



THE THEOSOPHIST.

FROM THE EDITOR.

It is pleasant to hear from Italy that a new Lodge has been founded in Milan, to bear the honored name of H. P. Blavatsky. May it flourish as well as its London namesake has done. Mrs. Cooper-Oakley, despite her weak health, is, of course, the inspiring genius of this new activity. Dr. Alfred Pioda is the President, Captain Baggiani, the Vice-President, and Dr. Sulli Rao, the Secretary. It will meet, for the present, on the premises of the *Ars Regia*; the big photograph of our H. P. B. looks down on her namesake. The *Transactions* of the International Committee for Research into the Mystic Tradition will be published from here; the arrangements for this are going on, but time is necessarily taken up by research work, which cannot be done hastily, in order to gather the materials for publication. Another interesting event is the foundation of the first Egyptian Lodge; its seat is Cairo, and its name "El-Hikmet El-Kadim"; the President is S. E. Mme. la Comtesse Alga de Lebedef, and its Secretary M. Léon Charles Oltramare. We welcome the appearance of *Annales Théosophiques* at Paris, a new quarterly, intended specially to rescue from oblivion valuable lectures delivered to French Lodges. We are also glad to notice a course of lectures on "Scientific Idealism," delivered at the lecture room of the British Section, by a very old member and a dear friend of H. P. B.'s, Mr. William Kingsland.

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A very odd idea seems to be afloat—though it is difficult to see how it can have arisen—that a person cannot be re-incarnated if he is seen in his astral body! It surely must be well known to every student that the owner of an astral body may be either incarnate or discarnate. The discarnate person will use the astral body which he used while last on earth, and if he takes rebirth, he will generally

continue to use his old astral until the new astral form is sufficiently organised to be conveniently employed. If he takes a grown body—as is sometimes the case with an advanced disciple—he then uses the astral attached to that body, which he can very speedily adapt to his own use, more speedily, in fact, than he can adapt its dense fellow. In the latter case, of course, his friends must learn to recognise him in his new form—a not very difficult thing, as the causal body remains unchanged.

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Astrology has been rising steadily in public respect for some years past, and much of this is due to the sober and rational presentment of it by our Brother Alan Leo, whose strenuous work in *Modern Astrology* has compelled public attention. He has, with singular success, brought the light of Theosophy to bear on Astrological problems, and has thus brought again into use among Theosophists what H. P. B. was wont to call the astrological key. In the palmy days of Chaldean Astrology, 20,000 years ago, the astrological Almanacs, drawn up by the Star Magi, set forth the favorable days for journeys, the days on which the conditions tended to incite to anger and other passions, the right hours for worship day by day, and so on. Amulets were made, under favorable astrological conditions, for the protection of the wearer against evil influences. Very gorgeous were the festivals, in which priests and worshippers alike wore garments of the color sacred to each planet, and marching in procession to some vast plain, took up positions in huge concentric rings, in the order of the planets. In the centre shone the golden robes of those born under the Sun, and nearest to them was the ring of the Vulcan-born, in gorgeous robes of flame-color. Then came the children of Mercury, in garments of splendid orange shot with lemon yellow. Then came the sons and daughters of Venus, shining in blue with green lights flashing through it. The Moon-folk shone in silvery white, soft radiant robes of purest sheen, taking the place of the Earth in the astrological order and next to these, in brilliant contrast, glowed the ruddy offspring of Mars, in richest hues from scarlet to crimson. Then came the Jupiter ring, violet with white splashes, recalling the flashed doublets of mediæval times. Then Saturn's children made a ring of green with greyish lights, and

Uranus shone out in deep rich blue, electric, wonderful. And lastly came Neptune's indigo blue, ringing the huge crowd in with shimmering duskiness, dim and dreamy as befitted that far off watery planet. So gorgeously in those ancient days did men worship, with pageantry and solemn dance and rolling music, satisfying all the senses as well as heart and mind.

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Noble also were the old Chaldean temples, of stately architecture and carefully planned construction. A temple was built with four arms, widening at their ends, and stretching crosswise from a central circular space, like the Rosicrucian symbol of the Cross and Rose, the whole carefully oriented, so that the centre of the eastern arm of the Cross pointed straight to the spot in the heavens where the Sun rose on midsummer day. The arms stretching eastwards and westwards were sacred to the Sun, and on the western wall shone a huge concave mirror, so poised that when the first ray of the midsummer Sun struck upon it, the ray was reflected to a point at the eastern end, where hung a golden vessel filled with material which flashed into flame as the sun-ray fell upon it. Thus was lighted, year by year, the sacred fire, extinguished only at the sun-setting before the midsummer dawn. The arms stretching northwards and southwards were sacred to the stars, and the vaults of the temple was slit along the northern-southern line, leaving a small space through which were visible any stars that shone in the Zenith. Near the northern end hung a concave mirror, tilted so that it caught the light of a star shining through the opening, and gave at its focus the image of the star, which thus, hung in mid-air, a miracle, in ignorant eyes. The sick were brought and laid down in the rays of a star favorable to them, surrounded by the appropriate color. Sometimes, at a great festival, a Star-Angel would descend and make himself visible to the worshipping crowd, the image of his star shining on his forehead.

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The planets were regarded as chakras in the aura of the Logos, and each planet was considered to be related to a group of stars, the influence from which commingled with the planetary rays. The Chief Ministers of the Ruler of the State were astrologers, and no

important enterprise was undertaken, no war was begun, no national policy inaugurated, until all that astrological science could do, in choosing the fittest time and in warding off maleficent influences, had been done. Every great house had its astrologer, who fixed the auspicious day and hour for all family festivals, cast the horoscope of every member, was consulted by each ere any important course was chosen. Of that mighty astrological religion is modern astrology a fragmentary relic ; will it rise again, in future days, to a similar proud pre-eminence ? Who can tell ? But history moves ever on an ascending spiral.

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It is a far call from those stately days to the small happenings of our every-day present life. Requests have come to me from more than one country to give in these pages, from time to time, an itinerary of my wanderings. When this issue reaches its readers, I shall be, if all goes as arranged, in Australia ; the P. & O. steamer should have set me down in Fremantle, in Westren Australia, on May 26th, and I am to take myself to Perth, the centre of the provincial work. Thence back to Fremantle, to take steamer across the cruel Australian Bight, lashed into angry billows by the winds from the sad Antarctic Pole, and to land at Adelaide, bidding farewell to the sea for a while. From Adelaide to Melbourne, from Melbourne to Sydney, from Sydney to Brisbane in the far north lies the route. The only address to which letters should be sent is the Theosophical Society, Hoskins' Building, Spring Street, Sydney, N. S. W., Australia. I hope to take ship again at Adelaide for the return journey on August 20th, going straight to Colombo, and thence to Madura, in Southern India, where the Vice-President will meet me, for a week's work in that district. Then to Adyar for a brief stay, and on to Benares for October, returning to Adyar at the beginning of November. The Convention lectures of 1908 will be delivered by Miss Lilian Edger, M. A., who well deserves this distinction by her self-sacrificing labors in India and Australasia, as well as by her well-trained ability.

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MAY 27TH. *Perth, West Australia.*

The first stoppage on the way southwards from Adyar was at Trichinopoly, where I broke journey, early on May 14th, to lay the

foundation stone of the new Lodge Building, to be erected in the beautiful and valuable garden presented to the Society by Mr. T. S. Kolandavēlu Pillai, and his brothers. There was a procession to the place, and the religious ceremony was duly performed, and then I walked round the stone, and poured water on it, and placed a cone of kneaded saffron on the inserted stick, and then delivered a brief discourse, effectively translated into Tamil by one of the brothers. I visited also the Anniversary meeting of a low caste Sabhā, which is devoting itself to the education and improvement of its people, and is doing most creditable work ; I spoke a few words of encouragement and cheer ; every such effort of self-helps is a good sign for the future. We also had a Branch meeting for initiations, and an E. S. meeting, and then took train, the same evening, to Tuticorin.

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The travelling thither by night made possible a meeting there on May 15th, at which a considerable number of members and sympathisers were present. Then to the launch for the steamer, and on the launch I bade farewell to the dear Indian friends, and climbed into the steamer which was to take me away from the loved " Motherland of my Master." It was the Vaisākh night.

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Next day saw me at Colombo, among the kindly Buddhist brothers, and we had a pleasant gathering in the afternoon, and an E.S. meeting. Contrary winds had delayed the P. & O. steamer some few hours, with the result that I went on board on the 17th instead of the 16th, staying meanwhile at the ever-hospitable Musæus School. At 11 A. M. the "Moultan" started, and the voyage was begun. It was monsoony weather, and to say that is to say enough. But she was a fine ship, and very comfortable, and the P. & O. has the credit of having stood firm in its employment of Indians against Australian pressure.

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On May 26th, to the promised moment, we drew up beside the wharf at Fremantle. An early reporter somehow had got on board, and had his interview ere the ship was made fast. Then came the members in a troop, with warm and loving greetings, headed by Mrs. John

the capable and kindly wife of the General Secretary, who has been most generously deputed by the Australasian Section to be my companion throughout the tour. So I shall be well taken care of.

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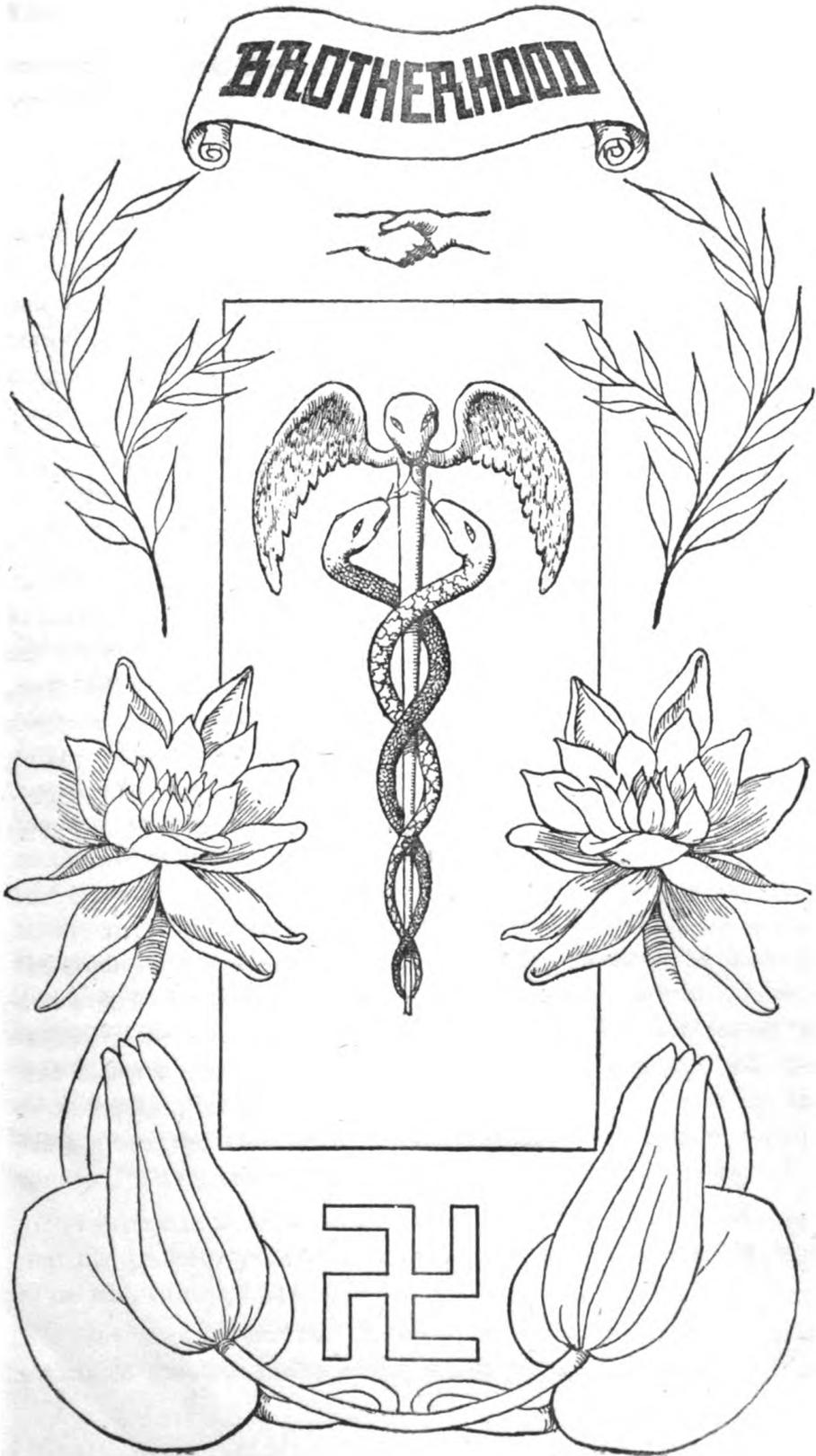
Another steamer, a small one this time, to take us up the Swan river—so called from the many black swans who possessed it before its annexation by man—to Perth, the pretty Capital of West Australia. And here I am, not a stranger in a strange land, but a friend among friends, as is the Theosophist all the world over. Thus begins another tour in the same noble cause of enlightenment, and every omen promises success.

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The evening of the day of my arrival in Perth was devoted to a members' reception in the Society's room, which is part of the art studio of Miss Florence Fuller, generously placed at the disposal of the Perth Lodge for its meetings. A very admirable portrait of the President-Founder, painted by Miss Fuller, is at one end of the room, accompanied by two other productions of her clever brush, portraits of H.P.B. and of myself. A pleasant evening was spent in making acquaintance with each other. An exceptionally able and thoughtful reporter had an interview, very well reproduced in the *West Australian* of the following day.

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On the 27th May, there were interviews, many, and a members' meeting in the evening, and on the 18th came the first public meeting. Perth turned out in force to hear about Re-incarnation, and the large audience listened with keen attention to the exposition of the subject laid before them. A good report was given in the *West Australian* of the 29th, so the Australian campaign has opened very well.



THE SUBJECTION OF THE WILL.

“ Give to me, or take away from me : only conform my will to Thine.”

—*Pascal.*

“ Let Thy Will be mine ; and let my will ever wait upon, and be in accordance with, Thine...Let me abhor the thought of willing or not willing save as Thou wilt.”

—*Thomas 'a Kempis.*

BETWEEN the saintly author of *The Imitation* and the philosopher of Port Royal there is not very much of likeness. The two men belong to different lines, to different climes, and to different modes of thought. And yet both, almost word for word, agree in this, that the submission of their will to that of the Greater Power enfold-
ing them is to be the aim and end of the religious life ; both glory in the complete surrender of their own Will to the God whom they worship.

Now to the ordinary pagan—and I fancy most of us to-day belong rather to the pagan than to the Christian fold—to the ordinary pagan there is something that is almost repellent in this attitude of mind : he is apt to view it with a somewhat impatient, even with a contemptuous eye, as the morbid solace of the weak-kneed who are content with the abrogation of their own will so that they may live on the borrowed will of others. For, to this modern representative of the Asuras of old, that which we speak of as “ the will ” is the very centre-point of consciousness from which all the mental activities—his very title to be something more than the cosmos around him—proceed. Is he to surrender his heritage and sink to the level of the rest of nature, mere stimulatable automaton ? Is he to be content to let his individuality be absorbed in that of some other being ? Call this being “ God ” if you will, but none the less, this attitude of pious submission so gloried in by the saint, means the abdication of our right of free agency and responsibility. 'Twere better “ to reign in hell than serve in heaven.”

In some such terms does our friend the pagan protest ; and that his protest represents a stratum of latent consciousness in most of us will, I think, be generally conceded.

But when we find that the complete surrender of the will is the invariable accompaniment of the saintly life, and is always a more

or less prominent characteristic of those who lead it, we are naturally tempted to a fuller consideration of the matter, and to ask ourselves whether there is any real ground for this feeling of distaste with which we have instinctively regarded it.

Coming, then, to look a little deeper into the subject, I think we shall find that it is merely the form in which the doctrine is cast, and the phraseology with which it is expressed, that is the cause of this distaste. Stript of all adventitious garments, I think we shall find naught come forth save a well-recognisable phase of the eternal Brahma-Vidyā, not to be regarded askance, but to be received with joy.

For what is the inner significance of this "surrender of the will?" Before we can answer the question it is obvious that we must understand what is meant by "the will." Several very different ideas are connoted by this word, but, for the present, suppose we define it as "the expression of the *I* in some particular direction." That is really an ambiguous definition, since it merely transfers the undefined from one term to another; but, for the nonce, it suffices. Now, if we follow the teaching of the author of *The Imitation*, and "study rather to do the will of others than our own", the sacrifice of our own will is the self-evident implication. And to what is it sacrificed? What is it that impels us to give up our own will? Clearly not the will of those others; for were we impelled by them there would be no sacrifice—merely subserviency. Do we, then, sacrifice our will to God Himself, as is the supposition of the saint? In a sense, doubtless, we do; but if we want to get nearer to the truth of the matter, we have to consider the further question—"what is this God to whom the sacrifice of our will is offered?"

To the saint this question scarcely presents itself. He is conscious of a Greater Will lying beyond that of his personality—his "carnal will," as he terms it—and he calls that "Greater Will" "God," the Eternal, Changeless Being, the One Fount of all. This is his fundamental conception, subject to no analysis. Moreover, with the saint of the Christian cult, at least, the conception is projected outwardly rather than considered inwardly, that is to say, God is a great personal Being, not himself, whose radiance comes to him even as come the warmth and light of the sun to the earth,

For although a religious idealist, of metaphysical idealism, the saint knows naught.

But as the analytical part of the man grows, he begins to scrutinise this "Greater Will", and the product of his scrutiny is one of those revelations otherwise named "imitations." Instead of reaching him from the outside—an idea born of the unconscious analogy of the action of the physical world on himself from the outside—he perceives that it is from within himself that comes the voice he has heard bidding the sacrifice of the "carnal will." It is no great external Power that demands the sacrifice, but simply his own self-consciousness that he has now spasmodically succeeded in reaching. In intellectual growth, this change in the direction of the soul's outlook from an outward to an inner gaze, marks a step of very great importance ; for, when it has been taken, it at once becomes clear among other things that, instead of abdicating any higher exercise by the surrender of the will, the man does but sacrifice the lower (or outer), part of his nature so that the higher (or inner), may be born.

When we look to God as a something external to ourselves, it is natural enough for the robust minded amongst us to be repelled by the doctrine of the mergance of that which is regarded as the very self in such God. But this is the *māyā* of our earlier growth. It is the "theological stage" of Comte. Later, when we reach the "metaphysical stage," we come to recognise this God as, verily, our essential self ; and then all such feeling disappears. The God to whom we surrender is one with us ; for it is from Him, and in Him, that we live. We do but find ourselves when we turn to Him. So it is that Theosophy is a process of ever looking inwards—of ever striving for sight of the inner worlds of being. That is the great Law of Life for us men and for our salvation. God, for each one of us, is the Ultimate Subjective, never reached but always approached : God is the Self. On the steps of the objective we mount up to that Self, the Goal of our being.

Withal, the Law in its working proceeds not continuously inwards, but by an "alternating current." When, by persistent seeking, we come at length to the finding—when we begin to comprehend a little of that inner world of being—then, straightway, does the life-current become slower and slower until it moves no longer

in that direction and as comprehension grows, the reverse current sets in. In plainer language, no sooner do we comprehend than we objectivise that which was our inner world and we personalise our God: we worship Him in form life after life—those lives when the intellectual or scientific side of our nature is predominant. At length the time comes when the external food ceases to nourish us and the outward form has to be given up: the life is reached when the intuition or faith side of our nature is predominant. A kingdom has been won: another kingdom has now to be won. We must again turn inward in the pursuit of our God.

All this paraphernalia of manifestation matters not. What does matter is the use we make of it. All manifestation is merely for our expression: in other words, its purpose is to serve as a reflector by means of which we may see deeper into the Depths, and harmonise ourselves with the consciousness that we find there. Whether we do this, that, or the other is of no importance so far as the outer work is concerned; but whether in the doing of these things our action affords righteous expression to our soul, that is of importance immense and immeasurable. All things, then, are "friendly and sacred, all events profitable, all days holy, all men divine."

Now it would appear that the surrender of the will as spoken of by S. Thomas is one of the means whereby we get this insight into the Depths. It is, in truth, a process in the bringing forth of the will on a higher plane. The will surrendered is the will of the lower (or outer) mind; the will surrendered to is the will of the higher (or inner) mind. The second is called into activity as the controller of the first. The devout submission of the saint to the Will of God is, in truth, an expression of the higher Will, and it is, by such expression, so strengthened that eventually it assumes the dominance of the whole man. Even as the blacksmith's arm is strengthened by the opposition of his sledge-hammer to the muscular energy he exerts; even as passion opposed by passion manifests the fiercer; even, as intellect striving against intellect increases in power, so does the higher will grow with the opposition which it meets from the lower, the carnal will. Thus, only, can it grow; thus, only, come into manifestation. As saith the *Gītā*, "Let him raise the self by the Self."

So it is that, although we do indeed give up our freedom, it is

but to attain a greater freedom : although we do indeed give up that which seems to be " the very centre-point of consciousness," it is but that we may attain the more true centre-point of consciousness ; it is that we may become *self-conscious*.

For that is not true self-consciousness that we usually call by the name, taking it as co-extensive and synonymous with humanity. Humanity is potentially self-conscious—not actually. So long as we throw ourselves into our actions, feelings, and thoughts to such an extent that we ourselves are identified with them, we cannot rightly be said to be " self-conscious." A man carried away by desire—the man " with Kāma for self"—is, for the time, merely a psychic entity, intensely conscious it may be, but not in the least *self-conscious*. A man absorbed in a mental calculation, again, is, for the time, considered from the standpoint of his consciousness, merely a calculation of thought forms : the self from which they proceed, and which alone can give them unity, is latent so far as the man is concerned. Self-consciousness in all its fullness, indeed, we cannot yet attain : that is the far off divine event. But it is our goal ; and we approach that goal by the surrender of the will at the dictation of that will which is a higher expression of the Self than that wherein we live in our common worldly life.

And so the conclusion of the whole matter seems to be that one line of our progress is by the surrender of the will to an inner impulse from the deeper wells of being. To assume that this inner impulse transcends the individual—is, in fact, God—is natural enough for the simpler soul. In truth, it *is* God for him, since it is one step nearer the Essential Being, and " he thinketh there is no greater gain beyond it : wherein established, he is not shaken even by heavy sorrow."—*Gītā* VI, 22. But to the soul of subtler understanding comes the perception that this impulse is from his higher will, the higher self, a power or expression of the Monad, from which all self-consciousness proceeds.

POWIS HOULT.

The healthy understanding is not the logical argumentative, but the intuitive ; for the end of understanding is not to prove and find reasons, but to know and believe.—*Carlyle*.

THEOSOPHY IN THE OUTER WORLD.

THE PROBATION SYSTEM.

THE spread of theosophical ideas in the outer world can now be studied in almost any field of activity, but in none, perhaps, more profitably than in the field of penology. Whether we consider penal science from the moral point of view, recalling its influence on the delinquent, and society at large—or whether we consider it in its intellectual bearings, reflecting on the deep interest which such questions always win from all Governments, and administrative bodies, from either view point, it must be equally obvious that penology represents a field in which it is of the highest importance that enlightened ideas shall prevail.

Therefore for the Theosophist there cannot but be interest in the study of this field. And among the various penal reforms of recent years, none can engage our attention so profitably as the Probation System. Other reforms such as the Indeterminate Sentence, Juvenile Courts, Colonies, etc., exhibit in lesser degree a recognition of theosophic principles, but none with the same clearness as is shown forth in the Probation System.

Let us consider briefly what this system is—its nature, genesis, and development.

In nature it is distinctly idealistic, as opposed to the materialistic prison systems of earlier date. It believes in working from within, rather than from without. It says that men can never be redeemed by shutting their bodies within four walls, and subjecting those bodies to an iron discipline, while heart and mind are totally neglected. It says that the body should be left at liberty so far as public safety permits, and the *character* submitted to the discipline, and taught to rule the body.

That is the nature of the Probation System. And it was born in America, in the state of Massachusetts, some thirty years ago. It began with one kind-hearted old gentleman, who considered existing things wrong, and said so. He objected to children being sent to prison for offences instigated often by their elders, and if not that, offences at least of which they frequently did not understand the harm. He said that children should be educated, not punished.

His ideas were thought "reasonable", and he was allowed to experiment with a few boys. That was the beginning. The system has now become law in nineteen of the states, and it is applied to adults as well as children, and often for very grave offences. That is to say thousands of people yearly are placed "on probation," who under the old régime would have stocked the prisons. They retain their liberty, and continue to support themselves and their families, instead of bringing that expense upon the state. And they are subjected to the guidance of a wise and carefully chosen probation officer, who visits them, and exercises on their characters that influence which no prison could ever afford. They are bound to obey him—they know that ; the alternative is prison. But the probation officers are carefully chosen and are men and women of education, and generally deep knowledge of life. They suit their rules to the individual needs of those under their care, introducing a variety of treatment which no prison discipline could possibly furnish. They are the friends and educators of their charges, and their charges accept them as such.

That is probation in America, the land of its birth. And so great has been its success, that many European specialists are now visiting the United States to study the system, with a view to its adoption in their own countries. Sometimes these go as representatives of their Governments—sometimes privately—people with insight enough to see what probation is going to mean. All these alike are assisting to spread the reform in Europe. And this European development has held one or two interesting features, which it may be worth the while of Theosophists to consider.

At the International Prison Congress, held at Budapest in September 1905, a vote was passed recommending the adoption of probation to the different Governments. This vote was a very important thing for the probation movement, for there had been a strong tendency previously to consider the system as one only suited to a new country, such as America. After the opinion expressed by the Budapest Congress this position was not easy to sustain, for the delegates to the Congress were nearly all European specialists, versed in, and considering the penal conditions of Europe. In this current year probation has become law in England : the Bill framed a year

ago by the Home Secretary, Mr. Gladstone, was passed in August, and the Probation of Offenders Act has come into force since 1st, January 1908. Sir Evelyne Ruggles-Brise, who was the British Official Delegate to the Budapest Congress, has not hesitated to say that the passing of the Act in England has been hastened by the vote gained at Budapest. Correspondence from other countries shows the same influence there. The Budapest vote acted as an impetus : Probation was, of course already known in Europe, but the vote of an International Congress gave a fresh impulse and assurance, and it marks a stage in the European development of the system.

And for Theosophists the interesting thing to know is that this vote was gained through Theosophy. Two reports of probation work had been sent to the Congress—one, by the Official Delegate of the United States, was full, complete, of much value statistically. The other was a short, fragmentary pamphlet by a Theosophist, rather omitting statistics, and pointing out causes. It was this theosophic indication of *principles*, which attracted the attention of the Honorary Secretary of the Congress. Probation was not on the programme for discussion, but bringing this pamphlet to one of the sections, he requested that they should depart from their programme, and consider it. The vote followed. And the interesting thing to note is that Theosophy was absolutely needed for the gaining of this vote : it was a theosophic presentment of the *idea*, which won conviction from these penologists, where a complete exposition of statistics failed.

And if we consider now some of the different applications which have been made of Probation, we shall find always the same fact revealed—namely, that insight is indispensable for its success. As has been said, the system is in force in nineteen of the different states of America, but there is a very great diversity in the application in different places, and in the excellence of the results attained. And this diversity is only very slightly due to the difference in the law between state and state : the Probation Law is very similar in all the states where it exists. The diversity of excellence in its application is decided wholly by the insight of the people who administer it. This is at once the weakness and the strength of probation : just because it is so elastic—just because it leaves so much more to the discretion of the judge, and other officers administering it, than do

most laws—for that reason does it require very special people for its application. And nothing can compensate for a lack in character, especially a lack in this quality of insight. Any person making an investigation of the chief probation centres in America, must feel this fact brought strongly home to them. It is not the richest, or most highly civilised cities, which are attaining the best results—not those cities with most material machinery at their command. It is the cities where special men and women have been found. In the little city of Denver, Colorado, Judge Lindsay has a Children's Court famed throughout the United States. It is not his chief work—not the work for which he draws his salary. But it is the work into which he puts his heart, and every moment of his spare time. And his court has been one of the inspirations to probation work throughout the whole country of America : people flock to the little western town, to see and learn. Then take Indianapolis, as a still stronger instance. This is the model probation centre in America—is now beginning to be recognised as such. But it has not the wealth, nor other instruments of power, possessed by many of the larger cities now turning to it for instruction. No—but when the work commenced, there was a woman at the helm who knew what she was doing. Mrs. Rogers, the Chief Probation officer for Indianapolis, was a woman who understood the value of ideas—of principles. She alone of all the probation workers in America may be said to have grasped the *meaning* of probation, and that has made the Indianapolis Court what it is. Elsewhere there is much excellent work being done, as the results testify, but it is generally marked by that empiricism which marks so much of the work of America in all fields. "Something which gives a boy a chance" is the clearest idea which most people have of probation. But just wherein that chance lies—the wonderful fineness of the weapon they are wielding—even some of the most earnest workers in the probation field do not realise at all. Convinced of the evils of prison life, they are in love with the liberality of probation, and grasping it only in its aspect of gentleness, the workers in some centres are running into an excessive indulgence in its application, scarcely less harmful than the excessive harshness of the old re'gime. But this is absence of perception. In Indianapolis, where the system has been comprehended, things go very differently.

Mrs. Rogers had the insight to see that probation meant *education*. That meaning that, it could not mean exclusive gentleness, any more than exclusive harshness, but must mean the union of both. And she saw the marvellous facilities which the system afforded for this union. This is, indeed, the great value of probation—that which allows us to say that it marks a new era both for the penal and social world. For what has the position been hitherto? We have had laws whose highest expression of justice has been that of “a tooth for a tooth.” And we have had social work, devoted and illumined, but often hopelessly crippled, because when force has been needed, there has been no force to employ. Now in probation we find the possibility of junction—the judge can give power to the social worker—the social worker can become an instrument for the judge. All that is needed is to find and blend the two forces. Mrs. Rogers understood this. Departing from the methods elsewhere in vogue, by which only paid officers are employed, she put together a large body of volunteer visitors, drawn from the best citizens of the town. These supply the element of tenderness. But they also supply the element of accuracy. No volunteer officer has more than three children under his or her care. Elsewhere, where volunteers are not employed, a paid probation officer has sometimes as many as two hundred children under his charge. With such numbers as these, neglect is inevitable: many cases needing correction escape it—many needing assistance miss it. But in Indianapolis the oversight is wonderfully complete—in a word, probation is real. The children receive every kindness and incentive to improvement from their volunteer visitors, but if this fails, then sternness steps in. There are monthly reports to the Court, and if these are bad, there is admonition from the judge, and finally the reformatory. There is no slackness either through insufficient information or false pity. The idea is that the children shall be helped, but in line with the law, not against it.

And this system, now being copied in other cities, has been built up by a woman who ‘saw.’ One who was strong enough both to face the opposition of others, and to check her own impulses—in a word, one who trusted principles more than immediate results. Mrs. Rogers experienced much difficulty in the actuation of her theories, but if probation is saved from empiricism in America, and passes

into a great system which may serve as a model for other countries, it will be largely due to the work which has been done by her in Indianapolis. Always she has put the *idea* before the detail—that sternness and gentleness are equal parts of justice : that probation is a new system great only because it embodies this idea : that success must follow according to the fidelity with which the idea in its entirety is worked out. These are the conceptions which we find animating the Indianapolis work, and they have lifted the work from the level of a mere experiment to the dignity of a great reform. Insight has made the difference—insight alone.

And if we come back now to Europe, there is another application of probation which may be instanced as having drawn all its success from insight—and here the founder was consciously a Theosophist.

At Rome, on the 10th May 1906, there sprang into existence a little society calling itself “ The society for Minors Conditionally Condemned.” That means that the society takes as its basis for work the law known as the Conditional Condemnation. This law was passed in Italy in June, 1904, and it corresponds roughly to the First Offenders’ Act of England, the Be’ranger law of France, and similar laws in other countries. According to its provisions a minor (that is to say a person under eighteen years of age), who has committed an offence worthy of not more than one year’s imprisonment, is left at liberty, if it be a first conviction : adults receive the same indulgence if their offence has merited not more than six months imprisonment, always provided that it is a first offence. For a second conviction there is no remission of penalty. A law along these lines exists in most of the civilised countries of Europe, but until this year, when the British Parliament has passed its Probation of Offenders Act, no European country has seen the necessity of adding the supervision of the probation officer to the liberty thus given by the law. And yet without such supervision and assistance the liberty is often worthless. What use to tell a boy not to offend again, when you can offer him neither the work by which he may live honestly, nor the inspiration which shall make him wish to do so ? Without assistance, relapse is almost inevitable, and prison, with all its evils, follows on the second conviction. Assistance is imperative, if this is to be avoided, and it is such assistance

that the society for condemned minors tries to give in Rome. Every week it receives from the Court of Justice a schedule containing the names and full particulars of those minors who during that week have received the conditional condemnation. This list is carefully considered, and suitable cases are selected and visited. The visitors are young men, mostly young advocates, who have volunteered for the work—so far the whole work of the society has been volunteer. The boys visited are assisted to find employment, or helped in whatever other way their case requires. Naturally the work has been limited so far, for the society is still in its infancy, and its resources are small. But a Government subsidy has been granted in these last months, the work has been mentioned in the Italian Chamber, and there is every reason to believe that it stands on a sure foundation. The building up has been difficult, and merits, perhaps, a brief consideration.

Scepticism and instability were the two great difficulties which had to be combatted through all the preparatory period. And for the combat and the conquest, a more than ordinary degree of faith was required—that faith, in fact, which is not even “illuminated hope,” as some poet has called it, but is knowledge based on underlying principles. It was with faith of this stamp that propaganda for probation was commenced in Rome three years ago. And only faith of this kind could have won the battle. For, difficulties and complexities rose and increased. Much contradictory advice was given, and decision must have been well-nigh impossible, had not the *principle* of probation been clearly grasped, and faith pinned in that principle alone. It was believed by those who struggled, that they must help human progress—not to day, nor to morrow, perhaps, but some day—so long as they endeavored to establish a system which taught education *from within*. This they took to be the ‘message’ of probation. Its wonderful machinery—that possible blending of force and tenderness found in Indianapolis—did not exist for Italy. Here probation was not law, and could not work as such. But there was still the ‘message’—and to that message the founders clung, even when it seemed that they were embracing almost certain failure for the moment in so doing. There was a stage, before the inauguration, when a certain deputy said that the basis of the work must be changed, or he would withdraw his support. The change he wished

for would have killed the 'message'—his scheme was only one of the materialistic ones which have long been tried. He was argued with, but when conciliation proved impossible, he was allowed to withdraw. It was a severe test of faith, for he was the strongest supporter that the unlaunched work at that time possessed. But the decision seemed a turning point. From that moment the work moved on swiftly—other supporters appeared, stronger than the one forfeited, and within a year the Government subsidy which seemed forfeited with him was granted through another source. It was a remarkably clear instance of principles being stronger than personages—but those things are often more easy to recognise *after* the event than before it, and in this case the power, both to see and to wait, was due to the founder being a Theosophist.

And so in conclusion I would ask whether there is not a good deal of work for Theosophists to do in the outer world—work which is very definitely theosophical—which means winning the actuation of theosophical truths in important fields of life. The need is not limited to probation. In all fields, all reforms call for workers of insight, if the new ideas are not to be lost. It may well be that in the performance of such work we shall have to content ourselves with the knowledge that we are actuating Theosophy, and forego the world. But is not that better than a reversal of the order? Truly the ideal lies in the conjunction of the two—in the word which is act—but for all of us such forceful utterance is not possible, and whilst we struggle towards a fuller development of our powers it brings comfort to remember a great teaching once given "Not he that repeateth the name, but he that doeth the will."

LUCY C. BARTLETT.



Note.—Since this article was written the membership of the Rome Society for condemned minors has risen to three hundred members, and similar societies have been started in Milan, Turin, and Florence, numbering each over one hundred members. A circular has also been issued by the Minister of Justice providing for the separation of the trials of minors from those of adults—a measure which may be regarded as the first step towards the establishment of Juvenile Courts in Italy. The draft for this circular was prepared, at the request of the Minister, by the President of the Rome Society for Minors Conditionally Condemned.

THE MYSTERY OF LOVE.

IT is extraordinary how many delusions people persist in mentally harboring about love. The most general and persistent is that we have a right to be loved. Nothing hardly, apparently, will get it out of most people's minds that love is as free, as common, as general, as the air we breathe. On the contrary, nothing is more certain than that we have no more right to expect to be loved without working to that end, than to expect to be learned, if we will not take the trouble to learn. We must exert ourselves if we wish either to love or to be loved ; it is a result to be striven for, not a God-given gift. Most people think the tie of blood gives you a right to receive affection from those with whom you share it, and while experience shows that with this tie love does not necessarily go hand in hand, those who personally learn this fact are apt to feel defrauded of what they consider their due, and think that they start the battle of life handicapped, in that they do not possess what should be theirs. Many a man and more women, seeking painfully and with tears for the love they covet, fail in their search from ignorance, not understanding that they should work and work hard at loving others, and so, by fitting themselves to be loved, gain what they seek. Natural laws, in this as in all other respects, are simple, practical, and not to be avoided ; the economy of the Great Mother is notorious and marked. She gives her children nothing that they have not earned, and love being the greatest of the many gifts she has to give, she bestows it only on those who have proved themselves able to love, or who are lovable by virtue of past exertions. And those two points are two and not one, as many think. You may be lovable, and not be able in any given life to love. You may be able to love, and not be in yourself lovable. To be fit servitor of Love's mysteries, to know Eros as he really is, you have to unite both possibilities in yourself ; be found lovable by others and be able to love yourself. People obtain from life, roughly speaking, what they deserve ; the cheques the Bank of Life honors, do represent their balance. If, as is often the case, you find a man or woman unloved, who yet craves love, you may be tolerably sure that either in the long pilgrimage of the soul they have sinned against love, and now are paying the penalty, or that they have not

yet learned that it is not Love who fails them, but they who fail Love. Such have to learn that they must make in themselves a tabernacle in which Love may dwell. Love requires a fit dwelling-place in us if he is to bear us company on our way through life. How should Love be with us if we have not provided fitly for his habitat, fashioned for him in our hearts a pure and beautiful temple ?

See through the delusion that love is as free, as general and as universal as the air, and that to be loved is the privilege of all. Understand, on the contrary, that to be really loved is a very exceptional thing, and the ability to love even more rare a power, one to be prized and worked for, and you will have trodden the first rung of the ladder with which Love spans Heaven and Earth, finity and infinity.

Experience and reflexion both tell us, or should tell us, that our most valued possessions are always those which we have found it most difficult to obtain. The Collector values his curios in proportion to the difficulty with which he acquired them. We value that which has cost us labor and toil, or even sorrow and pain, much more than the silver spoon with which, perchance, we were born. We also value that which endures rather than that which perishes. That is why the higher emotions of life, the pleasures of the imagination, of artistic creation, of intellectual culture, the faculties of appreciation and sympathy, strike us as so precious. Once woven into our nature they cannot be taken away from us ; they are not like material possessions of which any turn of fortune's wheel may deprive us ; they are permanent attitudes of the mind and of the emotional nature, wrought into us by bygone conscious effort (whether we are conscious of that effort or not), and satisfy by reason of their permanence and by virtue of their dimly felt identity with the Ego, the Higher Self of man.

The power to Love is one difficult to secure, its true nature difficult for many to feel, for its very being is immortal, its genesis is of Heaven not of earth, and a dim perception of these truths is why we cherish Love and seek it so persistently. Love is or should be the most precious and permanent feeling of which our nature is capable ; one that should lift us from grovelling in the mud to the vision of the Divine, should unveil for us the ideal hidden in the real, taking real to mean that which we contact by our senses, and

comprehend by our intellect. I do not mean that love for one religion, one person, one object alone, should be permanent ; that may not be always desirable ; but that to one capable of loving, love holds out a permanent possibility of happiness, a possibility always potentially a probability. There is a great deal to love in a world much requiring loving, and those who really love will probably find in all that surrounds them something lovable. Those, on the contrary, who find the world unattractive, unlovable, show by this very mental trait (love is the product of mind *plus* feeling) that they themselves are novices in love. In nothing is character more plainly shown than by the emotional attitude each holds towards life. Life has become for most of us an exceedingly complicated problem, paradoxes and puzzles surround us all, and our relations with others are not apt to be so simple as to some they appear. Many a woman and occasionally a man, who is anxious to love, cannot find a fitting recipient for their love, or finds one who neither can nor will give any response to their affection. So frequent is this tragedy amongst us that it is hardly worth dwelling on, and I do not know that the sufferers are in such evil case as is commonly supposed ; for if to them love has been revealed chiefly in its pain-giving aspect, the revelation has unsealed their eyes to much which formerly was dark to them, has brought them closer to all who know the mysteries of love and sorrow, has in a word transformed the outer world, all life and their own nature—for a time at least—and no experiences, least of all those of love, are ever wasted in the long purgatory of the soul's training. For not one should consciously venture on love's quest (most, of course, do so unconsciously), who is not prepared to find this path difficult to tread, though I know that most forget or are ignorant of the fact that all joy brings in its train its fellow—sorrow. High quests are always accompanied by peril, and were it otherwise the quest, for those of heroic soul, would not be worth the undertaking. Most pilgrims of Love meet on their road, even before they have trodden it far, " Our Lady of Tears, our Lady of Sighs, or our Lady of Darkness," who do their work on them and strip them of the armor with which they have faced the outer world, so that Love's arrows may penetrate more deeply. Love's pilgrims are deprived in fact of all protection just when they need it most, for the wounds received in the battle of love, the point of juncture between Self and

Not-Self, sting ten-fold as compared with the wounds received in the ordinary fight for existence. Love's scars are apt to be permanent. The ancients typified Love as a beautiful Cupid armed with bow and arrows, to signify the two-fold aspect of love—joy and pain. It is safer and preferable for many to forego the closer knowledge of love than to risk its perils. Love is a quest only for those of experience. Many have fallen by the way unable further to pursue the footsteps of love, or to bear its penalties. A few perchance have perished from unwise surfeit of Love's sweetness, some from mistaking its counterfeit for reality, and many have died by reason of the unexpected bitterness of the cup of which they thirsted to drink.

For to love is an education, and all education claims its victims if progress in learning is to be made. Love makes its votaries wise, and we are here to be educated. That we occasionally rebel against our tutor and his methods is inevitable and explains many disasters overwhelming the pupils of Love, their fault, not his. Love is the chief tool by which the Great Architect of the Universe fashions His children to perfection of character. God is love, and in all His children He has implanted the thirst for love, the capacity to love. He loves ; therefore, as we share His nature, we love. We love because we cannot help ourselves, because it is of our very nature to love. We are unhappy, therefore, when we do not love, because our essential nature is being thwarted in us, and so our very being suffers disunion—knows disharmony. But though love is of our very nature, yet it is our work to manifest in conditions, in time and space, our inherent nature, of which love is the essential property. This manifestation takes time to achieve and is carried on along different lines of activity, and in our ignorance of our true being and in our worship of the lower self, we have often acted contrary to its unfolding and erred more grossly against love than against aught else. Love is Janus-faced and mutable, and can transform itself into the guise both of lust and hatred, so that we, misled by the changing appearance of love, do not always penetrate its disguise, and avoid that we should pursue. Unity manifests as duality, as love and hatred, pain and pleasure, and sometimes the one comforts us and sometimes the other torments us, and we are in evil case, for we cannot live without the one ("the Soul cannot live without Love" as Catharine of Siena taught), and are ignorant that *we* fashion its accompanying shadow

out of the atmosphere of self wherewith our egotism, our selfishness, surrounds us. If we received love pure and undefiled into our hearts and harbored therewith no thought of self, hatred and pain would flee from us. It is because we receive love into a sanctuary full almost to overflowing of self-love, that pain accompanies love, as cart-wheels the horse drawing the cart.

Purify love from all thought of self, from all hope of return, remember only that it is a privilege to love, and all pain vanishes. "What more do I ask of life if to love be given me?" is the fitting mental attitude in which to welcome love's approach. It is easy to write, to say; "Purify love from all thought of self;" it is the hardest thing in the world to do. Do you even conceive what the words mean? It means that you give yourself ("There is no gift, except love, in which the giver gives himself"), all you have, all that you are, without thought of any return, laying it all down at the feet of the one you love or giving it to the Cause you live to forward, to the ideal you are ever seeking, and that you ask for no reward, no look, no word, no sign, nor even symbol of love to be granted you. Unselfish love endures, though that you love shows no sign of answering affection. It means patience, determination, constancy, endurance, the clear-sightedness that pierces the veils of unreality, and sees, grasps and holds to the Invisible, the Real, the Eternal and Immortal. Love is in a word seen as a God, even while clothed in the human form.

Now nothing is thought apparently more disgraceful in this our age—so commercial has become our general attitude towards life—than to continue to love without receiving a due equivalent. To love without expecting or even wishing for return of answering affection would appear to most the act of a madman simply. We invest our emotions as we invest our money, with a view to receiving the utmost rate of interest, and think ourselves cheated and defrauded if our dividends—emotional and otherwise—are not regularly forthcoming. In fact our affection cools as rapidly under these circumstances as our fortune melts. Love has to withstand this littleness of our generation, and teach its would-be votaries the way to love. Those who can so love in the present have learnt the lesson in the past. That such are few in number shows that the lesson is an advanced one, its knowledge one which but few yet have been able

to make their own. Still, as some have done so, as is matter of common knowledge, so we can do so. We are not setting ourselves an impossible task, though, I grant, one difficult of achievement. But nothing is too difficult for us to attain—God's in the making as we are—though it is certain that flesh and blood, the human, still more the brute element in us, will suffer grievously in the making. As the God struggles to reveal Himself through His gross envelope of flesh and blood, the life of man, will be poured out like water, and flesh know the agony of quivering nerve and muscle; "But when two fight, the strongest wins, and Truth and Love are strength." All that is worth having is won through conquering pain,—“where pain ends gain ends”—and we must start understanding that it is no easy task to conquer love to love unselfishly, though man or woman of this prosaic and commercial age.

And success being won, what will be gained? The ability to love alone. All the other prizes, which might then be ours for the taking, we shall disdain, though they crowd around us. For he who can love perfectly acts as a magnet, which unconsciously attracts all lesser loves to him; like always knows like and seeks like. All will be ours only when we no longer seek it for self-gratification; when all we shall wish to gain from the ability to love will be to help Love's votaries. Having gained the power to gratify the craving for love which drove us on our difficult way—so paradoxical is life—we find the craving vanishing, our only care not to possess love, to wrap ourselves in its warmth, but to give love, to help others to find life sweet. Our giving will be inexhaustible, as the fountain of love is never dry. When this is our attitude towards life and love we shall know the Divine is overcoming the human in us, and that "the ape and the tiger" are dead. Until we reach that stage of development we shall find life both a paradox and a mystery, and feel love to be the greatest element of the paradox and mystery. For how should we comprehend fully that which is Divine in origin and manifestation, until we too have become akin to the Divine, and so can love understand if but in part, the Divine mysteries? Truly "Love is only master of the Soul when it makes the Soul forget herself," and that is surely one of the most difficult of all our many tasks! But "Lead me, Zeus and Destiny, whithersoever I am appointed to go.

I will follow without wavering ; even though I turn coward and shrink, I shall have to follow all the same."

So may it be !

ELIZABETH SEVERS.

THE LITTLE GREAT ONES.

THE VĀHAN once published a list of " prize-stories " for children. It brought to my mind a few stories from real life, the heroes of which were children, or young people close to childhood as yet. And it occurred to me that we " grown-ups " may profit also by hearing of these little ones. " Self-sacrifice," " Resignation," " Kindness to animals," was it said. Here are the virtues asked for ; here some traits of those who deserved the great prizes in the School of Life.

SELF-SACRIFICE.

He was a boy of thirteen, and lived in a mountain village near Ahtala on the road to the old fortress of Kars. Kars besieged many times, had been taken from the Turks by the Russians at the closing of the Crimean war. Then it was ceded back to Turkey through diplomatic intervention, to be taken again, for good, in the last war for the freedom of Bulgaria. Now it is a rather desolate-looking place, though still important in some ways, and the centre of many State institutions. There are some academics for boys and girls also, and the railroad to the city is thus generally very active and used by many travellers. The gradient, at that place, is up-hill, rather stiff to climb even for man. The railway train is drawn up by two engines, and the road is sometimes dangerously near the river Dabedaghaï, which thunders deep below amidst the beautiful wild scenery of the highest Caucasus. In the woods, behind, lies the village where little David lived.

On the night, or rather the early morn, of December, when his great hour came, he slept just as steadily as do other healthy boys when their life runs smooth. He loved sport and excitement and danger, as they all do and his dreams were just as the dawn, nebulous and light ; there arose of a sudden a great clamor

on the railway track, high up, as if the voices of giant demons were raised in the pale clouds on the mountains. What was it ?

He sprang to his feet and rushed up, his expert little hand snatching at his gun at the door. In the dark narrow street between the windowless walls of the Eastern hamlet he met other people running to the railway bridge, foremost an elderly man, the local judge, the Kadi.

In a few minutes the strong feet of the highlanders had carried them to the road of Ahtala. For a second, in the paling night, they stood petrified. The whole train lay in a heavy mass on the right side of the track. If it had been on the *left* side, all would have been drowned, deep down there where the Dabedaghaï hurled its waves against the rocks. The last cars stood upright still quivering with the shock and a single man worked away at the chains of communication to sever the last links of the saved part from the destroyed. In front, amidst clouds of smoke and the deafening roar of shots, cries of agony, curses, a few soldiers, protecting the post-car, were seen to stand, trying to stop the pillage. Men in Circasian dress ran about firing at them, now one of them lifted his arm and suddenly all was wrapped in a reddish cloud and a long, deep explosion, like a giant's groan, rolled its echoes away through the rocks.

David stood dazed. He grasped the fact : the post is attacked : it carries some big sum of the State. The assailants are many. If they succeed in killing that little band of defenders, the whole train is lost. The people of the mountains are wild when once roused to carnage. At that second he saw the Kadi run, aiming his revolver at the nearest robber. Shall the old man be the first to help ? With one move, like the dash of a young leopard, David, leaped over broken wheels and corpses reddening the stony ground. Now he was upon them, he lifted the gun—one, two, three shots : three men turned on him. He fired, and the foremost fell, wounded, not dead. He rose on his knee to aim at the boy, a slight blow on the forehead.

The sun rose, and bathed in wreaths of crimson David's brow, on the rock where he lay dead.

The Russian newspapers stated that " The post was saved. The

judge of the nearest hamlet, and a little boy of 13, who came first to the rescue, were killed by the flying assailants."

RESIGNATION.

Years ago I read the appeal of that little sufferer to all the kind hearts of the Earth, and never could I forget it. She was but a little Chinese girl in a Catholic Missionary School, somewhere in Southern China. Up to her twelfth year she lived among the other children, bright and seemingly healthy, when one day she complained of a strange general feeling of unrest and pain. There was a Doctor on a visit to the mission, so she was brought to him directly. The verdict was terrible: it was leprosy—a rare case to manifest itself in such early years. No sympathy could avert her fate of seclusion from all living things. The heroic child herself asked to be cut off from all communication with her own people, her comrades, even her beloved teacher (a nun). But the window of her little cell in an outer wall of her home (a cell in which she was immured only her food being pushed through a tiny aperture in the inner wall), her window looked on the village street. It was rather high, but when she sat at it, and raised her voice, she could be heard outside. And there day by day, till the lights faded, the little martyr sat, reading out, at the top of her weak voice, the Holy Script, and repeating beautiful legends to her ancient playmates gathered below, under the dread window.

And then, as the tender voice grew hoarser and the horrible disease grew worse, the brave girl asked her teachers for an appeal to all who loved mankind, to all children, especially: "Pray for her eyes, pray for her sight and her power of speech, to be spared to the last, that to the last she might serve, that to the last she might help and soothe others," who had not her trial to bear, but also none of her inner strength.

The appeal went round most reviews, magazines and papers for the young. It was long ago. No doubt many streaks of rosy thoughts of love, and many white-winged prayers, went to that dreary room in China. Her end was not reported, or rather its precise moment—for the physical end was sure enough. But the high unbroken spirit, as surely, is serving on.

KINDNESS TO ANIMALS.

A strange scene.—Under the velvet blue sky of the Crimea, under overhanging rocks from which, from time to time, roll down stones of a considerable size, a girl of fourteen, in the dress of a lyceum-pupil, brown frock, white apron, white cap, short sleeves, stands intent on helping a drowning insect in the current of a mountain spring. From the opposite top of the ridge, her father and sisters vainly call to her to leave her dangerous place. The brown wings of the insect glitter nearer and nearer to the bank, when a stone rushes down and the water whirling up, seizes the poor little insect and carries it with a jerk into the abyss below.

A little useless bravado, was it ?

Ten years later, the girl went on a dreary, painful exile far, far away, for she tried to help her race, that was drowning in the rush of heavy trials. A useless sacrifice ? Sacrifice is never useless.

TWO HEROES.

Bulgaria was still a slave of Turkey. It was the time when intense suffering lay, like a thunder-cloud, over the flowery country ; when Vasoff wrote his pathetic romance of *The Yoke* ; when Deacon Levsky organised the first regular bands of patriots, who exiled themselves to the Balkan recesses, and thence came down, like mountain-eagles, on the Turkish troops below ; when a simple peasant woman, Tonka, offered her four sons and a beautiful daughter to her country's freedom. That was the time when a peasant-boy, one night saw over the ruins of Bulgaria's ancient capital, Preslar, a glowing cross in the sky, and, in an access of superstitious fear and joy he knelt, whispering : " Help is coming."

Help did come.

But before it came, on the double-headed eagle's wings, many, many sons of Bulgaria fell on the Balkans, died on the gallows, died in dark prisons. The boy of whom I want to tell was to be one of these. Quite young still, he had become a terror to the errant Turkish patrols. He fought them by starlight, he leaped on their sentinels asleep in the glare of midday. One night he was denounced and trapped. The triumphant " askers " brought him to the Pasha, who commanded the District troops. The old man looked at the boy, bare-headed, bound hand and foot, undaunted.

“ Let him free ” was his order. Then turning to the astonished youth the Pasha said thus : “ Heroism deserves crowns, not gallows. Go back to thy beloved Balkans. Live in peace.” . . .

And this was the noblest deed of war of which I ever heard.

N.

SPIRIT-KĀSHĪ.

[AFTER SHRĪ SHANKARĀCHĀRYA.]

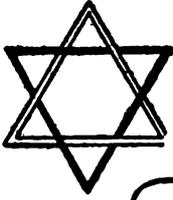
Where, well in-drawn, the mind doth rest,
 Like calm's eternal grace ;
 Maṇi-Karni-wise, is holy-set
 Sāvitation's landing-place :
 Where consciousness' unending stream,
 Like purest Gangā, flows :
 That sacred Kāshī—that am I—
 The spirit that SELF-KNOWS !

The one true home of bliss supreme,—
 Like BE-ING, perfect, pure,—
 Where, held on potent magic point,
 This fabric, baseless-sure,
 Of life, of death,—of motion, rest,—
 Of beauteous seeming—glows :
 Detached Kāshī—that am I—
 The spirit that SELF-KNOWS !

Whose sway extends o'er koshas five ;
 Where budḍhi's clear-rayed shine
 Irradiates, Bhāvānī-like,
 Each templed home divine ;
 Where dwells the all-pervading SEER
 In Shiva's crystal snows :
 Transcendent Kāshī—that am I—
 The spirit that SELF-KNOWS !

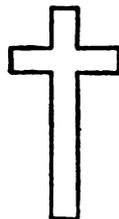
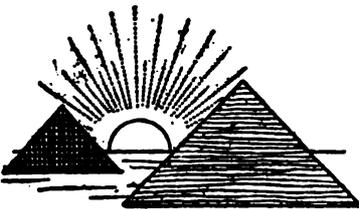
In Kāshī, Kāshī's splendor burns,
 So SELF by SELF is bright ;
 As Kāshī shows the universe,
 So SELF brings ALL to light ;
 Salvation true, that Kāshī gives,
 Doth wait on him alone,
 Who, realising SELF, hath made
 The I and FATHER one !

B. C. MITRA.



COMPARATIVE
RELIGION

PHILOSOPHY & SCIENCE



AN OCCULT VIEW OF LORD BACON.

THE object of this article is to suggest that he who was known among men as Francis Bacon, Baron of Verulam, Viscount Saint Alban, was not only good and great according to the ordinary standards of the world, but was in reality a man already far advanced along that "Path of Holiness" which leads from our own level to that of divine manhood—conscious divinity—the level of the Christs and Saviors of the Race.

Such a belief can, of course, no more be proved than can the existence of God or the truth of the *Bible*, but it may nevertheless be true, as are hosts of things which we are unable to prove, and, if it is true, then must Francis S. Alban have been a highly spiritual man, the servant of the Holy Ones who alone know the full truth about man and his destiny, and, as Their servant, he must have been competent to teach the highest truths and worthy of all the honor and reverence we can pay him. But the writer's belief does not end here, for it has come to him as an intuition, and has come independently to a lady who is well known to the older members of the Theosophical Society, that Francis S. Alban was the same soul who was re-born—soon after his death—as the Count S. Germain, and is believed by many students to be now a full Master of the Wisdom—to speak technically an Aṣekha Adept, one who has passed the Fifth great step or Initiation on the Path of Holiness, a very Savior of men. It is even said that he is still living in the same body which was known as the Count, and is, therefore, in the closest touch with living men.

If that is so, then all study or reverence given to the life and writings of S. Alban are practically study and reverence given to the living and Holy Master, and, therefore, of direct and incalculable benefit to us. What a man thinks upon, that he inevitably becomes, however long it may take him to do so. To read and admire the books of an ordinary man, say of a living novelist or thinker, is, for many people, to look on him as a personal friend, and does, we are told, create a link on the mind plane with the author, which enables the reader to receive direct assistance (from the person best qualified to give it) in understanding his books.

All this is true and in a far higher degree of the study of a

previous birth of a living Master. Readers of Mr. Leadbeater's short treatise on *The Devachanic Plane*, may remember his description of the very instructive difference actually observed by students functioning consciously on that plane, between the result of thinking of an ordinary friend and that of a thought directed to the Master. If one thinks affectionately of a friend, one creates a thought form in the matter of the mental or Devachanic plane, which flies straight to the person thought of, and hovers round him until it can discharge its benevolent mission ; but, when a pupil of one of the Great Masters turns his thought towards the latter, what he really does is to vivify the connexion which already exists between himself and the Master, and thus to open a way for an additional outpouring of strength and help to himself from higher planes. The wise and becoming attitude of mind towards a Master is summed up in an Indian scripture in the three words "Guru as God," a Guru, being a spiritual teacher, a divine man, who is already consciously one with the Supreme.

I suggest to you then the study of Francis S. Alban as being in its nature essentially religious, and involving far wider-reaching issues than is apparent even from the wisdom of the Shakspeare plays--the best known, perhaps, of all his writings. If that is so this study clearly falls within the second object of the Theosophical Society which is to encourage the study of comparative religion, philosophy and science. It may be remarked in passing, that although the general public are not yet convinced of the Baconian authorship of the plays, a very slight study of the subject is sufficient to enlighten the earnest enquirer. It is with this subject as with Spiritualism. Just as one can readily satisfy himself, by personal experiment or by attending Séances, public or private, that human beings do survive death and communicate with the living afterwards, so the man who would know whether or not Bacon wrote "Shakspeare" need study but a small portion of the voluminous literature on this question, for he will find that the arguments all point one way--that the arguments for the authorship of the Actor-Manager, apart from the name on the title page, are confined to invective against Baconians and quibbling attempts to discover small inaccuracies in their statements--not to answer them. As the lawyers say: "if you have no case, abuse the plaintiff's attorney."

But when one has satisfied himself on this question he is not, as

might be supposed, at the end of the "Bacon Mystery," but rather at the threshold and beginning of an acquaintance with the real man. While we supposed the plays to have been written by one born and brought up in humble station, who could leave in his Will his second-best bed to his wife, without a passing reference to his plays or even to writings of any kind, we could not extract much profit from study of the author's life, though much misdirected ingenuity has been spent in guessing from the supposed authorship, what kind of education he must have received—how he must have travelled, studied, and so forth. But now we learn who the real Shakspeare was—a man of high position (and, as the Cypher story tells us, of Royal birth) famous in other capacities as Statesman, Philosopher, Lawyer (the highest Law Officer of the Crown), with extensive experience from his childhood (when Queen Elizabeth called him "her little Lord Keeper") of court-life both in and out of England—not to mention his splendid work for humanity or his rank in the Great Hierarchy—it becomes a matter of extreme interest to know all that can be known about this wonderful personality, and especially does the question suggest itself whether it is not likely that this "concealed poet," who was content to dispense with the credit of having written the greatest literature in the English language—and was able, without it, to achieve high fame in other directions—may not have made other anonymous contributions to our literature.

Before entering, however, on this question I should like to clear away an unfortunate misconception as to S. Alban's character, which effectually prevents those who labor under it from taking any real interest in him. In an article in *Broad Views*, July, 1906, the writer pointed out the profound mistake made by Lord Macaulay, whose essay represents Bacon as an impossible mixture, telling us to regard his character with mingled contempt and admiration, aversion and gratitude. Macaulay wrote merely an essay on the subject, but those who have studied it sufficiently to write biographies—his personal friend Dr. Rawley, and later, Spedding and Hepworth Dixon—are unanimous in unstinted admiration for one who was in reality among the greatest and most lovable of men. Macaulay unfortunately never thought of going behind the sentence passed on Lord S. Alban, having failed to notice the curious fact that the "confession" on which that sentence was based does not admit the truth of

that which is the real substance of the accusation—the charge of taking bribes to pervert justice. This was so monstrously untrue that his accusers, with legal subtlety, formulated a long string of 23 charges, partly no doubt to cloak the fact that they merely concealed emptiness, being all false or irrelevant, and partly in the hope that it might be possible to secure a verdict on some one or other of the 23. There was no kind of formal trial, with the ordinary safeguards against miscarriage of justice. By the malice of his rival and enemy Coke, a legislative body, the House of Lords, was turned into judge and jury. The members of the House listened, surprised and indifferent, as the wonderful tale of falsehood—so contrary to their own personal knowledge—was unfolded before them, but were ultimately persuaded, when the accused for his own reasons declined to defend himself, that it would be only prudent to throw a sop to that growing discontent of the Commons which culminated twenty years later in the Great Rebellion or Civil War. In a letter to King James after his fall he says : “ Those who strike at your Chancellor will yet strike at your Crown. I wish that, as I am the first, so I may be the last of sacrifices in your times.”

The charges had been carefully framed to convey to the hearers' mind the implication of an unjust judge, but his persecutors knew better than to make any direct assertion of that which they were absolutely unable to prove. And what was the basis of this worthy fabric, which made it possible to put forward an implication even plausible on the face of it? The basis was a system, then universal, of the payment of judges and all high officers of State by means of fees from those who required their services, instead of by salaries, as at present, from the national exchequer. The system of fees, now practically confined to medicine and the bar, was then universal : the King, the Archbishops and Bishops, the Judges and Law Officers, the Secretaries of State every one, as Hepworth Dixon says, took fees, and every one paid them. They were, as a lawyer's or doctor's fees still are, payment for services rendered. Nobody dreamed of regarding them as bribes, but the system was open to abuse, and, even in the case of a just man, offered a ready means of attack for malice, it being easy to represent that money had been paid *pendente lite*, in order to pervert justice, or that, even if judgment had been given, there still remained some further point of fact or law

which was or might have been reopened. It is proverbially easy to 'throw mud,' and difficult to prove a negative—particularly in the present instance, where there was only an Impeachment before his fellow-peers, without a semblance of judicial forms. Not only was Lord S. Alban at home sick, while this monstrous farce was being perpetrated, but there was not even a lawyer present to watch the proceedings on his behalf.

And what was the outcome, the final result? A confession which confesses nothing except that, as a matter, of course, S. Alban, like every one else, had taken fees, which were the regular and, perhaps, the only payment for the services of the highest Law Officer of the Crown, and that he was not certain he had always been as strict as conceivably he might have been, in supervising the conduct of the numerous officials of his Court. He made no attempt to defend himself, an over-scrupulous conscience making him unwilling to exculpate himself from any possible neglect in looking after his official servants. He was, in his own words, "content if he might be the anvil on which a better system might be hammered." In his first answer to the Lords, which he termed a "humble submission," he expressed gratification on two points: first, that "hereafter the greatness of a judge or a magistrate shall be no sanctuary or protection of guiltiness, which, in a few words, is the beginning of a golden age;" and next that, "after this example, it is like that judges will fly from anything in the likeness of corruption (though it were at a great distance) as from a serpent; which tendeth to the purging of the courts of justice and the reducing them (*i.e.*, bringing them back) to their true honor and splendor."

At the outset of the trial S. Alban, says Hepworth Dixon, "had smiled at such accusations, but when he found the case go on, he expressed his indignation to Buckingham as follows: 'Job himself, or whoever was the justest judge, by such hunting of matters against him as hath been used against me, may for a time seem foul. If this is to be a Chancellor, I think if the Great Seal lay on Hounslow Heath, nobody would take it. I know I have clean hands and a clean heart.'"

How infinitely removed he was from possibility of corruption, nay, from the ordinary attraction which money possesses for most of us—cultivated or otherwise—is as clear as mid-day to all who read

the detailed biographies that have been written. Indeed, the more we know of this man of matchless intelligence, industry, honor, and devotion to God and to his race, the more does our heart go out to him in love and admiration. He said himself that "money was like muck--of no use unless it be spread," and the writer understands from a lady--Mrs. Henry Pott--who has devoted a lifetime to the study of her hero, that the real subject of *The Merchant of Venice* was his own imprisonment for debt on one occasion, in consequence of too lavish expenditure on some of his many schemes for "the reformation of the whole wide world," as he phrased it. He had borrowed money of a Jew and was unable to pay at the appointed time, being finally liberated by his favorite foster-brother Antony.

As showing how little attraction money had for S. Alban, I may quote an anecdote told by his biographer, Spedding. A gentleman called on the Lord Chancellor and was left by him alone in his study, when there comes in one of his Lordship's gentlemen, opens my Lord's chest of drawers where his money was, and takes it out in handfuls, fills both his pockets and goes away without saying a word to the caller. This gentleman was no sooner gone but comes a second, opens the same drawers, fills both his pockets with money, and goes away as the former did, without speaking a word. S. Alban, being told on his return what had passed, shook his head and said nothing but--"Sir, I cannot help myself." No doubt these gentlemen belonged to the small band of devoted admirers, members, perhaps, of the secret Rosicrucian Society, who worked under his direction at those vast enterprises which occupied so much of his scanty leisure, and were as carefully screened from the public eye as if they had been crimes. The following is one of the many splendid tributes paid to him by friends and co-temporaries. Ben Jonson says: "My conceit of his person was never increased towards him by his place or his honors, but I have and do reverence him for the greatness that was proper only to himself, in that he seemed to me ever, by his work, one of the greatest men and most worthy of admiration that had been in many ages. In his adversity, I ever prayed that God would give him strength, for greatness he could not want, neither could I condole in a word or syllable for him, knowing no accident could do harm to virtue, but rather help to make it manifest."

In the impeachment no accusation was made that justice had been perverted, and no decision of his was then or afterwards reversed, or even appealed against, on any such ground. He himself declared at the time, and there is no title of evidence to contradict it: "I was the justest judge that was in England these fifty years." While he was under accusation, he was so ill that he believed himself to be dying and made his will, in which he pathetically and with foresight bequeaths "my name to the *next ages* and to *foreign nations*." Some three hundred years have already elapsed since his plays were written, and yet the world at large knows him not as the author. His reference to "foreign nations" has also been justified. In Germany the plays are, perhaps, more honored and appreciated than in England, and the three persons—Mr. Ignatius Donnelly, Dr. Orville Owen, and Mrs. Elizabeth Gallup—who have discovered and published some of his cypher writings are Americans.

Among his papers was found after his supposed death the following prayer or psalm, referred to by Addison as resembling the devotion of an angel rather than of a man: "Most gracious Lord God, my Merciful Father from my youth up, my Creator, my Redeemer, my Comforter, Thou, O Lord, soundest and searchest the depths and secrets of all hearts. Thou knowest the upright of heart; Thou judgest the hypocrite; Thou ponderest men's thoughts and doings as in a balance; Thou measurest their intentions as with a line; vanity and crooked ways cannot be hid from Thee. Remember, O Lord, how Thy servant hath walked before Thee; remember what I have first sought, and what hath been principal in my intentions. I have loved Thy assemblies; I have mourned for the divisions of Thy Church; I have delighted in the brightness of Thy sanctuary. This vine, which Thy right hand hath planted in this nation, I have ever prayed unto Thee that it might have the first and the latter rain, and that it might stretch her branches to the seas and to the floods. The state and bread of the poor and oppressed have been precious in mine eyes. I have hated all cruelty and hardness of heart. I have, though in a despised weed * and in many other writings procured the good of all men. If any have been mine enemies, I thought not of them, neither hath

* This is probably a reference to the Wisdom taught in the 'Shakspeare' plays.

the sun set on my displeasure ; but I have been as a dove, free from superfluity of maliciousness. Thy creatures have been my books, but Thy scriptures much more. I have sought Thee in the courts, fields, and gardens, but I have found Thee in Thy temples. Thousand have been my sins and ten thousand my transgressions, but Thy sanctifications have remained with me, and my heart, through Thy grace, hath been an unquenched coal upon Thine altar. O Lord, my strength, I have since my youth met with Thee in all my ways, by Thy fatherly compassions, by Thy comfortable chastisements, and by Thy most visible providence. As Thy favors have increased upon me, so have Thy corrections, so that Thou hast been ever near me, O Lord ; and ever, as my worldly blessings were exalted, so secret darts from Thee have pierced me, and when I have ascended before men, I have descended in humiliation before Thee. And now, when I thought most of peace and honor, Thy hand is heavy upon me, and hath humbled me according to Thy former loving kindness, keeping me still in Thy fatherly school, not as a bastard but as a child. Just are Thy judgments upon me for my sins, which are more in number than the sand of the sea, but have no proportion to Thy mercies ; for what are the sands of the sea to the sea ? Earth, heavens and all these are nothing to Thy mercies. Besides my innumerable sins, I confess before Thee that I am debtor to Thee for the graces, which I have neither put into a napkin, nor put it (as I ought) to exchangers, where it might have made most profit, but mis-spent it in things for which I was least fit * so that I may truly say my soul hath been a stranger in the course of my pilgrimage. Be merciful unto me, O Lord, for my Savior's sake, and receive me into Thy bosom or guide me in Thy ways."

Of the so-called "fall" of S. Alban it may be said, in the words of Scripture : "whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." If he was already far advanced on the Path of Holiness, then it is fairly certain that he would be in process of paying off rapidly the kārmic debts of previous lives. There is a close parallel in the case of one of the Founders of the Theosophical Society, Mme. Blavatsky, who was perfectly innocent of the charge of deception laid

*This is probably a reference to his career as a lawyer.

against her in connexion with letters received from the Masters at Adyar, in what was known as "the shrine." In her case also the accusation, though untrue, was doubtless the instrument, under the great kârmic law, for inflicting humiliation and suffering which were a necessary consequence of errors committed in earlier lives ; and Mme. Blavatsky herself was quite enough of an occultist to understand the working of the law—probably even to remember the particular deeds of which it was the outcome. It is probable that S. Alban in like manner remembered the deeds of other lives whose consequences he was experiencing through the unjust accusation in this life. Indeed, the expression in his psalm :—"Thousand have been my sins and ten thousand my transgressions" must have been evoked by such recollections, for it does not tally with the Bacon incarnation, though of this he says nothing, being reticent as the grave on all that concerns his personal connexion with occultism. The reticence was natural enough in a man who, there is reason to believe, was a leader—probably the actual head—both of the Freemasons and, of that still more secret body, the Rosicrucian Society.

So much for the accusation of bribery—the result apparently of a conspiracy, of which the author may have been Lady Buckingham, mother of the Duke of Buckingham "the King's Favorite." It is supposed that she wanted to get rid of S. Alban in order that a man named Williams, who was her lover, might succeed him, as in fact he did, only to be driven from office with ignominy shortly afterwards.

ERNEST UDNY.

(To be concluded.)

"The glory of life is to love, not to be loved ; to give, not to get ; to serve, not to be served. To be a strong hand in the dark to another in the time of need ; to be a cup of strength to a human soul in a crisis of weakness, is to know the glory of life."

The welfare of society and the justice of its arrangements are at bottom, dependent on the characters of its members . . . There is no political alchemy by which you can get golden conduct out of leaden instincts.—*Herbert Spencer.*

KARMA AND REINCARNATION IN ISRAELITISM.

KARMA is a Samskr̥t word meaning action, and in theosophical teaching it is generally used to denote the reward for good and evil, or the equitable law of retributive justice which pays everyone according to his deeds. Reincarnation means repeated rebirths into physical life under the process of the law of evolution for the development of everything in nature. These laws are the governing principles of the universe and are closely connected together. Everything that exists is governed by these laws, and man is not an exception to the general rule. Man does not come into this world for the first and last time. He had several times been born, into physical life before, under the operation of the unchangeable laws, and shall be so born again and again, till such time as he learns, by abstaining from evil and practising goodness and purity of heart, for no selfish motive whatsoever, to cease creating new karma (actions in deed and thought) which will bind him into physical life again, and until he ultimately develops into a perfected spiritual being. Man, truly speaking, is the maker of his destiny. "As he sows so he reaps" is a truth taught by almost every religion, ancient and modern. It is not my intention to enter into argument in proof of these truths, as this has been done from all points of view by many abler pens; but I shall try to show that these doctrines form the very corner-stone of the teachings of Israelitism, and are as old as the cardinal principles of that faith, which are the basis of the Wisdom or Mother-religion, dealing with the subject from the points of view of our religious philosophy and the current belief among us.

Karma, good or bad, is generated in three different ways—in deed, in word, and in thought. Man is always doing, saying and thinking something; and under the law of cause and effect these produce results which are designated "the fruits or results generated by actions." All those terms have their equivalent in Hebrew. The Hebrew word for award or recompense is *gemool* or *gemilooth*, and that for works or

actions is *maasim*, the plural of *maaseh* from *asah* made or did. *Pealim*, the plural of *poal* (from *poal*) means deliberate actions. *Yadāim*, hands (plural of *Yād*) is also used to denote *maasim* or *pealim* as actions are generally performed by the hands. The word *derakhim* (plural of *derekh*) means ways, and signifies doings in general, in deed, in word and in thought. *Maḥashaba* (from *ḥashab*) is thought which stimulates all actions. Such phrases as the award or recompense of "doings," "actions," "hands," "ways," "thoughts," etc., abound in the *Bible* (see Jer : xvii. 10 ; xxxii 19, Ps : xxviii. 4 ; lxii. 12 ; Prov : xii. 14 ; Job xxxiv. 11 ; Zech : i. 6 ; etc., etc.). *Peri maalalim*, translated "the fruit of doings" (Isa : iii. 10, 11 ; Jer : as above quoted, etc.), literally means the fruit of generating actions. *maalal* (doing or action) the singular of *maalalim* is derived from *alal*, caused, brought up ; and *olal* or *olel* means a child, an offspring, hence *maalal* is generating action.

The Hebrew word for reincarnation is *gilgool*, from *galgal*, a wheel (Ezek : x. 2, 6, 13), and signifies evolution or the process of growth and development. This Hebrew word also is instructive. *Gal* or *gol* means rolling away (Josh : v. 9 ; Ps : xxxvii. 5 ; Prov : xvi. 3), and the repetition of this word in the term *galgal* denotes repeated rolling in a circle, hence a wheel in motion. *Gilgool*, therefore, means turning round and round the kārmic wheel, or coming into physical life, not once or twice, but over and over again, just as a wheel, when put in motion, keeps on rolling and rolling, till man puts a stop to the motion by becoming master of his destiny and becoming liberated from kārmic law. The writers of the *Bible*, and of our esoteric books, in making use of such significant terms for karma and reincarnation, prove themselves to have been perfectly acquainted with these truths in all their bearings and to have understood them in their true meanings.

From time immemorial these doctrines constituted the fundamental principles of faith, then universally held by the human race, Israelities and others ; and though humanity subsequently divided itself into castes and sects, and the true faith was nationalised by each, and became encumbered and tarnished by strange dogmas and formalities, yet these truths are traceable more or less in the teachings of every creed. Our people believed and taught them in days

of old, but in the present day,—owing to the long centuries of persecution and sufferings, their most valuable books having been more than once confiscated or burnt to ashes by unscrupulous hands, and also owing to their having imbibed the modes of habit and thought of those around them for so long—they have lost sight of the true spirit of these grand truths, and their belief in them has become vague and misleading.

The doctrine of karma is so plainly and clearly inculcated in the *Bible* that it is needless to quote instances. On almost every page of it we are expressly told that our suffering and happiness here and hereafter depend wholly and solely on our own doings ; that as man sows that he reaps ; and that in whatever measure he metes that shall be measured unto him (compare also *Tiquin*, section 6, page 67 (b), etc., etc.) ; these are universal truths for every thoughtful mind—we see them verified almost daily and hourly. Notwithstanding, there are some who believe in fate, or *mazzal*, as they call it, by which they understand that the inequalities of life, viz. : the various conditions of humanity at the start of physical life, barring, of course, the question of becoming righteous or wicked, which is left to man's own choice, are the results of God's own free and arbitrary will, having nothing to do with man's past history. They base this belief of theirs on a passage in the *Talmud*, and try to justify it by referring to some instances from the *Bible*, such as God being said to have hardened the heart of Pharaoh, sanctified Jeremiah from his mother's womb, chosen Abraham and Isaac, loved Jacob and hated Esau, and the like.

The theory of Divine arbitrary will and pleasure satisfies no honest mind. Apart from its being in direct contradiction to the teachings of Holy Writ, it is inconsistent with the justice and mercy of the loving Father of all. No parents punish their child for a fault which is not his, much less do they idly inflict suffering upon him. The Scriptures expressly tell us that God "does not afflict willingly, nor grieve the children of men" (Lam : iii. 33) ; and that "Out of the mouth of the Most High proceedeth not evil and good" (ibid, 38). [The English Version, by putting the sign of interrogation at the end of this verse, has altered its sense altogether, and severed its connexion with the succeeding passages (34—41)], Rabbi

Yohanan explains these passages thus : “ Since the day the Divine Law (Deut : xxx. 15, etc.), said to man—‘ See I have set before thee this day life and good, death and evil,’ (meaning that since man became responsible for his actions by the knowledge he received through the Divine Law that goodness meant life and evil death), good and evil did not proceed from the mouth of the Almighty, but that evil came of itself to the doers of evil, and good to those who practise goodness : Wherefore, then, should man murmur over the punishment of his sins ? Let us search and enquire into our ways and turn to the Lord. . . ” (see R’shi’s comment). All our ills are, truly and verily, the consequences of our misdeeds. “ Your iniquities have brought these (sufferings), and your sins have withheld good things from you,” says Jeremiah (v. 25). It is our deeds that bring us happiness and suffering in accordance with the immutable laws of nature, and naught else. “ No evil comes to man from God,” says the *Zohar* (book i., section Wayigash Elao, page 208 b ; also book iii, section Shemini, page 47a , etc.), and this is also the tenor of Holy Writ. No one would think of blaming God if he happened to burn or cut his finger, or if suffering come to him through indiscreet acts of his, as he knows that they are the results of his own doings. The very passage in the *Talmud*, which fatalists quote in support of their theory, sets up the doctrines of karma and reincarnation clearly and rightly, and so do the instances referred to, of Pharaoh and others, when, properly understood, as we shall see.

The passage is to the effect that man, before he is born and while yet in his mother’s womb, is destined by heaven to be rich or poor, strong or weak, healthy or sickly, blind, deaf, dumb, lame or otherwise, etc., either from his very birth or in the course of that physical life ; and concludes by saying : *we-illoo sadiq we-rasha la qa-amar*, meaning : “ but it is not decreed as regards his being righteous or wicked,” as this, it is explained, is left to man’s own free-will and choice. This is entirely in tune with the true teaching on this head. Man’s physical welfare is determined in accordance with his past history, while he is left free to create new karmas affecting his future, or his spiritual, life in virtue of the free agency of man—a doctrine clearly and distinctly inculcated in the *Bible* and our

esoteric books. It is true that no mention is made in the passage about the past history of man ; but it is also true that it does not tell us that the decree of heaven is the result of Divine pleasure or arbitrary will ; and considering the facts that the theory of Divine pleasure is in conflict with the teachings of Holy Writ and the unalterable laws of nature, and that our divines, one and all, were staunch believers in the truths of the free agency of man, karma and reincarnation, it is but right and logical to say that by this passage our divines meant to convey the idea that the decree of heaven is the result of man's doings, or of karma engendered in his previous physical life, or lives, in order that he may now reap what he had sown before, which had not yet been meted to him ; it being an admitted fact that some doings of man have ready reckonings, *viz.* : they are meted to him in the same physical life in which they were engendered.

The different conditions in which human beings enter life are the consequences of the use they "made of their last set of conditions," and not the result of God's own free and arbitrary will. They are simply the revival of "the affinities for good and evil engendered by the previous life" or lives (Compare *Tiquin*, section 69, page 73 a, etc.).

This is the only data by which the most difficult problem of the great inequalities of life can be reasonably and rationally solved, and this is just what is meant by the famous passage above quoted and the theory of *Mazzal*. This is the law of cause and effect in all its majesty and glory. It harmonises with the mercy and justice of the loving Father of all and the immutable laws of nature, which are God's own. No person can reap what he had not before sown. Man is, surely and truly, the maker of his destiny, physically and spiritually, for good and for evil. Our suffering and happiness, even, in physical life, depend wholly and solely, on our own doings, of which Holy Writ also assures us, and which our experience in life confirms. The man that knows this will blame no one but himself for the consequences of his bad actions ; will remain content with his lot and endeavor to mend his ways ; and will thus in time become useful to himself and to humanity at large. Says the *Talmud* : "It is not God, but we ourselves that are the creators and supporters of moral evils.

When a field is covered by weeds shall a farmer complain to God ? No, let him blame himself for his carelessness and neglect ; noble, indeed, is the feeling of the man, who reflects that his virtue is his own ; and truly woful is the profligate's, who cannot but know that his guilt is his alone."

The true meaning of *Mazzal*, and the sense in which it is used in our esoteric books, are not properly understood by our people. *Mazzal* or *Mazzala*, literally means flowing, pouring down, distilling (Deut : xxxii. 2 ; Num : xxiv. 7, etc.) ; and in esoteric teaching it is used to denote the ' Influx ' (also called the ' Influenced ') from which " all the things in the universe, superiors and inferiors, depend, even the Book of the Law in the Temple " ; and we are also told that " the matters concerning children, life, and means of support depend, not from merit, but from the Influence " (*the Greater and the Lesser Holy Assemblies* also, *Tiqunin*, section 10, page 74 (a) ; section 69, page 74 (a) etc.). This refers, of course, to the Sephiroth—the ten Emanations. The ' Influx or ' Influence ' signifies the first Sephira, Kether (Crown), " the Concealed of the Concealed," from which " depend the influences and the influences of the influences," viz., the other nine Sephiroth and every thing in nature. All these deal with the origin of the manifestation of the Universe and the Universal Life which sustains all. However, the belief of the people in fate, or *mazzal*, in their own way, and in man's liberty in regulating his future life, as stated above, represents the fact that man is the master of his destiny in the true sense of the term. Fate being the result of karma, engendered in previous physical life or lives, man has, properly speaking, no option in the matter—he must reap the consequences resulting therefrom, and, therefore, is represented as helpless (though he can, if he could but know how to do it, evade or at least mitigate certain evils that are to befall him ; but unfortunately the majority of mankind has not yet arrived at such a stage). But this fate does not impede the development of new karma, and thus man is at liberty to regulate his " life to come " by fresh karma in accordance with his choice, which will determine his next incarnation. This is the right meaning of fate (or *taqdeer* as it is called in Arabic), and of man's liberty in regulating his future life (or *tadbeer*). The former concerns karma already engendered in previous lives, or " old karma

bearing fruit " ; the latter, that which is being engendered in the present life, or " fresh karma in the bud " to bear fruit in the next. These have nothing in common with each other in man's one life ; one refers to the past, the other to the present or immediate future, just as a man is the child of his former self and shall be the father of his future self. Fate being merely the result of past karma, engendered by man himself according to his own free will and choice, it follows that man is truly the maker of his destiny, physically and spiritually, for good and for evil. He is helpless only as far as the reaping of his own sown harvest is concerned ; this he must do under all circumstances.

The doctrine of reincarnation, or " evolution of man," is taught in the *Bible*, though in a somewhat covered way, and forms the most important theme of our esoteric teachings. The foremost of our divines and sages understood it fully and taught it freely. It is even alluded to in our daily prayers, especially those read on our most important days of the year, *viz.* : the " New year " and the " Atonement " Days.

Our divines assure us that Adam, after his fall, was instructed by holy beings in the Divine Knowledge, to enable him to regain by its means his lost purity and return to his pristine state of felicity and bliss (*Zohar*, book I, sec. Bereshith, page 55 (a), etc.). Our divines find the truth of reincarnation expressed in many passages of the *Bible*. I quote below a few of the teachings found in our esoteric books on the subject, and also touch upon only a very few of Biblical passages which are interpreted in the light of reincarnation or *gilgool*.

It will be seen that my renderings of the Biblical passages quoted below differ widely from the English Version, as I give the correct and accepted meanings of the original texts all over the Israelitish world.

When Qain (Cain) was wrath because his offering was not accepted by the Lord (Gen : iv. 3-5), the Living One said to him (verses 6 and 7) : " Why art thou wrath and thy countenance fallen ? Is it not that if thou doest well, thou shalt be exalted ; and if thou doest not well, sin lieth at the door ; and though unto thee shall be its desire, thou shalt rule over it ? " And after he had killed his brother Hebel (Abel . . . this has its inner meaning) and was doomed to be " a wanderer and a vagrant on the earth," Qain said

unto the Living One (verses 13, 14) : " My iniquity is too great to bear. Behold, thou hast driven me out this day from over the face of the earth, and from Thy presence shall I be hid, and I shall become a wanderer and a vagrant in the earth, and it shall be that every one that findeth me shall kill me." Our esoteric books assure us that the divine truths of karma and reincarnation are conveyed in these verses which they interpret to the following effect : " If thou doest well in *gilgool* thou shall be elevated and thy repentance shall be accepted ; if not, sin lieth at the door of thy grave," *viz.* : thy evil inclination shall accompany thee to the grave ; yet, " although its desire (affinity) shall cleave to thee in after-life, thou wilt be able to rule and overcome it if thou desirest." Qain was to be " a wanderer and vagrant on the earth," that is, he was to undergo " repeated physical incarnations," till by degrees he could " conquer his lower nature and elevate his mind and soul," to which state he attained in his subsequent earth life as Rainee (Kainee), also called Jethro, the father-in-law of Moses " (*Tiqunin*, section 69, pp. 67 (a), 105 (a), 108 (b). etc., compare also R'shi's explanation and the *Targum of Ankelos*).

N. E. DAVID.

(*To be continued.*)

GREETINGS.

I pray the prayer that the Easterns do—
 May the Peace of Allah abide with you ;
 Wherever you stay, wherever you go,
 May the beautiful Palms of Allah grow ;
 Through the days of labor and nights of rest,
 The love of Good Allah make you blest ;
 So I touch my heart as the Easterns do—
 May the peace of Allah abide with you.

MORBID EMOTIONS.

THE Law of self-preservation, manifesting as the self-regarding Emotions are the foundation of human nature. Christian moralists have, in the interests of revealed religion, fought shy of this solid fact, and have arrayed themselves against Mandeville, Hobbes and others who have striven in modern Europe to extricate ethics from the region of uncertainty and sentimentalism and to found a real science of ethics. That 'I am' is the one fact that cannot be doubted, and all evolution is based on the love of the Self, for the Self. All 'other-regarding' emotions are based on this, developed out of it and will find their culmination in it. These have reached a fairly high degree of development in man, on account of biological and social necessities ; but, though man has lived on the Earth for a long period of time, the evolution of these altruistic emotions has not been perfected, but is in the making. Hence morbid growths occur among them. These morbidities exist because morbid emotions are seldom injurious enough to the life of the individual though they cause infinite misery, to be eliminated by natural selection and the penal codes of the state ; the latter prescribe the maximum amount of deviation from standard morality that the state would tolerate in the individual, concern themselves in the extreme abnormalities and act, in the present day, more in a punitive rather than a deterrent manner. The penal codes of religion are supposed to bring about a very rigidly defined standard of life by threats of penalties for transgression, but the abyss that separates ideals from actual conduct in the case of the followers of all religions is most painfully evident to the scientific enquirer.

The field of morbid emotions is one in which the individual can utilise Nature's Laws for Self-culture. Contemplation of the standard of ethical life will not only reveal one's own morbid deviations therefrom, but will gradually bring one's emotions to the standard level ; but, so that this culture may be effective, the standard must be so conceived as not to be immeasurably beyond the sympathies or the powers of the individual. "What is ethically true must be sociologically possible," in the pregnant phrase of Hoffding ; otherwise it will lead to Pharisaism as it has always done. Hypocrisy may be the homage

that vice pays to virtue, but it is also the natural consequence of forcing an impossible ideal on people who are not within measurable distance of it. Hence it is that every society must be so constructed that different ideals are available to even of different levels of moral evolution. The monopoly of salvation by offering one particular ideal, implied in the beatitude of the week, of those that present the other cheek when one cheek is offended against, to people who have to live in an atmosphere of competition can but lead to unmitigated fraud and the hypocritical conventionalities of modern civilised life.

We shall now consider the morbid development of the four typical altruistic emotions whose origin was discussed in a former article. Of these, maternal love (in which we may include all love of offspring) has reached a relatively perfect stage of growth, for it is one of the earliest of nature's products among animals. Hence very little morbidity is possible in its manifestation. Yet in life we meet with many cases where we wish its exhibition were tempered by a little wisdom. Much as we appreciate and repay the affection unselfishly showered on us by our parents, are there not moments when we recognise that a little more wisdom on their part would have made our lives more efficient, and resolve that when our turn should come, we shall go one better than they have done ?

Sexual Love, though an early growth, is the most potent factor in human lives and hence exhibits many morbidities. We shall not here deal with forms of its morbidity which owing to English prudery have been relegated to treatises on esoteric anthropology, privately printed and circulated ; for we shall assume that civilised man has largely transcended these aberrations of the sexual instinct. Yet the marriage ideal is polluted by the idea of the wife being the personal chattel of the husband. In the life of the Hindūs and more so the Musalmāns this fact is prominent. The chivalry underlying the respectful treatment accorded to woman in Europe and America exists but upon the surface. Woman is regarded as but an instrument of pleasure acquired by the husband and not as the mother who makes possible the continuance of the race. In the go-ahead United States, woman is beginning to retort by regarding man similarly and to deliberately shirk motherhood. Asceticism is another stain on human institutions. It is as absurd to abandon oneself without

restraint to elemental impulses as to regard them as wholly, the work of the devil. Religion has, at all times, waged ineffectual war with the appetite of hunger and of sex, on which individual and racial life respectively depend. Nature has always taken revenge on religion, for every age of attempted puritanism in the life of nations, and period in that of the individual has been succeeded by wild licence. Man can co-operate with nature not by setting his puny efforts against her course, but by wisely using every impulse she gives him, rightly exercising every organ he endows him with. Man's selfishness has always been the cause of religious asceticism as of social asceticism. It is as wrong to abstain from seeking fatherhood and motherhood for gaining supposed bliss in Heaven as it is wrong for the American man and woman to avoid the married life for gaining real comfort on Earth.

Sympathy, is the third typical, altruistic emotion we have discussed. The word sympathy is not the best word to describe the emotion in question ; but philanthropy is objectionable on various grounds. (1) It is too wide a word. No man can, except hyperbolically, be said to love *all* men ; (2) the word has recently acquired an undesirable odor since the modern methods of organising labor have led to the concentration of the products of the labor of millions of patient working men in a few hands and to showing benefactions uninspired by genuine fellow-feeling of man for man. Patriotism, glorified by poets, is preeminently bound up with the stake one has in the good Government of one's country and also with love of scenes one has habitually seen from infancy and can scarcely be called a genuine altruistic emotion. We owe to nature the first lessons in sympathy. The perception of a fellow-man experiencing pleasure or pain takes place by means of images associated with similar but fainter motor-discharges in our system. Hence sympathy is a matter of necessity. Philosophers have spoken of disinterested sympathy, but this seems to be a form of words devoid of meaning, for if perception is inseparable from motor discharges, where can the want of interest be ? Sympathy, with members of a limited caste or of one's own sect has so far been evolved in most of us. The evil of the caste system in India in preventing the spread of sympathy beyond one's caste is well-known. Students of the New Testament tell us that speaking truth to those

not belonging to the Christian Community was not contemplated in its teachings as originally promulgated in ancient Judæa. Man has begun only since the French Revolution to think of all men being one great family of brothers to be bound by one golden chain of love. The actual life of the so-called civilised communities of the United States, Australia, South Africa, etc., believes this idea. India is another example in point. The idea of the Unity of Man has been preached in this country since the age of the Upaniṣhaṭs but has not yet been assimilated by the national mind, and castes and creeds still hold unlimited sway. This emotion can be developed only by constantly meditating on man coloured or colourless, dolichocephalic or brachycephalic, being one in nature, one in constitution, notwithstanding apparent differences. How many ages will pass before this idea becomes a constant factor of the mental life of man ?

There remains the religious emotion. The religious ideal is the sublimative of unselfishness, the recognition of all livings as animated by one Life. "The man whose mind has been steadied by contemplation who regards equally all things, sees the Self established in all beings and all beings in the Self." (*Bhagavad Gītā* vi., 29.) A vague idea of the Life beyond phenomena accompanies the religious emotion from its inception ; but it is discolored by unloveliest forms of selfishness. Between the Red Indian's expectation to meet his faithful hound in Heaven and the age-long isolation from Samsāra, from all manifested Life that the Advaiti yearns for, there is but a difference of degree and not a difference in kind. Another thing that has colored the religious emotion in the past is the great encouragement it has given to helpless self-abandonment before the powers of Nature. No individual can be said to be a perfect character who has not learnt to stand on his legs even before the Highest. Kneeling and prostration even to God is unworthy of the ideal man. To the independent Greek there was neither kneeling nor prostration ; he stood upright before his God, realising that he was one in essence with Him and no benefits could be gained from PERFECTION by Oriental forms of self-abasement. The world is all the poorer for the invasion of Europe by Oriental ideas and consequent loss of dignified self-reliance. Recognise the oneness of Life co-operate with the purposes of Nature and the Will of God, so far as you understand it, but do it as a man and not as a slave. The dissociation of Bhakti

from Jñāna, the want of subordination of the emotional life to the intellectual, the easy self-abandonment of the devotee who avoids the strenuous endeavor of steady ethical culture can but lead to lop-sided growth. Not only this, Bhakti unenlightened by Jñāna has always culminated in frightful forms of sensuality just as Jñāna unmoved by Bhakti ends in the arid desert of Nirvāna as popularly understood. Love God, as manifest in man, by all means, but love this God intelligently and in a way befitting the man who strives to reach Vishnoḥ paramam paḍam, which Sadāpasyanti Sūrayaḥ.

P. T. SRINIVĀSA IYENGAR.

LONELINESS.

Amidst the many voices that you hear,
 To mark how few can ever reach your ear,
 And watch these few grow fewer year by year—
 'Tis this is loneliness.

To feel no difference 'tween loss and gain—
 In what men call success, to find but pain—
 To know that quiet alone will e'ver remain—
 'Tis this is loneliness.

To have no life that can be called your own—
 To find each prop God gave was but a loan—
 A loan but lent you till your strength was grown—
 Ah! this is loneliness!

And yet as earthly joy thus takes to wing,
 To feel a special power within you spring,
 And how this strength that guerdon which you wring
 Alone from loneliness.

LUCY C. BARTLETT.

METAPHYSICS OF PLATO.

THE chief importance of Socrates, as a philosopher, lay in his employment of a new method, the object of which was to arrive at pure concepts by eliminating every thing accidental ; in other words by rigorous definition to lay bare the ideas contained in words. With Socrates this was a logical process. It was necessary to lay bare the idea in order to be able to reason from it ; since unless we start with clear notions as to what we mean by the terms which we employ, the whole of our reasoning will be invalidated. The chief end of Socrates' teaching being ethical, *i.e.*, to induce people to lead better lives, the logical method which he employed, and which he called Dialectic, was in his hands little more than the handmaid of morality. He used it simply in order to provide man with a rational basis for their judgments of right and wrong. It was left to Plato to give to Dialectic a much wider scope and to convert what had been purely logical with his predecessor into an all-embracing metaphysical system.

If we take a term like ' Beauty ' we see at once that, apart from particular objects, it has only a vague and indefinite content, perhaps not even that. When we think of beauty, we usually imagine some beautiful thing, a beautiful landscape, a beautiful poem, and so forth ; the ordinary man is content to judge of the beauty of each thing as it is presented to his notice, without troubling himself about Beauty in the abstract. But the Greek mind moved in exactly the opposite direction. The constant effort among Greek thinkers was to find the One in the Many, to seek out the pure idea which, for example, enters into everything which we call beautiful and is the cause of our calling it beautiful. Socrates embarked upon this inquiry in order to be able to *define* beauty. Plato went further. He held that these pure concepts like Beauty, etc., were self-existent entities, dwelling in a supersensuous world, quite independent of whether there were mind to conceive of them or no. This supersensuous world he called the world of Pure Being. Matter (which, devoid of qualities, is nothing) he conceived as Non-Being; what we call the phenomenal world, the world as we know it, and which we perceive with our senses, is the result of a mixture of these two elements, the outcome of the action of pure Ideas upon matter. This he called the world of Becoming. It

remains to us in what relation Non-Being stands to Being in this world of Becoming. Plato is very consistent upon this point though it has its difficulties as we shall see. He holds that every object which we see in this world is an imitation, more or less imperfect, of an idea. A rock or tree for example, is a poor imitation of the conceptual or ideal rock or tree. The idea in its pure state is perfect. As soon as it comes into contact with matter it becomes limited and distorted. Pure Being is degraded by contact with Non-Being, and the result is thus an intermediate state, the state of Becoming. Becoming necessitates motion, and this motion is the constant striving of all things, in the worlds, to realise the pure idea ; in other words, to shake off the fetter of matter and become what they really are. This, in brief outline, is Plato's famous theory of Ideas. The Ideal theory is the hinge of his whole philosophy and there is no single doctrine in his system which cannot be directly or indirectly referred to it. It, therefore, merits closer attention.

Let us now go a little more into detail. The theory arises out of the Socratic and Platonic conception of the nature of knowledge. There are as I have said, three states of existence : Absolute-Being, Becoming and Non-being. There are also three states of knowledge, absolute knowledge, opinion, and nescience. Just as becoming is an intermediate stage between Being and Non-being, so opinion is an intermediate stage between knowledge and nescience. The three stages on each side, therefore, correspond to each other. Absolute being can alone be the object of absolute knowledge. Non-being cannot, by its nature, be known at all. Hence its correlative in the mind is nescience. The vast world of phenomena, which partakes both of Being and Non-being, become then the correlative of that equally wide and fluctuating mental state which Plato calls opinion, and which is a mixture of knowledge and nescience.

Now according to the Socratic view of knowledge, pure concepts are alone knowable. The world of phenomena is constantly changing and unstable, so that it is impossible to predicate anything definite of it. Whatever we predicate of it ceases to be as soon as we have predicated it. Hence we have to abstract the permanent element from phenomena, in order to find an object of knowledge. The permanent element in phenomena is Absolute Being. Looked at as an object of thought, it is pure Idea. Hence pure concepts or

Ideas possess Absolute Being. They alone are truly existent. They are, in short, the only true Reality. All else is illusory. Such is the logical genesis of Plato's theory of Ideas.

We have now our world of Ideas logically established. There Ideas are not only more perfect than anything on earth, inasmuch as they are untainted by the smallest speck of matter, but they are prior to everything else in time, since all things are copies of them. They are the archetypes of phenomena. Further they have existed from all eternity. They could not have been created, because they are ultimate. Pure Being can have no beginning. Before any man was ever just, or any woman beautiful, the Ideas of justice and beauty existed, self-sufficient and asking for no mind to realise them.

How then is the contact between this self-contained world of Ideas and matter brought about? This is Plato's great difficulty, and the point which has always been urged against him by his critics, and chief among them his pupil Aristotle.

It is obvious that there must be some connecting link, otherwise the two worlds of Ideas and matter would remain for ever separate. In logical jargon, there must be an efficient cause. We may concede that Plato makes the Ideas dynamic; *i.e.*, that he endows them with a potential force capable of acting upon, or rather, through matter, when brought into contact with it. But these words "when brought into contact with it" contain the whole difficulty. There must be an operative medium, something through which they can work. From a general consideration of Plato's treatment of the subject it would appear that he, a trifle vaguely, conceives the Deity to be this connecting link. In the *Timæus* he speaks of the world-fashioning Deity, as the creator of the phenomenal world. Creation, taken together with the Ideal theory, can only mean the impressing of the Ideal upon the hitherto formless and characterless matter. Hence God, the creator, is the bond between Ideas and Matter.

But this lands us into many difficulties. We must first of all, however, remember that nothing is more fluctuating than Plato's Theology. He seems to conceive differently of God, according to the nature of the subject he happens to be treating at the moment. When talking in a popular vein on ethics he speaks of the Gods in the plural, meaning the Gods of the ordinary Hellenic Pantheon. When treating the same subject on a higher plane he speaks of

“God,” and his theology becomes a lofty kind of monotheism. When however he is concerned with metaphysics he seems sometimes to bring in the Deity merely as a *deus ex machinā* to help out his logical difficulties.

In the present instance, unless he makes God one and identical with the Ideas themselves, the Ideas must be either prior in time to God, or God to the ideas. The first alternative is theologically impossible; the other logically inconsistent, since, as I have said, the Ideas are conceived as without beginning, uncreated and eternal. Plato naturally could not bring himself to dishonor the Deity by assigning him a subordinated or derivative position; on the other hand, he cannot possibly alter his original conception of the Ideas. There are only two possibilities left, the first and most likely is that he did not realise the problem; the second is that he identified God with the Ideas, which is the theory which Zeller apparently adopts.

Concerning the latter theory, it is true that Plato is saved from having to identify the Deity with a plurality of Ideas by the fact that he assumes one leading or sovereign Idea, which includes all the rest in itself. This is what he calls the Idea of the Good, the ultimate generalisation of existence, at once the cause of All-Being and the end towards which All-Being strives. Thus we need only consider the identification of God with this one Idea, and through it with the rest.

The difficulty here is, of course, that we have in this case, either to attribute personality to the Idea or impersonality to God. In itself, the latter alternative seems flexible enough, but one must remember that, as far as we can judge, the sole object of Plato in introducing the Deity into this logical scheme was to secure a living and operative force acting between the Ideas and the world of matter. Such a force would imply creative foresight and design, the pursuit of a definite object, in which case it is hard to divorce from such qualities the additional quality of personality, since consciousness seems to imply personality as a necessary adjunct. Zeller remarks on this point: “What relations it (that is to say, the Idea of the good) bears to personality, is a question which Plato probably never definitely proposed to himself.”

But in another place he says quite justly, that it is impossible that

Plato should have allowed the Ideas and the Deity to exist side by side without endeavoring to combine them. Such a crude dualism is quite foreign to his cast of mind. "All things considered," he continues, "we may say that the Unity of the Platonic system can only be established on the supposition that Plato in his own belief never really separated the efficient from the logical cause, the Deity from the highest Idea, that of the Good." "The ancients," he adds, "were generally wanting in the distinct concept of personality, and reason was not seldom apprehended as universal world-intellect, hovering uncertainly between personal existence and impersonal."

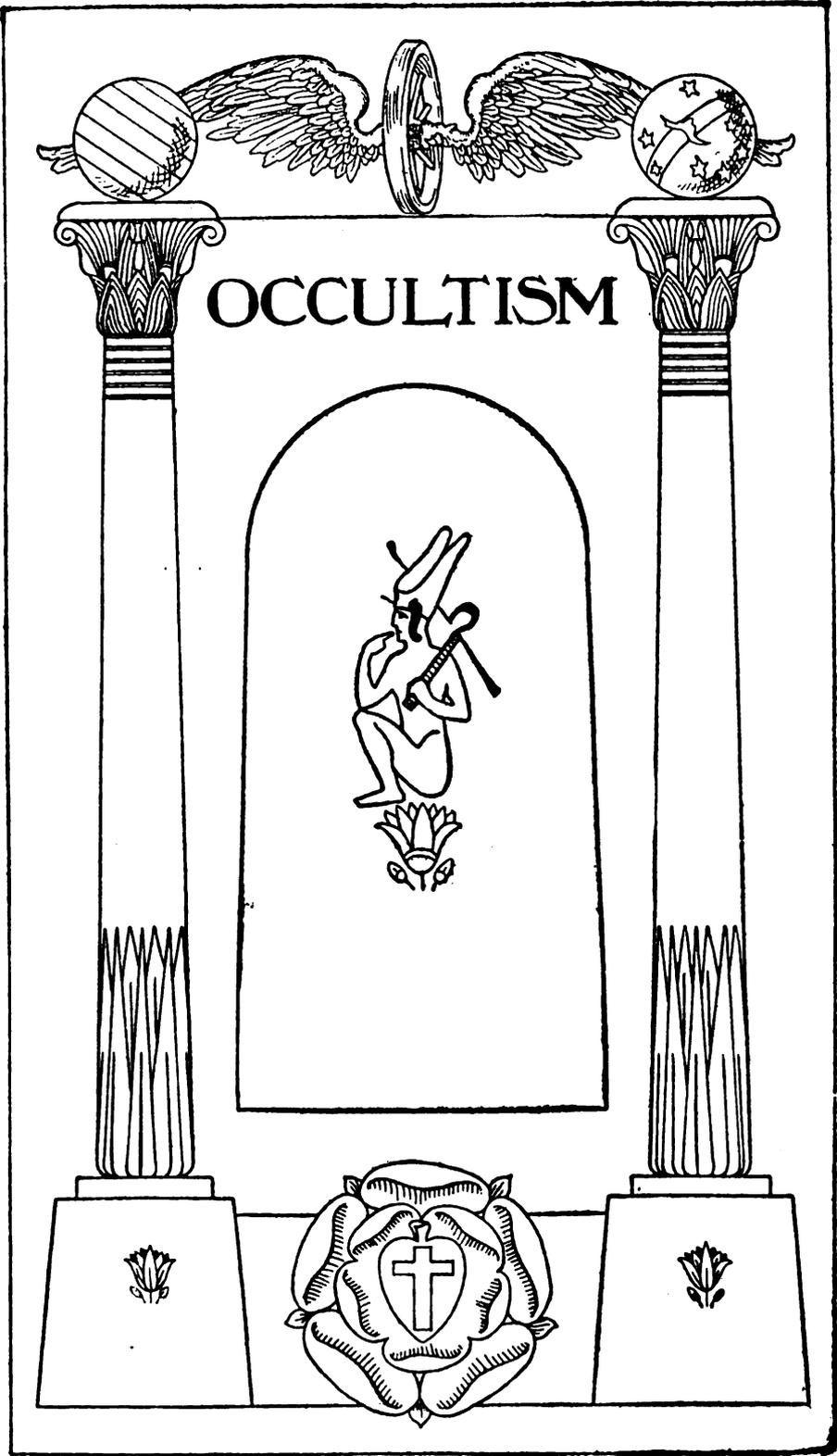
In connexion with this last remark, we find in a dialogue of Plato the conception of a World-Soul,—what the Germans call a Welt-Geist—which stands in relation to our world as a man's soul stands in relation to his body, and which is the medium through which the Ideas are enabled to work. The World-Soul, therefore, according to this theory plays exactly the same part as the Deity does in the theory which I have been discussing. The two names seem to be synonymous. But we see at once that if we adopt this theory of the World-Soul as the genuinely Platonic view, it relieves us at one stroke of our difficulties. There need be no such delicacy or deference shown in treating the idea of a World-Soul as we have to extend to words the Idea of God. It was impossible to subordinate God to the Ideas; but we may quite well make the World-Soul subordinate to and derived from them. This appears on the whole much more satisfactory. We are in possession of a suitable medium for the operation of Ideas; and we need no longer limit our conception of the Deity. What then becomes of the conception of the Deity?

In giving an answer to this question, it must be said at once that the whole character of Plato's metaphysics requires a very different conception of God from that which was current even among advanced thinkers in his time. It seems to be a case where the associations of language were strong enough to blur the outlines of his philosophy. Plato was a genuinely religious man. Although, as a philosopher, he could not believe in the plurality of Gods commonly worshipped in Greece, nor in Gods of such a very human type, yet there is little doubt that in ordinary life he fulfilled his obligations to the popular religion in the shape of prayers and

sacrifices and the celebration of festivals, and would have been the last man to urge people to give up their national and traditional ideas. But when it came to philosophy, he found it necessary to shelve these old ideas and reconstruct his conception of God. He seems to have arrived at a point when the name of God, with its popular associations of personality, became really inadequate for his purposes. But deference to the usages of language compelled him to retain it. We must recollect that Plato was primarily a teacher, and so had to put his instruction into intelligible form. He had therefore, as far as possible, to employ recognised terms. If he had rejected the word "God," how could he have found any substitute which his hearers would have understood? In the history of philosophy, of course, equivalent terms have been suggested. But they all suffer from one fault. They are in danger of becoming merely dead logical abstractions, and so bereft of half the content which we associate with the word "God." If our conception of the ruling principle of the Universe is to be vital and dynamic, our human limitations compel us to employ some word which implies a suggestion of personality, however much we are averse to attributing personality, in the human sense, to the Deity. If a thinker substitutes some purely abstract truth, it may suffice for himself, but not for the world. Even in his own case it only suffers, because his conception of the term really contains a great deal more than is contained in the actual term itself. The term is the seal which he sets on a large suggestive and inspiring thought process which stretches into infinity. Other men see only the name and not the process which engendered it. In other words, they see only the limitations which all words or names must impose upon ideas.

E. A. WODEHOUSE.

(To be concluded.)



OCCULT CHEMISTRY.

VII.

III AND III α . THE CUBE GROUPS.

WE have here four groups to consider, all the members of which are triads, and have six funnels, opening on the six faces of a cube.

III. Boron, scandium and yttrium were examined ; they are all triatomic, paramagnetic, and positive. The corresponding group consists of nitrogen, vanadium and niobium ; they are triatomic, paramagnetic, and negative. We have not examined the remaining members of these groups. In these two groups nitrogen dominates, and in order to make the comparison easy the nitrogen elements are figured on both Plate XI and Plate XII. It will be seen that scandium and yttrium, of the positive group, differ only in details from vanadium and niobium, of the negative group ; the ground-plan on which they are built is the same. We noted a similar close resemblance between the positive strontium and the negative molybdenum.

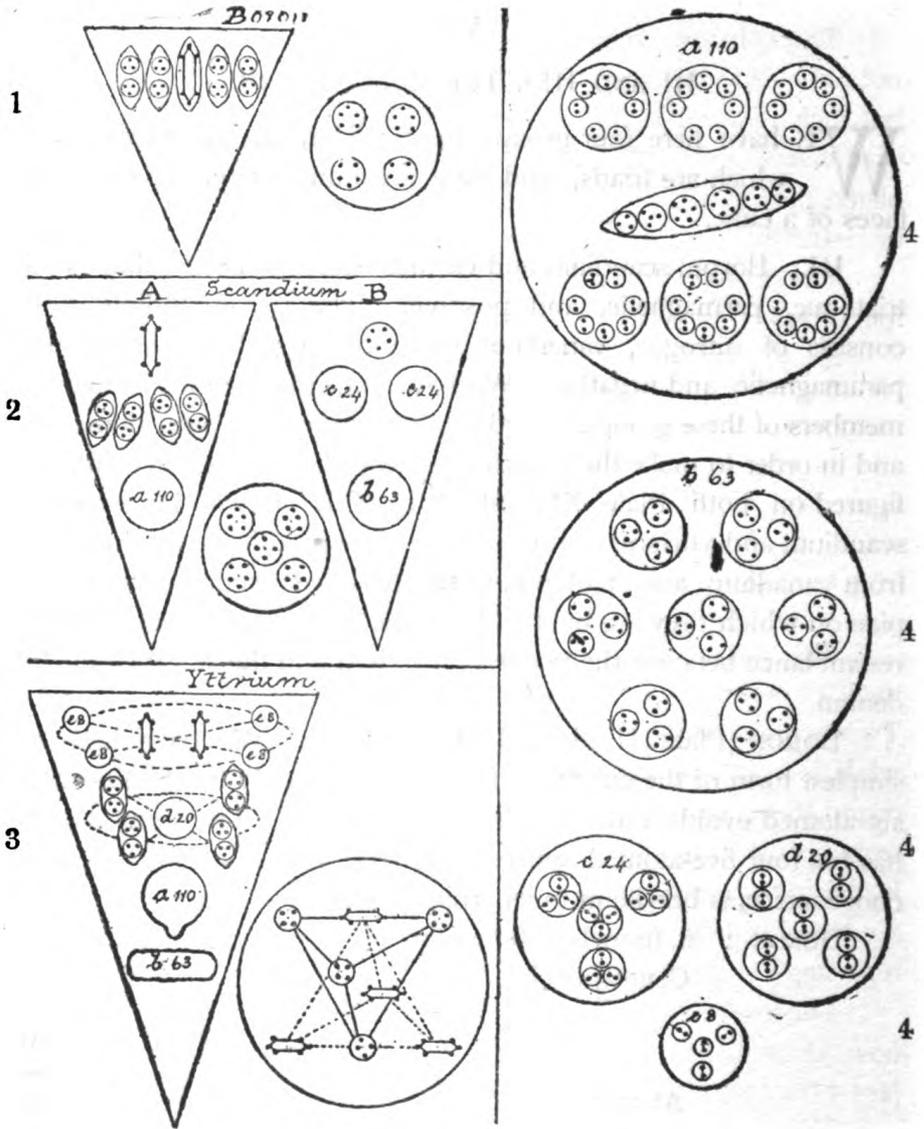
BORON (Plate III, 4, and Plate XI, 1). We have here the simplest form of the cube ; the funnels contain only five bodies—four six-atomed ovoids and one six-atomed ‘cigar.’ The central globe has but four five-atomed spheres. It is as simple in relation to its congeners as is beryllium to its group-members.

BORON :	6 funnels of 30 atoms	...	...	...	180
	Central Globe	...	...	...	20
				Total	200
	Atomic Weight			...	10·86
	Number Weight	$\frac{200}{18}$		...	11·11

SCANDIUM (Plate XI, 2). For the first time we meet funnels of different types, A and B., three of each kind, A appear to be positive and B negative, but this must be stated with reserve.

In A the boron funnel is reproduced, the ‘cigar’ having risen above its companion ovoids ; but the most important matter to note in respect to this funnel is our introduction to the body marked α 110. This body was observed by us first in nitrogen, in 1895, and

PLATE XI.



we gave it the name of the 'nitrogen balloon,' for in nitrogen it takes the balloon form, which it also often assumes in other gaseous elements. Here it appears as a sphere—the form always assumed on the proto level—and it will be seen, on reference to the detailed diagram 5 a, to be a complicated body, consisting of six fourteen-atomed globes arranged round a long ovoid containing spheres with three, four, six, six, four, three, atoms respectively. It will be

observed that this balloon appears in every member of these two groups, except boron.

The B funnel runs largely to triads, *c* and *b*, *b* (see 4 *b*) having not only a triadic arrangement of spheres within its contained globes, but each sphere has also a triplet of atoms. In *c* (see 4 *c*) there is a triadic arrangement of spheres, but each contains duads. B is completed by a five-atomed sphere at the top of the funnel. It should be noted that *a*, *b* and *c* all are constituents of nitrogen.

The central globe repeats that of boron, with an additional four-atomed sphere in the middle.

SCANDIUM : 3 funnels (A) of 140 atoms	... 420
3 „ (B) of 116 „	... 348
Central Globe	... 24
	Total ... 792
Atomic Weight	... 43.78
Number Weight $\frac{79.2}{18}$	... 44.00

YTTRIUM (Plate XI, 3). Here we have a quite new arrangement of bodies within the funnel—the funnel being of one type only. Two ‘cigars’ whirl on their own axes in the centre near the top, while four eight-atomed globes (see 4 *e*) chase each other in a circle round them, spinning madly on their own axes—this axial spinning seems constant in all contained bodies—all the time. Lower down in the funnel, a similar arrangement is seen, with a globe (see 4 *d*)—a nitrogen element—replacing the ‘cigars,’ and six-atomed ovoids replacing the globes.

The ‘nitrogen balloon’ occupies the third place in the funnel, now showing its usual shape in combination, while the *b* globe (see 4 *b*) of scandium takes on a lengthened form below it.

The central globe presents us with two tetrahedra, recalling one of the combinations in gold (see Plate VII *d*, p. 540, March), and differing from that only by the substitution of two quartets for the two triplets in gold.

One funnel of yttrium contains exactly the same number of atoms as is contained in a gaseous atom of nitrogen. Further, *a*, *b*, and *d* are all nitrogen elements. We put on record these facts, without trying to draw any conclusions from them. Some day, we

—or others—may find out their significance, and trace through them obscure relations.

YITTRIUM : 6 funnels of 261 atoms	...	1566
Central Globe	...	40
		Total ... 1606
Atomic Weight	...	88.34
Number Weight $\frac{1606}{18}$	...	89.22

The corresponding negative group, of nitrogen, vanadium and niobium, is rendered particularly interesting by the fact, that it is headed by nitrogen, which—like the air, of which it forms so large a part—pervades so many of the bodies we are studying. What is there in nitrogen which renders it so inert as to conveniently dilute the fiery oxygen and make it breathable, while it is so extraordinarily active in some of its compounds that it enters into the most powerful explosives? Some chemist of the future, perhaps, will find the secret in the arrangement of its constituent parts, which we are able only to describe.

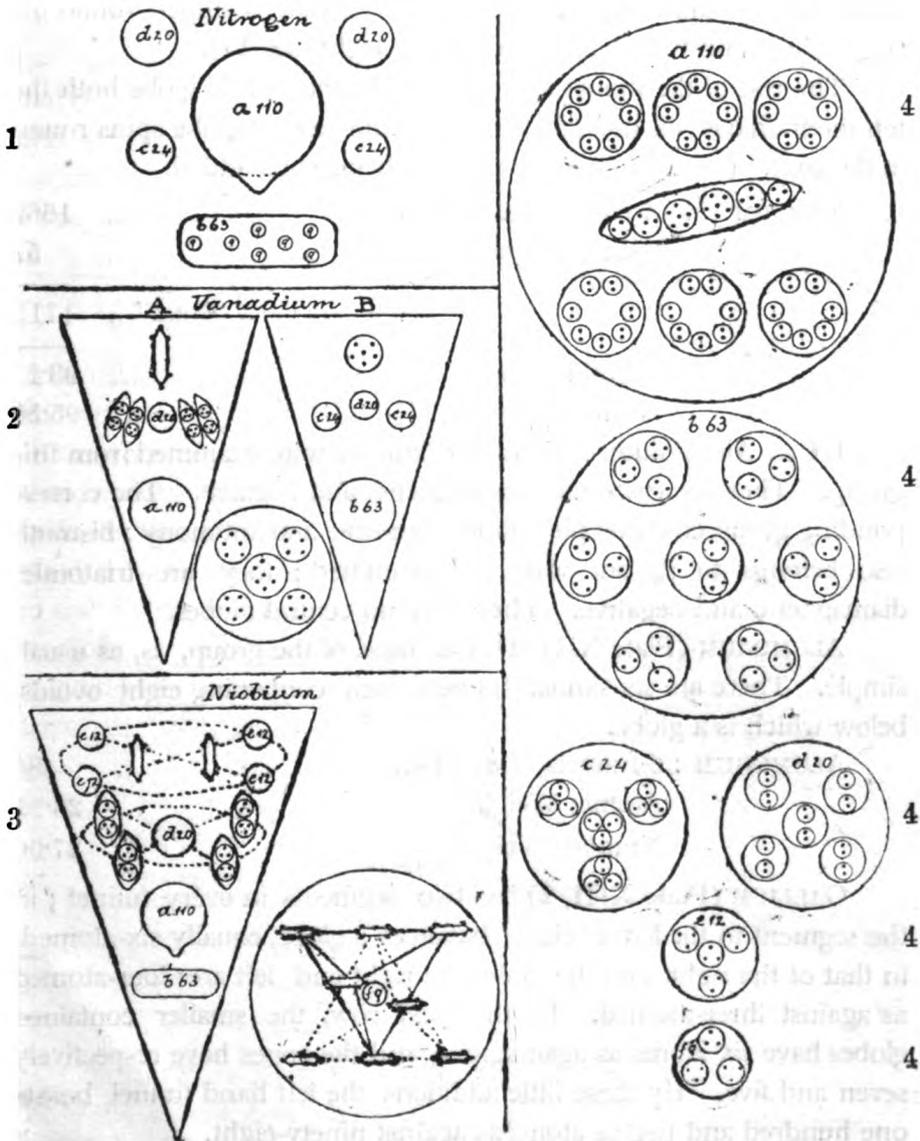
NITROGEN (Plate XII, 1) does not assume the cubical form of its relatives, but is in shape like an egg. Referring again to our 1895 investigations, I quote from them. The balloon-shaped body (see 4 a) floats in the middle of the egg, containing six small spheres in two horizontal rows, and a long ovoid in the midst; this balloon-shaped body is positive, and is drawn down towards the negative body *b* (see 4 b) with its seven-contained spheres, each of which has nine atoms within it—three triads. Four spheres are seen, in addition to the two larger bodies; two of these (see 4 d), each containing five smaller globes, are positive, and two (see 4 c) containing four smaller globes, are negative.

NITROGEN : Balloon	...	110
Oval	...	68
2 bodies of 20 atoms	...	40
2 „ „ 24 „	...	48
		Total ... 261
Atomic Weight	...	14.01
Number Weight $\frac{261}{18}$	...	14.50

VANADIUM (Plate XII, 2) closely follows scandium, having two

types of funnels. Funnel A only differs from that of scandium by having a globe (see 4 d) inserted in the ring of four ovoids; funnel B has a six-atomed, instead of a five-atomed globe at the top, and slips a third globe containing twenty atoms (see 4 d) between the two identical with those of scandium (see 4 c). The central globe has seven atoms in its middle body instead of four. In this way does vanadium succeed in overtopping scandium by 126 atoms.

PLATE XII.



VANADIUM : 3 funnels (A) of 160 atoms	...	480
3 " (B) , 137 "	...	411
Central Globe	...	27
		Total ... 918
Atomic Weight	...	50.84
Number Weight $\frac{9.16}{18}$	...	51.00

NIوبيUM (Plate XII, 3) is as closely related to yttrium as is vanadium to scandium. The little globes that scamper round the 'cigars' contain twelve atoms instead of eight (see 4 e).

The rest of the funnel is the same. In the central globe both the tetrahedra have 'cigars,' and a central nine-atomed globe spins round in the centre (see 4 f), seventeen atoms being thus added.

NIوبيUM : 6 funnels of 277 atoms	...	1662
Central Globe	...	57
		Total ... 1719
Atomic Weight	...	93.25
Number Weight $\frac{17.19}{18}$	...	95.50

III a. Aluminium, gallium and indium were examined from this group. They are triatomic, diamagnetic, and positive. The corresponding group contains phosphorus, arsenic and antimony : bismuth also belongs to it, but was not examined ; they are triatomic, diamagnetic and negative. They have no central globes.

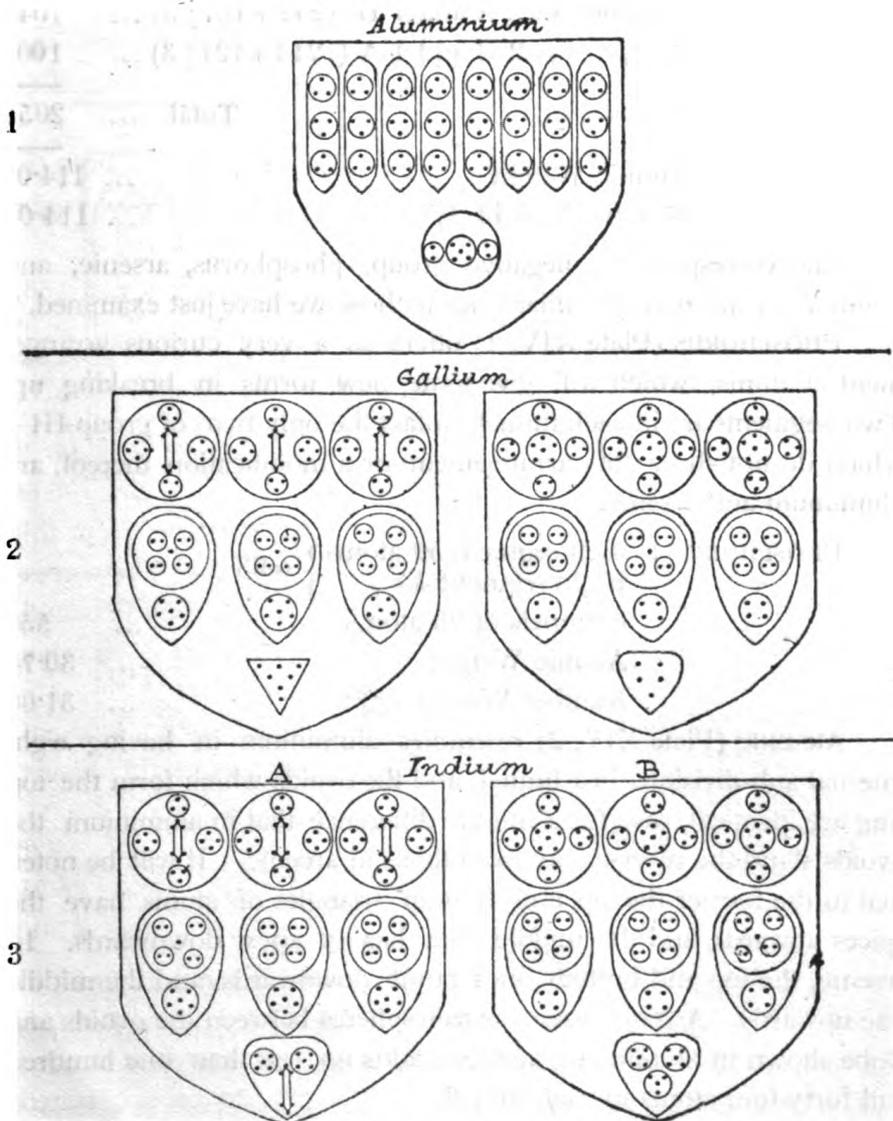
ALUMINIUM (Plate XIII, 1), the head of the group, is, as usual, simple. There are six similar funnels, each containing eight ovoids, below which is a globe.

ALUMINIUM : 6 funnels of 81 atoms	...	486
Atomic Weight	...	26.91
Number Weight $\frac{48.6}{18}$	...	27.00

GALLIUM (Plate XIII, 2) has two segments in every funnel ; in the segment to the left a 'cigar' balances a globe, equally six-atomed, in that of the right, and the globes to right and left are four-atomed as against three-atomed. In the next row, the smaller contained globes have six atoms as against four, and the cones have respectively seven and five. By these little additions the left hand funnel boasts one hundred and twelve atoms as against ninety-eight.

GALLIUM :	Left segment 112 atoms	} = 210	
	Right segment 98 "		
	6 funnels of 210 atoms		... 1260
	Atomic Weight		... 69.50
	Number Weight $1\frac{26}{8}^0$		... 70.00

PLATE XIII.



INDIUM (Plate XIII, 3) repeats the segments of gallium exactly, save in the substitution of a sixteen-atomed body for the seven-atomed cone of the left hand segment, and a fourteen-atomed body

for the five-atomed corresponding one in gallium. But each funnel now has three segments instead of two ; three funnels out of the six contain two segments of type A and one of type B ; the remaining three contain two of type B, and one of type A.

INDIUM :	Segment A	121 atoms	
	Segment B	107 „	
	3 funnels of 2 A and 1 B	([242 + 107] 3) ...	1047
	3 „ „ 2 B and 1 A	([214 + 121] 3) ...	1005
			<hr/>
	Total	...	2052
			<hr/>
	Atomic Weight	...	114.05
	Number Weight	$\frac{2052}{18}$	...

The corresponding negative group, phosphorus, arsenic, and antimony, run on very similar lines to those we have just examined.

PHOSPHORUS (Plate XIV, 1) offers us a very curious arrangement of atoms, which will give some new forms in breaking up. Two segments are in each funnel, in fact the only two of group III α which do not show this arrangement, or a modification thereof, are aluminium and arsenic.

PHOSPHORUS :	Left segment	50 atoms	} = 93
	Right segment	43 „	
	6 funnels of 93 atoms	...	558
	Atomic Weight	...	30.77
	Number Weight	$\frac{558}{18}$	...

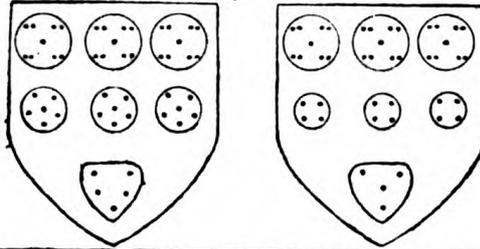
ARSENIC (Plate XIV, 2) resembles aluminium in having eight internal sub-divisions in a funnel, and the ovoids which form the top ring are identical, save for a minute difference that in aluminium the ovoids stand the reverse way from those in arsenic. It will be noted that in the former the top and bottom triangles of atoms have the apices upwards, and the middle one has its apex downwards. In arsenic, the top and bottom ones point downwards, and the middle one upwards. Arsenic inserts sixteen spheres between the ovoids and globe shown in aluminium, and thus adds no less than one hundred and forty-four atoms to each funnel.

ARSENIC :	6 funnels of 225 atoms	...	1350
	Atomic Weight	...	74.45
	Number Weight	$\frac{1350}{18}$	...

PLATE XIV.

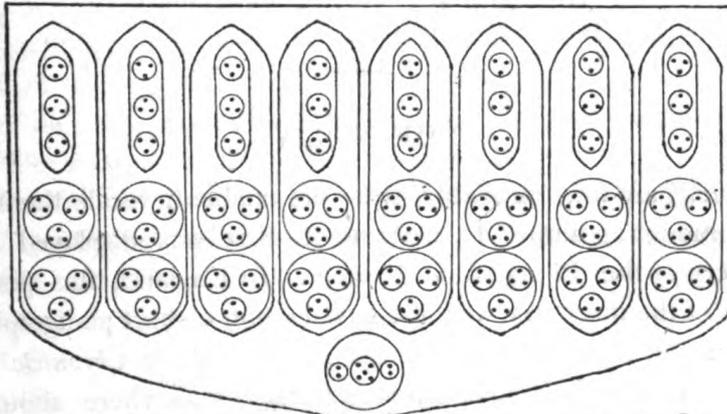
Phosphorus

1



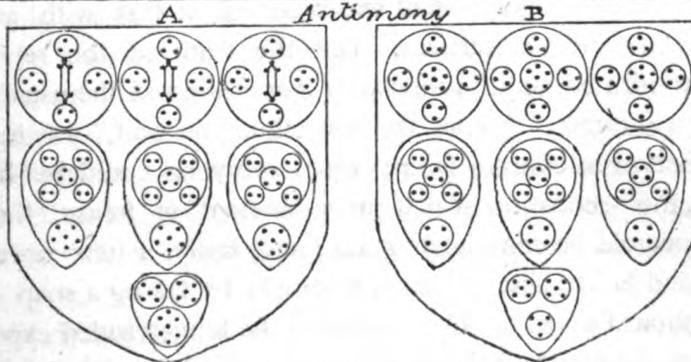
Arsenic

2



Antimony

3



ANTIMONY (Plate XIV, 3) is a close copy of indium, and the arrangement of types A and B in the funnels is identical. In the middle rings of both A and B, a triplet is substituted for a unit at the centre of the larger globe. In the lowest body of type A the 'cigar' has vanished, and is represented by a seven-atomed crystal-line form.

ANTIMONY : Segment A	128 atoms	
Segment B	113 atoms	
3 funnels of 2 A and 1 B	([256 + 113]3) ...	1107
3 „ „ 2 B and 1 A	([226 + 128]3) ...	1056
	Total ...	<u>2163</u>
Atomic Weight	...	119·34
Number Weight	..	120·16

ANNIE BESANT.

(To be continued.)

THE N RAYS.

THERE are few, probably, who are unable to recall the interest, amounting almost to excitement, that was displayed in the discovery of the Röntgen or X rays. In England, the first intimation of the discovery was, if I mistake not, a short paragraph from a continental correspondent of the *London Daily Chronicle* which appeared in that newspaper on a Saturday somewhere about January 1895. The announcement was received at first with astonishment and then with scepticism. But the truth of the report was quickly confirmed, and, immediately there followed the usual shower of small witticisms. "Your skeleton while you wait," was to be the new side-show at country fairs; when everyone could be his own skeleton, the occupation of that most ancient of freaks, the living skeleton, would be completely gone; and, lastly, a new horror was to be added to life, since an enemy, simply by taking a snap shot of your cupboard door, might accomplish the long-dreaded exposure of the family skeleton! Following hard upon such mild jokes, came an angry protest from the materialists that the penetrability of opaque matter by the X rays was not to be taken as evidence of a super-physical, still less of a supernatural, world; and that the materialistic hypothesis of the universe and its origin stood as impregnable as before. No one of any importance, no "spiritualist" of any authority had hinted the contrary; and yet, I am not sure now that the fears of the materialists were not well-founded. It may have been

very illogical and very superficial reasoning on the part of the man in the street, but there can be no doubt that his belief in materialism received a shock from the discovery of the X rays from which it is not likely to recover. Now that there were means whereby the proverbial brick wall might be seen through, matter was somehow not so solid, not so permanent, not so real ; his respect for it was not so great : and if so, strange a marvel could lie so long concealed from men of science, might it not be, he argued, that other and still greater wonders might yet come to light, as, for example, the existence of the superphysical so long pooh-poohed ?

Since 1895, the discovery of radium and the new theories concerning atoms and electrons have revolutionised physics, but I have gone back ten years to Prof. Röntgen's discovery, because it was the study of these X rays that led Prof. R. Blondlot, member of the Institute of France, and Professor in the University of Nancy, to recognise the existence of radiations of a totally different character. In two communications read to the French Academy of Sciences in February and March 1903, Professor Blondlot pointed out that hitherto all attempts to polarise X rays had remained fruitless ; that he had discovered that certain radiations emitted by a focus tube and filtered through a sheet of aluminium foil or a screen of black paper, in order to eliminate the luminous rays which might accompany them, were plane-polarised as soon as emitted, might be refracted and reflected, and were, therefore, not Röntgen rays, but a new species of light.

These radiations could traverse metals, black paper, wood, etc., were found to be susceptible of rotatory and elliptic polarisation, but were incapable of producing either fluorescence or photographic action.

It then occurred to M. Blondlot that these rays might be near neighbors to some discovered by Prof. Rubens to be emitted by an Auer burner ; he made the following experiments. He enclosed an Auer burner in a kind of lantern of sheet iron, completely shut in on all sides, with the exception of the openings for the passage of air and combustion gases which were so arranged that no light escaped. A rectangular opening was cut in the iron at the same height as the incandescent mantle, and closed by a sheet of aluminium, which, as we have seen, was already known to be transparent to the rays under

experiment. The burner inside was so arranged that the light was directed on to this aluminium sheet, and outside the lantern, and in front of this sheet, a double convex quartz lens was placed, behind which was a "spark-gap," which with the aid of a small induction coil gave a succession of very small electric sparks. By the help of this spark, M. Blondlot discovered the existence of a focus of very great sharpness at a certain distance from the lens ; for at this point the spark exhibited a notably greater glow than at any other point in front or behind, above or below, to the right or to the left. Hence he concluded that the Auer lamp, in addition to its light rays which were kept in prison within the lantern, emitted certain dark rays which penetrated the aluminium sheet, were focussed by the quartz lens, and at the point of focus increased the brilliancy of the electric spark. The interposition of a sheet of lead or a thick sheet of glass caused this action to disappear.

Further experiments showed that these radiations were reflected by a polished plate of glass in conformity with the laws of regular reflection, and were diffused by a plate of ground glass. Among the bodies found to be transparent to these radiations were a silver leaf, a paper booklet containing 21 gold leaves, a thin sheet of glass, a sheet of mica, a plate of Iceland spar, a block of paraffin, a beech board, a plate of ebonite, and so on. Fresh water was opaque ; even a slip of cigarette paper, which was completely transparent when dry, became absolutely opaque when wetted with water.

After an hour's exposure the rays by themselves were not found to produce any appreciable effect on a sensitive photographic plate ; but an interesting experiment was performed, showing their effect on a sensitive plate in conjunction with the electric spark. For four seconds a plate without any photographic apparatus was exposed to the spark when it was in position at the point at which the radiations were focussed by the quartz lens in the experiment last described, with this addition, that between the dark lantern and the lens was interposed a sheet of dry cigarette paper. Thereafter a wet sheet of the same paper was substituted, and another sensitive plate exposed, also for four seconds. When these plates were developed, the first showed the spark to have been notably brighter in the first part of the experiment when the cigarette paper was dry.

I have said that M. Blondlot was led to use the Auer lamp be-

cause he thought it possible that the rays on which he was experimenting might be similar to Rubens rays. There was this radical difference, however, that metals and other substances opaque to Rubens rays were found by him to be perfectly transparent to his own rays.

Prof. Blondlot then set himself to find out whether radiation analogous to those emitted from an Auer burner were not to be met also in other sources of light and heat, and this he discovered to be the case; indeed, in his next communication to the Academy of Sciences he recorded the conclusion that the emission of radiations susceptible of traversing metals, etc., was an extremely general phenomenon, and in honor of the University at which his researches were made he called these radiations N rays.

Up to this time, the only means of detecting the presence of N rays had been by their action on a small electric spark. M. Blondlot, accordingly, asked himself if the spark should in that case be considered as an electric phenomenon, or only as producing incandescence like a small gaseous mass. If the latter supposition were correct, the spark could be replaced by a flame. He then produced quite a small flame of gas at the extremity of a metal tube, having a very small orifice, and ascertained that the flame, which was entirely blue, could be used to reveal the presence of the N rays quite as readily as the spark; for when it received those rays, it became whiter and brighter just in the same way.

Shortly afterwards, another effect of the N rays was observed by M. Blondlot. It was true that those rays were unable to excite phosphorescence in bodies which could acquire this property under the action of light; but when such a body,—*e.g.*, calcium sulphide,—was previously rendered phosphorescent by exposure to sunlight, and was thereafter exposed to the N rays—for instance, to one of the foci produced by a quartz lens—the phosphorescent glow was observed to increase in a very marked fashion.

So far as he had gone, our Professor had proved that the majority of artificial sources of light and heat emitted radiations capable of penetrating metals and a great number of other bodies opaque in regard to the spectral radiations hitherto known. The next step taken by M. Blondlot in the course of his investigations was to discover whether N rays were emitted by the sun also; and

his experiment was so beautifully simple that I cannot refrain from detailing it here. He selected a room completely closed to light except for one window open to the sun which at the time of the experiment was shining. From this window, he excluded all light by boarding it up in the inside with opaque panels of oak. In the room thus darkened, about a yard from the window, he placed a thin glass tube containing a phosphorescent substance,—say calcium sulphide,—which had been previously exposed for a short time to the sun's rays. In the dark the tube glowed, but when a sheet of lead was interposed on the path of the solar rays, which were supposed to reach the tube through the oak panels, the phosphorescent glow was seen to diminish. On the other hand, when the obstacle was removed, the glow re-appeared in its full strength. The phenomenon was not hindered by the interposition between the window shutter and the tube of several sheets of aluminium, cardboard, or an oak board an inch thick, so that any possibility of the phenomenon being due to the action of radiated heat was thereby excluded. A thin film of water, however, completely arrested the N rays, and light clouds passing over the sun considerably diminished their action.

I do not propose to do more than refer to certain other experiments of M. Blondlot's, tending to prove (1) that the N rays had no heating effect on the bodies subjected to their action, and (2) that they might be emitted by a body not itself a store of light, but which merely reflected light that reached it from an external source. For example, a piece of white paper on to which light was thrown became in its turn a source of the N rays.

In the course of his researches, however, M. Blondlot had occasion to notice a very remarkable fact. The N rays were produced by an Auer burner enclosed in a lantern, and after passing through one of the sides of the lantern, formed by a sheet of aluminium, were concentrated by a quartz lens upon phosphorescent calcium sulphide. The Auer burner having been extinguished and removed, the phosphorescent glow, to his great surprise, remained almost as strong as ever, but was darkened by the interposition of lead, of wet paper or the hand between the lens and the sulphide. Nothing was altered by the suppression of the Auer burner except that the observed actions grew progressively weaker; at the end of twenty

minutes they still existed but were scarcely visible. Studying closely the circumstances of the phenomenon, M. Blondlot was not long in recognising that the quartz lens had itself become a source of N rays ; for when the lens was removed, all action on the sulphide ceased, whereas, if it was brought nearer the sulphide, the latter would become more luminous. Further experiments showed that certain substances, such as aluminium, wood, paraffin, etc., did not enjoy the property of storing N rays ; on the other hand, pebbles picked up at about four o'clock in the afternoon in a yard where they had been exposed to the sun, spontaneously emitted these rays, even for four days without any sensible diminution. It was necessary, however, that the pebbles should be quite dry, the thinnest layer of moisture being sufficient to arrest the rays.

While studying the storing up of the rays by different bodies M. Blondlot observed an unexpected phenomenon. His eyes were fixed on a small slip of paper, dimly lighted, distant about a yard from him ; a brick, one of whose faces had been sun-exposed, had been brought near laterally to the luminous pencil lighting the paper with its sun-face turned towards M. Blondlot and a little more than a foot distant from his eyes. It then appeared to him that he saw the slip of paper assumed a heightened glow. He removed the brick or turned its non-exposed face towards him and the paper grew darker. To remove all possibility of illusion he arranged permanently a box closed by a cover and wrapped in black paper ; in this completely closed box the brick was placed, but the observed effect remained the same. He varied the experiment in several ways. For instance, his laboratory shutters being almost closed, the dial of a clock fixed to the wall was just sufficiently lighted to be perceived at a distance of five yards as a grey patch with no defined contour. Without changing his place of observation, M. Blondlot caused to be directed towards his eyes, the N rays emitted by a previously sun-exposed brick or pebble, and he distinctly saw the dial whiten. He traced its circular contour and succeeded even in seeing the hands. When the N rays were suppressed the dial again grew dark. Neither the production nor cessation of the phenomenon were instantaneous.

As in these experiments the luminous object was placed very far away from the source of the N rays, and as the rays had to be directed not towards the object but towards the eye, there appeared

in this experiment to be no question of an increase in emission of a luminous body influenced by N rays, but of a strengthening of the effect upon the eye due to the N rays which are superimposed on the luminous rays. This effect was all the more astonishing since it had been proved in many ways that the slightest film of water arrested N rays, and it was, therefore, unlikely that they could penetrate into the eye, which contains nearly ninety-nine per cent of water. M. Blondlot surmised that the small quantity of salt in the eye might have rendered it transparent, and experiments with salt water proved that this must have been so. The cigarette paper which wetted with pure water arrested the N rays allowed them to pass through when wetted with salt water. It was also proved that sea water exposed to solar radiation stored up the N rays.

Following up some lines of research suggested by some physiological experiments of Prof. Charpentier to which we shall immediately refer, M. Blondlot discovered that certain bodies acquired the property of emitting N rays when compressed. The clock experiment above described was repeated except in this particular, that instead of a sun-exposed brick, a cane stick was placed before the eyes and bent. As before, the grey surface of the clock was seen to whiten; and when the cane was allowed to straighten the face grew dark again. Bodies in a state of strained internal equilibrium, such as hardened steel, hammer-hardened brass, etc., were found to be spontaneous and permanent sources of N rays, and that without in any way being bent or compressed. A chisel which was successively hardened and softened was active when hard, and inactive when the temper was taken out of it. The emission of N rays by tempered steel seems to last indefinitely. A stamp for leather of the 18th Century, and a knife found in a Gallo-Roman tomb of the Merovingian epoch (*i.e.*, about 1300 years old) were found to emit the rays like freshly tempered steel.

EVAN J. CUTHBERTSON.

(To be continued.)



ECHOES FROM THE PAST.

26th October 1882.

Thursday evening, 7-25 P.M.

MY DEAR BROTHER,

You know very well with what feelings I look upon you. I have always regarded you as a brother and counted upon you as the most useful member who could give life to our Nellore Branch. Whatever, therefore, I may say, believe me, it is as a brother who has your good at heart and of the cause. And this letter I write in that spirit. I will first narrate what happened to me just now, as commanded by my Most Revered Master. I had just returned from the Printing Office and, after taking my dinner in the dining-room below, was seated on the balcony opposite our Library Room. This balcony, I have told you, is the very place where the Masters had many times shown themselves. Only two of us were there—Mr. Coulomb and myself. He was on my right; Madame C. was also there when I first came. I had made a cigarette and was lighting it. Madame C., feeling very cold, went in to get her shawl. No servants were there, and not a soul besides myself and Mr. Coulomb. I first gave him the light and was afterwards lighting my cigarette when I just heard quite near my foot (opposite which was a teapoy with the box of tobacco and nothing else on it) some noise as of something falling on the ground. Mr. Coulomb heard the noise but saw nothing; and, being surprised, remarked what had fallen on the ground? I immediately looked near my foot, whence the sound had come, and at once saw the enclosed letter between my foot and the teapoy, and recognised at once my Master's handwriting, this being a very bright moon-light night. When the letter fell, Madame C. was in her room, as I saw her just then coming out of her room which is at the other end of the dining-room. And not a soul, besides Mr. Coulomb and myself, was there. We were face to face with one another as I was giving him the light and then lighting my own cigarette. I brought the letter up at once and read it. As commanded therein, I now send it on to you, together with the outer envelope also, and the letter to my address,

I am exceedingly grieved to find that you doubt 'Upāsika.' Remember that she is the only one in this visible world, through whom we have had the good fortune of having our eyes opened to the Truth. And is it possible that we Hindūs should be so ungrateful, to our benefactors by doubting them? My dear Friend, I do hope that you will at least believe my word when I tell you how I received the enclosed, and still if you like, you may write independently to Mr. Coulomb, and then compare notes as to whether what I have here said about the enclosure is the exact truth or not. We may doubt 'Upāsika' now, but when she is no more, then, perhaps, we may regret our ingratitude, and our having lost the only chance that was ever conceded to us degenerated Hindūs, by the Occult World. We may, however, do well to remember the proverb that "Repentance is too late." Take time by the fore-lock and don't let us lose this golden opportunity. "A penny saved is a penny gained"—so "A moment saved is a moment gained." Having given to you the necessary advice and the details commanded by my Most Revered Master, I now leave it to your sense of justice and to your intuition, if it still lingers in you, as I believe it does, how you would act and whether you would not successfully combat this 'evil genius' of yours—*viz.*, doubt and suspicion. Each and every one of us has to conquer the Dweller of our Threshold, and if you would advance, you must humiliate the Demon that obstructs your path. Read Bulwer Lytton's *Zanoni*, and you will understand my allusion better.

These are the few words of advice of a friend and a brother. Take heed in time, and let us see the opening of a bright day for you. What more need I say than what the Master says in his letter. I have, however, to request that you will kindly return to me, as soon as possible, my Master's letter to my address. You may keep its enclosure, I mean your letter and the advice to you thereon. But I should like to have the letter to my address as it contains priceless instructions to me, at least, who am an implicit believer in 'Upāsika' and my Master.

Ever yours sincerely and fraternally,

DAMODAR K. MAVALANKAR.

MY DEAR OLCOTT,

ADYAR 11TH,

Last night about 5 P.M., I was cleansing the portraits in the Shrine and Mr. Coulomb was in my bedroom with two masons mending the window; I suddenly heard Ḍamoḍar's voice! I did not believe my ears at first. I saw like a cloud, whitish, transparent, flickering, moving from the Shrine to my table and from the table again to the Shrine, but his voice *came from the latter*, as though through Mahātmā Kashmīr's portrait, and yet it was Ḍamoḍar's voice. He was telling me of some Shanker or Sander Sing, asking your mesmeric help for some boys and invalids at Moraḍabāḍ, and praying that I should beg of the Master to give permission to ask for instructions. "I promised them to come to you personally in my *astral soul* (!) and deliver them the Master's answer to that effect. Please telegraph to me to Moraḍabāḍ the answer you will now have." But I have no answer," I said, "and suppose Master does not choose to answer me." And then a thought struck me, and I told to what I supposed was Djual Khood playing tricks with me, and taking Ḍamoḍar's shape: "Now don't be bamboozling me, Master Benjamin." But then I heard Master M's voice, who spoke very seriously and said very loud: "You are mistaken, it is Ḍamoḍar. Tell him to say so and so" (what I telegraphed, I now forget, but He made me write under His direction then.) And then the flickering cloud—Ḍamoḍar's abortive attempts to materialise thoroughly, I suppose—disappeared after some words in Marāḥa as though thanking the Master; "Guruḍeva," he called Him. Mr. Coulomb came suddenly into the room exclaiming: "Ah! Ḍamoḍar has returned at last? where is he?" I told him he must be dreaming, that Ḍamoḍar had not returned. *But he insisted that he had heard his voice!!* And then Babula joined chorus, and swears to me that he heard Ḍamoḍar speak to me from the passage. Well, I be hung, if Ḍamoḍar is not developing at the rate of 60 miles an hour. So much the better.

H. P. B.





THEOSOPHY IN MANY LANDS.

INDIAN SECTION, BENARES.

During the last few weeks Bro. Narayansvāmi Iyer, Joint General Secretary, has been giving a series of lectures on The Taṭṭvas at the Branch-meetings on Sunday afternoons. He has now commenced a second series on the inner significance of the Ten Avatāras. These lectures have aroused considerable interest amongst the members, and the attendance has kept up wonderfully well.

Towards the end of May the Central Training School for Girls, Benares, held its first Anniversary Meeting in the Town Hall, with Mr. Radice, Collector for Benares, in the chair. The attendance was not very large, but this was probably owing more to the heat and the fact of so many being out of town, than to indifference, all who were present showing great interest in the subject. This school is the outcome of the meeting of a small committee of gentlemen, presided over by Mr. Radice, on May 7th, 1907, for the consideration of the opening of a Training School for Girls. The scheme being favorably received, and promises of support given by the District and Municipal Boards of Benares, Mirzapur, Ballia and Ghazipur, the school was opened on October 1st, with Miss Ram, B.A., as Principal, and a competent staff of teachers. That it supplied an existing want is shown by the fact that the numbers have steadily risen to 130 at the end of March. A large number of girls have been refused admission for want of accommodation. In the training-class there are at present only four pupil-teachers and five girls preparing for it, but it is hoped that after a time more will avail themselves of the advantages. The school having been working only for six months, there has been hardly time to judge of results, especially as it has been mainly pioneer work, but both Mrs. Radice and the Inspectress of Schools, who have visited the Institution, have expressed satisfaction at the progress that was being made. In moving the adoption of the report, reference was made to the purdah system as a great drawback to education, as girls cannot attend school after they are married, and if they are to have a good education, it seems as if knowledge must be imputed to them in

their own houses, for which a staff of itinerant teachers would be required. Mr. Radice in his speech spoke of the willingness shown by parents for brothers and sisters to attend the same school, but this again can only be up to a certain age. He also expressed the hope that Hindū ladies might be induced to become members of the Committee of management ; some vacancies were left for that purpose, but so far no one has been found to fill them.

M. J.

CEYLON.

According to the Sinhalese Calendar the month of May corresponds to its Vaisākh and on the full moon day of that month, the Great Lord Buḍḍha, was born 2452 years ago. The day was solemnly observed by Buḍḍhists and as usual the temples were thronged with devout pilgrims offering sweet scented flowers and fragrant incense at the sacred shrines in memory of Him who taught the Path of Liberation to millions upon millions. In the villages, where the shrines are not as yet made into " show-places " for a never ending stream of " tourists " and globe-trotters, the scene on Vaisākh's full moon day, was truly pleasing. Clad in their simple garb of spotless white the villager and his wife and children spent the day in the temple Court yards, listening to a simple sermon from a priest or in giving alms, or in offering flowers and incense, while his cattle—that most necessary adjunct of village life—had their quiet and ease, with their masters' best wishes for a quick attainment to the human stage of development and Nirvāṇic bliss finally. In this connexion, it must be noted that this day is observed as a Government Holiday. A concession granted, at the earnest request of the late President-Founder, Colonel Olcott, to the then Governor of Ceylon, Sir Arthur Gordon, now Lord Stanley, to both of whom a tribute of gratitude is due.

During the middle of last month, our beloved President Annie Besant, arrived here, *en route* to the Australian Colonies. She drove straight to the Musæus Girls' School, and in the afternoon held an informal meeting of the members of the Society, while during the day several people called to pay their respects to her. We hope to see her back again about the 2nd of September. The Hope Lodge has prepared a new syllabus of work for its current sessions. A series of papers on " Talks on Buḍḍhism " will be read at the meetings by the members. The first paper will be, by Mr. Tyssul Davis on " the Occultism of Buḍḍhism," to be followed by the " Symbology of the Southern Buḍḍhist Church " ; " Introduction of Buḍḍhism into

Ceylon"; "Woman's place in Buđđhism"; "The Ethics of Buđđhism," etc., etc., by other members.

Speaking of Educational Work in Ceylon, there is a certain branch of it which has not as yet been considered by our workers—for they cannot do it without the help of our South Indian friends. This is the education of the Tamil coolie children. Ceylon's labor population is for the great part recruited from South India. Chiefly from the Madura and Tanjore Districts and looking into the Madras Immigration Report for 1907 we note that during that year 140,190 souls came on to Ceylon. Be that as it may, the fact remains that in Ceylon there is a large Tamil population drafted from India. It goes without saying that these are the Hindū-born. They are an ignorant, illiterate class, and there is room to better their condition by giving them an education from their own religious standpoint. The Christian Missionaries are doing something—in their own way—to educate them. With due deference to these well-meaning friends, such education is entirely out of place. Let these poor Hindūs be taught on their own lines of thought without making them perverts or hypocrites and this can be done only by the sympathetic Theosophist. Will some, South Indian Branches consider this matter, of how best to educate the coolie children of Ceylon? It is a subject within their province. Our workers are busy with the training of the Buđđhist young. And their time is fully occupied. Building operations are quietly progressing at the Mahindā College at Galle. Mr. Woodward, who is responsible for the educational work there, is munificently helped by Mr. H. Amarasooriya, the worthy son of a worthy father. The late Mr. Thomas Amarasooriya—Mohandum so well known to many members of the Theosophical Society for his genial hospitality, was during his lifetime the main support of Mr. Woodward and his work at Galle. With his death his place has been most generously taken up by his son Mr. H. Amarasooriya, who is working whole-heartedly for the success of the Mahindā College.

H.

JAVA.

The first Theosophical Congress in Java, took place in the old familiar house of the Commander of the Native police at Djohcja-carta. Europeans, Javanese and Chinese were all represented.

The fact of a meeting of people of such different races with one common object, and that a grand and noble one, is of the highest importance. That Egyptian symbols were exhibited, that incense

was burnt before the statue of Lord Buḍḍha, that snow-white flowers spread their lovely odor under a statue of Holy Mary—all this was only the expression of one universal religious feeling. This unanimity, this peaceful harmony was the principal remarkable characteristic of the Congress. The presence of Mr. W. B. Fricke, was a force felt by everybody, not only on account of the thoughtful words he spoke, but also, because of the inspiration he spread all round which gave those, present a slight idea of the beneficent forces working at Adyar.

The Congress was opened by sending a telegram to our beloved Mrs. Besant: "Convention send greetings" in reply to which next day the following answer was received: "May Masters Bless Congress."

In his opening speech Mr. Fricke pointed out that every new civilisation is preceded by a spiritual movement as indicated by the history of all ages. The theosophical movement precedes a new, purer civilisation of the coming race. One of the most characteristic things of the 5th race was the development of the thought and mind, but the key-note of the 6th race will be the growth of Buḍḍhi; and hence the upholding of Brotherhood. The idea of Brotherhood must not be understood as "equality". This was impossible because the differences really existed in manifestation. Brotherhood should be displayed by compassion from the more developed to the lesser, love towards our equals, and devotion to our superiors. Finally Mr. Fricke asked the blessing of the Masters, who are the Leaders of the evolution of Mankind, on all humanity.

Mrs. Van Hinloopen Labberton gave a lecture on art and especially architecture which was a kind of introduction to that of her husband which treated of the importance of the Borobaedoer.

In the afternoon the whole party left Djohcakarta to pay a visit to this famous temple. It was a pity that the moon was obscured by clouds; it must be a splendid view to see this mighty monument of Buḍḍhist architecture lightened by the pure, silver rays of a tropical moon. Mr. Van Hinloopen Labberton gave a lecture about the esoteric importance of this famous Temple and no more fitting place could have been chosen to arouse our deserved homage to this modest servant of Science, who without any show of erudition told us in simple words so many interesting particulars about the Temple.

The Easter-dinner was served at the foot of this ancient monument of Life, a dinner at which Chinese, Javanese and Europeans

sat side by side. Most of the visitors returned to DjohcJacarta at 11 P.M., but some stayed to watch the sunrise.

On the second day some discussions were held in the work in the different Java Lodges and Centres, and it was decided to erect a theosophical study-fund and to appoint one of the native members as translator of the standard works of H. P. Blavatsky Colonel Olcott, and Mrs. Besant, so as to get the native members more and more acquainted with the theosophical doctrines.

The Congress was closed by a native representation of Wayang-poerwā, which was the history of Kṛṣṇa and Arjūna symbolically played. The native Wayang—music was splendid, and we were deeply affected by the plaintive tones of the gāmelang and the meditating rebab-violin.

The native members of the Sourabaia Lodge presented to Mrs. Besant a beautiful reading-desk, a splendid example of native wood-carving ornamented with statuettes of Kṛṣṇa and Arjūna in silver, while an opened *Bhagavad-Gītā* was placed upon it.

A Botticelli-Madonna smiled beatifically in one of the corners of the room, an Amitabhā-statue looked upon the portraits of H.P.B. and Colonel Olcott, whilst the serious eyes of Annie Besant, who is now the carrier of the esoteric and exoteric religion, looked upon the crowd between white Lotus-cups.

Thus our first Theosophical Congress was brought to a close, but no doubt it has strengthened the tie and the feeling of good-fellowship and sympathy between the workers in the Theosophical movement in Java and in Holland. And the leaders of our Society in Java have every reason to feel satisfied at the progress and growth of the movement.

V.

REVIEWS.

SCIENTIFIC CORROBORATIONS OF THEOSOPHY.*

Dr. Marques is a well-known theosophist and a deep student. The above is a "vindication of *The Secret Doctrine* by the latest discoveries" of Science. H. P. B. has referred to large rents to be made in Scientific teachings and as it is a familiar fact modern theories in all departments of Science are coming nearer to Occult facts as expounded by Mme. Blavatsky in *The Secret Doctrine*. What were exploded superstitions for 'exact' scientists of the last generation seem to be becoming workable hypotheses for more careful investigators of this, and, with a greater hope than before, we read, "the vindication of the Occultists and their Archaic Science is working itself slowly but steadily into the very heart of society, hourly, daily, and yearly . . . And, whether by phenomenon or miracle, by spirit-hook or bishop's crook, Occultism must win the day . . ." (*The Secret Doctrine*, Vol. III., p. 23).

Dr. Marques has well proved his case : he has shown how the facts about Electricity, Chemistry, Physiology, Astronomy, Physics, Geology and Palæontology, Philology and Anthropology ventilated through the big volumes of *The Secret Doctrine* are being, even now, getting into scientific favor. It is a book that ought to be on the shelf of every theosophical student. It is instructive reading and will prove useful for propaganda work, and theosophists can profitably make a present of the volume to scientific friends with the words quoted by H. P. B. : "If this doctrine is false it will perish, and fall of itself ; but if true, then—*it cannot be destroyed.*"

B. P. W.

SELF-KNOWLEDGE.†

This little book gives us an admirable introduction to Vedānta, clear in exposition and close and well-knit in thought, which should be of much use to students who are embarking upon the study of Indian Philosophy. After pointing out the serious need for self-knowledge, and showing how in this alone is the true safeguard against pessimism, the writer proceeds to discuss the Method of true *Ātmāvīdyā*, showing the process of purifying the intellectual and spiritual percep-

* By Dr. A. Marques, Theosophical Publishing Society, 161, New Bond Street, London, W.

† By Tarak Chandra Das Gupta, Calcutta.

tions which, in all eastern philosophy, is the necessary antecedent of philosophic illumination. Then follows an interesting and well-informed analysis of the views of the great German thinkers from Kant to Hegel, and a comparison of these with the most advanced Hindū thought. The last portion of the book, entitled the "Synopsis of the Vedāntic Self" is especially noteworthy, revealing deep study and a faculty for terse and illuminating expression of abstract ideas. We thoroughly recommend this little brochure to those interested in Indian thought.

—
E. A. W.

FRAGMENTS.*

Fragments is a little book of poems by M.H.J.H. and L.C.B. They are mostly mystical subjects treated theosophically and some of them are well written with a strong note and conviction of truth. Notably :

A prison worse than any prison walls—
From which our spirit vainly, dumbly, calls—
And no man ever sees we are in thralls—
All this is worldlessness.

A bar which hides our better selves away—
Till only what we do not mean we say—
And those we love slip further day by day—
All this is worldlessness.

Yet not all loss—for 'neath the silent strain,
Unknown to us, our hearts new power attain—
And finding this one day we bless the pain
Of all our worldlessness.

M. B. R.

A CHILDS' STORY OF ATLANTIS.†

An interesting booklet edited by one of our old members and H. P. B.'s friends. In the preface we are told that the story is the work of a boy, nine years old, helped by an invisible friend called "Jonathan." The boy dictated the book to his mother saying that he was told to do so by his unknown friend and "it has further, fallen to the lot of the present Editor, in a somewhat singular manner, which

* By M.H.J.H. and L.C.B. Theosophical Publishing Society, 161, New Bond St., London, W.

† Edited by William Kingsland, Theosophical Publishing Society, 161, New Bond Street, London W.

It would be out of place to relate here, to put the subject matter into a suitable form for publication." But "the question as to the real source or authorship of the work is of no great importance, so long as the contents are found to be interesting or valuable" and doubtless the contents form an interesting tale.

B. P. W.

The Secret of Death is the second edition of a Gujrati brochure published by a Parsi member of the Theosophical Society who benefited by the knowledge of Theosophy was able to stand the shock of his son's and his wife's death with an unruffled and calm mind. He sends out the brochure with a prayer that the thoughts embodied may prove of consoling service to his co-religionists.

Further Expansion of the Theory of the Precession Climatic and Declination Cycles is a pamphlet by Mr. David Gostling, F. R. I. B. A., that will be of interest to those who know something of the questions discussed. Mr. Gostling reviews the theories of Croll, Drayson and La Place and gives importance to recent speculations of Mr. G. E. Sutcliffe, F. T. S., *re* the mistake made by La Place in his formula for calculating the sun's declination. Mr. Gostling, in opposition to Mr. Sutcliffe, considers the mistake to have been purely accidental. The writer insists on the necessity of the "invariable plane" postulated by La Place. The whole pamphlet is instructive, and should be read by those capable of grasping its somewhat technical and intricate problems.

Some Aspects of School Life in India consists of three very valuable papers, by G. S. Arundale, Hon. Vice-Principal of the C. H. C. It should be largely circulated among all who are interested in education.

Arnold S. Banks' *Parsifal* is founded on a paper by Mr. Ashton Ellis, printed as a London Lodge Transaction, and is a very thoughtful and instructive study of the great allegory.

Mysticism by Mary Pope are two addresses given to the West London Lodge and the pamphlet is worth a perusal.

A fine lecture, *L'E'dification du Caractère* has been issued by Mr. Brandenburg, a Belgian member. We wish it a wide circulation.

Dr. Arthur Richardson, Hon. Principal of the C. H. C., has issued another of his valuable papers, containing an account of his original researches on chlorine. It is entitled, the Re-action between calcium carbonate and chlorine water from the Transactions of the Chemical Society—1908. Vol. LXLIII.

The *Annual Report of the Venkatramana Dispensary*, Mylapore, is able to note the splendid work of giving advice gratis to 23,456 patients during the year, and giving medicine free to 21,662.

The Report of the sixth session of the Tamil Districts Theosophical Federation held at Salem in April last speaks of the excellent work these South Indian friends are doing.

We are glad to see that Mr. Schwarz's *Relation of Man to God*, has been translated into French. It really should be published in all languages for it is most helpful and instructive. It has passed through several editions—proof enough of its worth. Translations have also been made into Swedish of Mrs. Besant's *Pedigree of Man and Place of Masters in Religion*.

MAGAZINES.

The Theosophical Review, June, has the second instalment of "Mostly Fools" and the first of "The Symbolism of 'the Master Builder'" which is an interpretation of Ibsen's play by Mr. Banks. Mr. Mead's "Questions and Answers" are continued which, among other well-expressed thoughts, has: "This, you will say, is a mystic philosophy indeed, and too illusive for formal comprehension. But that is just is virtue; for it does not seek to enter into rivalry with any formal system, but rather invites the soul to let go all man-made dogmas and trust itself to the glorious depths of its own Divine Nature." There are articles on "Christian Mysticism," "The Real and the Ideal," "Music and Yoga-Discipline" and "Blindfold Philosophy." In the last Mr. Sinnett reviews Mr. George E. Boxall's new book *The Awakening of a Race: An Advance in Civilisation*. Correspondence and Reviews make up a good number.

Theosophy in India, June, contains notes of Miss Edger's lecture on "The Religion of the Tao," "Why do I believe in the Masters," "Faith" and Notes, Reviews and Questions and Answers as usual.

The Theosophic Messenger, May, has a short life of Christian Rosenkreuz, by C. Jinarājaḍāsa. The number is full of interesting notes and news in addition to a contribution on "Devotion."

Theosophy in Australasia, May, publishes the programme of the President's tour which begins on the 26th May and ends on the 20th June; the report of the 14th Convention of the Australasian Section speaks of steady growth; readable matter makes up a good number.

Theosophy in New Zealand, May, has "Spiritual Law in the Natural World" and other interesting matter.

South African Bulletin, for May has an article on "White Lotus Day" besides editorial notes and Rules of the Society are reprinted for information of its readers.

The Central Hindū College Magazine, for June has the concluding instalment of the vigorous article by Mrs. Besant on "Unrest in Schools and Colleges" which ought to be read and pondered over by every young man as also by all adult politicians. Psy Che writes on "the Eclipse of the Sun" and there are short contributions on "Svāmi Vivekānanda," "Character and Its Power," "Dream," etc., "Letter Box" and the "Movement Notes" make up an excellent number.

The Message of Theosophy, May, contains notes of a lecture by Mr. Vimādalāl on "The Search after Happiness," and a reprint from *Theosophy and New Thought* of Mr. Leadbeater's "A Neglected Power."

American Theosophist, May, contains short but well-written articles: "Boomrang in the 'suppression' of clairvoyance," "Our Brother, the Criminal," "Our Responsibility for Our Thoughts," "Theosophy in Prisons" by a prisoner. The last is worth a perusal.

Acknowledged with Thanks: May *Dawn*, *The Metaphysical Magazine* with a readable article on the "Origin and development of the human race," *The Indian Review*, *The Hindū Spiritual Magazine*, *The Harbinger of Light*, containing "Electro-metalism," by Prof. Larkin, *Phrenological Magazine*, *The Ceylon National Review* with Mr. De Silva's article on "Sinhalese Black Magic," Mr. Coomaraswamy's on "Art of the East and of the West," etc., Scandinavian *Teosofisk Tidskrift*, *Teosofisch Maandblad* from Netherlands, Spanish, *Sophia*, French *Revue Théosophique*, German *Neue Lotusblüten* May-June edited by Dr. Franz Hartmann with two illustrations and interesting matter; June *Modern Astrology* containing interesting reading as usual, *Modern Review* one of the best, well-printed and illustrated monthlies in India with instructive articles, *The Light of Reason* with nice short contributions, *Bibby's Annual*, summer number for 1908, with excellent colored illustrations and pleasant but useful leisure reading for which "no acknowledgement, verbal or written, is desired or expected"—just the reason why we should.



CORRESPONDENCE.

Of late there has been discussion going on *re* the doctrine of reincarnation being expounded in the Zoroastrian scriptures. It is generally made out that the Law of Reincarnation is not at all taught in the Avestā or even in the Pahlavi literature. When admitting that it is not fully, clearly and in detail explained and taught in the religion of Zoroaster, I want, not as a student of philosophy but as one of philology on which science the Avestā translations are entirely based, to point out, that it is absolutely impossible to explain reasonably, scores of passages without taking reincarnation as the basis. But this is only an indirect proof, rather indication, that the law was taught in ancient Irān. I have, however, come across a passage in the sacred *Gāthās* which, to my mind, clearly establishes the existence of the teaching in our scriptures. I am not a member of the Theosophical Society, though I prize some of its teachings, and in my impartial and honest search for reincarnation in the *Gāthās*, I hit upon this paragraph in the *Spentomad* (Hā 49—11) :

Aṭ ¹ dūshēkhshathrēng ² dūsh-shyōthnēng ³ dūzvachāñhō ⁴ dūzdaenēng ⁵ dūsh-manañhō ⁶ dṛēgvantō ⁷ akāish ⁸ kharēthāish ⁹ paitī ¹⁰ urvāñō ¹¹ paitiyenti ¹² ; dṛūjo ¹³ dēmānē ¹⁴ haithyā ¹⁵ añhēn ¹⁶ astayō.¹⁷

TRANSLATION :

So ¹ the egos ¹¹ abusing authority ² and reason ³, doing evil deeds, ⁴ speaking foul words, ⁴ producing malignant thoughts ⁶, and straying away from the right path ⁷, do return ¹² owing to (their) spoiled ⁸ auras ⁹ (or owing to bad ⁸ food ⁹, *i.e.*, the actions done here). Indeed ¹⁵ they were ¹⁶ dwellers ¹⁷ in the abode ¹⁴ of non-truth ¹³.

NOTES :

1 Aṭ=so, thus, verily, etc., (adverb).

2-3-4. *Dūshēkhshathrēng* . . . *dūzvachāñhō* = adjective qualifying "Urvāñō," ⅓ (*i.e.*, nom. plural) meaning same as Ervad Kanga's.

5. *Dūzdaenēng* = adjective ⅓ from [duz = bad + daena, √Di = to see, which is one of the five principles of man spoken of in *Yasnā*, XXVI ; and may be the combination of Tevishi and Kehērp of *Yasnā* LV, where seven principles are given]. The word means "ill-reasoning", "abusing reason."

6. *Dūshmanhō* = adjective 1/3 of [Dush = bad + manangh = मनस = the 5th principle in man according to Theosophy and commonly

translated as mind.√man=to think.] = Having evil manas. Evil manas is the "lower manas" which is one of the two poles of the magnetic attraction termed "Chinvat Bridge." While the higher manas (a function of Urvān), with the spiritual elements, tries to soar up towards the higher planes, this *ḍūshmanangh* pulls it down, if there is a greater attraction to matter. It is one of the two pans of the "balance of Rashnū."

7. *Drēgvantō* = adjective 1/3 = going astray from the path (of Purity)√Drū = Smskt. *दृ* = to ramble. All who did not walk on the path of purity were termed rambles = "Dravants"—a term now applied to "Outcastes" from religion. (The rendering, except for the views, is the same as *Ervad Kanga's*, with the only change of case : nominative for accusative.)

8-9. *Akāishkharēthāish* = 3/3 base *a*, √khar = Smskt. *खर* = to shine; or √khar = to eat = owing to (1) bad khoreh (=aura) ; or (2) bad food.

I. In the *Avestā Dictionary*, both the meanings are given of the word *Kharētha*. The traditional meaning is *glory*. Certainly we do not mean earthly pomp and power by the word. While *Afrāsīāb*, the Turanian, prays to *Ardevi*, to deprive the *Irānians* of their *Kharētha*, what does he want? Pomp and earthly glory he had got as well as his pious opponent *Kaikhūshrū*. The word *glory* must indirectly mean our inner virtues. *Kharētha* = *Kharēnangh* = *Aura*. The use of the word in this sense is quite appropriate.

10. Next let us take the word *Kharētha* to mean food and then try to understand the inner meaning. Note that the holy fire is described as cooking food at night. The ancient *Irānians* were fond of using the words day and night in their true application. Fire cooks at night—*i.e.*, the ego in us draws the aroma of our deeds here. In *Mr. Kanga's* translation, the words are taken in accusative case which is quite contrary to grammatical rules. The form here is instrumental plural, and denotes CAUSE.

Whatever may *Kharētha* imply something is given as the cause of *Paitiyeinti*.

11. *Urvānō* = 1/3 noun ending in *n*, Pahlavi *Roban*, Persian *Ravān* = co-worker with *Fravashi*. The ego responsible for the deeds committed in this world. The sixth principle in man according to *Yasnā* LV. God has a *Fravashi*, but not an *Urvān*.

12. *Paitiyēnti* = *Paiti* = प्रति = करीये = again, back + Present tense

3/3 *Parasmai* of $\sqrt{\text{ē}}$ = to go or come (Smskt. इ Lat. I-re to go or come). Mr. Kanga himself in his dictionary puts *paiti-ē* = retreat, go back, come back. It is simple enough, yet in this instance the words are not used in that sense, and I wonder why this is done.

They go back from the higher planes. They come here This we can only explain by reincarnation.

Now, I want to draw the attention of all thinking men to the fact that, in spite of the easy syntax of the sentence, the traditional translations have *Devās* (= evil demons) as the subject *understood*. What is the purpose served by taking an elliptical construction when everything is given? *Urvāno* = 1/3 as well as 2/3 and I prefer the first. There is an old tradition that evil demons reach an evil soul with stinking food; and the translators try to draw this allusion by undoing the rules of grammar.

If the word *Devās* had been given and some other words (say the object) understood, we could, perhaps, understand it to be so. Let thoughtful students ponder over this.

12-13. *Drūjo—demānī* = *Drūjo* 6/1 of *Drūj* = opp. of *Aha* = pertaining to Non-reality. If *Ashōi* (अश्य) is the highest religion (*Vendidad* V—21) *Drūj* is the worst to be followed. *Demāna* = *Namana* = $\sqrt{\text{mā}}$ to measure = abode, place. What is the place which is unreal? It is this earth; in the *Būdahish* hell is said to be in the centre of the earth, which means that the effect of evil is predominant over the earth as the chief centre.

15. *Haithyā* = अश्य : adverb. Indeed, evidently.

16. *Añhēn* wrongly translated by "they are," while it is the Imperfect *past parasmai* form 3/3 of $\sqrt{\text{Ah}}$ = to be = were existing, a reference to the past time, because it implies life led here before the earthly death.

17. *Astayō* = Adjective $\frac{1}{3}$ qual. *Urvāno* = living, existing or Noun $\frac{1}{3}$ of *Astī* = existence, dweller.

Rev. Mills in his translation of the *Gāthās* begins the 50th Chapter from this very para and remarks that some passages might have been lost between it and the succeeding chapter, which is here worth mentioning.

The above is only a suggestion from a student. I will only be too glad if any one would help by his philological knowledge to strengthen my interpretation, or contradict it; for one thing is certain, and that is, Truth must prevail.

K. S. D.