and young people going to the theatre, but by no means confined to them.

Bearing this in mind, we can perfectly understand why a man may be so entirely different in public and in private life; how different

the literary personality of an author may be from his ordinary one ; and also the so-called phenomenon of periodic insanity, etc.

So far there is little to be said against Prof. Dessoir. But when after this he proceeds to apply his theory to those more abnormal cases which are, as a rule, alone meant when we speak of double personality, he is curiously unfortunate. For all the instances alleged distinctly prove one thing only, and that is that the theory is insufficient. The 'Watseka Wonder' is not explained, even if we accept the additional hypothesis of the credulity and involuntary 'helps and suggestions' of the Roffs. Nor is it an acceptable explanation of corporeal changes, such as lateral paralysis, in the case of changed personality, when Prof. Dessoir ascribes them (with a significant 'perhaps') to the 'long-lasting after-effects of some acute disease.' And still less convincing is a third case related as follows by Prof. Dessoir :

"The son of a clergyman used to fall into a state in which he entirely lost his orientation, so that he did not know his parents and persuaded himself that they were living in India. During these times his otherwise considerable mathematical knowledge had nearly vanished, whereas his musical faculties were decidedly enhanced."

It is difficult to understand how Prof. Dessoir can explain this with either or both of his theories.

"From ancient times," we read towards the end of the article, "people speak of being possessed, and think that a demon or ghost of some deceased person may enter the body. Nowadays the spiritualists *and, I am sorry to say, not they alone*, offer this obsolete interpretation of a phenomenon quite intelligible to science, mainly because the personality manifesting itself in the so-called trance, is said to have at its disposal inexplicable knowledge and abilities."

It would appear that the 'obsolete explanation' is still the only complete one, and we cannot but regret that men like Prof. Dessoir think it "superfluous to prove the unacceptableness of the theory of re-incarnation."

F. O. S.

ALCOHOL.

[Mr. J. Lionel Tayler is a great authority on the effects of alcohol on the body. He is kindly sending us an article on the subject; pending its arrival, the following note will be found interesting. ED.]

The essential quality of a food is that it supplies utilisable nutriment for the organism's need. Other substances, called extractives, usually having pleasant odors, are 'appetisers' or natural stimulants, and assist true foods to digest. It cannot be said that the alcohol class belongs to either order. They are neither healthy foods nor natural stimulants.

Some substances are consistently poisonous to particular forms of animal or vegetable life, no matter how these substances are combined with others. For example, copper and lead, in whatever chemical compounds they are found, are always, though in varying degrees, hurtful to human life.

Most compounds are either foods, extractives, or poisons—occasionally only inert bodies having neither a hurtful nor a beneficial influence. Alcohols have unquestionably a poison value, and, to some slighter extent, a food value.

Few, very few substances, are poisonous to all known forms of life; the alcohols appear however to belong to this exceptional class, for, as far as is known, all forms of living tissue are affected hurtfully by them. The 'preservative' power of alcohol fluids depends solely on their germ-destroying (death-producing) power.

The alcohols have an affinity for young tissues and for the latest, most complex, and most highly evolved, and they destroy these most rapidly, and the less evolved less rapidly. They are therefore called devolutional drugs, because they affect the highest brain-centres first and the lowest last. No class of drug can therefore be more insidious to use, or require more skill and science in its usage.

As one cannot, because it is one and the same substance which has a bad and a good influence, separate the extremely poisonous and dangerous action of the alcohol group from its insignificant and unimportant nutritive action, it is obviously foolish to attempt to use these substances as foods.

That they have a place in medicine is probable, but exactly what their scientific value is has yet to be determined.

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

REVIEWS.

H. P. BLAVATSKY.¹

Neatly got up, of convenient size, with five illustrations and an interesting preface by Mr. C. W. Leadbeater, is this book of 60 pages, cheap for its price of 1s. 8d. post free. Since the early days when Mr. Sinnett published his *Incidents* we have had no good life of our beloved leader H. P. B., and though the one under review is small—and naturally so, as originally it appeared in a serial form in the *Lotus Journal*—yet it is well compiled and gives sufficient information, both interesting and instructive. As it is written in simple but attractive style the book may be used profitably as a present to young friends.

B. P. W.

NOTIONS GÉNÉRALES DE PHILOSOPHIE ORIENTALE.²

We have received from the Lodge *Espérance* in Monaco the above work written by its Secretary, Mr. E. Izard, author of several books on problems of general interest (economical problems, vegetarianism, etc.) It is a comprehensive introduction to Oriental Philosophy, i. e., to Theosophy, summarising the theosophical conceptions of the universe, of man, of evolution, freewill and destiny, the use of pain, etc., in a clear and fascinating way. It is a pleasure indeed to know that Theosophy has spread to Monaco, the world's centre for gambling, and that our Lodge there is able, through its Secretary, to enrich the French literature on Theosophy.

A. SCH.

THE HISTORY AND POWER OF MIND.³

The author selected his title "because the history of mind is the history of man, and these lectures trace mind, or psychic man's origin and development, and then describe the power of mind and its modes of manifestation." The following twelve subjects are discussed: "Occultism: its Past, Present and Future," "Divine Mind: its Nature and Manifestation," "Dual Mind and its Origin," "The Art of Self-Control," "The Law of Re-embodiment," "Colors of Thought-Vibration," "Meditation, Creation and Concentration," "Lesser Occult or Psychic Forces and their Dangers," "Hypnotism and how to guard against it," "Higher Occult or Spiritual Forces and their Uses," "The Cause and Cure of Disease," and "The Law of Opulence."

The author, though he does not attach the theosophic label to his teachings, has evidently made himself familiar with the fundamental doctrines of Theosophy; hence the book will be more especially useful to those who are unacquainted with theosophic literature, and it will also be a stepping-stone to such teachings. The following paragraphs, from the chapter on "The Law of Re-embodiment," illustrate the trend of the author's thought:

¹ By Herbert Whyte, 42, Craven Road, Paddington, London W.

² E. Izard, Monaco.

³ By Richard Ingalese. The Occult Book Concern, New York City, and L. N. Fowler and Co., London.

We could save ourselves much misdirected or wasted force and sympathy if we would recognise the fact that nothing ever *happens* in this world, but that every thing is governed by law. I do not say leave unfortunate souls where you find them, but I say do not attempt to quarrel with the law, which is giving to them precisely what they have desired some time in their career. If you see a soul who wants help, then help it; but do not weep over those who are enjoying the fruits of their own thought-labors, and do not be dissatisfied, or criticise God, because some souls have placed themselves in certain unpleasant walks of life, or have brought upon themselves unhappy conditions. . .

In the sense of making his own character, man is his own maker. He has the free-will to think, and his every thought is a tendency in a given direction. One thought does not make a character, but one thought is a tendency toward a character; since once the initial impulse is given it has a tendency to repeat itself until a habit is formed, and habits make character. Therefore every thought a man thinks has its effect upon his destiny, not only in shaping his present life but also his future incarnation. . . . The majority of men make their physical bodies and their environment unconsciously, but I have known men who have consciously made their bodies over so completely and entirely that their friends did not recognise them afterward. I have seen women change their figures through the power of their thoughts, and make them precisely what they desired them to be. Persons who showed the marks of age have brought back the flush of youth, and I have known men and women to prolong their lives far beyond the threescore years and ten that the individuals of our race are supposed to have allotted to them.

This book has already reached its fifth edition, which fact shows that it is appreciated by many.

W. A. E.

VERS LA FRATERNITÉ DES RELIGIONS PAR L'UNITÉ
DE LA PENSÉE ÉSOTÉRIQUE.¹

This is an excellent book which will prove eminently useful to the student of comparative religion. The author, who has evidently read a great deal and perhaps thought still more, quotes long passages from S. Paul and the Church Fathers down to the latest of Samskr̥tists, in order to show that all religions have a hidden teaching as well as a public one for the profane, and that this hidden teaching is the same in all, varying in expression but ever similar in essence. The religions under consideration are Hindūism, Zoroastrianism, Judaism and Christianity. It is to be regretted that M. Revel did not include in his study the Egyptian religion, whose profound esoteric teachings are gradually being more and more unravelled. Though it is not a living religion in the sense commonly applied to the term, yet well may we call it so in a higher sense, as no religion which contains eternal verities can ever be said to be dead. As the Egyptian soil will yield more and more of its hidden treasures, the great figures of Isis and Osiris will ever grow nearer to our hearts; they will become alive once more, so to speak, in the adytum of the scholar, and will walk again amongst men.

On page 350 we notice a slip of the pen which M. Revel will probably correct in another edition. He says there that *Jesus* is the Great Initiator. The diagram at the end of the book will not perhaps be to the liking of every one. One wishes that the author had not done all the thinking himself, but had left some for the reader to do.

H. L.

¹ By L. Revel, Paris; Publications Theosophiques, 10, Rue Saint-Lazare.

OUR CONTEMPORARIES.

THE REVIEW OF REVIEWS—(February)¹

Mr. Stead narrates in his usual clear and accurate way what took place at some *séances* held under strict test conditions. Mr. and Mrs. Tomson's musical performance of "The Master Mystery" led Mr. Stead to try them at private gatherings, where great care was taken to avoid trickery of any sort and the examination was very strict. Each time "the cabinet was an improvised structure made out of screen and curtains supplied by me and put together by members of the committee under the eyes of the company. In the third *séance* the cabinet was put together by Sir Oliver Lodge." The results are reported to be convincing and instructive. The following phenomena were witnessed: (1) The production of flowers and ferns in varying quantities from within the cabinet; (2) The appearance of Mrs. Tomson outside the cabinet, clad from head to foot in a heavy, white, beautifully draped dress fitting close to her figure, over which was thrown a white veil, although Mrs. Tomson when she went into the cabinet was dressed solely in black; (3) The appearance of materialised spirit forms which were declared by one or more of the sitters to resemble their deceased relatives in feature, gesture and speech. The first and second of these occurred at all three, and the third only at the first sitting.

Both before and after each *séance* communications purporting to emanate from the late Mr. F. W. H. Myers and Mr. W. Stead (Jun.) who passed over in December 1907, were received. Autoscrites from both are published, and they form instructive reading; that of Mr. Stead (Jun.) throws light on the mystery of materialisation, and the description from our theosophical point of view is very correct, only it must be noted that the aura around the medium referred to is the health-aura and not the aura as we understand that term.

The character sketch this month is headed "Healers and Healing; Father John of Cronstadt and the Healers of London." Father John of Cronstadt, who has just passed over, was well-known as a healer and a philanthropist throughout Russia, where his work lay chiefly among the submerged tenth. His life was one of uninterrupted and self-sacrificing charity. A few instances of his healing are given which go to show that Father John was a true healer, though he never spoke, perhaps because he did not know, of the *modus operandi*. His method, in his own words, was to pray, to pray, and again to pray, to assert the essential unity of the soul of man with Deity. Unlike the Christian Scientists, he did not regard disease as a delusion of the mortal mind; he did not deny its existence but affirmed it, and did not look upon sickness as being always an evil. "By striking our bodily structure with sickness, the Lord crushes the old, sinful, carnal man, in order to give strength to the new man, whom we have weakened by the works of the flesh—gluttony, slothfulness, amusements, and manifold sinful attachments and passions. 'For when I am weak, then am I strong.' Therefore we must accept every malady with gratitude."

¹ 14, Norfolk Street, London W. C.

Other Contents: "The New Ottoman Parliament and its members," by Santo Semo; "The Nightmare of the German General Staff"; "How to settle the Licensing Question"; "An Englishman's Home, (a farcical-tragical satire on Jingoism)"; "The Native Problem in South Africa," by Olive Schreiner; "Leading Articles in the Reviews" and other usual columns.

THEOSOPHICAL REVIEW—(February) ¹

B. K. has translated a lecture delivered by M. Jean Monnier on "S. Paul as a mystic". M. Monnier considers mysticism to be the power which every man possesses of grasping the Divine by means of the soul, and of entering into communion with God. Mystics may be divided into two schools, the contemplative and the practical, and S. Paul belongs to the second. He carried his realisation of the Spirit into his work and life, thus doing what is recommended in the *Bhagavad-Gītā*. Further his mysticism may be called a mysticism of the Spirit, which expresses itself in growth and action. His whole being was in contact with the Divine. With regard to special manifestations of the power working through, we are reminded of the guidance continually given him in his work, the Spirit advising and directing; also he was caught up into Paradise, and we read of conversations he held with the Lord and of his experience on the road to Damascus. He was entranced on several occasions, and his descriptions of his prayers show their extraordinary reality and power; in fact, as M. Monnier points out, prayer with him was the foundation and basis of life. Further his use of the term 'present in spirit' indicates that he had the power of leaving his body at will. All these considerations lead one to regard S. Paul as a mystic of a very unusual type.

Other Contents: "Editor's Farewell"; "On the Watch-Tower"; "The Fisher of Carrig Bay"; "Some Elementary Speculations," by G. R. S. Mead; "A Lost Battle," by Michael Wood; "Peloros Jack: A Maori Legend"; "The Healing Waters"; "The Angel of the Holy Grail"; two other articles; poems, queries and notes, reviews and notices.

THE OCCULT REVIEW—(March) ²

Mr. Ernest Newland-Smith's article on "The Divine Image" brings out well the truth of the Divine and human Trinity taught by Theosophy. The first principle in the search for Truth is to look within, and modern science is beginning to realise that Truth can speak inwardly without audible words. Everything begins and ends in consciousness; therefore we must endeavor to reduce all our reasonings to terms of consciousness for the knowing of True Reality. This necessitates our formulating a true idea of the Personality and Constitution of Man. The doctrine of Trinity is looked upon sometimes as unscientific, but let us not forget that it is an universally accepted doctrine, and to attribute this universality to accident or coincidence is far less rational than to conclude that the Divine Personality is triune and that creation is manifested in the Divine Image. That Divine Trinity consists of the

¹ Edited by G. R. S. Mead, Theosophical Publishing Society, 161, New Bond Street, London W.

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

Power of Truth, the Word of Truth, and the Spirit of Truth, and the writer asks: "Is it possible to describe the fundamental principles of the human personality in better terms than those of Power, Thought and Feeling?" To conceive "Divine Personality as a trinity-in-unity is no more anthropomorphic than it is artistic; and no more artistic than it is scientific; and no more scientific than it is religious." A man could no longer be said to possess personality without all the three aspects combining; nor does this trinitarian idea stop at the instrument of human progress as found in Religion, Science, Art—itself a trinity—but each of these is again threefold. Thus

Religion - Science - Art.
 Power : Duty - Intuition - Goodness.
 Word : Belief - Analysis - Truth.
 Spirit : Worship - Synthesis - Beauty.

Thus three aspects or interdependent notions come out which form the one instrument of all progress. Many mistakes have arisen because of the non-recognition or misconception of the doctrine of the Trinity, which is built upon the rock of Truth.

Other Contents: "Notes of the Month"; "Cross-Correspondences: some recent developments"; "Some Memorials of a Mystic," by A. E. Waite; "Michael Scot"; "From across the Abyss"; "Correspondence," etc.

MODERN ASTROLOGY—(March) ¹

The article "The Inner and the Outer Life," by Maud Ruth Higgs, is a reprint of a lecture given at the Hampstead Lodge of the T. S. The writer starts with a definition of life as being a "series of definite and successive changes, both of structure and composition, which take place within an individual without destroying its identity." She then shows that the inner life has a power of shaping the outer form, and uses this as an argument against hatha yoga practices. She connects Aries, the first sign of the Zodiac, with Aleph, the first letter of the Hebrew alphabet, both indicating leadership. The remainder of her lecture contains an analysis of the three airy signs—Gemini, Libra and Aquarius, which have to do with the mental plane and therefore with man the thinker. She studies these in connexion with the *gunas*, the three ways of motion—vibratory, rectilinear and rotary, the three manifestations of human life, child, mother and father, and shows how these meanings are exemplified by the ruling planets of the signs.

Other Contents: "The Editor's Observatory"; "Result of the November Plébiscite"; "The Horoscope of Sir Isaac Pitman"; "Foundations of Physical Astrology," by G. E. Sutcliffe; "The Spring Quarter"; "1909—A remarkable Centenary Year"; "Sagittarius," by Isabelle M. Pagan; Reviews.

THE MODERN REVIEW—(March) ²

John Page Hopps writes on "London Studies of Rational and Spiritual Religion." The future life is considered a tremendous subject and therefore "if there is anywhere a ray of light, for pity's sake let

¹ 42 & 43, Imperial Buildings, Ludgate Circus, London E. C.

² 210-3-1, Cornwallis Street, Calcutta.

us have it. The need indeed is great." However, it is necessary to keep cool and avoid exaggeration. The Church and the Creeds are of little help or value, and we want clues more modern and reliances more solid for our day. An impartial enquiry leads the writer to conclude that "communications have been opened between the worlds of matter and spirit," but the graver problem lies in: "What may we expect in relation to the future life?" The mere fact of continued existence after the body is dropped is a matter of less importance; what we want is a rational and humane existence. This is possible if we realise death as only the passing out and passing on of the real spirit-self, a still further development on the lines of evolution, in a sphere where Law and Order and Continuity are all as real as here and more so. Next we must grasp that whatever God is, He must be everywhere ethically consistent; the same in all worlds, and to all his creatures; that the stupendous law of cause and effect works with the law of evolution for our good. Further we must recognise that God, in some real sense, is our Father, and that the "Lord is good to all, and His tender mercies are over all His works." Beyond all this, there are two mighty enlightening words that are of supreme value—Progress and Justice. All these go to make up a rational and humane view of future life, and "if, to-day, we who say these things are like John the Baptists in the wilderness, the heralds and forerunners of the bright new faith, be it so."

Other Contents: "Lighten the Indian Women's Burden" by Nihal Sing; "God and great Calamities"; usual instalment of "The Yellow God," and other articles; Notes, Reviews, etc.

THE METAPHYSICAL MAGAZINE—(January) 1

"The Freedom of the Will" is discussed by H. Stanley Redgrove, B. Sc., in a short but suggestive article. He points out that there is a vicious circle in speaking of will following the strong motive, for the only definition of strongest motive is that—it is that motive which the will follows. Next he shows that the argument from averages only proves that there is some similarity among human beings, and he argues that character can be changed, and quotes Prof. Stout that "Freedom is the best word to indicate the unique process of 'making up the mind.' He concludes that the freedom of the will is the fundamental fact, and that laws of nature are the expression of the Will of a Being, infinite in power, and absolutely free from caprice, morally perfect, whose free will expresses itself in uniformity.

Other Contents: "Human and Animal Psychology"; "Gravitation a spiritual Force"; "Physical Immortality or Reincarnation"; "Spiritual Evolution"; "Philosophical Delusions"; "Astronomy in Ancient India"; usual departments of psychic phenomena and metaphysics, etc.

HIBBERT JOURNAL—(January).

The Hibbert Journal has two articles on the latest report of the Society for Psychical Research. G. W. Balfour contributes a review of some special experiments looking to the establishment of the sources of certain communications, automatically received. The

¹ The Metaphysical Publishing Co., 500, Fifth Avenue, New York.

method adopted is that of "cross-correspondences." The cross-correspondence involves more than a simultaneous, independent reference to some fact by two different automatists. It means more than a correct description by each of two automatists of some fact about the other. At its best, the cross-correspondence is represented by distinct statements of different automatists which come simultaneously and are mutually complementary. Some investigators have assumed that cross-correspondences imply purposive activity, and that repetition of striking complementary and mutually substantiating statements from different automatists might make purposive activity practically certain. Accordingly a series of experiments has been conducted for a number of years with this idea in view, and the most notable occurred between November, 1906, and June, 1907, a total of some one hundred and twenty experiments, which are fully related in the report above mentioned. Mr. Balfour critically reviews and explains two or three of the most significant of these experiments, and concludes that either the spiritistic or subconscious telepathic explanation is possible, but he reckons neither proved nor susceptible of proof, even through any number of cross-correspondences, no matter how striking.

The second article is by John W. Graham, Principal of Dalton Hall, University of Manchester, entitled "New Facts on Our Survival of Death." Mr. Graham recounts briefly the line of activity in the Society for Psychical Research, mentioning the deaths of Gurney, Sidgwick, Myers, and Hodgson. He then affirms that "this is a work which, if there is anything in it, may be carried on from both sides of the chasm of death, and for the past five years, amid many bogus imitations, there appears to have come a stream of communication from the departed leaders, which I venture to claim has now reached evidential force and volume." Mr. Graham then describes in detail a most interesting series of cross-correspondences secured through Mrs. Piper and Mrs. Verrall in an attempt to prove communication with Mr. Myers. The experiment lasted through a considerable period, and was marked by more and more subtle and at the same time exact references and descriptions, which came to what our critic evidently considers a final triumphant outcome.

The third article is an account of the philosophy of G. T. Fechner, by William James, entitled "The Doctrine of the Earth-Soul and of Beings Intermediate between Man and God." In this Professor James, in his always delightful and incisive way, outlines Fechner's standing as a scientist, and introduces him also in his less-known rôle of a transcendental philosopher. Fechner reckoned our habit of regarding the spiritual not as a rule but as an exception in the midst of Nature, the original sin of both popular and scientific thought. He himself consistently maintained the opposite view, supporting it by a wonderful number and variety of analogies, with the fundamental conclusion that the constitution of the world is the same throughout, and that as we conceive the consciousness of the individual, so we must conceive a consciousness of a higher and higher order in an indefinite series. The supposition of an earth-consciousness he seeks to maintain by reviewing the characteristic marks of superiority which we have been in the habit of associating with the consciousness of man, and by pointing out, through analogy, the entire propriety of assuming these

in still more perfect degree as part of the earth-soul: independence of other external beings is no less characteristic of the earth than of the human individual; complexity in unity, in the case of the earth, exceeds that of any other organism; development from within is no less its characteristic mode than that of man himself; while in individuality of type and in difference from other beings of its type, the earth is extraordinarily distinct. Fechner continues a most brilliant handling of this subject through several different volumes, from all of which Professor James has taken the most illuminating extracts, all making, however, for this one conclusion, namely, the criticism that ordinary transcendentalism of the more modern type leaves out everything intermediate.

ACADEMICAL MAGAZINES.

Mind, a Quarterly Review of Psychology and Philosophy, October, 1908.

This number opens with an article, by J. Ellis McTaggart, on "The Unreality of Time." To constitute a time-series, two elements may be considered necessary, *viz.*, the position in time as either Past, Present, or Future (A Series), or as Earlier or Later (B Series). Now, the distinctions of the second class being permanent, time cannot be explained by them. Nor is the first class by itself sufficient to constitute a time-series, but it does so only if combined with a third series, which is not temporal,—the order of events (C Series). The latter, if not combined with A, does not imply change in a given direction, whereas B is nothing but the result of A and C, which are the only ultimate series. But the A Series is not applicable to reality, because its characteristics are mutually incompatible and yet all true of every term. And since time involves the A Series, it follows that time cannot be true of reality. This follows also from another consideration. Our experience of time centres about the specious present. The latter, however, has a duration which moreover varies from one person to the other, and it cannot, therefore, correspond to the present of the events observed, which is not a duration but a point separating the only two durations of objective time. Our conclusion, then, is that neither time as a whole, nor the A Series and B Series, really exist. But this leaves it possible that the realities which we perceive as events in a time series do really form a non-temporal series (C Series), though it is also possible that they are in reality no more a series than they are temporal.

There follows a very favorable criticism, by Prof. Baillie, of the epistemological side of Prof. Laurie's *Natural Realism*, the most remarkable feature of which is Prof. Laurie's theory of 'planes of mind,' *i. e.*, kinds and degrees of mental experience beginning with 'primal actualisation' or the feeling stage and ascending through 'reflex-activity,' 'attuition,' and 'will-reason,' to 'Rational Intuition' at which stage alone do we 'see God,' though our knowledge even at this stage is under limitations of finitude. "A most valuable and fruitful epistemological idea" (Prof. Baillie.)

The third article, being the first part of "Studies in the History of British Psychology" by T. Loveday, deals with "An Early Criticism

of Hobbes," viz., the one of William Lucy, Bishop of St. David's, whose refutation of "Notorious Errours in Mr. Hobbes" appeared in 1663.

There is, finally, a profoundly interesting paper, by W. Temple, on "Plato's Vision of the Ideas." We learn from it that Plato's theory of the Ideas started with a *Vision of the Idea of Beauty* (for a closely analogous experience we are referred to Shelley's "Hymn to Intellectual Beauty") which falls between the dates of the *Cratylus* and the *Symposium*; and that we can trace through Plato's works the subsequent history of the theory up to the complete systematisation of the Ideal realm, in the *Phaedo*, with the supremacy of the Idea of Good, as the source of both subjective and objective existence, and down to the *Parmenides* where the vision had faded, intuition having been conquered by reasoning, and the master purposely destroys his theory—which, however, is destined to flame forth once more, though in quite a different garb, towards the end of Plato's life, in the *Timaeus*, where "the Ideas reappear but as mythical elements in a mythical fabric."

In the new light, the Ideas are *actual matter of experience*, and this removes many a crux, e. g., the problem why there is no Ideal Ugliness nor a positive principle of evil in the realm of the Ideas. Plato "had seen the Idea of Beauty, and the Ideal world took its value not from the argument but from the experience. His mind was obsessed by the excellence of that Idea, and the excellence was illogically but very naturally extended to all other Ideas. Only when the vision had faded did the difficulty of Ideal Hair and Ideal Mud begin to make itself felt. The conviction of the beauty and glory of the Ideal World is prior to all argumentation about the Ideas."

Journal of the Royal Asiatic Society of Great Britain and Ireland, October, 1908.

"The Babylonian Universe Newly Interpreted," by William F. Warren, is a useful summarisation and explanation, with the help of a diagram, of the twelve main data supplied by various authorities, in the course of the last two decenniums, to the reconstruction of the Babylonian Universe. *Inter alia*, the often misunderstood "Earth and Counter-Earth" of Pythagorean thought becomes now intelligible, and with it the widely spread idea that the South and the World of the Dead are identical, the simple explanation being this, that the northern half of the earth was viewed as the upper, the southern as the under, and that the former was associated with light and life, the latter with darkness and death, a large girdle of sea separating the one from the other. The system is in fact not Babylonian but pre-Babylonian, in that the East-Semites received it from their predecessors, the Akkado-Sumerians, whose language and inscriptions are just now beginning to become understood.

"The Hebrew Version of the Secretum Secretorum" is an interesting review by M. Gaster of the Latin, Arabic, and Hebrew versions of this curious treatise ascribed to Aristotle and partly derived from Indian sources such as the *Panchatantra*.

In another article, by E. N. Adler, the genuineness of the newly discovered Samaritan Book of Josua is much attacked ("we are dealing with a quite modern compilation"), but M. Gaster's answer follows immediately, and it is by no means bad.

Of the remaining articles Mr. Marshall's detailed report on the "Archæological Exploration in India, 1907-8" may be mentioned.

Journal of the German Oriental Society, Vol. LXII. No. 3.

Prof. Jacobi's masterly translation of Ruyyaka's *Alamkārasarvasava* is continued, and so are Oldenberg's "Vedic Researches" (philological).

There is further a complete translation, by M. Gaster, of his Samaritan Book of Josua, and an acceptable defence, by the same, against S. Kahle's bitter reproach that he, Gaster, was "thoughtless enough to publish a work which in his opinion must be more than 2000 years old, after three manuscripts the oldest of which dates from the year 1905," as well as against some other critics.

L. H. Mills publishes "The Pahlavi text of Yasna LXVI., LXVIII (sp. LXV., LXVII.) with all the MSS. collated," the translation of which appeared in the *Journal of the Royal Asiatic Society* for July, 1907.

Among the miscellaneous Notes there is one of particular interest on the Sāmkhyasūtras. In 1895 Prof. Jacobi came forth with the opinion that the Sāmkhyasūtras, though doubtless a modern work, must have been built up with the use of ancient constituents. Now the same scholar shows that he was wrong. In the sketch of the six Dars'anas contained in the *Upamitibhavaprapancā Kathā* which was finished by Siddhārṣi in 906 A. D., Nyāya and Vaiśeṣika are described by quoting as much as possible and as verbally as possible the more important Sūtras; and so in the then following description of Sāmkhya there are sentences which look exactly like Sūtras. But of the latter, not a single one is contained in our present Sāmkhyasūtras. It appears therefore, that in Siddhārṣi's time the standard work on Sāmkhya was neither our Sāmkhyasūtras nor an older form of them, but an altogether different work which is no longer available. Prof. Jacobi's opinion, however, is that Siddhārṣi himself framed those Sūtra-like sentences, availing himself occasionally of Haribhadra's Saddarṣana-samuccaya. But would it not be a more plausible hypothesis to assume that both Haribhadra and Siddhārṣi based their sketch on one and the same earlier collection of Sāmkhyasūtras, which was afterwards eclipsed by our modern Sūtras, and then no longer re-copied and so forgotten?

DR. F. OTTO SCHRÄDER.

MAGAZINES.

Adyar Bulletin, March. The Headquarters' Notes speaks of the arrival of Mr. Leadbeater with Mr. Van Manen. "He was welcomed by the entire Headquarters staff, residents and students, making quite a procession." It also announces the progress at our press of "a most delightful volume, *Three Years in Tibet*, by the Rev. Ekai Kawaguchi, a Japanese Buddhist priest." "Some Thoughts on the Sex Problem," by B. P. W., is concluded; Miss. Bartlett gives "Some Thoughts on Balance"; Miss. Severs' "Ghostly Narrative" is a well-written story, simple in plot but very attractive. "Theosophy in Many Lands" closes an excellent number.

The Vāhan, February. A. H. Ward, under the general heading of "The Seven Rays of Development," gives this time valuable thoughts on

the Path of Action. General news, official matter, lecture notes, new books and reviews and other usual matter complete the number. A note on "Insect Radiations" is extremely curious, and a slightly sarcastic remark of Miss Hardcastle may be quoted: "Of old the Master was an Initiate. To-day I have only to change my apparel and pay a small fee to be made a Master-Mason."

Theosophy in India, February, opens with an eloquent appeal of the new General Secretary to all members. "To me the Theosophical Society is like radium with its inexhaustible spiritual radiations in all directions. To India and to Indians, and notably to the Indian Theosophists, my prayer is that they shall leave no stone unturned to send forth the vast treasures of their spirituality to all the corners of the world." Mrs. Besant's second lecture on "How does the ideal of life affect our practice?" is reported, dealing this time with the life on the arūpa-levels. C. Shanker Narain Row concludes his "The Riddle of Existence." Gleaner contributes "Some Thoughts on the Higher Life." Notes, questions and answers, and the news of the month complete the number, to which is added as a supplement the remainder of the official matter connected with the annual convention of the Section held in December.

Theosophy in Australasia, February. From "The Outlook" we learn that the Section has moved into new Headquarters in Sydney, described in detail, and apparently of a highly desirable nature and size. Other paragraphs and articles are on: Are we less religious? (Answer: no); Approaching the gates (of occultism by modern science); Reprints and translations from *The Vāhan* and *The Bulletin*; some suggestions as to propaganda, specially with regard to the teaching of karma and re-incarnation; a note on Easter Island and the lost civilisation of which remains are to be found there, and the usual sections such as news, book-reviews, etc.

Central Hindū College Magazine, Benares, March. The number opens with a stirring appeal to the Princes and public of India for help financial on behalf of the institution. The forceful and convincing wording of this appeal will, we hope, have a great effect and should be widely read and circulated.

The "Crow's Nest" tells us all about the visits to the College of the Mahārājā of Kāshmir and of the Mahārājā of Kapurthala, both Princes giving expression to their satisfaction by word and deed.

"The Historical Sense of Hindūism" is continued; a reprint from *the Vāhan* on the "Mystics of Islām" is given; a short musing on duty is contributed. Then follow an interesting article on "India's Mission," an instalment of the Indian geographical series; notes on "Chinese History in the making"; a lecture by Mrs. Higgins on the "Duties of Sinhālese Youth"; an article on the Holi festivals. The speeches delivered at the occasion of the Mahārājā of Kāshmir's visit are given in full, and the usual notes of the movement close the number.

Sons of India, February. The editorial notes tell of much activity in very optimistic terms. "Hints to young Sons of India" is continued, and warns us against adopting patchwork remedies for 'accidental' ailments of the fabric of civilisation, instead of going to the root of all imperfections by spiritualising man and society *in toto*. "A new wave of life is wanted to sweep away the accumulated rubbish of centuries.

In other words, civilisation wants a new ideal." Mrs. Besant's Adyar Lecture on the "Sons of India" is reported very fully. The editor suggests the holding of an annual convention of the Order and tentatively proposes that it should be simultaneous with the annual convention of the Theosophical Society.

The Lotus Journal, February. This number ends the sixth year of this interesting little journal. C. W. Leadbeater contributes a short note on Madame Blavatsky, which appears as an introduction to Mr. Whyte's condensed *Life of H. P. B.* "Nature Notes" tell about the Lapwing and Bird names; Chitra describes "A Trip to Rotorua." There is a short prize story "Flippy," by Berta Wade. Sundry smaller matters complete a good number.

The Message of Theosophy, February. "The Opening Cycle," Mrs. Besant's concluding lecture of last Adyar convention opens the number. B. J. Entee contributes a short but interesting paper on "Modern Education." Mrs. Besant is again represented by the "Address to Buddhist Boys" delivered in 1907 in Kandy. Maung Lat concludes his paper on Vegetarianism, ending with the tolerant phrase: "Theosophy does not lay down any hard and fast rule on this subject, because it does not enforce any rigid rules or lines of conduct to be observed; but it does explain the effects of flesh-eating."

Bulletin Théosophique (French) February. This organ of the French Society is wholly taken up with official notes and news showing the sustained activity and continued energy of the Section.

Théosophie, (French), February. Ethical paraphrases of Karma and Thought-force together with two other short extracts make up the contents of this valiant Tom Thumb of the growing family of theosophical periodicals.

Theosophia, (Dutch), February. Translations from Col. Olcott (*Old Diary Leaves*), A. Besant (*Occult Chemistry*) and J. B. McGovern ("Theosophy in the Prison") represent the international side of our movement. H. G. van der Waals continues his translation of the *Hitopadesha*, showing as usual his great talent for easy rhyme and versification. A. E. Thierens continues his very thoughtful essay on "the formation of character and education." G. Heuvelman contributes a highly idealistic paper on "Bhakti Yoga," in which, however, we find some practical thoughts, as: "The conquest of the world, not the renunciation of the world, be man's goal." P. Pieters concludes his study on "The Serpent of Wisdom."

De Theosofische Beweging (Dutch), February. The Dutch Section has instituted three minor conventions each year, in which no official business shall be transacted as in the annual convention, but in which some special problem shall be dealt with, introduced by competent speakers and discussed afterwards. The subject for discussion at the second of these meetings, held in January, was "Theosophy and Education," and this number contains a report of the proceedings, together with some correspondence arising from them. All of this furnishes exceedingly interesting reading.

Pewartia Theosophie (Javanese and Malay). We give a most cordial welcome to this "Messenger of Theosophy," reappearing with the present number after a full year's slumber. Difficulties of various nature put

a sudden end to its brief career of two years and three months, during the first two years of which the able guidance of our friend P. W. van der Broek led it onwards. Now it has come forth again under the no less competent editorship of Mr. Van Hinloopen Labberton. In its new dress the Javanese part too is printed in Roman character, as the Malay part was already. The general appearance has much improved, as it is well printed on good paper—a very creditable production indeed. We wish it every success in this second period of activity, in its work among the Javanese, Malay, Sundanese and Madurese inhabitants of Java and of the Dutch East Indian Possessions generally.

Ultra (Italian) February. As usual this bulky review contains matter of importance and interest, maintaining the high level of its two former volumes. The present number, the first of the third volume, contains five large articles, three shorter ones and some thirty pages of an admirable and fascinating review of recent events, books and news in the Theosophical and Occult World. The editor prints the title of every article in four languages, and though many of us read Italian several of the remoter languages are beyond our ken, which however does not make us less interested in even the mere titles of the contents of their journals.

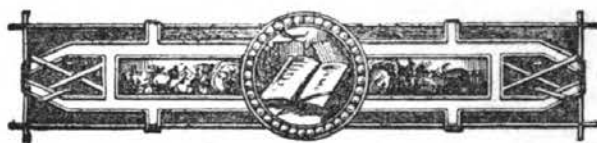
Theosofisch Maandblad voor Nederlandsch Indië, January, reprints an article by Mrs. Windust on the "Star of Bethlehem," and gives an article on Socrates. A dream-tale by Rāntjāna is very interesting, while our learned friend Labberton's "Batavian Letter" on the value of the Theosophical Movement in the Dutch Indies with reference to the native element, is worth noting. An extract from the Dutch Prof. Speyer's opinions about India and Indian civilisation, a legend and some notices complete a good number.

Revista Teosofica (Cuba) for December concludes the article on "Powers, Phenomena and Mediumities," by G. P. G., while an interesting American legend is begun entitled "Vunzh, or the origin of Maize".

Sophia (Madrid), January. This well printed and carefully edited magazine is as usual full of interesting matter. The editors open with a warm appeal for financial aid on behalf of the victims of the tremendous Sicilian earthquake. The opening list announces the collection of Rs. 400. A New Year's greeting follows, and a translation of Plutarch's *Isis and Osiris* is begun. The curious prophecy to Charles of Denmark, now Haakon VII. of Norway, predicting his ascension to that throne is told at length and dramatically, while the last article is a translation of the first half of that well-known king of ghost stories *The House and the Brain*, by Bulwer Lytton. Notes and news complete the number.

Russian Theosophical Review begins its second year, and the editor may well be proud of this excellent periodical, always so full of interesting matter.

We acknowledge with thanks: *Progressive Thought and Animals' Friend* for February; *Christian College Magazine, Dawn, Cherāg* (Gujarāti) for March; *Shri Kṛṣṇa Review*, a new monthly issued at Srirangam.



THEOSOPHY IN MANY LANDS.

JAVA.

As a result of the tour of Mr. W. B. Fricke to the Netherlands-Indies seven Lodges of the Theosophical Society are now on record: Batavia, Buitenzorg, Bandung, Jogjakarta, Surakarta, Semarang and Surabhaya. Four of the Lodges have already pronounced their views in the Leadbeater case, and have given decisions quite in accordance with the vote of the Adyar Lodge.

Theosophy is spreading fast amongst the Javanese. Our Assistant Secretary for the Netherlands-Indies, Mr. D. van Hinloopen Labberton, delivered a lecture on "Theosophy as found in Islām" at Batavia, in consequence of which he was invited by the Javanese national league called Buddhuttama to give a public lecture on "Theosophy and Buddhuttama" in the Malay vernacular, which proved a great success. The hall was crowded by more than 300 eager hearers following with keen interest the words of encouragement to better their circumstances by study and intellectual and technical progress, but to keep up, with the intellectual unfolding, a high standard of conduct in accordance with the object of their league Buddhuttama.

By the initiative of some native members of the Theosophical Society an Order of Service is started called "The Seven M's", the members of which pledge themselves to abstain for one year from Main (gambling), Madon (unlawful sexual intercourse), Minum (taking strong drinks), Madat (opium), Maling (theft), Mada (calumny) and Mangani (gluttony). The vow has been taken by nine persons at Buitenzorg, and many others are showing sympathy with the movement.

L.

CEYLON.

The Buddhist Students of the Royal College of Colombo have formed themselves into a Young Men's Buddhist Association. The Christian Students have their Y. M. C. A., and it is gratifying to note that the young men of these two Associations are working harmoniously together, as they ought to do. Last month Mrs. Higgins was invited to speak to them, and she selected as her subject *Glimpses into the History of Ceylon*. She had a large audience, and in introducing the subject she advised the Buddhist young men to make Service the keynote of their education and of whatever profession they adopted after leaving College. She also drew their attention to the fact that there was a grand opening for the educated Sinhalese youth to join the ranks of monks and school-masters, and thus be of noblest service to their nation and religion. Her address was much appreciated, and she will continue

this series of lectures on Ceylon History during the current term of the College. This young Buddhist Society has a Library of its own containing a fairly good collection of theosophical books for the use of the students and members. Mr. Woodward, who is so devotedly working for the cause of Buddhist education at Galle, has also been invited to speak before this Young Men's Buddhist Association.

February 17th was widely honored in Ceylon as the anniversary of the passing away of the man who had done so much for Buddhism, the President-Founder of the T. S. The Buddhist Schools and Colleges were closed, memorial meetings were held, religious processions visited temples, the poor were fed, and speeches were delivered recalling his great services to Buddhism. At Galle, Mr. Woodward opened the Olcott Memorial Hall, forming part of Mahindā College, and a torchlight procession carried an illuminated portrait of the Colonel. At Colombo, the Buddhist T. S. held a special ceremony at which over three hundred Buddhist monks officiated, and blessed his memory, and then took their midday meal at the Ananda College. At the Musæus School, Mrs. Higgins addressed the girls, and at the Ananda College she delivered an address to the students, and was followed by Mr. Jayatilika, Mr. Tyssul Davis, and others. The Hope Lodge also held an impressive memorial meeting. Thus, with love and reverence, were celebrated Colonel Olcott's noble services to the religion of his heart.

Our old friend Mr. C. W. Leadbeater passed through Colombo during the early part of last month, and we were happy to meet him once more and extend to him a most cordial welcome.

The Hope Lodge has framed a new syllabus for the coming session, and among the principal items are papers to be read by the members at meetings which will be thrown open to the public. This is a new departure for this young Lodge, and it remains to be seen how far the public will take advantage of it. The first paper will be on the "Evolution of Man" and will be read by Mr. Herbert Hill.

H.

Action, with the sub-title "The Results of Effort" is an excellent paper written by a member of the Lodge "Espérance" in Monaco. It is full of original thought clad in beautiful language, and breathes an atmosphere of calm and hopeful resignation, if this paradox may be permitted. We earnestly hope Mr. E. Izard's article may one day 're-incarnate' in English for the benefit of English readers.

The German-reading friends of Dr. Franz Hartmann will be pleased to see the answers to queries which he gave in the course of many years in theosophical periodicals gathered together in a nice volume of ninety three pages. Dr. Hartmann is always clever and often original, and his writings provide pleasant and useful reading.

NOTES.

The Australian *Register* gives a most remarkable account of a wonderful child, George Szell, eleven years old, a Hungarian, who is a marvellous pianist and composer. At nine months old, he spoke correctly his mother-tongue, Hungarian; at twelve months he sang songs, words and airs, and at eighteen months he sang 40 songs in Hungarian, Czech, German and French, pronouncing the words accurately, but not knowing the meaning in the three latter tongues. When he was two years old, his mother was playing the piano, and he was crawling on the carpet, and he suddenly "looked up, held his ears, and shouted frantically, 'It's false, mother, it's false.'" And it was. He composes admirably, and improvises, and is spoken of as "the modern Mozart." His ambition is to become a conductor and composer.

A children's journal, *De Gulden Keten*, published in Java by Mrs. Motman Van Gelder, gives an interesting case of memory of a former life in a little boy. A Javanese chief at Palembang, in the island of Sumatra, had a little son, who had a room of his own and a cupboard in which he kept his toys. The child fell ill and died. Some years later, a Javanese and his wife came to Palembang from a distant district, with their little son. When they reached the town, the child recognised it, though it was his first visit—in this life. He begged his parents to go with him to the house of the chief mentioned above, and, arrived there, went straight to the room of the child who had died, and opening the cupboard, asserted vehemently that the toys were his. This is so good and so likely a case of memory, that it would be useful if Mrs. Motman Van Gelder would take some little trouble in ascertaining the exact facts: the name of the chief; the age of his child at death and the date of the death; the names of the parents of the second child; the date of his birth, and of the occurrence related above; whether the room and toys of the chief's child had been left untouched during the years that elapsed between the death of one child and the visit of the second. If these facts could be ascertained and verified, the case would be a good piece of evidence. Without exact verification, it only remains an interesting and probable story.

The Strand publishes some remarkable instances of crystal-gazing, and especially of its use in the discovery of crime. Coincidence or thought-transference will not, the writer contends, account for these results. He adds that no doubt if scientists were sufficiently sympathetic to be persuaded to examine the phenomena patiently and carefully, an explanation will be found. Theosophy of course can explain crystal-gazing better than anything else.

THE LATEST FROM THE PRESIDENT.

The lecture on "The Dangers of Alcohol," delivered under the auspices of the Independent Order of Good Templars' League, on February 26th, in George-town, Madras, drew a very large and enthusiastic audience. It is sad that a white-skinned person should be needed to lecture against the inroads made in a once sober country by "the white man's curse."

The last Sunday in Madras was a busy one; the usual E. S. and T. S. Meetings began the day, and the latter was followed by some initiations into the T. S. In the afternoon, there was a Meeting of the Sons of India Madras Council, presided over by the chief, with Sir S. Subramania Iyer, K. C. I. E., as member for Madras of the Supreme Council, supported by Messrs. Wodehouse and Paranjpe, S. Cns.; it was attended by the Hon. Mr. V. Krishna-swami Iyer, Dewan Bahādur L. A. Govinda Raghava Iyer, and Mr. P. R. Sundara Iyer, all Cns.; and Mr. V. C. Seshachariar, one of the Knights of the Order. Then came the closing lecture of the series delivered on five consecutive Sundays, at which His Excellency the Governor was pleased to be present, and this was followed by his friendly inspection of house, library and grounds. Then off to the train, which steamed away in the cool and quiet darkness across India to Bombay.

At Sholapur I was glad to hear of the founding of a new Lodge, soon to be chartered—another sign of the growing vitality of our Indian work; and at Bombay, reached at 6 A.M. on March 2nd, a warm welcome began the busy days in the great metropolis. At eight o'clock came the first meeting, and at 9-15 the second, at which an address in a splendid silver casket was presented, as it was my first visit since the election. Then interviews, filling up all available hours, and a lecture to a huge audience, presided over by Khān Bahādur N. D. Khandalvala. Then into the train again at night for Baroda, where I arrived at 5 A.M. on the 3rd March, met the Lodge, had a long interview with H. H. the Mahārājā Gaekwar and another with H. H. the Mahārānī, and caught the noon train back to Bombay. H. H. promised to support the petition to H. M. the King-Emperor for a charter for the University of India, agreed to be the Guardian of the Sons of India

in Baroda, and consented to the appointment of his Dewan on the Supreme Council.

Bombay was reached in the evening, and a night in bed made a pleasant variety. We began work again on the morning of the 4th with two meetings, and then after more interviews came lunch at Government House, where H. E. the Governor expressed his warm interest in, and approval of, the Sons of India. Next in succession was a visit to the Director of Education, who also warmly approved the new Order, and then back to the house of my ever-hospitable host, Seth Dharamsey M. Goculdāsji, to receive first Lady Muir Mackenzie, and then Svāmi Gnanendra, head of the Bhārata Mahāmaṇḍal. Another huge public meeting followed, presided over by Mr. Justice Beaman, and, to finish the day, a gathering at the railway station, to wish me God-speed in the mail-train for Benares. Two nights more, and well-loved Kāshī was reached, and loving greetings welcomed me to my northern home.

The new General Secretary, Mr. Jehangir Sorabji, is comfortably installed in the Headquarters of the Indian T. S., and his strong and sweet personality has already made itself felt in the conduct of affairs. Having been for years at the head of a great State Department, he finds the office-work child's play, but there is plenty of room for his energies in infusing peace and good-will into the Headquarters—which has been the centre of the small disturbance which has scarce ruffled the serenity of the Indian Society—in organising its work, and in improving its literary organ, in which, as in other theosophical papers, he is well known under the pseudonym of 'Seeker.'
