THE THEOSOPHIST.

FROM THE EDITOR.

FROM Northern Scandinavia I fled swiftly southward to fair Italy, the flowery land of romance and idealism, now trying heavily to accommodate herself to positivism of the most positive and narrow type. Vain attempt for this child of the olden time, with her Roman heart—Rome monarchical, Rome republican, Rome imperial, Rome papal, Rome semi-monarchical again, but ever ROME, throbbing with hopes and thoughts pouring into her from every side, Lady of the Seven Hills, who must be idealistic, nay spiritual, one of earth's holy cities, whatever may betide. Men may come and go, Governments may rise or fall, but Rome remaineth ever, centre of life and force.

* * *

At Milan, of the white and stately Duomo, stopped the panting, hurrying train, after its two and twenty breathless hours of racing. Warm Italian welcome greeted me, and I was carried off to the flat where Mrs. Cooper-Oakley awaited me, frail and weak, but ever full of devotion to the cause for which she lives. She had come down to meet me from Nordrach, where the doctors are striving to wrest her from the grasp of the fell disease that has fastened on her, striving with good hope of success. She was obliged to stay in bed nearly all the time, and could talk but little, but still it was a pleasant meeting for us, and not useless, I venture to hope. The lecture was in the Università Populare, one of the institutions springing up all over Italy, wherein the results of University culture are placed at the

service of students of all classes. "The present spiritual movement" was the subject, and the audience was interested and fairly responsive. I paid a visit to the Ars Regia, a promising activity, inaugurated by Mrs. Cooper-Oakley, Captain Boggiani, Mr. and Mrs. Kirby, and other members of the Section, who have placed at its head, as Director, Signor Sulli Ras ; it is a Theosophical publishing business, started with a capital small in money but large in devotion, and has begun the issue of our literature. Mrs. Kirby, an Italian lady, is the chief translator, and has already translated Williamson's *The Great Law*, and Mead's *Fragments of a Faith Forgotten*, as well as smaller works. May it prove as successful as similar Theosophical ventures in London and Benares.

* * *

The 29th October found us at Turin, with various meetings and a lecture at night. "Theosophy and Modern Science" was the subject, and it attracted many professors and literary men, among them Prof. Lombroso, and aroused the keenest interest. The next day a new Branch was founded, and at 1 P.M. we were in the train for Florence, where we arrived at midnight. We were lodged in the beautiful house built by Signor and Signora Cavallini for the use of the Florence Lodge, and here, in the evening, the lecture was given, on the same subject as at Turin, to an equally interested audience. Next day a members' meeting in the morning, and a lecture at the handsome villa of Lady Paget in the afternoon ; the audience there was chiefly English and American, so I was allowed to relapse into my mother-tongue—a relief, after the French in which all the lectures and addresses were given.

* * *

Coming back from Lady Paget's, we paused at the Duomo, that dream of beauty which, as it flashes on the startled sight, makes one stop and catch one's breath in sheer wonder that man can have wrought anything so fair, and then keeps one standing to gaze at it, in sheer delight in its loveliness. Rose and dark green marble, in lines and panels, shone softly through the gathering dusk of even ; sculptured saints gazed serenely from carven niches, and exquisite tracery filled the arches with delicate beauty: Such a wealth of glory and grace can surely nowhere else be seen. We

passed inward to the vast interior, where the tall springing pillars make even its massiveness seem light, and in the far distance shone mysteriously the twinkling tapers that told of the evening worship. Stately was the ceremonial, splendid the rich coloring of garments, but alas ! the ear suffered while the eye enjoyed, for the chanting was discordant beyond bearing. If only the music had matched the architecture, how the spirit might have soared upwards, or dived inwards, on the wings of song and color.

*
* *

The night found us in the train for Rome, where we arrived in the early morning. Never was such a place for interviews ; they were incessant ; a lecture in the late afternoon, and a question meeting in the evening, alone broke the stream ! The same thing occurred next day, varied by a meeting in the morning, another in the afternoon, and an English lecture, also in the afternoon, in the great studio of the famous sculptor, Cav. Ezekiel. Another night in the train—and then Genoa, with its united and enthusiastic group of workers, headed by the Italian General Secretary, Professor Penzig, one of the quietest, steadiest and best of men. Interviewers were ever with us, and then an address to the Branch—reinforced by an ardent group from Manaco, from Nice and from Barcelona—in the afternoon, and a meeting in the evening. The next day passed in the usual way, and in the evening the last European lecture was given, in the Universitâ Populare, to a large audience. It was a thorough success, and closed the arduous western work. I must not leave it without bearing witness to the fulfilment, throughout this strenuous time, of the promise given by the Master at Adyar, that He would overshadow me. Never have I worked so ceaselessly, with such unflagging vigor and sustained force, as during this time, and never have others borne such witness to the life and energy outpoured. To Him be the thanks.

*
* *

The vessel is bearing us—" us " is now Mrs. Russak, Miss Renda and myself—swiftly and smoothly to the fair island of Ceylon, where I am to try, however inadequately, to partly fill the gap left by the passing away of the President-Founder.

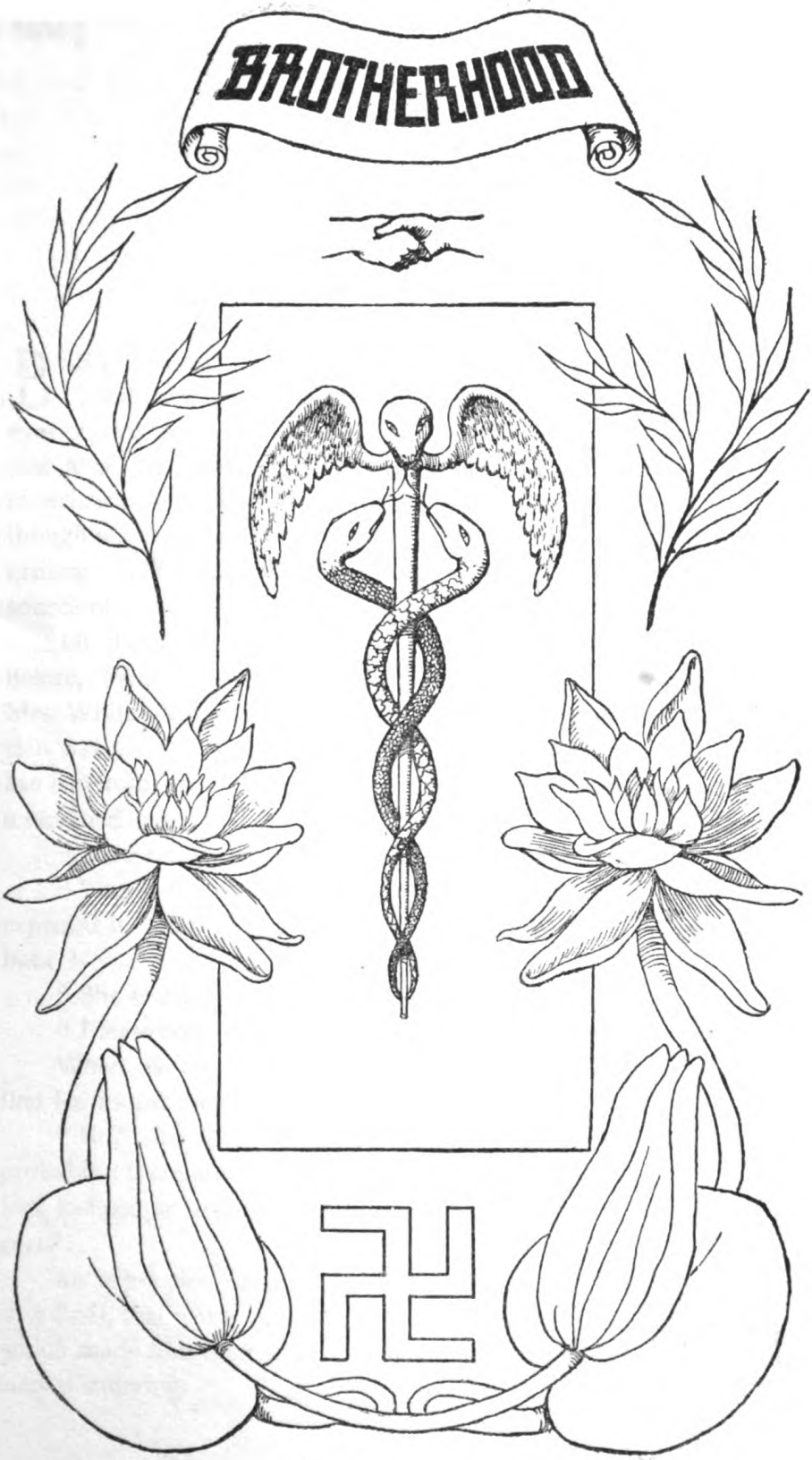
*
* *

We landed at Colombo on November 23rd, and my thoughts fled back to 1893, when the Colonel welcomed the Countess Wachtmeister and myself at that same spot, on our first visit to the East. Then, as now, we went first to the Head-quarters of the Buddhist Theosophical Society, where loving welcome was given. From that, to the Musæus School for Buddhist girls, where Mrs. Higgins, with unflagging zeal and devotion, strong through every difficulty, has built up a successful boarding-school for girls. She has had to overcome suspicion, opposition, slander, but now—aided throughout by the never wavering support of Mr. Peter de Abrew—she has secured success for her school, and respect for herself. The Government has just recognised her school for Teachers, the first for Buddhists in Ceylon. The prize-giving, in the afternoon of the 23rd, was a most successful function, and I was glad to distribute prizes for cooking, nursing, and sanitation among those for more literary accomplishments. The girls are trained in household work in their own boarding-house, and are thus prepared for domestic rule. The next day was full of engagements, including a visit to the aged High Priest, Sumaṅgala—who was very friendly—and a lecture at Ānanda College on the "Noble Eightfold Path." Ānanda College is in a most flourishing condition, thanks to the Principal, Mr. Jayatilaka and the Buddhist Theosophical Society, headed by its President, Mr. Mirando. It was founded by Mr. Leadbeater, who gathered round him a class of twenty-five boys, and out of this little nucleus grew the now flourishing College. His memory is held there in affectionate reverence. It is now to have an English Principal, whom I secured for it while in England, Mr. Tyssul Davis, as Mr. Jayatilaka wishes to devote himself to the inspection and founding of Buddhist Schools, all over the Island. He is one of our best workers, and is justly popular. He was good enough to translate my lectures, and I am told that he did it admirably well.

*
* *

I visited also the High Priest Dharmarâma, a learned man of middle-age, who devotes himself much to the education of young laymen and monks, and is very highly respected. Various other duties, including a lecture in the Public Hall, filled the day, and on the 26th we went to Galle, to visit our College there, where Mr. Woodward is devoting himself, heart and soul, to the good work.*

* [Continued at the close of "Theosophy in Many Lands."]



THE DISCIPLE.

CHAPTER III.

[*Continued from p.* 216.]

BERYL passed two quiet days with Mrs. White, sleeping a great deal, and very absorbed and silent when awake. Her eyes often wore the trance-like look that Mrs. White had seen in them just after her mother's death. It was impossible to tell what experiences the child was passing through, but certainly, deeply though she had loved her mother, she was not consumed by the ordinary grief caused by death, and she had within herself some source of profound consolation and even exaltation.

On the third morning, at about the same time that he came before, Prince Georges Ghyka presented himself at the door of Mrs. White's house in the dreary street in South London. The rain was pouring down and a bitter wind blew round the corners. He had come in a cab, which remained at the door, and he wore a fur-lined coat.

"How tired you look!" said Mrs. White.

"Yes—I have had some difficult work to do, and I had not expected it. Can Beryl be ready to go away with me in half-an-hour?"

"She is asleep still; I will go and rouse her."

"Please come back quickly; I want to speak to you."

When she returned he began at once: "Had you any suspicion that Raymond was an assumed name?"

"No," she said, "I never thought about it. Of course, it is probable; there are many assumed names in these streets. Hopeless, lost people drift here, and poor Mrs. Raymond was one of that sort."

An expression came upon his face which made her understand, in a flash, that it was not only the difficult work of the last two days which made him look so tired, but that he had passed through acute mental suffering.

"I do not wish Beryl's father to know where she is, or in whose charge she is," he said, "and he will very likely try to find out these things from you. Are you willing to keep them from him?"

"Of course I am, if you wish it," she said. "Certainly, he does not appear to have any claim to any information about her."

"I think he has no claim," said the Prince, "but, he thinks he has. It is a strange story, I am not at liberty to tell it to you, so, you will have to trust me entirely if you decide to keep Beryl's whereabouts a secret because I ask you to do so."

"Certainly, I trust you entirely," said Mrs. White, "and certainly I will keep the whole matter a secret."

"Thank you," said the Prince. At that moment the door opened and the child came in, wearing a plain serge dress that Mrs. White had managed to get made for her, and a black sailor hat. Even this very simple improvement in her dress revealed her as of distinguished beauty. She was no longer in any sense a slum-child; she had cast off any semblance of it with her old tattered dress.

"I think this will do for her to travel in," said Mrs. White, "but I have not had time to get her a coat."

"We shall have time to get it now before going to the train, if we start immediately," said Prince Georges. "Now say goodbye for the present; I think you will meet again before very long."

Mrs. White clasped Beryl tight and kissed her, and the child returned her kisses warmly. Then Prince Georges took her hand and led her out to the cab.

"*Au revoir*," he said to Mrs. White, and she noticed it.

"There is to be some change for me," she said to herself as she went back into the house after watching the cab drive away. "He expects to see me before long. I am glad of it. I am growing disheartened here. It all seems so utterly hopeless and the little I can do has no effect, so far as I can see."

She was in a very discouraged humor, never had the wind-swept, rain-drenched street looked so dreary as to-day; never did the babies in the day-nursery seem so starved and wretched, or cry so persistently. She felt useless, powerless, and yet she had just accomplished a valuable piece of work, in being the link which united Beryl's past with her future, and she was to be still more valuable in

being the one who could keep that past and future separate. But it is often the case that a sense of uselessness falls upon the Spirit at a time when something is really being accomplished. The confusion arises from the difficulty of recognising real work when it is being done, because of its essentially interior character.

Beryl sat very still in the cab, but though so quiet she did not seem frightened, and she looked up at the Prince when he glanced inquiringly at her, with a faint little smile. The beginning of a mutual understanding existed between them.

They drove up into Regent Street, and for the first time in her life Beryl was taken into a great shop. Prince Georges explained what he wanted to a very smart lady in a long black silk dress, who in a very short time managed to fit the child with a beautiful black coat in which she at once looked like a princess. The lady then suggested that a different kind of hat was required by the coat, and Prince Georges agreed.

"It must be black," he said; "remember she has just lost her mother."

This also was quickly settled, partly because the young women in this shop knew well how to suit people, but largely because Beryl was easy to suit. Everything looked well upon her; the simplest things appeared to set her off the best until something handsome or elaborate was tried, and then that unexpectedly revealed still greater beauty—or rather, distinction. She had the air of one born to the purple—this child of the gutter—there was no mistake about that; and the gradual change in her dress made it seem to Prince Georges, as if he saw her slowly emerge from the depth in which she had been sunk—cast there like a jewel flung into the sea. The one who flung her there believed she was not to be discovered or drawn forth, even by fishers of men. But such things cannot be. The power of evil is limited; the human soul is beyond any permanent injury from another, from any but itself.

With a fur rug drawn over her, with every thing she could wish or want within reach, leaning back on soft cushions, Beryl travelled away from London and her sad past. And she had no feeling that she was leaving her mother behind her; it seemed as if she were coming too. Sometimes she fancied she felt a soft touch or the rustle of something like a white wing or a white garment. She

said nothing of this, indeed she scarcely spoke, only smiled, faintly sometimes. But the Prince's power as a thought-reader satisfied him that all was well with her. Her spirit dwelt amid realities, cherished by her mother's familiar love; the long journey through unknown countries and cities, with a total stranger, was like a dream. It was long—terribly long—and if she had not fallen asleep so often from sheer weariness and slept deeply and soundly, and if she had not seen so many blessed visions when awake, it would have been unendurable. The Prince perhaps felt the fatigue more than she did, for he had so recently covered the same distance in the same way, without pause anywhere. And indeed Beryl, child though she was, noticed how tired he looked, and would have liked to say she was sorry, but did not venture to do so. Her long watching by the side of a suffering mother had implanted in her the habit of sympathy. In the long and close companionship of this journey a comradeship sprang up between these two which served them well afterwards. Before the end of their first day together, she who had so long had to depend on herself, had learned to depend on him, and he had learned to look to her for glances of intelligence and faint little smiles of interest.

At last the strange, tedious experience was over, and as the train steamed into a station, Prince Georges said to his little companion: "We are at home now for a while. You are going to live with me, you know, and I have a house here."

Beryl looked round her, bewildered, as they got out of the train. Everything was so utterly strange and the language so confusing. Servants were in waiting, and a carriage stood outside the door of the station. She was lifted into it and covered with a fur rug and immediately the swift Russian horses started off and in a very short time they arrived at the Ghyka *palais*. Other members of the Ghyka family had their town houses, but this was the chief one, Prince Georges being the present head of the family.

Beryl had no idea that she was now in the pleasure-loving city of Jassy, and would have been no wiser had she been told. All she knew was that a kind and pretty woman who could speak a few words of broken English, took charge of her, by the Prince's order, directly they were inside his house; and that by this woman she was given some supper, and undressed and laid in a great, soft,

white, fragrant bed, where she immediately fell asleep and slept for hours.

Prince Georges dressed, and dined alone, and then went out to call on various relatives, all of whom he found as he expected, either dancing or playing cards. He went first to see an aunt, the Princess Miralda, with whom he was a great favourite. She was a grand old lady, still bearing the stamp of a proud beauty, and she was considered very wicked and very hard, as many of the Roumanian great ladies are. But Prince Georges understood her better than any one else, and he knew there were depths in her nature which she never showed to the great. She had lived the life of pleasure of a Roumanian lady, had gambled and danced and flirted and loved ; she had been married three times and was now a rich, childless old woman, haunted by the fear of death, and threatened by a fatal disease. There had been a great and notorious tragedy in the Ghyka family some years before* and her then favorite nephew had been killed by his cousin in a fit of groundless jealousy. This nephew, Prince Demitri Ghyka, had been a wild pleasure-seeker, whose caprices and excesses had delighted and pleased her. His awful death seemed to mark a turning point in her life ; she was never quite the same again, but always seemed to dread the finger of God and where it might next point. Among her many nephews and nieces, there was competition for the place of favorite with her, for she was not only rich but very generous and was known to have paid Demitri's debts many times. But in her new state, one of gradual awakening to the facts of life, she turned to the one serious member of her family, and the one who needed nothing from her. Prince Georges was regarded as a student who had read and looked into things which none of the others had time to think of, they were so busy with their amusements. These two, Miralda and Georges, had begun to talk a little of the dread mysteries of life, after this tragedy, and a new friendship sprang up between them. The old Princess found that her nephew had thought deeply upon matters which concern all the human race, but which she had never allowed herself to consider. She was glad now to listen to him, and to ask him questions ; from that hour they became much more intimate than ever before, and each placed reliance on the other.

* See, *The Prettiest Woman in Warsaw*, by the same author.

The old lady was playing cards, gambling, as she did every evening when she had no better amusement. She used to think no other amusement existed for an old woman whose reign of beauty was over, but Prince Georges had taught her better. She saw him enter her drawing-room, and beckoned him to her.

"I am glad to see you," she said, "surely you have been away?"

"Yes, for some days. I have been to London. I would like to talk to you presently."

When the game was over she paid her debts (she was an unlucky gambler) and gave up her place to another card-player. Then she sought out Prince Georges and took him to a quiet corner.

"You have been through some adventure," she said. "I can see it in your eyes. Something new has come to you."

"It is so. I have been at the death-bed of an old friend—nay, I may as well say, at that of the only woman I ever loved in my life; and I have brought home with me her little daughter whom I have adopted."

The Princess was silent for a moment. Then she said: "Heavens, what a scandal for all Jassy! How it will be enjoyed and relished! Georges the mysterious, of whom nothing has ever been known!"

"I am prepared for all that," said Prince Georges, quietly, "Of course it is inevitable. I look to you to protect me, and I therefore tell you at once that I wish she were my child—I should not have lived for nothing if she were—but she is not."

"Do you want me to tell people that she is not your child?"

"Yes. Please lose no opportunity. She is the orphan child of an old friend, and I am going to bring her up as my own."

"You can't expect people to believe it."

"People very rarely believe the truth. But if this child is seen it will be evident that none of our blood is in her. She is as different from me as day from night. So I think while she is quite new it would be the best plan for you to show her to people."

"I presume you do not want me to tell all that you have told me? Not that you loved her mother?"

"No—that is for you alone. I want you to understand and know many things about her which are for no one else. Bye and bye I will tell you some strange things. Meantime will you help me so far?"

"Of course. Will you bring her here to-morrow afternoon? There will be half the people in Jassy here."

Prince Georges hesitated. Then he said: "My *Chef*, who is a Frenchman, has his wife with him. She has taken charge of the child to-night. Shall I let her take her to-morrow morning to buy what she needs? She has nothing but her black travelling dress."

"Oh no, no!" cried the old Princess. "Let me do all that! It will be a pleasure. It is years since I have had a little girl to dress!"

"I shall be grateful, indeed," said Prince Georges, with an air of relief. "Get her whatever she needs and have the bills sent to me. Remember that she has just lost her mother, that is all."

"She must wear white," said Miralda. "She cannot wear black, because you do not believe in death."

"Nor does she," said Prince Georges with a smile.

"She! Surely she is too young to have any beliefs!"

"You think that, because all our young people are brought up to be utterly thoughtless. The Gipsies know more than we do, but we pay no attention to them. They know the value of a child-seer. That is what Beryl is. All the little girls of our people would cry their eyes out, in her position, believing that her mother had left her for ever; too often, I am afraid, in spite of our religion, believing that she no longer existed. But Beryl has seen her since her death. You will find the child grave but undismayed."

"What a pity I shall not be able to talk to her!"

"She shall learn French as soon as possible. At present, of course, she speaks only English."

And not a word of that dreadful language do I understand! When I hear you talking it, the sound is like birds twittering."

"Beryl is at the right age for learning languages. I will see about teachers for her immediately. If you will undertake to say what needs to be said about the child I will pay no more visits to-night, for I am tired."

"Yes, I will undertake to do so," she said. "Go home; I see you need rest."

CHAPTER IV.

Beryl was the centre of immense interest and the cause of much talking, in the Princess Miralda's drawing-room next day. She was dressed entirely in white, with the greatest simplicity and yet perfection. Her fair hair, which was almost flaxen, had been most carefully tended and dressed. It had been her mother's pride so long as she had the strength to care for it, to do so, and she had never allowed it to be cut. After she became so weak that she could no longer comb it out she lay and watched Beryl do so. The child learned to plait it for herself and so preserved it. The Princess Miralda saw that it had never been cut, from the exquisite beauty of the pale golden tips that curled delicately, and she explained this to Prince Georges, who enquired of Beryl in English

and learned that it was so. "Mother wished it never to be cut," said the child, speaking of her mother for the first time.

"It never shall be," said Prince Georges. The shining veil fell on her shoulders and the soft tendrils framed her pale face. She looked like a spiritual being among the black-eyed, dark-skinned Roumanian ladies, and the swarthy Bohemians, or Gipsies, who form the servant class in Roumania. The Gipsies looked at her with awe and a certain fear; the ladies with a certain sneering admiration. They could not but admire her, and recognise her attraction; they disparaged it because they saw how dangerous and powerful it would be when she was older. The only comfort to be found was in the fact that she was still a child. Of course, she knew nothing of what went on about her, so that she was the centre of a scene perfectly unintelligible to her. This was a great comfort to Prince Georges; he felt that if she had understood the language at all she must have been offended and hurt even though a mere child, by what was said around her.

He had some business to do in the city, and had to find some one to teach French to Beryl. He wanted her to be grounded in the language at once, and not to receive her first ideas of it from his French servants. He found a young French botanist, whom he tempted to come to his château by describing some of the advantages of his gardens. The Frenchman had heard of the gardens, where a celebrated botanist, a countryman of his own, had worked in the previous generation; and he was, therefore, willing to come to a country-house to teach a little girl. These various matters arranged, Prince Georges ordered the horses to be ready on the following morning to take himself and Beryl to the château. When they started upon this drive it seemed to Beryl that indeed she was entering upon fairyland. She had rested and slept a great deal during the days they spent in Jassy, and her youth and health was reasserting itself, now that she was placed in such perfect conditions. A faint tinge of rose-pink was dawning in her face, and her intensely blue eyes were full of a soft light. The carriage was drawn by four horses abreast, in the Russian manner, and they were Russian horses which went at a great speed. The swift passage through the country was an intense delight to the child, and it was a pleasure to Prince Georges to watch her face. A great loneliness had been the chief characteristic of his life for many years past; he trembled at the consciousness that a being whom he could love deeply had come into the void. But she was not his; she was the Masters'; she was a disciple. The ordinary man surrenders his possessions only to the Lord, who gives and who takes away; the occultist recognises beings and powers between him and the Supreme Being, who have higher and superior claims to his own. And he knows that he possesses nothing at any time, for himself; an occultist is without possessions. The ordinary man believes that what belongs to him at the moment is his to hold and keep; but the occultist

knows that he holds but for the moment, and that not for himself but in trust. No matter how much he loves, it is his actions towards the one loved, not his pleasure in possession, that determines his term.

Prince George's château was a handsome one, rebuilt in the French style by his father, and different in every way from most of the other country-houses belonging to his family, which were gloomy and neglected. His cousins preferred, after the manner of many Roumanian nobles, to spend their time in Jassy, Constantinople, or Paris, and leave their country homes in the charge of a troop of Bohemian servants. But Prince Georges, like his father, was attached to the place of his birth and family, and took a great interest in the estate. It was a vast tract of forest land, interspersed with meadow land and villages, and two or three small towns. Everywhere over the whole of it, he was personally loved and respected; and yet he had lived in great solitude in his own home, in the midst of so many friends. The little girl by his side removed that feeling entirely and he was alone no longer.

A carriage full of servants had driven on earlier in the morning, and the pretty French woman who took charge of Beryl was ready at the door to receive her, and took her at once to the rooms which had been prepared for her by the Prince's order. They had been his mother's, and no one had used them since her death; a bed-room and sitting-room all furnished in white and gold and pale blue, very gay and bright. Beryl was not able to realise that these were to be her home, her own rooms. They seemed to her like a whole palace, much too large and fine. But there was a great sense of peace and rest in them, as of a brooding spirit of love, and she slept deeply in the great soft bed. But in the midst of the night she arose like a sleep-walker and went quickly and softly to the door of her room and opened it. She was not asleep; her eyes were wide open. One hand was held out; she felt a soft touch upon it, the soft touch of a hand that she had loved all through her brief life. The hand had vanished, but only from the material world; it was there in spirit, tender and soft as ever, leading and guiding. Beryl went straight on, down a long corridor, past many closed doors, walking in the darkness as though it were light, and without any hesitation. A baize door closed the end of the corridor; she pushed it and it yielded. And then she began to descend a stone staircase, unconscious of the coldness of the stones on which she placed her little bare feet. It was a long staircase, but at last she came to the bottom, and then she found another baize door which also yielded to her touch. She passed through and entered a small stone chamber dimly and softly lighted, with faint clouds as of incense floating in it, and heavy with perfume as of thousands of almond blossoms. Prince Georges stood in the midst of it watching the door to see what was coming, for he had heard the faint sound of the door above and knew that something strange was about to happen. This

cell at the base of one of the towers was his own sanctum and retreat, which until now no one had ever entered but himself since the château was built. It had never had a door until he became the master of the house, and then he had one made, and the interior was arranged by himself for his own uses. And now this child came straight in to the place, which none of his most trusted retainers would have dreamed of approaching !

" Mother brought me," she said simply.

He held out his hand to her. " Can you see me ? " he asked.

" Of course I can," she answered. " It is quite light."

He made no reply. He knew that to the ordinary physical sight the room would have appeared totally dark. He stood in reverence before the child.—Seer, to whom the ethereal light was as visible as the physical light.

" And what do you see ? " he asked. " Tell me."

" I see some one standing by you, I do not know who it is, but I saw him by you in our room just after mother died. And I see *her ;* she has let go my hand and gone back towards the door. I think she is going away. She says she is not worthy to stay. What can she mean ? "

" Adelaide ! " said the Prince, in a low voice of anguish. .

" She turned and looked at you when you spoke," said Beryl, " but she has gone quite away now. She seemed afraid of the one who stands by you."

" Call him the Master," said Prince Georges.

" I am not afraid of him," said Beryl. " Oh, I hope he will let mother come back."

" Ask him," said Prince Georges.

" I have," she said ; " he tells me she herself knows she cannot go any further with me now. He has taken me into a Great Hall, immense, and all white and light and sweet with flowers, like almonds. You are there, too—I need not tell you what it is like, because you are with me."

" I do not see it all as you do ; " said the Prince in a low voice, " describe to me what you see."

" We are going across the floor of the hall, such a long way, miles and miles it seems, and the floor is all white marble. And I see an altar, so wide and big it seems, as if all the world could kneel there. And I think there are a great many people whom I cannot see. I feel they are there. The Master has taken me from you and led me quite close to the altar ; there are flowers there and I feel them against my face. And above I see a tall white figure with a light coming from it."

" Do you know that figure ? " asked Prince Georges.

" I cannot see plainly for the light," she said. " But I am sure it is the Saviour of the world, of which my mother used to tell me. He has stooped and laid a hand on my head. And now I am being carried away—oh so quickly—over the white floor—and out at some door—oh—I feel as if I were falling "—

He stepped forward and put his arms round the little slender figure, which fell into them, unconscious. He lifted her, and stood up, holding her safely. Then, in the intense darkness he made his way to the door, and went out. He closed it behind him, and then struck a light and lit a lamp which stood there. He locked the door and then, carrying Beryl on one arm and the lamp in the other hand, he went softly up the long stone staircase. He locked the baize door at the top of it after he had passed through, and then carried her to her own room, and laid her on the bed. Already the swoon had passed from her and she had fallen into natural sleep. He stood and looked at her for long after he had laid her down, and placed her head on the pillow and drawn the silken coverlet over her.

"She has entered the Hall of Learning," he said to himself, "She is accepted at the altar. I pray that the cup may not be too bitter nor the thorns of the way too sharp!"

He left the room, closed the door and went quietly to his own rooms at the other side of the château.

Early in the morning he sent to ask if she was awake, and if she was well. The answer was that she had awakened, but that she seemed very tired. He did not see her till some hours later, when she came out into the garden to him. She looked very pale; the rose-pink which had lately come into her face had gone from it again, and left it almost as white as the dress she wore.

"You are looking tired, little one," he said. "Do you remember what you saw last night?"

"Oh, yes," she said, "it was wonderful and most beautiful. But how I wish mother had been there. Cannot I help her to get in?"

"I hope so," he answered. "We will ask the Master."

"When can we ask him?" she said anxiously.

"We will go presently into the dark room where it is easier to speak to him than out here. But first come with me to see the gardens. I want you to look at the flowers."

She obeyed him willingly, even eagerly, because he expressed a wish, and put her own great desire aside for his request.

They went through the gardens and greenhouses, and he showed her many beautiful treasures, which she looked at with the greatest delight and interest. But the colour did not return to her face and he glanced at her from time to time with a keen anxiety. He saw that the slight young shape, in which the strong, eager spirit was encased, was very frail. He must guard it and care for it, else it would fall from her before its work was done.

MABEL COLLINS.

(To be continued.)

THEOSOPHY AND ART.

FOR one who has attained a certain altitude of thought in such a way that he can permanently remain there, beyond the influence of lower troubles, there is no greater sorrow than the realisation that he has climbed alone. This is indeed the tragedy of the mounting soul, that it is not able to impart even, perhaps, to those it most intensely loves, the wisdom or beauty which it has gained through interior struggle. We are as people ascending a high mountain, where each has attained a different height from his fellows, and on the way we are only able to speak intelligibly of our inward experiences to those who are within a certain nearness to ourselves, whether beyond us or below. And yet within our hearts there is always the desire to find some way by which we may share with others what we ourselves have learned, and for those to whom a knowledge of Theosophy is the most valuable of all possessions. There are three ways, apart from life itself, by which it may be given again to others, and these three ways are : Philosophy, Science and Art. Now the philosophical arguments for the doctrines of Theosophy, have already been admirably set forth in " The Growth of the Soul " and other books, and there are many among us who are applying Theosophical principles to the sciences of the physical plane, while a small number have explored and classified the bewildering worlds of vision. But at present, Theosophy, although its noblest representative, is supreme in the delicate art of oratory, has not been studied in its relation to the Arts, and has hardly yet illuminated, even in a small degree, the painting, the music, or the poetry of the time.

It is the especial task of the philosopher to demonstrate the probability of what he thinks to be true,and of the man of science to demonstrate the unquestionable accuracy of this belief, but it is for the artist, when once he has accepted some belief, whether by scientific proof or by philosophical discussion, to express the beauty that underlies it. And there will Beauty inevitably exist, for the genuine artist is as much athirst for beauty as for truth, and will not be able to accept as reasonable what does not appeal to his sense of beauty.

The matured artist will seek a harmonious philosophy as he seeks for harmony in forms : he will remain unsatisfied in his heart, either with an unreasonable religion or an unbeautiful philosophy. Thus, it is hardly imaginable that an artist who has grown beyond the mere delight of the senses, could remain at rest in the beliefs of materialism. Somehow he will be convinced, within his deepest self, that his passionate thirst for beauty is more than a mockery : he will believe in spite of his intellect that the Truth is beautiful, and the right interpretation of the universe more exquisitely harmonious than at present he can dream. Such an interpretation he may find in Theosophy with its glorious records of the Past, and its boundless prophecies of the Future. It is the beauty of this philosophy that will first attract the artist, and only secondly the harmony of its doctrines, for Theosophy does not seem reasonable until the mind has attained a comprehensive idea of it. But having once penetrated far into that enchanted kingdom he will find his imagination overbrimming with beauty, and will seek day and night, for some way in which he might give it also to his fellows. It is for the Theosophical artist, no matter which of the arts may be his medium, to create some expression for the tragedies and ecstasies of the spiritual life, but as he rises higher and higher he will discover, in all likelihood, that his sorrows are decreasing as his delight becomes more and more habitual. Such interior tragedies as he will experience will now be lifted into nobility, because the origin of his anguish will no longer be himself, but someone else, or, perhaps, the whole race of Man.

But before he can express the joy of spiritual experiences, it is clearly necessary that he should know them for himself. He must live a spiritual life, and learn to renounce whatever is ignoble in his thoughts, until he comes to realise that a single whisper from the heights is worth all the delirium and rapture of the senses.

The period which follows the first realisation of Theosophical truths is one of agony, for the soul is crushed beneath the grandeur and immensity of its new convictions, and the artist will find that his creative power (as if it had received some severe shock), has become almost completely paralysed. Those around him will regard his philosophy as a perilous opiate, for the lower self is being slowly

reconstructed, and compelled to surrender the crown of kingship, and adopt the habit of the servant.

But although of this and other kindred aspects of the subject there is not here room to speak, yet it is, to some extent, necessary that we should consider the influence of Theosophy on the life of the artist, for his manner of expression will be changed thereby, and the world around him will seem transfigured.

Thus, the poet as he passes through the world, observing the lives of his fellow men, will no longer feel so bitterly the burden of their folly and their pain, nor will the world any longer give such jangling music to his ears, for under the apparent dissonance of things he will hear the harmony of an exquisite order, and where of old he might hardly sustain his dream of a perfect world in the midst of such degradation and vice, he will now, while walking in the very heart of it all, realise that the beauty which his fellow men shall some day achieve is beyond the utmost limit of his imagining. And the landscape-artist will no longer delight in the hills and valleys and forests merely for their colours, their curves, and the floating of shadows and light across them, but slowly while he works he will find himself becoming at one with all that he is depicting, and will feel, beyond the pillars of the pines, or the towering rocks, and misty rivers, the majestic presence of some mighty Spirit. The figure-painter, likewise, will work with fresh emotions, for he will regard the body as "the last expression of the spirit" and it will seem to him a holy thing, the raiment of One who in His essence is divine. Each, indeed, will realise that his art is only a medium through which he can share his noblest moods with as many as are willing to receive them.

II.

And each of the arts is capable of transmitting a mood in a certain manner. Music is the most spiritual and sculpture the most formal of the arts. If a musician and a painter be together present while the sun is setting behind a range of mountains, both may feel in an equal measure the splendor of those cloud palaces, and the beauty of the sunset may arouse in both a similar sense of strangeness and sorrow, as they remember the millions who have seen the sun go down. The musician will be capable of transmitting by means of his music more certainly than a painter by means of a

picture, his spiritual condition at the time ; but he will not be able to convey to his hearers the beauty of the sunset itself. On the other hand, the painter is able to suggest the sunset to everyone who sees his picture, but, unlike the musician, will frequently fail to evoke in another the mood which he himself experienced. The poet stands midway between the two, for a description in words, of something external to the soul, has not the same value as a painted picture of the same effect, but it has a greater value than the attempts of certain modern musicians to represent a scene by music. In the same way, the poetical expression of any profound mood has not the compelling power of a musical expression, but it is a more trustworthy medium than is painting. For the deepest of all sorrows can only be comforted by music. Thus each of the arts has a certain limitation, and if the artist wishes to wield his art with the greatest possible power, he will set before his soul an ideal which his art is capable of transmitting.

If it be a painter of landscape who has dreamed of a more spiritual beauty than that which is apparently sufficient for his fellows, he will teach us to look out on the world in which we so mysteriously find ourselves, as if we were pilgrims from a far-off kingdom who have lost themselves in a palace of enchantment. He will make the familiar mountains and woodlands new and wonderful as of old ; he will open our eyes once more, as in earliest childhood, to the solemnity of a starry night, or the pure joy of a sunlit afternoon. Or else, as in certain pictures which already exist, he will so present the earth and the sea, the clouds and the sky, that in looking attentively at his picture we feel beyond the apparent world, as it were, the presence of august and mighty powers, with whom, at a certain depth of feeling, we shall find ourselves at one. Indeed, the spiritually-minded painter of this world, must inevitably become a Pantheist and it is for him to make us realise, in all its mystery, the marvellous pageant of night and day. Every time we look at the picture of sky and earth, we ought to be more glad that we are alive, and more deeply in love with all that is beautiful in the world.

It has been said of Greek sculpture that it represents an ideal of bodily beauty such as in reality the Greeks never attained. Yet such is precisely the highest mission of Art, and it is the duty of the figure-painter to show us a more beautiful condition of life than at

present exists. Such, indeed, was the endeavor of those whom we call the Pre-Raphaelites, and especially of Rossetti and Burne-Jones, but of recent years, as desire for the ideal has almost vanished, the tendency of the moment is in the direction of a highly skilful presentation of life as it actually exists, a movement not less devoid of aim than of interest. The painter of purely imaginative pictures ought to possess the soul of a seer, for all idealistic art is the result of an effort to imagine something nobler than what we see, and is, by its nature, intensely prophetic of what shall some day be the truth. If we would but realise that it is only by imagining some one nobler than ourselves that we can ever make any spiritual advance unaided, we should then understand that the imagination is indeed a divine quality, and we should learn to rightly reverence the labor of the imaginative artist, inasmuch as he is not only a prophet of the Golden Age, but is holding before us an ideal which we might not otherwise discern for centuries.

Such a painter will forever aspire to something more than he has attained : he will live in a life of dreams, misunderstood and lonely, and all his days will be spent in imagining a perfect world, until he finds that beauty is an inexhaustible depth, in which the plummet of imagination can never reach the bottom. In his hours of rest he will imagine the most beautiful forms and faces, the noblest actions, the fairest environment, that lie within the range of his thought. In his hours of labour he will translate these visions into shape and colour and design, and the faces he paints, and the world of imagination which he embodies, will be of such exalted and undreamed-of beauty that those who behold his pictures, as we to-day do when we stand before the marble gods and goddesses of Greece, will be overcome with shame as they realise what they are, and will feel within them kindled a deathless ideal as they dream of all that they might become. Painters with such ideals as are here suggested will find themselves foreigners in the loud and busy world, but they will realise that they are the seers of the race, and the gulf between themselves and their fellows will not be of their making.

The art of music is peculiar, for it necessitates the co-operation of the creative and interpretive artists. Like the poet and the painter, the musician is also an enchanter, but neither poet nor painter is able to cast the personal enchantment upon his audience or specta-

tors in the manner of the interpretive musician. The latter comes into a particularly personal relation to his hearers, a relation not remote from that of mesmerist and subject. The violinist or the singer has a better opportunity than any other artist for perfectly transmitting his own mood to the soul of another, and if we consider this for a moment we shall see why it is of especial importance for the interpreter to live in harmony and purity. The mesmerist whose body is unhealthy will impart his own disease to a patient, and the musician whose soul is unhealthy, will send forth diseased emotions, which only the noblest will be able to withstand. The listener must always be in a passive mood if he wishes to receive any pleasure from hearing music; he must be, for a time, like a mirror to reflect the mood of the musician, for otherwise his own thoughts and feelings will obscure the impression, even as a mesmeric patient who will not be put to sleep. The enchantment of music is also more masterful than that of painting, because, in order that a picture should evoke in us a mood, it is necessary that we should consciously direct our minds upon it; but music, which exists more acutely in time than in space, holds us enchanted from moment to moment. It should, therefore, be the aim of the interpretive musician to rise up into the loftiest of the moods, and by the medium of appropriate music, to lift the souls of his hearers to a similar point. Like spirit enfolding itself in matter, his mood will descend into his music, not without losing a little of its own intensity, and then, like spirit once more, uprising out of matter, the sound of the violin or of the voice, will penetrate the sense of the listeners, and moving inward as if through many doors, will awaken within the soul a condition resembling that of the artist himself. But with a great number, the doors are not opened, and the soul within the sound is stopped halfway in its passage. In proportion to the imperfection of his art will the mood of the musician be weakened, as it passes into the soul of another, but if the voice of the singer were perfectly responsive to the mood, and the soul of the listener were absolutely still, then, song, singer and hearer would for a while be blended in one.

Here are but a few indications, rough and without detail, of the way in which a painter, a sculptor, or a musician, having felt the allurement of spiritual beauty, and being acutely conscious of all that is harsh and ignoble, might use his art for the refinement of the world.

It is always foolish, in whatever connection, be it great or little, to declare that an artist ought to set to work in this way or in that, for he whose art is of any great value, will be, of necessity, an unusual man. He will be in some respects unique, and he must find for himself some expression for what he alone can feel. Here, then, are some only of the many ways in which the arts of painting. sculpture, and music might be put to a spiritual use, and it only remains for us to consider, in a like manner, the art of Poetry.

There are two ways in which the poet may give again to others his own spiritual experiences. In the form of pure poetry he may give expression to all the sorrows and joys, the sacrifices, dreams and disillusions that encounter his soul on his upward path. In this way he will give mankind an invaluable record of life at a certain stage of spiritual evolution. Sustained always by an unconquerable belief in the beauty of Truth, he will look upon the men of his time as upon fellow wanderers, lost, as it were, on the boundless ocean of illusion, to whom, standing at the prow, he sings of the final bourne. And in this way he might give joy to many who would find in his poems an understanding of their own invisible life. The universe for him will be a poem, not only because of its grandeur and mystery, but also because he will find in the beauty and symmetry of the planetary system or of a shell by the edge of the ocean, a perfect pattern for the poems that he would write. But greater than pure poetry of this kind, which rises out of an individual life, there is the poetry of Drama The ideal dramatic poet is, perhaps, the greatest of all artists,—one might almost add the greatest of all men. For the true dramatic poet includes in his own self a thousand thousand souls. By virtue of a certain and sympathetic imagination, he becomes whatever he sees, and all the suffering of the world is his.

The man of the world may think him an unworldly dreamer, but the man of the world is only one of a myriad of human beings who are known to him as a painter knows his colours. Yet, though his nature enfolds a multitude, he himself is mightier than all. It is not needful that he should personally experience the life of the merchant, the beggar, or the sensualist. In the depths of his own imagination there is more than a single life could teach, and removed, like a philosopher, from the blinding excitement of the incidental, he

discerns beneath it the struggling souls of men. It lies within the power of the dramatic poet to make us realise with the imagination what otherwise we might only accept with the intellect. We read books, but we do not realise what we read. We hear of destiny, of its weaving and unweaving by the will, but it fails to permeate our thought. The dramatic poet, by representing invisible shape, heroic figures, caught in the nets of karma, and overcome or triumphing, could make us realise the vital presence of Destiny in the lives of men, much more intensely than by speech or book. He, too, could make us realise, as no other artist is able to do, the actual mystery that surrounds the soul. He could give us, once more, eternal ideals of men and women surmounting the suffering of their lot, and make us actually feel that around us are evolving gods. And what should he take for his theme but that everlasting conflict in which the antagonists are spirit and matter? But here again the co-operation of the interpreter is necessary, and the effect of such drama would depend almost entirely upon the spiritual beauty of those who should embody the dramatist's idea.

III.

Every time that an artist creates a work of art in music, words, or painting, it should leave him nobler than he was. For every work of art should be undertaken from a sense of aspiration, a longing for something yet more beautiful, more spiritual than the world has yet known. This applies not only to those whom we call creative artists, but also, in a slightly different manner, to those we call interpreters, for they are re-creators. The painter, the poet, the musician, ought to rise upward by the very medium of his work: music, painting and poetry should be for him the key by which he opens the doors that will at last reveal the Divine Spirit within him. Art should be to the artist as are the systems of yoga to the rest of men, and after the completion of any undertaking, no genuine artist would be capable of acting ignobly: he will have striven to embody the very best within him, and in the endeavor he will have lifted himself beyond the range of earthly desires. An artist ought always to be saying his last word, expressing the profoundest mood he knows, for, if he should succeed, he may be sure that a loftier height will very soon reveal itself. And, lastly, we

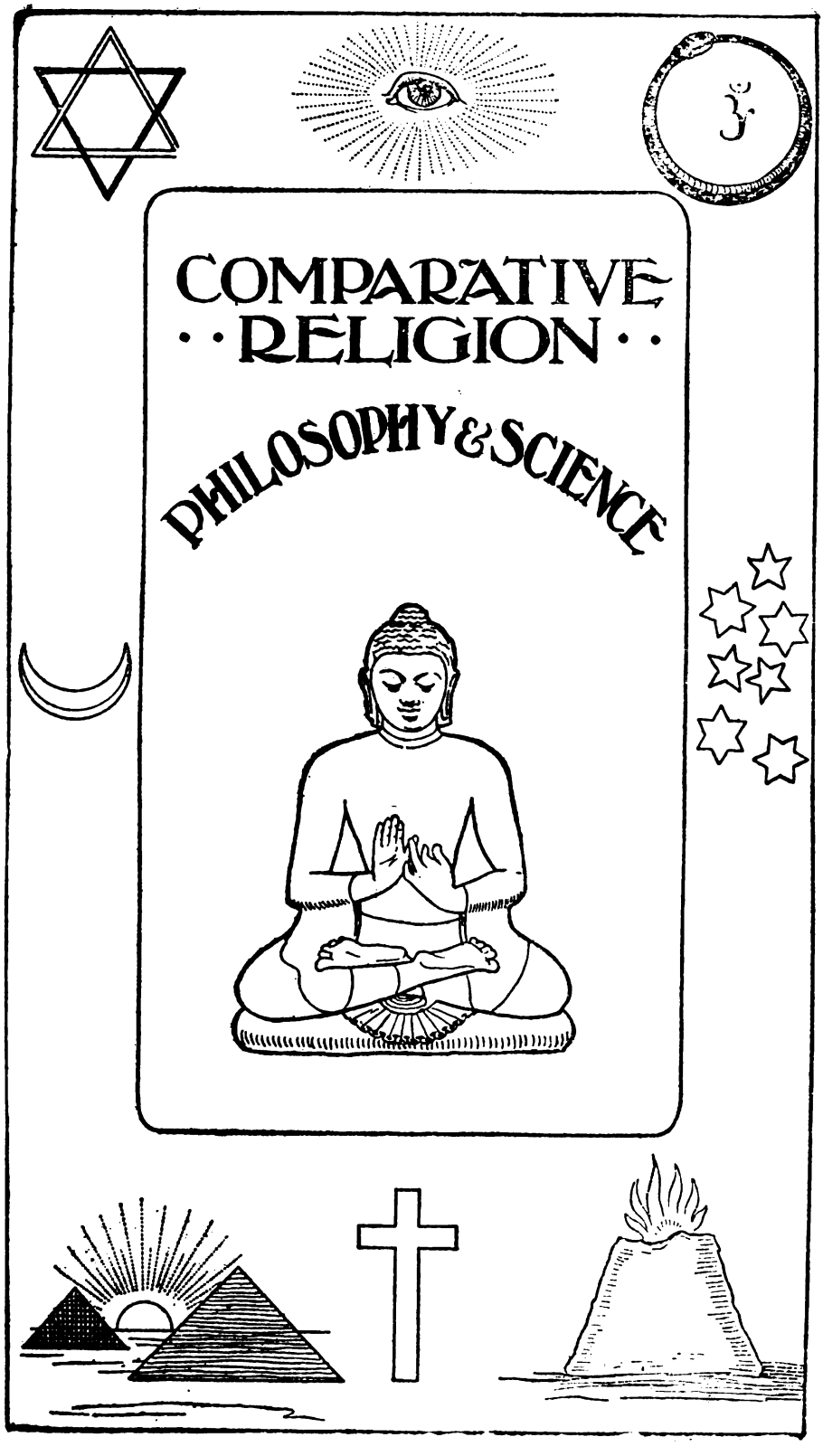
should remember that in all acts of creation, from electrical experiments to the first outbreathing of Spirit upon chaotic matter, there is of necessity the meeting of two forces, the Positive and the Negative.

We have seen already that it is only in proportion to the positive condition of the artist, and the negative condition of the audience, that art can have any effect. We took as examples the violinist, and the singer, because they are interpreters, but the deeper wisdom might have shown us that the greatest among all artists are also interpreters. Homer claimed the Muse for his teacher: Milton declared that he was inspired by God, and the ancient poets were considered as the messengers of mightier powers than themselves. Perhaps the days of actual inspiration are not entirely flown; perhaps the Divine Musicians are still desirous of enchanting us to Wisdom, and if we no more hear Their music, who can say for certain that They have passed beyond our hearing? For it may be that They are silent because Their instruments are broken.

CLIFFORD BAX.

"I followed happiness, to make her mine,
Past towering oak and swinging ivy vine.
She fled, I chased, o'er slanting hill and dale,
O'er fields and meadows, in the purpling vale;
Pursuing rapidly o'er dashing stream,
I scaled the dizzy cliffs where eagles scream.
I traversed swiftly every land and sea,
But always happiness eluded me.
Exhausted, fainting, I pursued no more,
But sank to rest upon a barren shore.
One came and asked for food, and one for alms;
I placed the bread and gold in bony palms.
One came for sympathy, and one for rest;
I shared with every needy one my best;
When lo! sweet happiness with form divine,
Stood by me whispering softly, I am thine."

BURLEIGH.



THE MEANINGS OF "GENTILES" AND "ISRAEL."

(*Concluded from page* 244.)

Of Moses, who was the leader and preceptor of the people, or, as the gentry put it, combined in himself the Levite and the High Priest, it is written : "The Lord's covenant of life and peace was with him;" "the law of truth was in his mouth, and iniquity was not found in his lips ; he walked with me (God) in peace and equity, and did turn many away from iniquity" . . . . . "He was the messenger of the Lord of Hosts" (Mal. ii., 5-7). He was one of the most unselfish and earnest leaders of humanity, who "turned many to righteousness" (Dan. xii., 3).

An Israel or Israelite

is one who is spiritually advanced, having learned to overcome his animal passions and desires to a great extent, and has developed his fifth Principle.

The Zohar symbolizes Cohen as *Neshamah*, soul ; Levite as *Ruah*, the vehicle of *Neshamah ;* and Israel as *Nephesh*, the vehicle of *Ruah ;* and the Divine Law as their bread of life.* (The triple divisions of the soul, *viz : Neshamah, Ruah,* and *Nephesh,* mentioned here are the Supernal ones ; while those forming the second, third, and fourth principles in man and functioning on the physical plane are the inferior. In like manner there is the Supernal *Haiyah* and the inferior one, which last forms the fifth principle of man. These will be explained in their proper place). Thus we see that

Israel as a People

is not a national dynasty, but a peculiar community of spiritual people who have taken up the "Path," having no *worldly-minded men* among them, and caring little for earthly possessions and worldly enjoyments. They were not intended to have a political independence or earthly kingdom of their own (i. Sam. viii., 4-22). The Supreme Being was at once their King, their Leader and their

* Book iii., page 29 *b*.

Loving Father; the Kingdom of Heaven, the Holy Jerusalem—the land flowing with milk and honey (the spiritual sphere of Wisdom Divine and Life and Bliss eternal), being their country, the Divine Law their guidance, and the advancement of humanity, materially and spiritually, their chief aim and object. They are adapted to accept all governments which permitted them the free practice of the worship and tenets of their creed.

ISRAEL,

then, are in truth "the chosen people" and much above the *goyim* or *ammim*, "*obde aboda zarah*," the nations or people who follow strange worship as above described. Israel are, indeed, the "Elder Brothers" and the flower of humanity. "Dear are Israel unto the Lord," says the Talmud, "unto whom was given a precious Jewel, the Divine Law, for and through which the universe was manifested" (Aboth iii., 18). "Blessed are Israel, the people of God, who have made themselves the tabernacle of the Lord" (a hymn). "The people of Israel are all righteous, they shall inherit the Land (the Heavenly Jerusalem) * for ever; they are the branch of My (God's) planting, the work of My hand that I may be glorified" (Isa. lx., 21). Yes, indeed, they are all righteous, Priests, Levites, and Israel, having no worldly-minded people among them. This is one of the many proofs that our faith is founded on the basis of Occultism.

THE JEWS,

or Hebrews, the descendants of the Patriarchs, who were for centuries oppressed by long sufferings and corrupted by bad examples during their sojourn in Egypt, so that many of them could hardly observe the ideal conceptions of their faith and of things divine, such as their ancestors had bequeathed them, † are promised to be "a kingdom of priests and an holy nation," as the people of Israel are, on the distinct understanding that they are to obey the voice of the Lord and observe his covenant: "Now, therefore, if ye will obey My voice indeed, and keep My Covenant, then ye shall be a peculiar treasure unto Me above all people . . . . . and ye shall be unto Me a kingdom of priests and an holy nation . . ." (Exod. xix., 5, 6). They are to keep "the statutes and judgments

* The Talmud, commenting on the first clause of this verse, says: "All Israel have a portion in the world to come;" which supports my bracketed explanation.

† This will be dealt with at full length in its proper place.

of the Lord," by fulfilling His attributes, "which if a man do, he shall live in them" (Levi. xviii. 5). They are not to defile themselves by committing any of the abominable things that *the nations of the earth* do; nor to turn unto idols or make to themselves profane gods of things earthly (Ibid. xviii; xix; etc). "They shall do no iniquity nor speak lies; neither shall a deceitful tongue be found in them." (Zeph. iii., 13). They should love anyone and everyone as they do their own selves. In a word, they should be holy unto the Lord (Exod. xxii., 30, etc.), and every deed and thought of theirs should be dedicated unto the Lord and redound to his glory. "Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice; and ye shall serve him and cleave unto him" (Deut. xiii., 5). A person who does these is a true Israelite of whom the Lord says: "Thou art my servant, * O Israel, in whom I am glorified" (Isa. xlix, 3). A Jew is not necessarily an Israel, nor an Israel a Jew. There are Israelities in all nations and all creeds. Everywhere there are good and bad, virtuous and wicked people, and the Jews as a nation are not an exception. The Bible tells us that the Israelites are "the chosen people" and "the first-born of God;" and we, in our over-zeal think ourselves as such. But mere thinking would not make us so; and the fact of our being in possession of the true faith of *Israel*, makes it worse for us so long as we do not act up to it. Wealth, to the man who does not utilise it to the proper use of his own comforts and of those of the needy and the helpless, is "a sore evil" to him—it is a "wealth kept for the owners thereof to their hurt" (Eccles. v., 12).

In order to be true Israelites, as our forefathers were, we must obey the spirit of the divine Law which is Israel's "wisdom and understanding in the sight of the nations who shall say . . . surely this great people is a wise and understanding nation" (Deut. iv., 6). We must lead a life of sanctity, holiness, and loving-kindness towards all, and be worthy of being "a crown of glory and a royal diadem in the hand of our God," that "the nations of the earth may see our righteousness, and kings our glory," and know "that we are called by the name of the Lord" (Israel), and they

* The Hebrew word for this is *ebed*, a slave, meaning one who has enslaved or given himself up entirely to the service of God.

shall call us "the holy people, the redeemed of the Lord." "Thou shalt no more be termed Forsaken ; neither shall thy land any more be designated Desolate ; but thou shalt be called *Hephsi-bah* (my delight is in her), and thy land, *Beulah* (wedded or married) : and *Derusha* (sought for) for the Lord delighteth in thee, and thy land shali be married (to Him). (Deut. xxviii., 10 ; Isa. lxii ; etc). We must show the world by deeds and words an example of morality and virtue, and communicate to all men the treasure of the ideal truths which it is the mission of Israel to teach others. We must be the witnesses of the Lord, of his glory, greatness and Unity (Isa. xliii., 10, 12), and the depository of his Law. Then, and then only, we shall be truly the "chosen people" and "the first-born of the Lord," in the sight of God and of men. Then only we shall prove ourselves "the seed of the blessed," "the priests and ministers of the Lord ;" and our "seed shall be known among the nations, and our offsprings among the peoples ; and all that see them shall acknowledge them to be the seed which the Lord hath blessed" (Ibid, lxi., 6, 9 ; lxv., 23 ; etc). Then only we shall be "the light of the world," yea, "the light to the nations" (Ibid. xlii., 6). "The light of the Lord shall come and arise upon us, and his glory shall be seen upon us ; and the nations shall come to our light and kings to the brightness of our rising" (Ibid. lx., 1, 3). We shall then be a people, not ill-treated, persecuted and lowly, but honoured, respected and exalted everywhere, here and hereafter. We shall then dwell, to use the words of the Psalmist, "in the secret place of the Most High," and "abide under the shadow of the Almighty," who is our "refuge" and our "fortress," and who shall deliver us from all evils. No "calamity shall befall" us, no "pestilence" and "plague" shall come near us, and we shall not be afraid of "sufferings" or "maladies," because we shall have made "the Lord our refuge" and "the Most High our habitation." We shall be able to "tread upon the lion and the adder, and trample the dragon under foot"—(conquer our animal and lower nature, the dragon, the arch-enemy of mankind) ; and though death may overtake our physical bodies, we shall be rewarded with "long life"—life eternal —and shown God's "salvation," yea, we shall triumph over death itself and obtain our emancipation from this world of miseries and sorrows, to abide in "the land of undreamt-of Happiness and

Bliss," for ever and ever, because we have "set His love upon us" and "known His Name" (Ps. : xci.).

Oh ! may every one of us, and of other nations as well, awake to the truth, gird up his loins and strengthen himself to advance daily on the road of virtue and ideal religion, the tree of life to all who abide by it, and consecrate his mind to make it "a fit sanctuary for the Lord to dwell therein" (Exod. xxv., 8) : in order to lay a valid claim—a right by personal merit—to the title of "Israel," which is far above that of royalty or sovereignty, whose crown is a jewel of incomparable beauty and of dazzling brilliancy, adorning his head and throwing its magnificent lustre around, to illuminate "the darkness that covers the earth, and the gross darkness the people" (Isa. lx., 2).

N. E. DAVID.

LOVE AND HATE, OR THE BASIC EMOTIONS OF MAN.*

IT has been well said that "Love and Hatred are the two mother-passions or affections of mind, from which all the others take their rise. The former being awakened by the contemplation of something which is regarded as good, and the latter by the contemplation of something which is regarded as evil." Now, on first approaching the study of the Science of the Emotions, the student's attention is almost immediately drawn to the very great value and importance of the sphere and position of the emotions, in regard to the method whereby the continuous and uninterrupted progress of the Soul is assured. For a very brief consideration of the subject suffices to show that, so far at least as concerns their mutual relations, it is the emotions of men which supply the motive force for all their innumerable interrelated activities. In other words, emotion is to the man just what steam is to the locomotive engine, *i.e.*, the cause of motion, the source of the energy which rouses him to action. For example, if we find a man careless and indifferent concerning a matter which we regard as of great importance, we all know that the only way to arouse him from his listlessness and indifference is to

* A Paper suggested by that illuminative work *The Science of the Emotions*, by Bhagavân Dâs, M A., to whom the writer would gratefully acknowledge his obligation and indebtedness.

appeal to his emotions. Suppose that he be a statesman or a politician, and that we wish to enlist his help in removing a burden or encumbrance, from which some of our weaker brothers are struggling to be free, then we strive to impress upon him some clear and definite idea of the hardships under which they labour ; thus appealing to his better nature, and so seeking to evoke in him a feeling of pity and compassion, for the sorrow and distress which we would have him help us to remove. For, in the words of a well-known writer : "We are but shadows ; we are not endowed with real life, and all that seems most real about us, is but the thinnest substance of a dream—till the heart be touched. That touch creates us—then we begin to be" (Hawthorne). Once let us realise this, and we cannot fail to see that a true knowledge of the real and essential nature of the human emotions would make possible the conscious and deliberate cultivation of the higher and the better ones, together with the equally conscious and determined eradication and destruction of the lower and the evil ones. In this way, we should provide a means for the quickening and the hastening of the normally slow process of evolution, of so potent and beneficent a nature that the result of its use would be infinitely greater than, as yet, we are quite capable of realising, even in the highest flights of our imagination. In the ancient Philosophy of India, these possibilities were so clearly and definitely recognised, that the Science of the Emotions was regarded as of the first importance, and, consequently, a great deal of attention was paid to the careful and accurate analysis and classification of all the many and various phases of human emotion. In the Philosophy of the West, however, not only have these very necessary and important features of analysis and classification been greatly neglected, but even the very possibility of such analysis and classification, except in an unnatural and artificial way, has been gravely questioned. The result is that each emotion has come to be regarded as something separate and distinct in itself, having no fundamental connection, or at least nothing traceable as such, with any other, and thus the great value and importance of the emotions, as factors in evolution, have been largely overlooked. Since the publication, however, some few years ago, of that valuable treatise—*The Science of the Emotions*—by a notable Hindu scholar, Bhagavân Dâs, M.A., such an attitude, for the student at least, has become

no longer tenable. In this work, the author endeavors, and I think successfully, to show not only that it is possible and practicable to analyse and to classify the emotions, but also, in a final analysis, to resolve every emotion, simple and complex alike, into terms of one or the other of two primary emotions and their combinations. These two primary emotions are those of Attraction and Repulsion, or in other words, of Love and of Hate, using these terms, of course, in their widest possible signification ; from modifications or combinations of these two primaries all the varied and manifold phases of emotion are said to be derivable. Naturally enough, at first sight, such a claim does not readily meet with our acceptance, for there are many phases of emotion which would appear to have no connection either with attraction or with repulsion, either with love or with hate ; nevertheless, the further the subject is pursued, the more convincing become the arguments and the deductions of the writer, until one is fain to admit that his claim seems, after all, both a reasonable and a logical one. In any case, in my treatment of the matter in this article, I hope at least to succeed in convincing the reader that the idea is not one to be too hastily rejected, but that, on the contrary, it is well worthy of our earnest and thoughtful consideration. Of course, in a brief sketch of this description, I cannot even attempt to deal exhaustively with a subject of so great a magnitude ; nevertheless I may, at least, endeavor to present something like a clear and definite conception of the principles upon which this eastern method of classification and analysis is based, together with a few suggestions as to the way in which a knowledge of these principles may be applied and utilised to our great and lasting advantage. First, then, let us seek to grasp and to understand the exact sense in which these terms of Love and of Hate, *i.e.*, of attraction and repulsion, as between two or more individuals, are used in this connection, in order that we may be the better able to follow our author, in his close and sequential reasonings. Now we are all familiar with the teaching as to the essential duality underlying all manifestation, of which, indeed, we could have no real conception but through, and by means of what are called the pairs of opposites, the component parts of each of which are, even in thought, incapable of separation. For example, we cannot possibly conceive of light, without also, at the same time, forming a conception of its

opposite, darkness, or the absence of light ; we can conceive of that which is good, only by also conceiving of that which is not good, or evil ; we are unable to grasp the idea of perfection, unless we also, at the same moment, recognise the possibility of its absence in imperfection ; we can conceive of life, only by means of some particular form, in and through which that life is able to manifest itself ; while we can conceive of form, only through and by means of the life of which it serves as an expression. Suppose, for instance, that we think of some object, say a flower, which to us appears to be exceedingly beautiful, in form, in colour and in texture ; now this impression of beauty is formed in the mind, if not consciously, then certainly unconsciously, by contrast with other objects which, in form, in colour or in texture, or, it may be, in all three, are lacking in this quality of beauty. And so, if we look carefully into the matter, we shall find that every impression or conception formed in the mind, is thus formed by contrast with an impression or conception of an opposite kind ; that, in each case, we are able to form an idea of the one phase, or quality, only by contrast with an idea of the opposite phase, for of no one of these, as existing alone and apart from its fellow, can we by any possibility form a conception. And so it is with all the innumerable pairs of opposites, which, in their totality, make up and constitute our only possible conception of this Universe, of which we form a part. Similarly, in dealing with man, we recognise the Self and the Not-self as the two indispensable factors of life, each being equally necessary and essential to the manifestation of the other. For, in truth, the only way in which we are able to realise our own existence as men and women, is by recognising ourselves as separate and distinct from other selves, in fact, from every other person or thing in the world around us. Now, in the life and the evolution of man, the Self, coming into contact with the Not-self, that is—with objects which it cognises as outside of itself and, therefore, as not-self, responds to every such contact by a feeling, either of pleasure or of pain, according as the vibrations arising from the contact do or do not harmonize with its own nature, as expressed in and through the particular form with which it is, for the time being, identified ; and thus the Self, in its contact with the outer world, is continually alternating between these two states, or conditions, of pleasure and of pain. Or, to express the

same idea in another form, the Self is constantly passing backwards and forwards, as it were, from a sense, or feeling, of expansion, of enlargement, of increased life and capacity, *i.e.*, of pleasure ; to a sense, or feeling, of contraction, of curtailment, of lessened and reduced life and power, *i.e.*, of pain. For the feelings of pleasure and of pain really consist of varying and opposite degrees of the Self, the one being the result of a sense of expansion, and the other of a sense of contraction. Take, for example, the somewhat familiar case of a man who has come into some unlooked-for good fortune, in consequence of which it is said that "the place will not now be large enough to hold him," and, if we carefully examine the matter, we shall find that this remark refers to the anticipated expression, on his part, of pride and conceit, as the result of a sudden and unexpected feeling of expansion and enlargement ; that is, of pleasure and gratification at his good fortune. Then, on the other hand, if we are foolish enough to indulge in feelings of hatred and revenge, and so to speak, of "making a man feel small," we shall find, on closer inquiry, that this is merely another way of saying that we wish to give pain to him. Now contact with an object giving pleasure arouses in the Self a feeling of attraction towards, of liking, of love, for that object ; that is, a desire for a renewal, a repetition, of such pleasurable contact ; while, on the other hand, contact with an object giving pain calls forth a feeling of repulsion, of dislike, of hate ; that is, a desire to get away from, to avoid all further contact with, such object. For example, suppose that you come into contact with some one whose society affords you so much pleasure that, as a natural consequence, there grows up within you a strong feeling of attachment to, of liking for, such person ; a careful analysis will show that the emotion of love, thus aroused in your heart, is really a *desire* for the continuance, or the repetition, of the pleasurable sensation experienced through the contact. Similarly, on the other hand, if you find the society of some one affects you in a painful manner, giving rise to a sense of irritation, of discomfort, or of annoyance, and so leading to the growth within you of a feeling of dislike to, of hatred for, that person ; here again, investigation will reveal the fact that this emotion of hate is, in reality, a desire for the cessation, or the avoidance, of the painful sensation caused by the contact. Thus the immediate result of pleasure is a desire to draw nearer to, to embrace, to unite with,

the object from contact with which such pleasure arose; while, on the other hand, the immediate result of pain is a desire to repel, to push back, to get away from, the object by contact with which such pain has arisen. It is, then, this desire of the Self for further and continued contact, for union with an object, which constitutes Love; while the corresponding desire for a final and complete cessation of all contact with, for an immediate and continued separation from, an object, constitutes Hate: the two together constituting, according to the eastern Philosophy, the primary and basic Emotions of Man. Now the feelings of pleasure and of pain, which, as we have seen, are in reality *degrees* of the Self, and as such are its invariable, though alternating, accompaniments, these feelings properly, have, in the West, been more or less identified with, that is, regarded as component parts of, the Emotions; though these Emotions are, on the contrary, really and essentially *desires* for the repetition or the avoidance of such feelings, and hence their very close association, from which this apparently mistaken view has undoubtedly arisen. The feelings of pleasure and of pain are thus seen to be related to the Emotions rather as cause to effect, the latter necessarily partaking largely of the nature of the former, and so leading somewhat naturally, at first sight, to their more or less complete identification, in the mind of the observer.

In attempting, therefore, to study and to analyse our emotions, we must be careful, in thought at least, to separate the emotion proper from the feeling of pleasure, or of pain, with which it is invariably associated. Now each phase of the particular pair of opposites with which we are now dealing, *i.e.*, the Emotions of Love and of Hate, may be traced, in its foundation, to a definite truth in Nature, to an assured fact of existence; for the Emotion of Love, this desire for union with some pleasure-giving object, is fundamentally based upon the innate and instinctive recognition, by the individual Self, of its real and essential unity with all other Selves, and its consequent endeavor to break through the dividing walls, and so to reach the underlying harmony; while the Emotion of Hate, this desire for separation from some pain-giving object, is, similarly, based upon the instinctive perception by the Self, now more or less completely identified with the form in which it functions, of its actual and permanent separation, as a form, from every

other form in the world around it, and its consequent endeavor to uphold and to maintain this separation, at any cost and at all hazards. Thus we learn that Hate pertains to the form, to that which is fleeting and evanescent, while Love pertains to the life, to that which is permanent and everlasting ; the one being concerned with the maintenance and the preservation of the temporary vehicle, with the continuance of its isolation and separation from all other vehicles, as opposed to the needs and requirements of the continuing life within ; and the other having to do with the progress and development of the eternal Self, with the realisation of its essential unity and harmony with the Self of all, as opposed to the wants and desires of the passing form, which serves but momentarily for the manifestation of its powers and attributes. In other words, Hate arises from the self-assertion of the personality, the lower self, which, identifying itself with the body, is immediately roused to indignation and resentment by everything which tends in any way to lessen its feeling of pride and self-importance, its sense of isolation and separateness from all around it ; while Love arises from the working of the spirit, from the unfolding of the latent powers and capacities of the true Self of Man, ever seeking to realise its own unity and kinship with the divine life in Nature and in Man. As Scott says, of true love,—

It is the secret sympathy,
The silver link, the silken tie,
Which heart to heart, and mind to mind,
In body and in soul can bind.

It follows, therefore, that Hate belongs rather to the earlier stages of man's growth, to the time when the Self is becoming more and more involved in the bonds of matter, more and more clearly defined as a separate and distinct entity, more and more isolated as an individualised centre of consciousness. Hate is thus naturally associated with that early period in man's evolution, in which it is quite lawful and proper that every man should fight for his own hand, the stage at which " his hand will be against every man, and every man's hand against him ; " a very necessary stage, no doubt, in the soul's progress, but one, nevertheless, that we, who fain would reach to higher things, ought now to have almost, if not entirely, outgrown. It follows also that Love pertains more particularly to the later stages, to the time when, having caught, if, but for a moment, some glimpse of

the underlying harmony, of the essential unity of life, amidst all the differences and the discords of the separated forms, the man, turning his face about, begins to wend his way homeward, seeking to realise in his own consciousness, in the very heart of his being, this divine unity and harmony, which he has thus dimly seen. And so Love is man's natural, and indeed inseparable, companion, throughout all the later stages of the soul's great journey, when, having built up and established a strong and stable centre of consciousness, he begins, while yet retaining this firm and enduring centre, to break down and to destroy the walls of separation, and so to draw ever nearer and nearer to the heart of all, to realise ever more and more fully the oneness of his life with the life of all. For it has been well said that "Love is but the discovery of ourselves in others, and the delight in the recognition" (Alex. Smith); and again: "Learn that to love is the one way to know, or God or man; it is not love received that maketh man to know the inner life of them that love him; his own love bestowed shall do it" (Jean Ingelow). Thus, in the beginning of man's evolution, hate is seen to hold unchallenged sway; then, in the middle period, love and hate appear to be engaged in a continual struggle for the mastery; while, in the end, hate is finally and permanently vanquished, and love reigns supreme. And here, I think, we have a true touchstone, a sure and certain means whereby we may assuredly determine the real nature of any or all of our emotions. For, however harmless a particular emotion may appear, if upon examination it is seen to tend to separate, to isolate or detach us from our fellows, to form a barrier between ourselves and others, if indeed, it should have the least tendency in this direction, then we may feel assured that, whether to a greater or a less degree, this emotion is really and truly upon the side of hate, and therefore, to be got rid of, by the occult student, at any cost of time and trouble. Take, for instance, the feeling of reserve, of which the average Englishman is said to afford a conspicuous example. Now, at first sight, there would probably appear to be nothing here of the nature of hate; in fact we are rather apt to pride ourselves upon the possession of this national trait—upon not carrying our hearts upon our sleeves, as it were; and yet, if we look into it, we shall find that this attitude of reserve is usually based upon a feeling of our own superiority over those towards whom it is displayed.

And this feeling of superiority, however slight and unrecognised it may be, will certainly tend to keep us apart, to strengthen the barrier between us, to emphasise the mutual recognition of our separateness ; and so we come to realise that this feeling of reserve, this lack of sympathy, this suggestion to our neighbors to "mind their own business," as it were, is really on the side of hate ; and therefore, a proper subject of humility rather than of pride. On the other hand, however trivial and unimportant an emotion may appear, if on close inquiry it is found to have the slightest tendency to attract, to bind or to attach us to our fellows, to draw us into closer union and harmony, into fuller sympathy and concord with those around us, then we may confidently rest satisfied that this emotion is surely and certainly upon the side of love, and therefore, to be welcomed and encouraged. For example, consider the expression of what we might call "common civility." Now the display of this quality may, and indeed frequently does, arise from motives of self-interest pure and simple, and so nothing of the nature of love may, at first sight, be discernible ; and yet further consideration will show that its tendency is at least towards greater harmony, that it helps to make the wheel of life turn more smoothly and with less of friction in its movements ; that it fosters in us a kindly recognition of the feelings and the sentiments of those around us ; and thus we see that this attitude of civility, petty and insignificant as it may at first appear, yet leads us in the right direction, and so may prove a stepping-stone towards unity and bliss. The very word "emotion," coming from the Latin "Emoveo"—to move out, and thus denoting a movement of the mind, either towards, or away from, the object of the emotion—suggests these two primary sub-divisions of Attraction and Repulsion, or of Love and Hate. And so the more we investigate and inquire into the nature and the meaning of our emotions, the more do we come to realise, and to understand in all its full significance, the fact that, to a greater or a less degree, every human emotion has a tendency, either on the one hand to accentuate and to enhance the innate recognition of our real and essential unity with all around us, and so to stimulate and to increase our attraction towards, and our love for, each other ; or on the other hand, to augment and to magnify the instinctive perception of our actual and definite separation, as embodied, or individualised, centres of consciousness, from all the

other individualised centres which surround us, and so to add to and to encourage our repulsion from, and our hatred of, our fellows. And here I may add that there would appear to be no exceptions to this general rule, other than in regard to some of the more complex emotions, which will be found to contain and to include a tendency in each of these two directions; such tendencies, however, appear in ever varying and changing degrees of relative preponderance. All students must recognise the very great importance, the very real value, of a thorough and exhaustive understanding of the place and the purpose of the Emotions, in the evolution and development of the divine consciousness in Man. For if, as I believe, the Brotherhood of Man be a real and essential fact in Nature, if there be but one God, in whom we one and all "live and move and have our being," then it surely follows that anything and everything which tends, in the least degree, to draw us closer to each other; which helps, however little, to make it easier for us to realise our close relationship the one with the other, must prove of real and lasting service, of help and encouragement, in our weak and faltering efforts to tread the steep and rugged path which leads from man to God. While, on the other hand, everything which tends to keep us apart from our fellows, to emphasise our present separation in time and space, to raise a barrier between ourselves and those around us, must prove a hindrance and an obstacle to our progress, adding yet another difficulty or danger to the many which continually beset us on our upward way. If then we would cease to hate, we must first cease to grasp and to hold for ourselves alone; we must begin to recognise that whatever we possess, either of worldly goods, or of powers and capacities of mind and heart, we hold but in trust, as stewards of God's bounty; not for our own selfish gratification and enjoyment, but in order that we may give freely to all around us, may share gladly with every poorer soul. For the law of our growth is no longer that of taking and holding for our own use; we have passed the stage at which that method could serve our purpose; and now, for us, the law of progress is that of giving, of sharing with our brothers all that we have gained by the fierce struggles of the past. As a well-known preacher once said: "In this world it is not what we *take* up, but what we *give* up, that makes us rich," for man "is rich or poor according to what he *is*, not according to what

he *has*" (Henry Ward Beecher). And so, in getting rid of this tendency to seize and to hold everything for our own personal use and benefit, we shall find that we have removed one of the most fruitful sources of hate, or at least of hate of an active or aggressive kind, for this arises most frequently, perhaps, from the fear, either of losing that which we already hold, or of being prevented from obtaining that upon which we have set our heart's desire. If then we can once recognise that the real matter of importance is not so much what we *have*, but rather what we *are* ; if we can cease to centre our hopes and our affections upon the gathering together of material possessions, and learn to seek only that which will contribute to our growth in mental and in moral stature, in knowledge and in understanding ; to value only that which will quicken and accentuate the development and the expansion of the glorious powers and capacities of the divinity lying latent within us, but like Mary, to choose that good part which cannot be taken away from us, we shall then, having nothing to lose, no longer have cause for fear, and so, ceasing to fear, we shall also cease to hate, for by knowledge cometh wisdom, and by wisdom Love.

S. STUDD.

STUDIES IN COMPARATIVE SCIENCE.

IN these short studies an attempt will be made to bring together scientific facts and teachings from East and West, from ancient and modern science, from subjective and objective Nature, in order that the Truth, of which they are the varied expression adapted to some particular clime and age, may shine forth the fuller and the richer from their juxtaposition, and a more comprehensive view of Nature be thereby gained, and fresh stimulus given to the study of Theosophy in its bearings on scientific and social problems which are of vital interest to the human race. For, Theosophy gives a clue to many an unsolved problem ; theosophical knowledge makes it easier to face the difficulties of daily life ; it restores belief in a life after death, and shows every man how he may co-operate with others for the amelioration of undesirable conditions and for the furtherance of the upward evolution of the human race.

Imperfect these studies must necessarily be, for they are based upon the personal observations and life experience of one individual. Their only merit consists in this, that they are the fruit of a practical life lived in the world, and that they have taken a scientific form and can, therefore, be tested and verified by anyone who will go over the same ground. In this restless age of enquiry and search, a line of study which has been helpful to one individual, may perhaps be helpful and inspiring to other restless seekers also, and stimulate to new efforts for mankind and to a closer study of theosophical teachings. If so, the purpose of these studies will have been fulfilled, their imperfectness can be remedied and their scope amplified by the work of other and abler students; also they may perhaps serve as outlines or sketches which can be filled in or built upon by others who possess a knowledge of Science far greater than my own.

The term "Comparative Science" has been adopted for these studies, because it is comprehensive and will exclude no fact of Science—whether fact of observation or fact of experience—and because the aim is not the building up of a new science but rather the selecting of facts and theories from all sciences, in order that they may be placed side by side and be compared with the Theosophical teachings, and their value weighed or relation seen. Without Madame Blavatsky's great work, *The Secret Doctrine*, these studies would be impossible. In every case, that book will be used as thread to guide through a labyrinth of bewildering facts and puzzling theories and experiences, and any value or helpfulness which these studies may possess is due to Madame Blavatsky.

"You all know your earthly pedigree, but who of you has ever traced all the links of heredity, astral, psychic and spiritual, which go to make you what you are?" asks Madame Blavatsky.* In another passage, she says: "The Darwinian theory, however, of the transmission of acquired faculties, is neither taught nor accepted in Occultism. Evolution, in the latter, proceeds on quite other lines; the physical, according to esoteric teaching, evolving gradually from the spiritual, mental, and psychic."† She speaks of the latter, variously, as the "inner soul of the physical cell," "the

* *Secret Doctrine*, Vol. IV., p. 435. † Ibid., Vol. I., p. 238.

spiritual potency in the physical cell," and, also—adapting Weismann's language—as " the ' spiritual plasm ' that dominates the germinal plasm."* " The inner soul of the physical cell, the ' spiritual plasm ' that dominates the germinal plasm, is the key that must open one day the gates of the *terra incognita* of the Biologist, now called the dark mystery of Embryology," she writes. And also, " the spiritual potency in the physical cell . . . guides the development of the embryo, and . . . is the cause of the hereditary transmission of faculties, and all the inherent qualities in man."* About the science of Embryology she says, " the two chief difficulties of the science of Embryology—namely, what are the forces at work in the formation of the fœtus, and the *cause* of ' hereditary transmission ' of likeness, physical, moral or mental—have never been properly answered; nor will they ever be solved, till the day when scientists condescend to accept the occult theories."† Allusion is then made to " the newly worked-out theories of Professor Weismann, the author of *Beiträge zur Descendenzlehre*, with regard to one of the two mysteries of Embryology (*viz.*, hereditary transmission). . . which he seems to think he has solved; " and the statement is made by her that " when it is fully solved, Science will have stepped into the domain of the truly Occult, and passed for ever out of the realm of transformation, as taught by Darwin." †

The two theories—the Darwinian and the Weismannian—" are irreconcilable from the standpoint of materialism," writes Madame Blavatsky. " Regarded from that of the occultists, however, the new theory solves all these mysteries."† In a few sentences, she points out why the Darwinian and the Weismannian theories are irreconcilable, *viz.*, because, according to Darwin's theory, the embryological cell is " the essence or extract from all other cells " of the organism, and faculties acquired by the organism *can* therefore be transmitted to the offspring; while, according to Weismann's theory, the cells of the organism do not contribute anything to the germinal plasm (or embryological cell), and faculties acquired by the organism *cannot* therefore be transmitted from parent to offspring. Those two theories are known in Science as Darwin's theory of

* *Secret Doctrine*, Vol. I., p. 238. † Ibid., Vol. I., p. 243.

" Pangenesis," and Weismann's theory of the " Continuity of Germ-plasm." While differing from one another as regards the question of transmission of acquired faculties, these two eminent scientists agree in ascribing to the physical cell not only the physical characteristics, but also the mental and moral characteristics of the individual. Therefore in rejecting Darwin's theory of pangenesis, and accepting Weismann's theory that the physical cell is *unaided* by the other cells of the organism, Madame Blavatsky calls Weismann's an " almost correct theory."* " Weismann in his hereditary germ theory is very near truth." † She gives the occult theory in the following words: " Complete the Physical Plasm, mentioned above, the ' Germinal Cell ' of man with all its material potentialities, with the ' Spiritual Plasm,' so to say. . . and you have the secret." ‡

This brief introduction shows in what way, the Darwinian, the Weismannian, and the Occult theories agree, and in what way, they differ from each other. Alfred Russel Wallace, an eminent naturalist and a friend of Darwin's, writes in his recently published *My Life*: " Darwin always believed in the inheritance of acquired characters, such as the effects of use and disuse of organs and of climate, food, etc., on the individual, as did almost every naturalist, and his theory of pangenesis was invented to explain this among other effects of heredity. I, therefore, accepted pangenesis at first, because I have always felt it a relief (as did Darwin) to have *some* hypothesis, however provisional and improbable, that would serve to explain the facts; and I told him that ' I shall never be able to give it up till a better one supplies its place.' I never imagined that it could be directly disproved, but Mr. F. Galton's experiments of transfusing a large quantity of the blood of rabbits into other individuals of quite different breeds, and afterwards finding that the progeny was not in the slightest degree altered, did seem to me to be very nearly a disproof, although Darwin did not accept it as such. But when, at a much later period, Dr. Weismann showed that there is actually no valid evidence for the transmission of such characters, and when he further set forth a mass of evidence in support of his theory of the continuity of the germ-plasm, the ' better theory,' was found, and I finally gave up pangenesis as untenable."§

Darwin's theory continues, however, to be held and taught by some scientists, and the main reason for this can be given in a few words. Everyone is familiar with the terms " egg " and " hen." The popular belief is that the egg first produces a hen, and that the hen then produces eggs; or, to use technical terms, that the " ovum " (*i.e.*, egg) produces a " soma " (*i.e.*, body), and that from this *soma* other ova (eggs) are produced. The word " embryo " is

* *Secret Doctrine*, Vol. I., p. 244.

† Ibid., Vol. III., p. 592. ‡ Ibid., Vol. I., p. 244.

§ *My Life*, by Alfred Russel Wallace, Vol. II., pp. 21-22.

the technical term for the little chick before it comes out of the egg. At a very early stage of development, the embryo consists of three primary layers of cells, and one of these layers gives rise to a special layer of cells, called the "germinal epithelium," and in this germinal epithelium the ova can later be seen. For many years there was much discussion among Embryologists as to the origin of these ova or germ-cells, which could be seen quite early in the germinal epithelium of the embryo. Numerous works on this subject appeared, Professor Wilhelm Waldever says, between 1838 and 1863. Finally the results of the researches of Wilhelm Waldeyer, Professor of Medicine in the University of Breslau, were accepted by most zoologists. In his work* published in 1870, Waldeyer states that "the chief result of his researches" is that the ova are derived from the germinal epithelium. This teaching has been handed down and is still taught to medical students, and in all Professor Haeckel's works—*e.g.*, his *The Riddle of the Universe*, and *The Evolution of Man*.

This teaching has an important bearing upon the question of heredity, for *if*, as Waldeyer's results seemed to show, the ova are developed from the tissues of the *soma* (or body) of the individual, this would afford the necessary physical basis for the transmission of acquired faculties by heredity, from parent to offspring, and enable medical scientists and others to explain *why* the same faculties and the same diseases should appear in parent and offspring. So satisfactory to some scientists did this embryological teaching appear to be, that it held its ground firmly in many scientific circles, in spite of the embryological theory put forward by Professor Weismann in 1885 which would take away the embryological ground for belief in Darwin's theory of hereditary transmission of acquired faculties. The fact that similar characteristics often appear in parent and offspring is not denied; the point of dispute is whether this similarity is the result of the hereditary transmission of acquired faculties, or is not. The question is an important one, as was pointed out by Herbert Spencer, who wrote: "As influencing men's views about education, ethics, sociology and politics, the question whether acquired characters are inherited is the most important question before the world."†

Madame Blavatsky realised the importance of this question of the origin of germ-cells, and in her *Secret Doctrine*, published in 1888, may be read the following momentous words: "these germinal cells do not have their genesis at all in the body of the individual, but proceed directly from the ancestral germinal cell passed from father to son through long generations."‡

---

* *Eierstock und Ei*, by Wilhelm Waldeyer, p. 43.

† See, *Contemporary Review* for October 1894.

‡ *Secret Doctrine*, Vol. I., p. 244.

In the autumn of that very year (1888), in which the *Secret Doctrine* was published, Dr. John Beard, University Lecturer in Comparative Embryology, at Edinburgh, commenced his epoch-making embryological researches which, extending over more than fifteen years, have been published as an "Original Article" in the *Review of Neurology and Psychiatry* for 1904, and have since been reprinted in book-form, entitled *A Morphological Continuity of Germ-cells as the Basis of Heredity and Variation*. These researches fully confirm the eastern scientific teaching given by Madame Blavatsky. "The germ-cells," writes Dr Beard, "exist prior to the appearance of any trace of a *soma*. This is a fact of observation, and its existence removes the justification for any and every assumption."* "The germ-cells arise before there is any embryo, and on its formation they migrate into it along the connection between embryo and yolk-sac, the yolk-stalk."†

"In development there is no inheritance or handing on of anything at all from a Metazoan individual of one generation to its 'offspring,' a Metazoan individual of the next generation. Embryologically, we have no ancestors, no parents (except incellular ones), and no offspring. In this way it is seen, that a new conception of the nature of what we term heredity is needed."‡

Thus, through Dr. Beard's researches, eastern and western Science join hands and from this link much good may be gained. Only one other fact remains to be noted, namely, that Professor Waldeyer has abandoned his results of 1870. "The only results opposed to mine," writes Dr. Beard, "those of Waldeyer (1870), have been abandoned by their author. . . There is in development no direct handing on of anything at all from the individual in the germ-cells."§

It is, therefore, no longer a question of *theory* whether germ-cells are formed from the germinal layer of the embryonic body, and whether acquired faculties are transmitted by heredity, as Darwin taught; it is now a *fact of observation* in both eastern and western Science that these germ-cells are not formed from the germinal layer, and that acquired faculties are therefore not transmitted by heredity, in the way in which western Science taught.

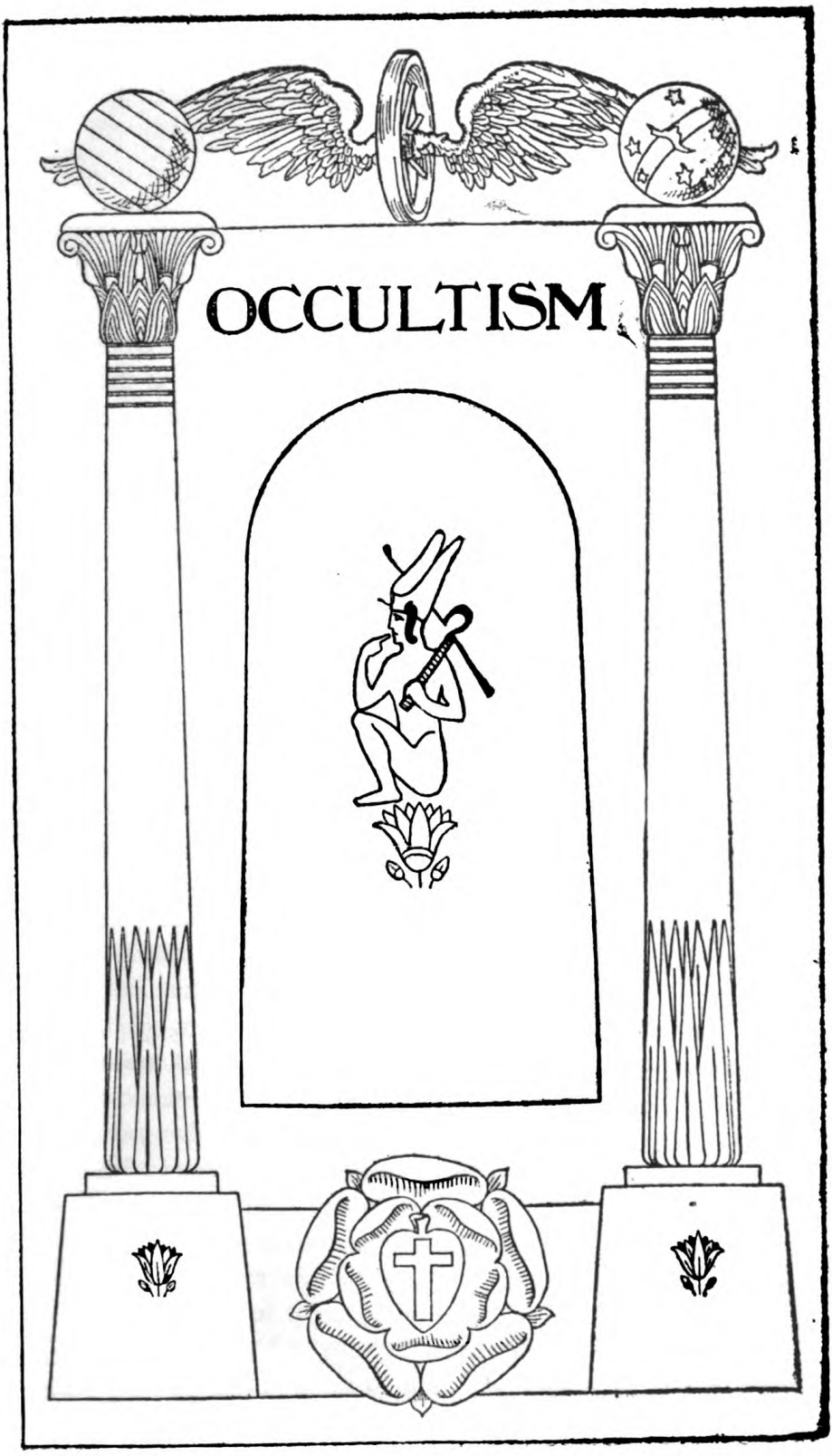
(*To be continued.*)

LOUISE C. APPEL.

---

* *A Morphological Continuity of Germ-cells as the Basis of Heredity and Variation*, by J. Beard, D. Sc., p. 10. † Ibid., p. 19. ‡ Ibid., p. 140.

§ *The Lancet* 1904, Vol. II., p. 646.



THE SUPERPHYSICAL WORLD AND ITS GNOSIS.

[*Continued from p.* 158.]

AT the very beginning of his course the student is directed to the Path of Reverence, and the development of the inner life (see the first part of this essay). But the occult teaching also gives practical instructions by the observance of which he may learn to tread that Path and develop that inner life. These practical directions have no arbitrary basis. They rest on ancient experiences and ancient wisdom, and wheresoever the ways to higher knowledge are marked out, they remain of the same nature. All genuine teachers of occultism are in agreement as to the essential character of these rules, although they do not always express them in the same words. This difference, which is of a minor character and is more apparent than real, is due to circumstances which need not be touched on here.

No teacher wishes by means of such rules to establish an ascendency over other persons. He would not tamper with individual independence. Indeed, no one respects and cherishes human individuality more than the teachers of occultism. It was said (in the first part of this essay) that the order which embraces all Initiates was surrounded by a wall, and that two laws formed the principles by which it was upheld. Whenever the Initiate leaves this enclosure and steps forth into the world, he must submit to a third inviolable law. It is this: Keep watch over each of your actions and each of your words, in order that you may not hinder the free-will of any human being. Those who recognise that genuine occult teachers are thoroughly permeated with this principle will understand that they need sacrifice none of their independence by the practical directions which they are advised to follow.

One of the first of these rules may be thus expressed in our language: "Provide for yourself moments of inward calm, and in those moments learn to distinguish between the real and the unreal." I say advisedly "expressed in our language" because

originally all rules and teachings of occult science were expressed in a symbolical sign-language. Those who desire to master its whole scope and meaning must first obtain permission to learn this symbolical language, and before this permission can be obtained, it is necessary to have taken the first steps in occult knowledge. This may be achieved by the careful observance of such rules as are here given. The Path stands open to all who earnestly will to enter it.

Simple in truth is the rule concerning moments of inner calm, and easy it is to follow; but it only leads to the goal when the pursuit is as earnest and strict as the way is simple. I will, therefore, state without further preamble the method in which this rule should be observed.

The student must mark off a small part of his daily life in which to occupy himself with something quite different from the avocations of his ordinary life, and the *way* in which he occupies himself at such a time must also differ from the way in which he performs the rest of his duties. But this does not mean that what he does in the time thus set apart in this way has no connection with his daily work. On the contrary, the man who seeks such moments in the right way will soon find that it is just this which gives him the full power to do his daily task. Nor must it be supposed that the observance of this rule really deprives anyone of time needed for the performance of his duties. If any person really has no more time at his disposal, five minutes a day will suffice. The real point is the manner in which these five minutes are spent.

At these periods a man should raise himelf completely above his work-a-day life. His thoughts and feelings must take on a different coloring. His joys and sorrows, his cares, experiences and actions, must pass in review before his soul. And he must cultivate a frame of mind which enables him to regard all his other experiences from a higher point of view. We need only bear in mind how different is the point of view from which in ordinary life we regard the experiences and actions of another, and that from which we judge our own. This is inevitable, for we are interwoven with our own actions and experiences, while we only contemplate those of another. Our aim in these moments of retirement must be to contemplate and judge our own experiences and actions as though it were not

ourselves but some other person to whom they applied. Suppose, for example, that a certain misfortune has befallen some one. What a different attitude that person takes towards it as compared with an identical misfortune that has befallen his neighbour! No one can blame this attitude as unjustifiable; it is a part of human nature. And just as it is in exceptional circumstances, so it is also in the daily affairs of life. The student must endeavor to attain the power of regarding himself at certain times as he would regard a stranger. He must contemplate himself with the inward calm of the critic. When this is attained, our own experiences present themselves in a new light. As long as we are interwoven with them and are, as it were, inside them, we are as closely connected with the unreal as with the real. When we attain to a calm survey, the real is separated from the unreal. Sorrow and joy, every thought, every resolve, appear changed when we contemplate ourselves in this way. It is as though we had spent the whole day in a place where we saw the smallest objects at the same range of vision as the largest ones, and in the evening climbed a neighbouring hill and surveyed the whole scene at once. Then the parts of the place take on proportions different from those they bore when seen from within. The value of such calm inward contemplation depends less on the actual thing we contemplate than on the power which such inward calm develops in us.

For in every human being there is, besides what we call the "work-a-day" man, a higher being. This higher being remains concealed until it is awakened. And each of us can only awaken it for himself. But as long as this higher being is not awakened, the higher faculties which lie dormant in every man and lead to supersensual knowledge, must remain hidden. This power which leads to inward calm is a magic force that sets free certain higher faculties. Until a seeker feels this magic force within him, he must continue to follow strictly and earnestly the rule here given. To every man who thus perseveres the day will come when a spiritual light is revealed to him, and a whole new world, whose existence was hitherto unsuspected is discerned by an eye within him.

Because he begins to follow this rule, there is no need for any outward change in the life of the student. He performs his duties as before, and at first he endures the same sorrows and experiences

the same joys as of old. In no way does it estrange him from "life." Rather is he enabled to devote himself the more completely to this "life;" because in the moments set apart he has a "higher life" of his own. Gradually this Higher Life will make its influence felt on the ordinary life. The calm of the moments set apart will influence the ordinary existence as well. The whole man will grow calmer, will attain security in all his actions, and will cease to be perturbed by all manner of incidents. Gradually will a student who thus advances guide himself more and more, and be less directed by circumstances and external influences. Such a man will soon discover how great a source of strength lies for him in these periods of contemplation. He will cease to be worried by things that formerly worried him; and countless matters that used to inspire him with fear will cease to alarm him. He acquires a new outlook on life. Formerly he may have taken up this or that task with a sense of timidity. He would say: "I lack the power to do this as well as I could wish." Now he no longer receives a thought like this but, instead of it, one quite different. He now says to himself: "I will summon up all my strength so as to do my work as well as I possibly can." And he suppresses the thought which encourages timidity; for he knows that this very timidity might spoil his undertaking, and that at any rate it can contribute nothing to the improvement of his labour. And thus one thought after another, each fraught with advantage to his whole life, begins to penetrate the student's outlook. They take the place of those that had a hampering and weakening effect. He begins to steer his own ship with a firm, secure course, among the waves of life, which formerly tossed it helplessly to and fro.

And this calm and security react on the whole being. They assist the growth of the inner man, and of those inner faculties which lead to the higher knowledge. For it is by his progress in this direction that the student gradually attains to a state in which he himself determines the manner in which the impressions of the external world shall affect him. Thus, he may hear a word, spoken with the object of wounding him or vexing him. Before he began his occult studies it would indeed have wounded or vexed him. But now that he treads the Path of Discipleship, he is able to take from it the sting which gives it the power to hurt, before ever it enters his conscious-

ness. Take another example: we naturally feel impatient when we are kept waiting, but the student is so permeated in his moments of calm, with the realisation of the uselessness of impatience that this feeling is present with him on every such occasion. The impatience which would naturally overcome him vanishes, and an interval which would otherwise have been wasted in the expression of impatience may be utilised by making some profitable observation during the period of waiting.

Now we must realise the significance of these facts. We must remember that the "Higher Being" in a man is in constant development, and only the state of calm and security here described renders an orderly development possible. The waves of outward life press in upon the inner man from all sides, if, instead of controlling this outward life, he is controlled by it. Such a man is like a plant which tries to expand in a cleft in the rock, and is stunted in its growth until new space is given it. No outward forces can supply space for the Inner Man, it can only be supplied by the inner calm which he may give to his soul. Outward circumstances can only alter the course of his outward life; they can never awaken the spiritual Inner Man. The student must himself give birth to the new and Higher Man within him.

The "Higher Man" becomes the "Inner Ruler," who directs the circumstances of the outer man with sure guidance. As long as the latter has the upper hand, this inner man is enslaved, and therefore cannot develop his powers. If another than myself has the power to make me angry, I am not master of myself, or, to put it better, I have not yet found "the Ruler within me." I must develop the power within of letting the impressions of the outer world approach me only in the way in which I myself choose. Then only do I really become an occult student. And only by earnestly striving after this power can a student reach the goal. It is not of so much importance to achieve a great deal in a given time, as to be earnest in the search. Many have striven for years without noticing any marked advance; but many of those who did not despair, but struggled on undaunted, have sometimes quite suddenly achieved the "inner victory."

In many situations it requires a good deal of effort to achieve these moments of inward calm. But the greater the effort needed,

the more important is the achievement. In esoteric studies, everything depends on the energy, inward truthfulness, and uncompromising sincerity with which we contemplate ourselves and our actions in the light of complete strangers.

But only one side of the student's inner activity is characterised by this birth of his own higher being. Something else is needed in addition. Even if a man regards himself as a stranger, it is only himself that he contemplates; he looks at those experiences and actions with which he is connected through his particular mode of life, and it is necessary for him to rise above this, and attain to a purely human point of view, no longer connected with his own particular circumstances. He must pass to the contemplation of those things which concern him as a human being, even though he himself dwell in a different condition and different circumstances. In this way something is brought to birth within him which rises beyond the personal point of view. Thus his gaze is directed to higher worlds than those with which the every-day-world acquaints him. And then he begins to feel and realise that he belongs to these higher worlds about which his senses and his daily occupations can tell him nothing. In this way he shifts the central point of his being to the inner part of his nature. He listens to the voices within him which speak to him in his moments of calm; and inwardly he cultivates an intercourse with the spiritual world. He is removed from the every-day-world, and no longer hears its voices. All round him there is silence. He puts away from him all his external surroundings and everything which even reminds him of such external impressions. His entire soul is filled with calm inward contemplation and converse with the purely spiritual world. This calm contemplation must become a necessity to the student. He is plunged completely in a world of thoughts. He must develop an earnest desire for such calm thinking. He must learn to love the inpourings of the spirit. He will soon cease to regard this thought-world as more unreal than the every-day things which surround him. He begins to deal with his thoughts as with things existing in space. And then the moment is at hand when the revelations of his quiet thinking begin to seem much higher and more real than the things existing in space. He discovers that this thought-world is an expression of life. He realises that thoughts are not mere phantoms,

but that through them, beings speak to him who were hidden before. He begins to hear voices speak to him through the silence. Formerly his ear was the only organ of hearing; now he can listen with his soul. An inner language and an inner voice are revealed to him. It is a moment of the supremest ecstasy to the student when this experience first comes to him. An inner light floods the whole external world for him, and "he is born anew." Through his being passes a current from a divine world, bringing with it divine bliss.

This thought-life of the soul, which is gradually widened into a life of Spiritual being, is designated by the Gnosis and by Theosophy as meditation (contemplative thought). This meditation is the means by which super-sensual knowledge is attained. But during such moments the student must not be content to give himself up to the luxury of sensation. He must not permit undefined feelings to take possession of his soul. That would only hinder him from attaining true spiritual knowledge. His thoughts must be clearly and sharply defined, and he will be helped in this by not allowing himself to be carried away blindly by the thoughts that spring up within him. Rather must he permeate his mind with the lofty thoughts which originated with advanced students to whom inspiration has already come. Let him first of all study those writings which themselves originated in such moments of meditation. The student will find such in the mystical, gnostic and theosophical literature of our time, and will there win the material for his meditation. Wise men have themselves inscribed in these books the thoughts of divine science, or have proclaimed them to the world through their agents.

Such meditation produces a complete transformation in the student. He begins to form entirely new conceptions of Reality. All things acquire fresh values in his eyes. And it cannot be affirmed too often that this transformation does not estrange him from actuality, or remove him from his daily round of duties. For he comes to realise that his most insignificant actions or experiences are in close connection with the great cosmic beings and events. When once this connection is revealed to him in his moments of contemplation, he is endowed with fresher and fuller power for his daily duties. For then he knows that his labor and his suffering are done and endured for the sake of a great spiritual cosmic whole,

Thus, in place of weariness, his meditation gives him strength to live.

With firm step the student passes through life. No matter what it may bring him, he goes forward erect. In the past he knew not why he worked and suffered, but now he knows. It is obvious that such meditation is more likely to lead to the goal, if conducted under the direction of experienced persons, such as know of themselves how everything may best be done. We should, therefore, seek the advice and direction of such experienced guides (Gurus they are called in certain schools of thought). What would else be mere uncertain groping is transformed by such direction into work that is sure of its goal. Those who apply to the teachers possessed of such knowledge and experience will never apply in vain. Only they must be quite clear that it is only the advice of a friend they desire, not the domination of a would-be ruler. Those who really know are always the most modest of men, and nothing is further from their nature than what is called the passion for power.

Those who, by means of meditation, rise to that which unites man with spirit, are bringing to life within them the eternal element which is limited by neither birth nor death. Only those who have had no experience of it themselves can doubt the existence of this eternal element. Thus meditation becomes the way by which man also attains to the recognition and contemplation of his eternal, indestructible, essential being. And only through meditation can one attain to such a view of life. Gnosis and Theosophy tell of the eternal nature of this essential being, and of its reincarnation. The question is often asked : " Why does a man know nothing of those experiences which lie beyond the borders of birth and death ? " Not thus should we ask, but rather : " How may we attain to such knowledge ? " The entrance to the Path is opened by right meditation. This alone can revive the memory of events that lie beyond the borders of birth and death. Every one can attain to this knowledge ; in each of us is the faculty of recognising and contemplating for ourselves the truths of Mysticism, Theosophy, and Gnosis ; but the right means must be chosen. Only a being with ears and eyes can perceive tones and colors, nor can the eye perceive, if the light by which things are visible be wanting. Occult science gives the means of developing the spiritual ears and eyes, and kindling the spiritual light. There

are, according to esoteric teachers, three steps by which the goal may be attained : (1) Probation. This develops the spiritual senses. (2) Enlightenment. This kindles the spiritual light. (3) Initiation. This establishes intercourse with the higher spiritual beings. Of these three steps we shall treat in the next chapter.

DR. RUDOLF STEINER.

[*To be continued.*]

OCCULT CHEMISTRY.

IT may be remembered that an article, bearing the above title, appeared in *Lucifer*, November, 1895, and was reprinted as a separate pamphlet in 1905. In that article three chemical elements —Hydrogen, Oxygen and Nitrogen—were clairvoyantly examined, and their analyses were presented tentatively to the public. The work was done by Mr. Leadbeater and myself. The pressing nature of our other labors prevented further investigation at the time, but we have, however, lately had the opportunity of pursuing these researches further, and as a considerable amount of work has been done, it seems worth while, still tentatively, to report the observations made. Certain principles seem to emerge from the mass of details, and it is possible that readers, who are better versed in chemistry than ourselves, may see suggestions to which we are blind. An observer's duty is to state clearly his observations ; it is for others to judge of their value, and to decide whether they indicate lines of research that may be profitably followed up by scientists.

The drawings of the elements were done by two Theosophical artists, Herr Hecker and Mrs. Kirby, whom we sincerely thank ; the diagrams, showing the details of the construction of each " element," we owe to the most painstaking labor of Mr. Jinarâjaḍâsa, without whose aid it would have been impossible for us to have presented clearly and definitely the complicated arrangements by which the chemical elements are built up. We have also to thank him for a number of most useful notes, implying much careful research, which are incorporated in the present series, and without which I could not have written these papers. Lastly, we have to thank Sir William Crookes for kindly lending his diagram of the grouping of the elements, showing

them as arranged on successive "figures of eight," a grouping which, as will be seen, receives much support from clairvoyant observations.

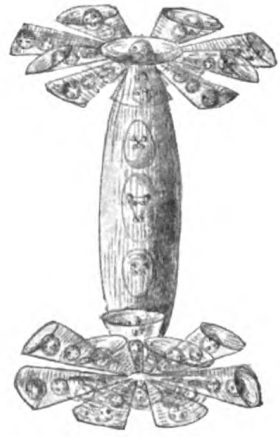
As we study these complex arrangements, we realise the truth of the old Platonic idea that the LOGOS geometrises : and we recall H. P. Blavatsky's statement that nature ever builds by form and number.

The method of examination employed was that of clairvoyance ; there were only two observers—Mr. Leadbeater and myself—and it is very desirable that our results should be tested by others who can use the same extension of physical sight. The researches being carried on upon the physical plane—the forms examined being gaseous and etheric only—a very slight intensification of ordinary vision is all that is necessary, and many should, therefore, be able to test our observations. They cannot be regarded as established, by the outside world, until others have corroborated them ; and we put them forward in the hope of stimulating work along this line, and of thus bringing to science, when its instruments fail it, the old, old instrument of enlarged human vision.

The first difficulty that faced us was the identification of the forms seen on focussing the sight on gases. We could only proceed tentatively. Thus, a very common form in the air had a sort of dumb-bell shape (see Plate I) ; we examined this, comparing our rough sketches, and counted its atoms ; these, divided by 18—the number of ultimate atoms in hydrogen—gave us 23·22 as atomic weight, and this offered the presumption that it was sodium. We then took various substances—common salt, etc.—in which we knew sodium was present, and found the dumb-bell form in all. In other cases, we took small fragments of metals, as iron, tin, zinc, silver, gold ; in others, again, pieces of ore, mineral waters, etc., etc., and, for the rarest substances, Mr. Leadbeater visited a mineralogical museum, a few miles off. In all, 57 chemical elements were examined, out of the 78 recognised by modern chemistry.

In addition to these, we found 3 chemical waifs : an unrecognised stranger between hydrogen and helium which we named occultum, for purposes of reference, and 2 varieties of one element, which we named kalon and meta-kalon, between xenon and osmium ; we also found 4 varieties of 4 recognised elements and prefixed meta to the name of each, and a second form of platinum, that we named

PLATE I.



SODIUM.

Pt. B. Thus, we have tabulated in all 65 chemical elements, or chemical atoms, completing three of Sir William Crookes' lemniscates, sufficient for some amount of generalisation.

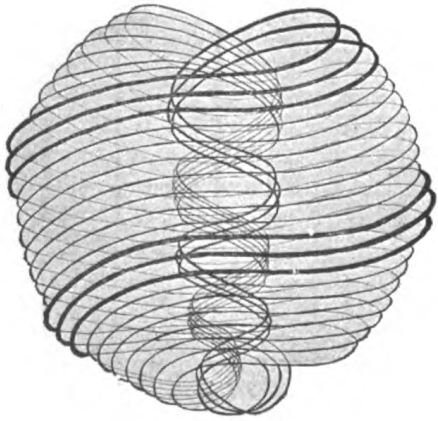
In counting the number of ultimate atoms in a chemical elemental atom, we did not count them throughout, one by one; when, for instance, we counted up the ultimate atoms in sodium, we dictated the number in each convenient group to Mr. Jinarâjadâsa, and he multiplied out the total, divided by 18, and announced the result. Thus: sodium (see Plate I.) is composed of an upper part, divisible into a globe and 12 funnels; a lower part, similarly divided; and a connecting rod. We counted the number in the upper part: globe—10; the number in two or three of the funnels—each 16; the number of funnels—12; the same for the lower part; in the connecting rod—14. Mr. Jinarâjadâsa reckoned: $10+(16\times12)=202$; hence: $202+202+14=418$: divided by $18=23{\cdot}22$ recurring. By this method we guarded our counting from any pre-possession, as it was impossible for us to know how the various numbers would result on addition, multiplication and division, and the exciting moment came when we waited to see if our results endorsed or approached any accepted weight. In the heavier elements, such as gold, with 3546 atoms, it would have been impossible to count each atom without quite unnecessary waste of time, when making a preliminary investigation. Later, it may be worth while to count each division separately, as in some we noticed that two groups, at first sight alike, differed by 1 or 2 atoms, and some very slight errors may, in this way, have crept into our calculations.

In the following table is a list of the chemical elements examined; the first column gives the names, the asterisk affixed to some indicating that they have not yet been discovered by orthodox chemistry. The second column gives the number of ultimate physical atoms contained in one chemical atom of the element concerned. The third column gives the weight as compared with hydrogen, taken as 18, and this is obtained by dividing the calculated number of ultimate atoms by 18. The fourth column gives the recognised weight-number according to the latest list of atomic weights, the "International List" of 1905, given in Erdmann's *Lehrbuch der Anorganischen Chemie.* These weights differ from those hitherto accepted, and are generally lighter than those given in earlier text-

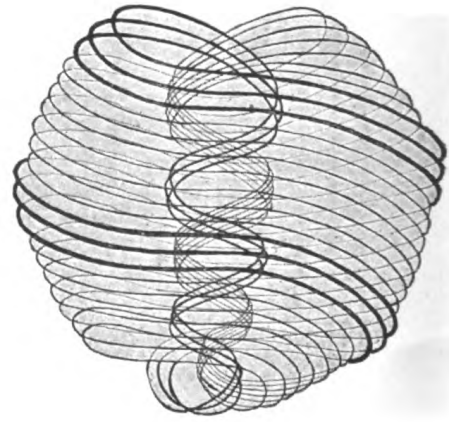
books. It is interesting to note that our counting endorses the earlier numbers, for the most part, and we must wait to see if later observations will endorse the last results of orthodox chemistry, or confirm ours.

Hydrogen	18	1	1
* Occultum	54	3	...
Helium	72	4	3·94
Lithium	...	...	6·98
Baryllium	164	9·11	9·01
Boron	200	11·11	10·86
Carbon	216	12	11·91
Nitrogen	261	14·50	14·01
Oxygen	290	16·11	15·879
Fluorine	340	18·88	18·90
Neon	360	20	19·9
* Meta-Neon	402	22·33	...
Sodium	418	23·22	22·88
Magnesium	432	24	24·18
Aluminium	486	27	26·91
Silicon	520	28·88	28·18
Phosphorus	558	31	30·77
Sulphur	576	32	31·82
Chlorine	639	35·50	35 473
Potassium	701	38·944	38·85
Argon	714	39·66	39·60
Calcium	720	40	39·74
* Metargon	756	42	...
Scandium	792	44	43·78
Titanium	864	48	47·74
Vanadium	918	51	50·84
Chromium	936	52	51·74
Manganese	992	55·11	54·57
Iron	1008	56	55·47
Cobalt	1036	57·55	57·7
Nickel	1064	59·11	58·30
Copper	1139	63·277	63 12
Zinc	1170	65	64·91
Gallium	1260	70	69·50
Germanium	1300	72·22	71·93
Arsenic	1350	75	74·45
Selenium	1422	79	78·58
Bromine	1439	79·944	79·953
Krypton	1464	81·33	81·20
* Meta-Krypton	1506	83·66	...
Rubidium	1530	85	84·85
Strontium	1568	87·11	86·95
Yttrium	1606	89·22	88·34
Zirconium	1624	90·22	89·85
Niobium	1719	95·50	93·25
Molybdenum	1746	97	95 26
Ruthenium	1848	102·66	100·91
Rhodium	1876	104·22	102·23
Palladium	1904	105·77	105·74
Silver	1945	108·055	107·93
Cadmium	2016	112	111·60
Indium	2052	114	114·05
Tin	2024	118	118·10
Antimony	2169	120·50	119·34

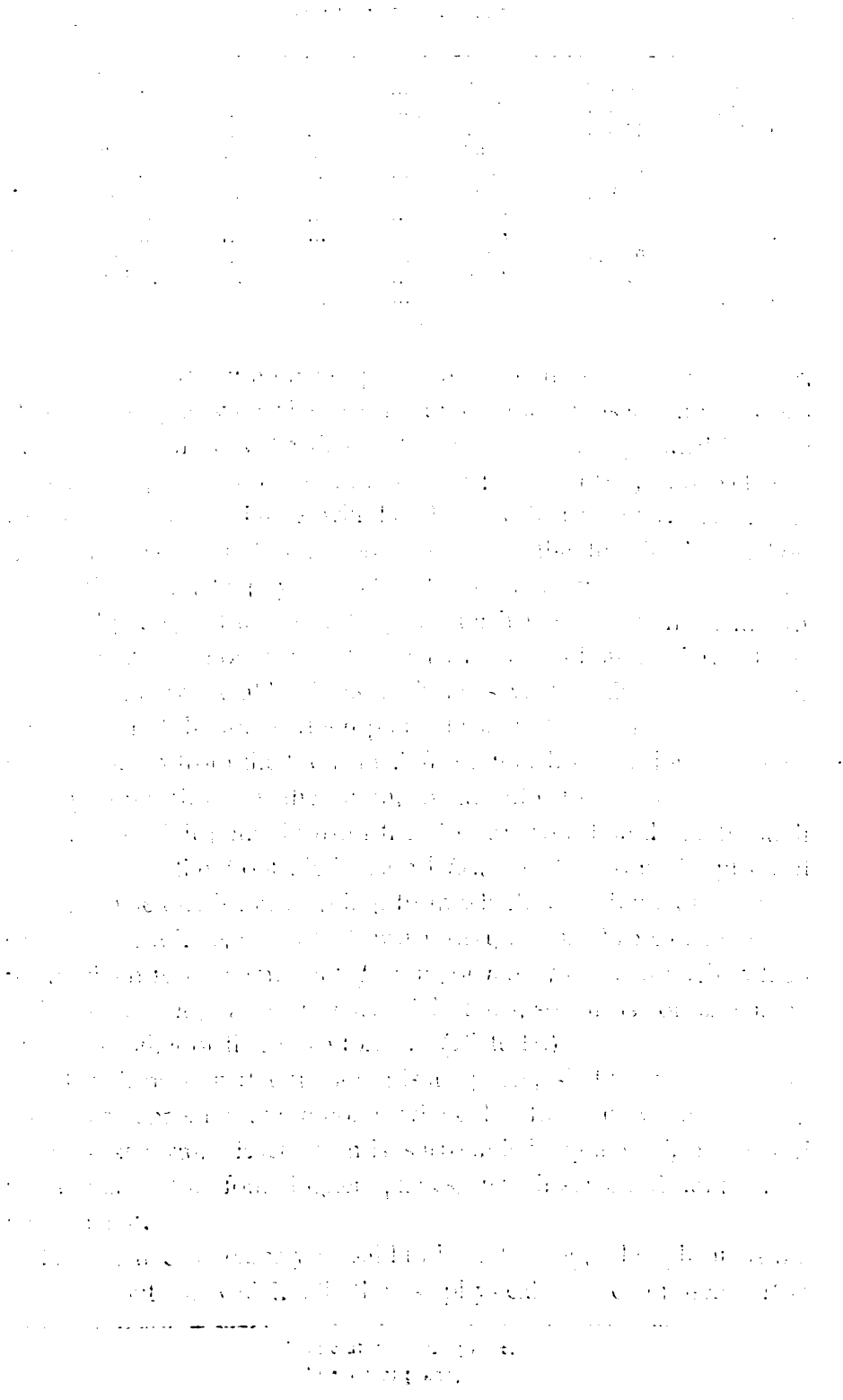
PLATE II.

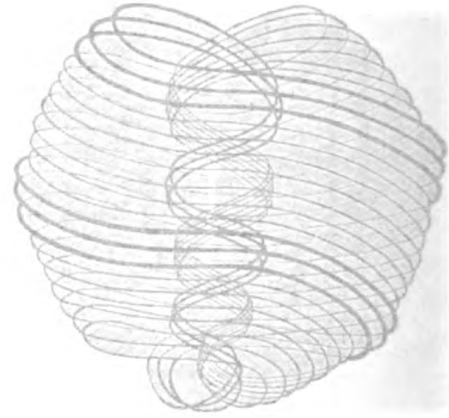


MALE.



FEMALE.





Tellurium	2223	123·50	126·64
Iodine	2287	127·055	126 01
Xenon	2298	127·66	127·10
* Meta-Xenon	2340	130	...
* Kalon	3054	169·66	...
* Meta-Kalon	3096	172	..
Osmium	3430	190·55	189·55
Iridium	3458	192·11	191·56
Platinum A	3486	193·66	193·34
* Platinum B...	3514	195·22	...
Gold	3546	197	195·71

As the words " ultimate physical atom" must frequently occur, it is necessary to state what we mean by the phrase. Any gaseous chemical atom may be dissociated into less complicated bodies ; these, again, into still less complicated ; these, again, into yet still less complicated. These will be dealt with presently. After the third dissociation, but one more is possible ; the fourth dissociation gives the ultimate physical atom.* This may vanish from the physical plane, but it can undergo no further dissociation on it. In this ultimate state of physical matter two types of atoms have been observed ; they are alike in everything save the direction of their whorls and of the force which pours through them. In the one case force pours in from the " outside," from fourth-dimensional space,† and passing through the atom, pours into the physical world. In the second, it pours in from the physical world, and out through the atom into the " outside " again,† *i.e.*, vanishes from the physical world. The one is like a spring, from which water bubbles out ; the other is like a hole, into which water disappears. We call the atoms from which force comes out *positive*, or *male ;* those through which it disappears, *negative* or *female*. All atoms, so far as observed, are of one or other of these two forms. (Plate II.)

It will be seen that the atom is a sphere, slightly flattened, and there is a depression at the point where the force flows in, causing a heart-like form. Each atom is surrounded by a field, formed of the atoms of the four higher planes, which surround and interpenetrate it.

The atom can scarcely be said to be a " thing," though it is the material out of which all things physical are composed. It is

* The atomic sub-plane.

† The astral plane.

formed by the flow of the life-force * and vanishes with its ebb. When this force arises in "space"—†the apparent void which must be filled with substance of some kind, of inconceivable tenuity—atoms appear; if this be artificially stopped for a single atom, the atom disappears; there is nothing left. Presumably were that flow checked but for an instant, the whole physical world would vanish, as a cloud melts away in the empyrean. It is only the persistence of that flow ‡ which maintains the physical basis of the universe.§

In order to examine the construction of the atom, a space is artificially made ‖; then, if an opening be made in the wall thus constructed, the surrounding force flows in, and three whorls immediately appear, surrounding the "hole" with their triple spiral of two and a half coils, and returning to their origin by a spiral within the atom; these are at once followed by seven finer whorls, which following the spiral of the first three on the outer surface, and returning to their origin by a spiral within that, flowing in the opposite direction—form a caduceus with the first three. Each of the three coarser whorls, flattened out, makes a closed circle; each of the seven finer ones, similarly flattened out, makes a closed circle. The forces which flow in them, again, come from "outside," from a fourth-dimensional space. ¶ Each of the finer whorls is formed of seven yet finer ones, set successively at right angles to each other, each finer than its predecessor; these we call spirillæ.¶¶

It will be understood from the foregoing, that the atom cannot be said to have a wall of its own, unless these whorls of force can be so designated; its "wall" is the pressed back "space." As said in 1895, of the chemical atom, the force "clears itself a space, pressing back the undifferentiated matter of the plane, and making to itself a whirling wall of this matter." The wall belongs to space, not to the atom.

In the three whorls flow currents of different electricities; the seven vibrate in response to etheric waves of all kinds—to sound, light, heat, etc.; they show the seven colors of the spectrum; give out the seven sounds of the natural scale; respond in a variety of

---

* Known to Theosophists as Fohat, the force of which all the physical plane forces—electricities—are differentiations.

† When Fohat "digs holes in space."

‡ The first life-wave, the work of the third Logos.

§ A mâyâ, truly.

‖ By a certain action of the will, known to students, it is possible to make such a space, by pressing back and walling off the matter of space:

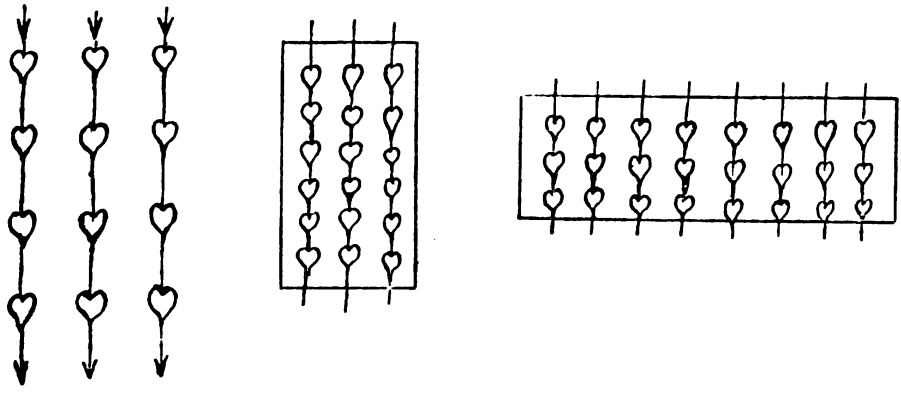
¶ Again the astral world.

¶¶ Each spirilla is animated by the life-force of a plane, and four are at present normally active, one for each round. Their activity in an individual may be prematurely forced by yoga practice.

ways to physical vibration—flashing, singing, pulsing bodies, they move incessantly, inconceivably beautiful and brilliant.*

The atom has—as observed so far—three proper motions, *i.e.*, motions of its own, independent of any imposed upon it from outside. It turns incessantly upon its own axis, spinning like a top ; it describes a small circle with its axis, as though the axis of the spinning top moved in a small circle ; it has a regular pulsation, a contraction and expansion, like the pulsation of the heart. When a force is brought to bear upon it, it dances up and down, flings itself wildly from side to side, performs the most astonishing and rapid gyrations, but the three fundamental motions incessantly persist. If it be made to vibrate, as a whole, at the rate which gives any one of the seven colors, the whorl belonging to that color glows out brilliantly.

An electric current brought to bear upon the atoms checks their proper motions, *i.e.*, renders them slower ; the atoms exposed to it arrange themselves in parallel lines, and in each line the heart-shaped depression receives the flow, which passes out through the apex into the depression of the next, and so on. The atoms always set themselves to the current. The well-known division of diamagnetic and paramagnetic depends generally on this fact, or on an analogous action on molecues, as may be seen in the accompanying diagrams.†



* " The ten numbers of the sun. These are called Dis—in reality space—the forces spread in space, three of which are contained in the Sun's Ātman, or seventh principle, and seven are the rays shot out by the Sun." The atom is a sun in miniature in its own universe of the inconceivably minute. Each of the seven whorls is connected with one of the Planetary Logoi, so that each Planetary Logos has a direct influence playing on the very matter of which all things are constructed. It may be supposed that the three, conveying electricity, a differentiation of Fohat, are related to the Solar Logoi.

† The action of electrcity opens up ground of large extent, and cannot be dealt with here. Does it act on the atoms themselves, or on molecules, or sometimes on one and sometimes on the other ? In soft iron, for instance, are the internal arrangements of the chemical atom forcibly distorted, and do they elastically return to their original relations when released ? and in steel is the distortion permanent ? In all the diagrams the heart-shaped body, exaggerated to show the depression caused by the inflow and the point caused by the overflow, is a single atom. The connecting lines are resultants, not single forces.

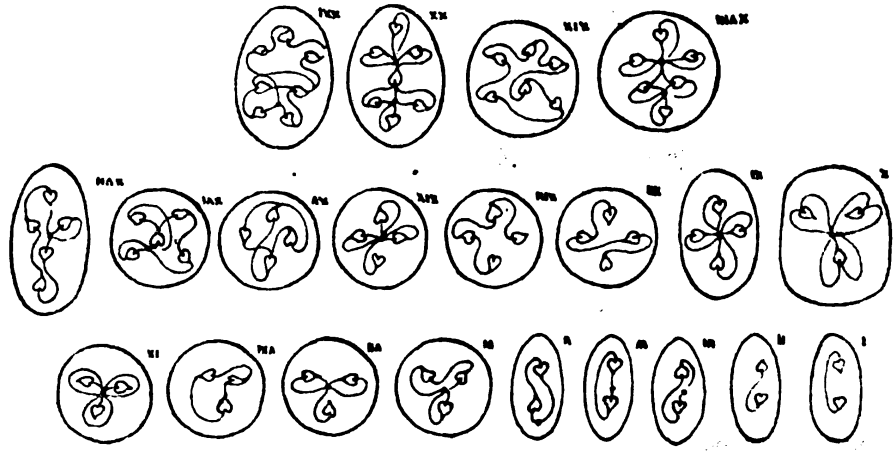
Two atoms, positive and negative, brought near to each other attract each other, and then commence to revolve round each other, forming a relatively stable duality ; such a molecule is neutral. Combinations of three or more atoms are positive, negative or neutral, according to the internal molecular arrangement ; the neutral are relatively stable, the positive and negative are continually in search of their respective opposites, with a view to establishing a relatively permanent union.

Three states of matter exist between the atomic state and the gaseous—the state in which the chemical atoms are found, the recognised chemical elements ; for our purposes we may ignore the liquid and solid states. For the sake of clearness and brevity in description, we have been obliged to name these states ; we call the atomic state of the chemist *elemental* ; the state which results from breaking up chemical elements, *proto-elemental* ; the next higher, *meta-proto-elemental* ; the next higher, *hyper-meta-proto-elemental* ; then comes the atomic state. These are briefly marked as El , Proto., Meta. and Hyper.*

The simplest unions of atoms, never, apparently consisting of more than seven, form the first molecular state of physical matter.

Here are some characteristic combinations of the Hyper state ; the atom is conventional, with the depression emphasised ; the lines, always entering at the depression and coming out at the apex, show the resultants of lines of force ; where no line appears entering the depression, the force wells up from fourth-dimensional space ; where no line appears leaving the apex, the force disappears into fourth-dimensional space ; where the point of entry and departure is outside the atoms, it is indicated by a dot †

TYPES OF HYPER-META-PROTO-ELEMENTAL MATTER.



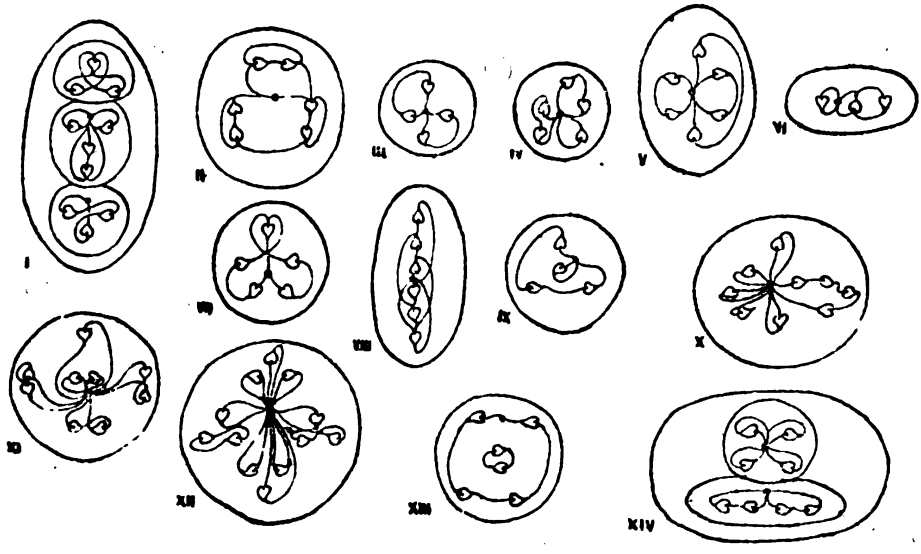
* These sub-planes are familiar to the Theosophist as gaseous, etheric, super-etheric, sub-atomic, atomic ; or as Gas, Ether 4, Ether 3, Ether 2, Ether 1.

† It must be remembered that the diagrams represent three-dimensional bjects, and the atoms are not all on a plane, necessarily.

The molecules show all kinds of possible combinations; the combinations spin, turn head over heels, and gyrate in endless ways. Each aggregation is surrounded with an apparent cell-wall, the circle or oval, due to the pressure on the surrounding matter caused by its whirling motion; they strike on each other * and rebound, dart hither and thither, for reasons we have not distinguished.

The Meta state, in some of its combinations, appears at first sight to repeat those of the Hyper state; the only obvious way of distinguishing to which some of the molecules of less complexity belong is to pull them out of the "cell-wall;" if they are Hyper molecules they at once fly off as separate atoms; if they are true Meta molecules they break up into two or more molecules containing a smaller number of atoms. Thus one of the Meta molecules of iron, containing seven atoms, is identical in appearance with a Hyper heptad, but the latter dissociates into seven atoms, the former into two triads and a single atom. Long-continued research into the detailed play of forces and their results is necessary; we are here only able to give preliminary facts and details—are opening up the way. The following may serve as characteristic Meta types:

TYPES OF META-PROTO-ELEMENTAL MATTER.

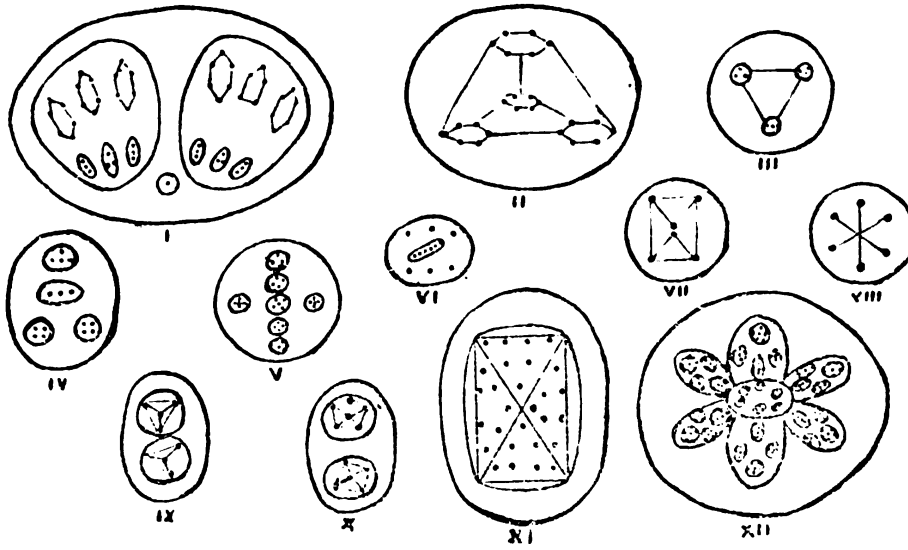


* That is, the surrounding magnetic fields strike on each other.

These are taken from constitutents of the various elements ; 1 from Gl ; 2 and 3 from Fe ; 4 from Bo ; 5, 6 and 7 from C ; 8 from He ; 9 from Fl ; 10, 11, 12 from Li ; 13 and 14 from Na. Others will be seen in the course of breaking up the elements.

The Proto state preserves many of the forms in the elements, modified by release from the pressure to which they are subjected in the chemical atom. In this state various groups are thus recognisable which are characteristic of allied metals.

TYPES OF PROTO-ELEMENTAL MATTER.



These are taken from the products of the first disintegration of the chemical atom, by forcibly removing it from its hole. The groups fly apart, assuming a great variety of forms often more or less geometrical ; the lines between the constituents of the groups, where indicated, no longer represent lines of force, but are intended to represent the impression of form, *i.e.*, of the relative position and motion of the constituents, made on the mind of the observer. They are illusive, for there are no lines, but the appearance of lines is caused by the rapid motion of the constituents up and down, or along them backwards and forwards. The dots represent atoms, or groups of atoms, within the proto-elements. 1 is found in C ; 2 and 3 in He ; 4 in Fl ; 5 in Li ; 6 in N ; 7 in Ru ; 8 in Na ; 9 and 10 in Co ; 11 in Fe ; 12 in Se. We shall return to these when analysing the elements, and shall meet many other proto-elemental groupings.

ANNIE BESANT.

(*To be continued*).

[All the work on which these articles are based has been done by Mr. Leadbeater and myself, but I alone am responsible for the wording of the articles themselves.—A.B.]

ECHOES FROM THE PAST.

THE three following communications from the one whose initials they bear were written to C. W. Leadbeater, and contain valuable instruction for would-be chelas. They were written at the time of the Coulomb troubles.

I.

Last spring—March the 3rd—you wrote a letter to me and entrusted it to "Ernest." Though the paper itself never reached me—nor was it ever likely to, considering the nature of the messenger—its contents have. I did not answer it at the time, but sent you a warning through Upasika.

In that message of yours it was said that since reading *Esoteric Buddhism* and *Isis* your one great wish had been to place yourself under me as a chela, that you might learn more of the truth. "I understand from Mr. S.," you wrote "that it would be almost impossible to become a chela without going out to India." You hoped to be able to do that in a few years though for the present, ties of gratitude bind you to remain in this country. I now answer the above and your other questions.

1. It is not necessary that one should be in India during the seven years of probation. A chela can pass them anywhere.

2. To accept any man as a chela does not depend on my personal will. It can only be the result of one's personal merit and exertions in that direction. *Force* any one of the Masters you may happen to choose; do good works in his name and for the love of mankind; be pure and resolute in the path of righteousness (as laid out in *our* rules); be honest and unselfish; forget yourself but to remember the good of others—and you will have *forced* that Master to accept you.

So much for candidates during the periods of the undisturbed progress of your Society. There is something more to be done, however, when Theosophy, the cause of Truth is, as at the present moment, on its stand for life or death before the tribunal of public opinion—that most flippantly cruel, prejudiced and unjust of all tribunals. There is also the collective karma of the caste you belong to to be considered. It is undeniable that the cause you have at heart is now suffering owing to the dark intrigues, the base conspiracy of the

Christian clergy and missionaries, against the Society. They will stop at nothing to ruin the reputation of the Founders. Are you willing to atone for their sins? Then go to Adyar for a few months. The ties of gratitude will not be severed, nor even become weakened by an absence of a few months if the step be plausibly explained. He who would shorten the years of probation has to make sacrifices for Theosophy. Pushed by malevolent hands to the very edge of a precipice, the Society needs every man and woman strong in the cause of truth. It is by *doing* noble actions, and not by only determining that they shall be done, that the fruits of meritorious actions are reaped. Like the "true man" of Carlyle, who is not to be seduced by ease—"difficulty, abnegation, martyrdom, death are the allurements that act" during the hours of trial on the heart of a true chela.

You ask me "what rules I must observe during this time of probation, and how soon I might venture to hope that it could begin." I answer: You have the making of your own future in your own hands as shown above, and every day you may be weaving its woof. If I were to *demand* that you should do one thing or the other, instead of simply advising, I should be responsible for every effect that might flow from the step, and you acquire but a secondary merit. Think, and you will see that this is true. So cast the lot yourself into the lap of Justice, never fearing but that its response will be absolutely true. Chelaship is an educational as well as a probationary stage, and the chela alone can determine whether it shall end in adeptship or failure. Chelas, from a mistaken idea of our system, too often watch and wait for orders, wasting precious time which should be taken up with personal effort. Our cause needs missionaries, devotees, agents, even martyrs perhaps; but it cannot demand of any man to make himself either, so now choose and grasp your own destiny—and may our Lord the Tathâgata's memory aid you to decide for the best.

K.H.

II.

Received Phenomenally a day later.

Since your intuition led you in the right direction and made you understand that it was my desire you should go to Adyar immediately, I may say more. The sooner you go the better. Do not lose one day more than you can help. Sail on the 5th, if possible. Join Upasika at Alexandria. Let no one know you are going, and may the blessing of our Lord and my poor blessing shield you from every evil in your new life.

Greeting to you, my new chela.

K.H.

III.

Written in course of transit, upon a letter from Madame Blavatsky.

Take courage. I am pleased with you. Keep your own counsel, and believe in your better intuitions. The little man has failed and will reap his reward. Silence meanwhile.

K.H.

Reviews and Notes

REVIEWS.

TRANSACTIONS OF THE THIRD ANNUAL CONGRESS OF THE FEDERATION OF EUROPEAN SECTIONS, T.S.*

The contents of this noble volume, are in no way inferior to those preceding it. The same deep research into the Truth of things, and the same lucid setting forth of the result of those researches, characterise the papers read.

The occasion will be forever memorable as being the last Congress attended by our late venerable President-Founder, and the last Presidential Address delivered by him. Though signs of the coming shadow which was so soon to hide him from our physical sight, were apparent, yet his address was full of his vigorous and clear diction, explaining difficulties which had beset some theosophists, and giving much valuable advice as to distinguishing real "Siddhis" from "elementary psychical powers exercised for pay."

Later on, owing to the President-Founder's illness, Dr. Theodore Pascal gave the closing address of the Congress, laying stress on the importance of each human instrument attuning itself to the Divine Lyre, that the Concert of Harmony might be complete.

Some 35 papers were contributed,—several in French and English, one in Italian—most of which were read by their authors. It seemed part of the understood practice of Brotherhood, to speak as far as possible in the language of the country where the Congress was held. In furtherance of this idea, the German and Italian papers were translated into French.

It would be impossible in a brief space to review adequately a tittle of the important subjects discussed. We may mention a few of those which appear to be most noticeable.

In the debates, M. Courmes discussed the question whether members of the Theosophical Society are mostly searchers, students, or propagandists. He thought the gentyerali of members are of all three classes. Much was said by many speakers (including Mr. G. R. S. Mead, and Mr. B. Keightley) on propagandism; the general opinion being, that while propaganda is not to be undervalued, the search for truth, and the living of truth is the more important. One

* Held in Paris in 1906.

speaker deprecated the fact, that though theosophical literature and teaching are sown broadcast over so many lands, yet the aggregate number of members is only about 13,000 : but the opinion was emphasised that if every one of these 13,000 *lived* what they are taught, the blaze of light would be far-reaching indeed.

An important question raised was, " Is there an authority composed of various orders in the inner working of the Theosophical Society and if so, what constitutes that authority ?" The outcome of the discussion seemed to be (as pointed out especially by Mr. van Manen) that there are three kinds of authority ; that of books, that of a more evolved mind having influence on a mind less evolved, and (the most important) that which the inner Self recognizes as an authority to itself—the Star of the soul.

A useful discussion was, whether the Society should render material assistance to the needy. A kind of Freemasonry in such cases, with a certain sum to be regularly subscribed, was suggested; but it was pointed out as a safeguard, that the object of entering the Theosophical Society is not to get help but to be a helper.

Papers on " A new Religion," by Miss Severs, and " An aspect of Islâm," by Mr. E. Long, gave a fine and noble exposition of Mûhammadanism, particularly of a new phase of it, as carried out by the present Abbas Effendi.

Madame von Ulrich continued her interesting sketch of " The Religion of our Forefathers," this time including Lithuanians, Russians, Bohemians, Poles, Wends and Prussians.

Dr. Steiner commented on " Theosophy in Germany 100 years ago," taking for his examples, Schiller, Fichte, Novalis, Oken, Steffen, Eckhartshausen, Ennemoser, and other lesser lights; all of whose writings are full of theosophical thought.

Other notable papers were those of P. T. Srinivasa Iyengar, on " Mûkti;" " A Modern Counsel of Perfection," by Margaret S. Duncan; " Happiness attained in the development of social virtues," by G. Cavallini; and " Asvaghosha's Awakening of Faith in the Mahâyâna." The meaning of Mahâyâna is the soul of all sentient beings in the world, both phenomenal and superphenomenal, in fact, the *Self*. The treatise revealed the unity of Theosophical teaching throughout the ages ; pointing out the means for attaining self-knowledge as instanced by Mrs. Besant in the *Study in Consciousness*, by H. P. B. in *The Voice of the Silence*, and again by the teachings of Asvaghosha, a Brahmin of the 1st century A.D., at one time a violent opponent of Buḍḍhism, but event-

ually an ardent teacher of the same. It may be remarked in passing, that one cannot but admire the clearness of expression and research shown by the young compiler of this treatise. The promise of his future service to the Theosophical Society is surely a bright one.

The essay of E. Levy on "A Guide in Life," contains a useful calendar for marking out a daily routine for meditation, concentration, etc. The author's opinion is, that concentration should be carried out the first thing in the day, when the mind has been quieted and refreshed by sleep; while meditation, he thinks, is more effectual after the day's events are over. Also that on retiring to rest the mind should be fixed on any problems that have proved specially interesting during the day, and the intelligence set free in sleep will the better operate upon them. These are somewhat novel ideas, which Theosophists generally will hardly endorse.

We can only name the papers by A. W. on "Diagrams and Symbols;" "Eastern and Western Astronomy," by M. Roso de Luna (from the Spanish into French); "The Subtle States of Matter," by M. Desaint; "Rhythmic Energies and Form-building," with many remarkable diagrams, by Mr. Bligh-Bond; M. E. Bailly's "Invocation to Planetary Gods," and "Le Chant des Voyelles" which was performed by a chorus of voices and instruments; Mozart's "Magic Flute," with its esoteric meaning, by Madame Gedalge; a poem in French to one of the Masters, by Caroline Desbois; "The Systematic Study of Hebrew," with a view to understanding the Kabbala and other Jewish Writings, by Mlle. Levie; a suggestion by M. Darel for publishing a magazine uniting in one, the views of all spiritualists, and an interesting paper by Mr. P. C. Tarapore (an enlightened Parsî from Bombay), on "Theosophical Work in India," in which he is a worker as well as a speaker, his special mission being the welfare of the blind.

All this vast mass of valuable thought and expression, of which this review is but a very limited summary, is embodied in this splendid Book of Transactions, a compendium of Philosphical, Metaphysical, practical and suggestive ideas, which surely has never been surpassed, and rarely we should think equalled. It is a valuable addition to any library and should certainly be in the possession of every theosophical Lodge.

M. O. M. S.

THE MYSTERIES OF MITHRA.

By G.R.S. Mead.

This little book forms the fifth volume of Mr. G.R.S. Mead's valuable series of "Echoes from the Gnosis." It indicates the vast amount of erudition, and the untiring research which characterise all the works of this Author. One can only regret that in so deeply interesting a subject, the resources of reliable information are so scarce.

We learn, however, that Mithra, the God of Light, seems to have been in pre-historic ages, the common property of both the Iranians and Hindu-Aryan races; and the Mithraic traditions appear to be more closely allied to the Iranian faith, than are even the Zend writings of Zoroastrianism.

Mithra was the Good Spirit, the Benefactor of all the earth, the prototype of Michael the Archangel.

Mr. Mead carries us on in the progress of the Mithraic traditions through many of the Western nations, until it settled itself in Greece, whence its conquering sway was finally acknowledged in Rome, and at one time promised to become the ruling Faith of the West.

The author quotes passages from the classical writers, and Church Fathers of the 1st and 2nd centuries, and several of the Philosophers (among them Porphyry) of the 3rd and 4th centuries, to show that "the inner rites contacted the deeper truths and intimate experiences which they were devised to veil and guard."

The necessarily limited stretch of the mysteries concludes with a fine description of the magnificent sculptured figure of the Mithraic Æon, discovered among the ruins of Mithræa: and the two sets of tableaux in stone, consisting of 6 and 10 scenes respectively; the first group "apparently a history of cosmo-genesis, the second a pictorial memorial of the exploits of Mithra."

To all who are interested in and who love the Gnosis, we commend this little book, which will assuredly whet the appetite for further knowledge of this great – if hidden – subject.

M.O. M.S.

THE SIXTH SENSE.*

By Frederic Fletcher.

This book treats of 'Psychic origin, rationale and development' and its purpose is, as stated in the Preface,

"to acquaint the investigator with that vast, and as yet only partially

* London; L. N. Fowler & Co.: Price 3s. 6d.

explored territory lying behind the objective world cognised by our five senses. It endeavors also to indicate how this research may be pursued, and the methods by which the acquisition of increased mentality is possible."

The work is handsomely bound and printed, contains several illustrative diagrams and a portrait of the author, and is divided into ten chapters. The author is not a stranger to the teachings of Theosophy, though the average, casual reader might not be aware of this fact. The book will be useful more especially to those who are unacquainted with Theosophical Literature.

W. A. E.

REPORT OF THE LAKE MOHONK CONFERENCE ON INTERNATIONAL ARBITRATION.

The Thirteenth Annual Meeting of the Lake Mohonk Conference on International Arbitration, was held in the parlor of the Lake Mohonk Mountain House, Mohonk Lake, N. Y., May 22nd, 23rd, and 24th, 1907. More than three hundred members were in attendance as the invited guests of Mr. Albert K. Smiley. There were six sessions of the Conference. This Report contains the stenographic account of the proceedings, which consisted of papers, addresses (58 in number) and discussions of the present status of international arbitration, of the education of public opinion, of work in colleges and universities, and among business men, of the creation of an International Congress, etc. The contents are of great interest.

Applications for copies should be addressed to the Corresponding Secretary of the Conference, H. C. Phillips, Esq., Mohonk Lake, N. York, U.S.A.

PAMPHLETS.

Received from G. A. Natesan & Co.:—

The Bhagavad Gîtâ, with Devanagari text and Mrs. Besant's English translation, a neat pamphlet, for only two annas ; *Swami Vivekananda*, his life and teachings (4 as.) ; *The Situation in India*, Sedition or no Sedition—important speeches (8 as.) ; *Shrî Madhwa* and *Madhwaism*, a historic sketch, by C. N. Krishnaswami Aiyer, (12 as.) ; *Tales of Komali Wit and Wisdom* (4 as.) ; *Mahadev Govind Ranade*, his life and career (4 as.) ; *Speeches of the Hon. Dr. Rash Behari Ghose*, with biographical sketch and portrait (12 as.) : From L. N. Fowler and Co., *How to be Oneself*,—New Thought Manual, No. III.,

and *Number, Name and Colour*,—a practical demonstration of the Laws of Numerology (one shilling each). Other pamphlets are, *Stories and Action Songs* (Tamil) for Elementery Schools, by M. C. Rajah, with an Introduction by Miss C. Kofel, Superintendent Olcott Free Schools (6 as.); *Planetary Daily Guide*, by Llewellyn George, Portland Oregon (50 cents); *Seven Gospels*, and other short pieces, by the Editor of the *Hindu Patrika*, and *Brahmacharin*, Jessore. These *Seven Gospels* are: "Gospel of work;" "Gospel of Love," "Gospel of Knowledge," "Gospel of Reading and Teaching," "Gospel of Pure Thoughts," "Gospel of Service," and "Gospel of Swarajya." There are also articles on "The Brahmin," "The Yogî," "Hindu Commandments," "The Infinite," "Brotherhood of Man," and numerous other subjects. Price only 8 as.; *A Guide to Buddhist Temples* (illustrated), with Appendix containing an Address by the Prince Priest, Jinavaravansa, of Colombo; *The Deeper Meaning of the Struggle*, by Dr. Ananda K. Coomaraswamy; a very thoughtful essay on the present situation in India.

MAGAZINES.

The Theosophical Review. The December number reproduces Gerald Massey's poem, 'The Lady of Light;" Dr. Rudolf Steiner deals with "The Lord's Prayer Esoterically Considered;" the Editor's contribution—"Guesses at What to Expect"—gives some hints "or imaginings of what we may look out for, if we consciously attempt to regenerate ourselves;" "Hegel on Christianity," is the title of an article by E. R. Cull; Miss Lilian Edger contributes the first portion of a thoughtful essay on "The Third Object of the Society," and there is, among other matter, a characteristic paper by Michael Wood, entitled "The Name of the Darkness."

Theosophy in Australasia, December, reproduces Mrs. Besant's address to the recent Convention of the American Section, T.S.; "Lectures and Lecturers of Theosophy," a paper full of useful suggestions, is continued from the August issue; and following this, we find part II. of "Theosophy and Modern Science," by E. Florence Haycroft.

Theosophy in India, December, opens with notes of a lecture by Mrs. Besant, on "Religion and Ethics." After considering the various systems of ethics which have been promulgated in the past, Mrs. Besant says: "The unity of the Self is the fundamental truth on

which both ethics and religion are based;" also, "There is but one life, the same in every one; we are leaves of one tree." "Pleasure or Bliss," by Seeker, is concluded. Mr. R. P. Kamat writes a very frank "Warning to the General Secretary of the Indian Section T.S.," which he as frankly publishes without comment in the December issue of *Theosophy in India*. C. Shanker Narain Rao contributes the first portion of an article on "Devotion to God as Paramâtma, the Highest Self," and there are, as usual, Reviews, Notes, etc.

The Lotus Journal, for December, is an interesting number. The verbatim notes of a lecture by Mrs. Besant on "The Object and Work of the Theosophical Society" are continued, and among other articles we note, "Heather Blossoms," by David Jones; "Life as seen by the Dead" (concluded), by Henry Hotchner; "The Conqueror," a story by Eliz. Severs; "Origin of Flowers," III. (with diagram), by W. C. Worsdell; also the concluding portion of the serial on Madame Blavatsky, with which is a fine portrait of this 'Mother of Theosophy,' taken near the close of her life.

Omaluntо, a belated number for August, 1907, the principal contents of which are: "Faith and Doubt," concluded, by V. H. V.; "The Blessings of Ignorance," by Aate; "What is Freewill," by Pekka Ervast; "Invisible Helpers, XIV., by C. W. Leadbeater, and an instalment of *Tao-te-King*.

The 33rd volume of the *Journal du Magnétisme* opens with a short biographical sketch of M. Elie Picot, practising magnetising masseur. This is followed by a long, instructive treatise by H. Durville, showing how toothache and diseases of the mouth can be avoided by proper care. Ten pages are next devoted to the properties of the divining rod, by S. Trébucq. Ch. Lancelin writes at some length about "The Beyond and its problems." In "The First Elements of Occultism," J. Bricand gives a short historical summary on occultism. Various notices, reviews and other information take up the rest of the volume.

The N. Z. Theosophical Magazine, October, gives us the first portion of an interesting article on "Progressive Changes in Christian Thought," by W. Melville Newton. Marian Judson contributes a description of "Saranath," the place where the Lord Buḍḍha, after receiving his illumination, commenced to teach the truths he had received. 'The Stranger's Page' deals with "The Faith of a Scientist." The pages in the department "For the Children," must prove very instructive and helpful to the boys and girls who read them.

Acknowledged with thanks:—*The Theosophic Messenger, The Vâhan, Teosofisk Tidskrift, Theosophia, Ultra, Revista Teosofica, Sophia, Théosofische Beweging, La Verdâd, Theosophie, Light, The Brahmavâdin, The Brahmacharin, The Theist, De Gulden Keten, The Harbinger of Light, The Light of Reason, Notes and Queries, Phrenological Journal, Indian Journal of Education, Srî Vani Vilasini, The Gurukula Magazine, Fragments, Siddhanta Deepika, The Indian Review, The Metaphysical Magazine.*

CORRESPONDENCE.

[Extract from a letter addressed by a member of the T.S., to an inquiring friend.]

I am a pupil in a School, the rule of which is that knowledge is to be sought, not for oneself but for all that thirst for it. I am, therefore, bound to place at your disposal any information in my power. Of course, you will not take me as posing as a Teacher, the true Teachers are those who are significantly pointed out in the Gîtâ verse "*Tal viddhi proni pâdéna.*" Bhagavân's description of them is :— "*Gñyanis* who are *tattva dorsis*, that is, those who are not mere professors of verbal knowledge, but those who have attained '*Sâkshât kâra*' or union with the Divine Spirit. Please do not, however, think that none such exists now-a-days, as those who have come under the influence of Western superficial culture are apt to think. Be assured such Teachers are never absent. The saying is, "The Master is ready when the chela is." Of course, all cannot expect to come in direct contact with them. Nevertheless, everyone who is earnestly seeking spiritual progress is watched by them, from the Himavat and beyond, where part of their life is made manifest and where such manifestation continues for the special purpose of uplifting humanity. In the verse referred to, the term "Service" is capable of more than one interpretation and one of the interpretations is 'Service to man' such service being service to those who are the Guardians of humanity. They do not check thirst for knowledge of the sacred science. But they give it freely to those who ask for it, not so much for themselves, as for others. He who can, by his intuition persuade himself of the existence of these exalted Guardians of humanity, has taken a very important step, in the direction of the Path. But this can only be done by the possession, among other virtues, of humility, which is often so wanting, in a modern inquirer. From the tone of your last letter, I can see you will soon arrive at the frame of mind which is a possession by itself.

A CORRECTION.

We are in receipt of the following statement (which we understand has also been sent to the *Vâhan*) from the new General Secretary of the American Section, Dr. Weller Van Hook.

Even though there is not time to consult the Editor before going to press, we are glad to print the notice, as we also have heard that some non-peace-loving person has sent copies of these absurd fabrications of the American sensational Press, to members of some of the Sections of the East.

What is most astonishing of all, is the fact that the statements could have been considered seriously for a moment by intelligent people (they were read at a meeting of one of the London Lodges), or used as a weapon against her by the opponents of our President.

W. A. E.

To the Readers of *The Theosophist*,

During her recent visit to Chicago, Mrs. Besant did me the honor to stay at my home. I was present at the interviews she granted newspaper reporters and am able to testify that nothing she said about Mr. John D. Rockefeller, in reply to a question, could, with any respect for the truth, be tortured into the statements attributed to her by a certain newspaper the following morning. The reporter who had been granted the interview afterwards expressed to me his regret that the untruthful statements had been introduced into his article by one of his superiors. Mrs. Besant telegraphed Mr. Rockefeller disclaiming responsibility for the part of the interview in which his name occurred.

Mrs. Besant did *not* say she was the re-incarnation of Madame Blavatsky. And in subsequent interviews she requested reporters to contradict the statement.

It is possible that there may be people, ignorant of theosophical philosophy, who can accept as truthful such manifestly manufactured statements; but I have never met or heard of any American theosophist who suffered a moment's perturbation over their transparent and grotesque absurdity.

WELLER VAN HOOK.

THE UNVEILING OF COLONEL OLCOTT'S STATUE.

There was a large gathering at the Headquarters of the Theosophical Society, on December 7th, 1907, to witness the unveiling of the statue of the first President by the second. The statue has been wrought by Mr. Govinda Pillai, an Indian artist of exceptional ability, who was chosen by Colonel Olcott to make the statue of his great colleague, H. P. Balvatsky, and who was selected by Mrs. Besant, to place beside that admirable piece of work, the likeness of her nearest friend. The Colonel stands beside H. P. Blavatsky, who is seated, with his hand on her shoulder, an upright, robust figure, with venerable beard and strongly cut features.

Mrs. Besant, who presided at the meeting, announced that she would call upon a few of the intimate friends of the late Colonel Olcott to make brief remarks before the unveiling, as to his work amongst them.

Sir S. Subramania Iyer.

The first to be called to address the meeting was Sir S. Subramania Iyer. In so doing he said :—

It is with the greatest pleasure that I respond to the call which the President has made upon me. My acquaintance with Colonel Olcott began in the year 1882, so by the time of his departure it was almost a quarter of a century. From the day when I became acquainted with him up to the time of his departure our friendship continued to increase. The whole world is under the deepest obligation to Colonel Olcott as one of the Founders of the Theosophical Society, which, as the President remarked the other day, is the vehicle through which the future religion of humanity, the religion of Universal Brotherhood, is to be brought into complete existence in the course of many, many centuries to come. A work so splendid as that which this Society has had to do, could hardly have been undertaken by any but the most advanced members of humanity ; and if one only looks back on what has been done since 1879, when the two Founders came to this country, there cannot be the slightest doubt that the work was entrusted, by those who can see far deeper than ordinary men can see, to individuals than whom better servants could not have been selected. To Colonel Olcott, I believe, every Indian has, in a most special sense, been placed under obligation. At the time he came to this country with Madame Blavatsky, Hindu philosophy and the true tenets of Hindu Religion were looked upon as the lifeless remains of a bygone superstition, and also looked upon by many educated men, as not worth attention. If only you see now how opinion has changed, if you consider what deep respect is paid to those tenets, to that philosophy, you can well imagine the wonderful work done by those Founders, by Colonel Olcott as one of them. The work to be done by the President-Founder required powers of

organisation which are given to but few, and Colonel Olcott was one born with a genius for organisation. In every country in the world where the doctrines of Theosophy prevail, he was received with equal admiration and equal love ; and he was, indeed, quite a personal friend to every Theosophist, once a Theosophist became acquainted with him. Though his work lay all over the world, yet by an irresistible destiny, as it were, he was attracted to this land, which is to play, in the future, an important rôle in the growth of spirituality, and the progress of humanity. And Madras considers itself extremely fortunate in being selected as the place where the Headquarters were located. These noble premises which are his sole work, if I may say so, attest the spirit in which the work was done; and it is absolutely fitting that his memory should be preserved here, so that every visitor to the Headquarters may see (not merely hear, of the President-Founder), a likeness, which has been made by an artist whom Colonel Olcott himself discovered. I am sure, this statue will show that it is genuine love for Colonel Olcott which enabled the artist to preserve such a likeness of him. I feel extremely proud that the work is by one of India's sons. I do not wish to detain you, I submit that it is one of the happiest of days that we, Theosophists, are permitted to be present at this unveling ceremony,

Mr. V. C. SESHACHARIAR, who next spoke, also paid an eloquent tribute to the memory of the late President-Founder and referred to his great and successful attempt in arresting the tide of materialism in this country, and to the colossal work that had been done by the Theosophical Society and its Founders in the cause of the revival of interest in the study of Hindu religion and philosophy.

Dr. W. A. ENGLISH, who has been living at Adyar and assisting Colonel Olcott in conducting the *Theosophist* Magazine, for about twelve years, dwelt on the utter unselfishness and devotion to the welfare of all people, which, he said, were dominant traits in the late President's character.

He also spoke of the personal gratitude which filled his heart for so true, loyal and devoted a friend.

Mr. P. T. SRINIVASA IYENGAR referred to the exuberant vitality exhibited by Colonel Olcott in all that he did, especially with reference to the establishment of the Adyar Library, to the resuscitation of Indian literature, and of several of the fundamental ideas enshrined in Hindu sacred books, also to the investigation of the occult sciences.

Mr. SÎTARÂMA SHÂSTRI drew attention to the great good which the late President did in starting Boys' Associations all over the country and in working for the establishment of Panchama Schools in India and Bḍḍuhist Schools in Ceylon.

Mrs. BARNARD RUSSAK, one of the recent European recruits to the ranks of Theosophists, also dwelt on the extreme unselfishness which characterised all the deeds of the late Colonel Olcott. She was one of those who were with him all through the long illness he endured, and at his death-bed. She spoke of the message of devotion, selflessness and nobility his life (during those trying months of suffering) had brought to her; for at such a time a man's true character stands

forth as a result of his living, and his ideals. She placed her laurel wreath at his feet with deepest devotion and gratitude.

Mrs. Annie Besant.

Mrs. Annie Besant, in proceeding to unveil the statue, said :—

Friends,—Those of you who would really understand Colonel Olcott's life should look upon it as a whole and try to learn from it lessons for the conduct of their own. Sometimes I think, and quite naturally, we let our minds rest perhaps entirely on the life, as we knew it, of the President-Founder of the Society ; but I have sometimes thought that it is instructive for all, and especially for the young, to look back beyond the day when he met this great colleague and see the life that before that meeting he had led in the world ; for it was a life full of usefulness, a life full of patriotism, a life full of devotion to public duty. He was when quite a young man, devoting himself to the improvement of the agriculture of his country, working entirely on the material plane ; then later going out to fight for the unity of his country ; later again giving his services, in peril of life and reputation, to the purifying of the public service, to the cleansing of great departments of the political life of his people. And it was after all that experience, after all that clear evidence of real power to serve and to rule, that he was called to organise the world-wide Theosophical Society, to devote himself to a great spiritual work for the uplifting of men. And the reason why I recall that to you this morning is because I would have all, especially the younger among you, remember that to take high work for spiritual purposes, needs a training and disciplining in the lower work of the world. It is not by idle dreaming only, but by earnest labour ; it is not by great talk of what we *will* do, but the power of pointing to a record of what we *have* done, that is a justification for being employed in higher service by good record in the lower—it is these things which lead men onwards to service as the great leaders of humanity. That is one great lesson that I would have you draw from the life that, on the physical plane, closed here on the 17th of February last, and if you would in this or in a future life serve the race along the highest lines and for the noblest purposes, then remember that you must find your training in the present possibilities of life, and in the fullest discharge of the duties *now*, and you will justify your election to higher work hereafter. Such is the lesson of the Colonel's earlier life. Of his life as the President-Founder of the Theosophical Society, you all know the outline and many of the details—a life of thorough devotion, of unceasing labour, of complete self-sacrifice ; and if these two great colleagues, H. P. Blavatsky and Colonel Olcott stand out amongst us as examples to be followed, it is above all, in that perfect self-sacrifice to an ideal, which marked the lives of both of them and made them what they were, very different in temperament and characteristics, very various in their ways of working. Contrasted in many points, they were united in this one, counting nothing as important in face of their duty to their Master, in face of their devotion to His work. In that they will always stand before us as great examples, and our lives will be the nobler if we can weave into them that spirit of devotion and self-sacrifice, which are the ruling characteristics of their lives.

We have met to unveil a statue to Colonel Olcott's memory, and that statue has been placed side by side with his great colleague, so that whenever we meet in this great hall we may have before us the outer forms of the two, who made this whole movement at the present time, possible for us and for the world. But not by a statue will Colonel Olcott's memory be preserved to later days; his true monument in the spiritual world is the Theosophical Society that he organised and the ever-increasing work that it will do, and down through the countless generations of time as the Society grows mightier and mightier; as its work spreads in great waves of spiritual blessing for the whole world, so long as that endures, so long will his monument and his memory last (cheers). For in that Society his name is enshrined, and men can never speak of the Theosophical Society without mentioning with it the name of Henry Steel Olcott. Nor is there need of a statue if we look around us at the present moment; for as it was said of Sir Christopher Wrenn, when he built St. Paul's Cathedral and when no statue of him was placed therein, "If you would seek his monument look around you;" so we may say of Colonel Olcott, if we would seek his monument, look around at the Headquarters that he built, that he watched over with fatherly care, that he loved, protected and improved. The *whole* of Adyar is also a monument to Colonel Olcott. Because we feel for him human love and because human love seeks the semblance of a form in which the loved one was enshrined, because we would that that pictured semblance may preside over meetings in the future, as the body presided over many meetings in the past, therefore we have placed his statue here, not as his true monument, but as our loving tribute, rather to satisfy our own hearts than to add to his greatness and to his fame. (Cheers.)

Mrs. Besant then unveiled the statue amidst loud cheers. The audience declared it to be an admirable likeness of the late President.

Mrs. Besant also presented Mr. Govinda Pillay, the artist, with a gold bracelet (which she fixed on his wrist), and also a silken cloth.

Mr. Govinda Pillai briefly thanked Mrs. Besant and tendered his tribute of praise to the memory of the late President.

A Buddhist monk from Ceylon, spoke in Sanskrit and Pali, referring to Colonel Olcott's good work.

The meeting then terminated.

[We are indebted to the *Madras Mail* for much of the foregoing account.]

THEOSOPHY IN MANY LANDS.

Great Britain.

THEOSOPHICAL activities during the dull days of November have been of the usual type. The Northern Federation has held its quarterly meeting at Manchester under the presidency of a Bradford member, Mr. Percy Lund, who gave two lectures of great interest, abundantly illustrated by lantern slides, on the monumental remains of prehistoric races.

The endeavor to draw into closer personal touch with the broader thought of the Christian Church is being well sustained by several of the London Lodges of the T.S. The Blavatsky Lodge has the Rev. Dr. Cobbe, vicar of St. Ethelburgas, a well-known London worker, on its current programme. The West London Lodge has greatly appreciated a lecture on Christian Mysticism by the Rev. Mr. Lilley of St. Mary's, Paddington, and is also to hear an address by a Non-conformist minister, the Rev. Mr. Bradley. Finally, the newly formed H.P.B. Lodge has secured the Rev. Mr. Voysey of the Theistic Church, whose name has been familiar to more than one generation, and the Rev. Mr. Campbell of City Temple fame, for its first session of work. While friendly intercourse is thus being inaugurated by the lodges, it is satisfactory also to record that from the side of official Christianity the recognition of Theosophy, and the work of the T.S. begins to be of a very different character from the kind of notice the Society and its philosophy formerly received. The contents of the current number of the Hibbert Journal are especially noticeable in this respect. An article by the Rev. N. Macnicol, missionary of the Scottish Church, in Poona, on the "Action and Reaction of Christianity and Hinduism in India," is remarkable for the tolerance of its view and for its recognition of the value of Mrs. Besant's work in India. Another article compares "The Gospel of Krishna and of Christ," in a brief study of the Bhagavad Gîtâ, in relation to the New Testatment, and shows the oneness of their ultimate aim. The writer says that "the reader who goes below the surface will be struck, not so much by their difference as by their surprising agreement." "What and where is the Soul?" is

another article which marks a great advance upon the cruder religious thought of the last century. Perhaps it may also be worth chronicling, in this regard, that Paley's *Evidences*, long superannuated, are finally disappearing from the conservative curriculum of the University of Cambridge. At least it is made an 'optional' subject, and a paper on Elementary Heat and Chemistry may be taken in its stead!

Writing on Church Tradition and its importance, "J. B.", the widely read leader-writer of the *Christian World*, comments on the scant attention which Protestants, especially Non-conformist Protestants, have generally paid to it. He remarks on the value of tradition and recalls how largely it bulked in the early Christian Church, yet he cannot admit that there was ever a secret teaching, an esoteric cult! He thinks the testimony of Irenaeus conclusive on that point, *i.e.*, that if there ever had been any secret teaching the bishops would have had it, and they *hadn't*—according to Irenaeus. But does it follow that if the early bishops *had* a secret teaching they would proclaim it? One imagines that it has ever been a characteristic of the possessors of real occult knowledge that they did *not* proclaim it. One does not conceive of any knowledge of the *real* mysteries being at any time given to these who had never learned to keep silent.

Drs. Greufell and Hunt have again returned from Oxyrynchus with some "finds"—though not with anything of such profound interest as the 'Sayings of Jesus' of a few years ago. There is a fragment of an uncanonical gospel which gives a conversation between Jesus and a Pharisee on the nature of purity. It is said to have a more genuine ring about it than many apocryphal sayings and is thought to be a valuable addition to the scanty remains of many uncanonical traditions current in Egypt during the third and fourth centuries. For lack of funds the work of these experienced explorers must cease for the present. It seems a great pity. What a field for the surplus income of a Carnegie!

The November issue of the *Review of Reviews* draws attention to several matters of interest to T.S. students, notably a defence of Magic, an article in the *Fortnightly*, by Evelyn Underhill whose story entitled "A Grey World," showed considerable appreciation of some features of the after-death state. The article deals extensively with Eliphas Lévi, whose name is so familiar to us; and is certainly another indication of the trend of modern thought. The Editor of the *Review of Reviews* is also much interested about fairies, quoting a testimony of Mrs. Besant and drawing attention to the recent article

in this journal, as well as to the evidence of Lady Archibald Campbell, on the subject of the "little people." An article by Mr. Ernest Thompson Seton is quoted from, to the effect that animals obey six of the *Ten Commandments*, and he has a good deal to say about the influence of men on animal morals that should meet with the sympathetic appreciation of the intelligent theosophist. He even finds in the higher animals the faint beginning of a spiritual life. Human relation to the evolution of the animal kingdom is a subject upon which only the scantiest attention has been as yet bestowed by our students and investigators; it would well repay study and would assuredly lead to a revision of the attitude of many people towards the sub-human kingdoms. Such revision is necessary if human evolution is to be quickened and the theosophist of all men, should be in the van of progress on such questions. One, at any rate, (of the theosophists) who has been the channel for the outpouring of some priceless teaching, is engaged heart and soul in combating the evil of vivisection. Mrs. K. Cook, better known as the M. C. of *Light on the Path*, is chairman of one of the British Anti-vivisection Societies, and has recently given evidence before the Royal Commission. Her testimony and the report of examination is available in pamphlet form and I believe can be obtained for sixpence from the London T.P.S. More powers to her facile pen in this good cause.

The mention of *Light on the Path* reminds me that this opportunity may well be taken to warn students in the T.S. against falling into the mistake of wasting their money on a book entitled an *Advanced Course in Yogî Philosophy and Oriental Occultism*, published by the Yogî Publication Society of Chicago. It is offered in this country for five shillings and consists of a pirated edition of *Light on the Path* with the Comments and Notes—which, as we all know, is to be had for one shilling and sixpence—and some padding, a good deal of which is paraphrased more or less badly from other copyright theosophical books. The infringement of copyright is, I suppose, a matter for the T.P.S., but members may at least be spared the annoyance of wasting their money and supporting such nefarious tactics. No doubt imitation is the sincerest form of flattery but nobody wants an imitation when they already possess the original.

E.

HOLLAND.

I really do not know what to write this time, as there is a great deal going on which has not come to any definite results, while at the same time a great many changes as to methods of work, and the illness and departure of several of the old workers, have prevented us from making much progress of late.

Yet there are some few events about which your readers may care to hear.

A great stir was made in our dear little country by the meteoric appearance of a certain Mrs. Tingley, whose advent was preceded by a mass of very questionable pamphlets and big circulars full of misrepresentations concerning the Theosophical Movement. I do not wish to soil the pages of this magazine by mentioning any of the remarks made by this "lady" as I suppose you all know what they were about; nevertheless they made rather a stir, as these American humbug affairs seldom fail to do. However, we simple minded Dutch people soon calm down again, when we see there is nothing in it; when, for instance we see in the papers a glowing report of their meetings, sent in by themselves, speaking of crowded halls, loud applause and great successes, while we, being present at those said meetings, have seen only a scantily filled hall (the greater part being of our own members who came out of curiosity), heard no applause, and had to listen to a conglomeration of incoherent remarks about Theosophy, glued together by the phrase, repeated every few minutes, "The T.S. which *I* represent," we wonder that they have the impudence to send out such bills. Neither are the sensible outsiders taken in, for when they read in these circulars about goodwill to other movements, Brotherhood, etc., and in the next few lines see the remark: "This movement has nothing to do with a certain so-called T.S.;" they wonder at the "truth" which they claim to reveal.

Last time they were in Holland they had a little comedy called: "The Crusaders," with many flags, music, etc., which fell flat. This time they had an imitation of Mrs. Besant, which fell flat too! This tragic failure was enacted in Amsterdam.

In two other towns Mrs. Tingley spoke, where she seems to have had some real success, by talking about "the immoral character of the members of the other Society," the vain aspirations of a "Certain ambitious lady, who is under orthodox Brahmanic influence, etc."

After having revealed these great spiritual truths to the people of Holland "which she held dear to her heart," she left us as suddenly as she came, leaving us the disagreeable task of having to bring a lot of paper to the rubbish heap, and having to answer a great many questions about the Judge session. I wish we had some little book or other that gives a clear and concise account of this episode in our movement, to give to all the new members and outsiders who do not know exactly how things happened.

But now let us turn to something more pleasant. A Member of our Section, from Java, having been some years ago an officer in the Salvation Army (his name is H. R. Th. Nijland) started some years ago, on the principles laid down in Bellamy's Book,

"The year 2000," and the first object of our Society, a *Labour Army*, which is attracting great attention in these parts. Having succeeded in Java among the native population, he has, encouraged by his success, started during the last few months a movement in Holland, with considerable success. They publish a paper which they call "*De Baanbreker*" (the Pioneer), have founded an Amsterdam "Headquarters" which is at the same time a Vegetarian Hotel, and have done much for the propagation of their work by public lectures and lectures in their Lodges.

To give you an idea of the whole work in a nutshell then, is to define it as a "Theosophical Salvation Army." We certainly wish it every success.

It would take too much space to give your readers a complete history and survey of this work, I also do not consider myself competent to, as I am not sufficiently acquainted with the details. I have asked the commander for a short article on his movement, which, as soon as I receive, I will translate and send to you for insertion in this periodical.

A great event here was the sudden departure of our General Secretary, after his nomination as Recording Secretary to the Society. Mr. Fricke was so "at-one" with the Dutch Section that we can hardly as yet be expected to realise how things will go on without him. Not that we lack people qualified to take up his official work, but that we certainly do not know any other person who can be like him the personal tie between very heterogeneous elements, for he certainly is, with Mrs. Windust, the cement between the stones of the Dutch Section.

Our only hope is now that the tie which has existed between Holland and the T. S. "Headquarters" may be strengthened by his sojourn there, while we also hope that he in his capacity as Recording Secretary, may be used to cement a greater wall, for that he can do.

"The Society for Astrological Research, mentioned in my first letter, is progressing favorably, a great many people having joined as associates. Connections are being formed with the astrological society, "Cosmos," in Germany, and the Astrologists in France and England, so that we hope to have, within a short time, a "Federation of Astrologers" in Europe.

A noteworthy event is also the formation, in Leiden, of a Society against materialism, composed of very heterogeneous elements, orthodox, liberal and modern thinkers (the students all being "Men of Letters") who will, notwithstanding their difference of opinion on Religious subjects, work against materialism and for a higher view of life.

And lastly, I want to mention the appearance in Holland of the forerunners of a movement in France called "La Philosophie Cosmique," which seems to me in its teachings (as far as I have heard and read about it), to be identical with Theosophy, but I certainly hope that your French correspondent may tell you more about that.

H. J. VAN GINKEL.

FRANCE.

In the world of thought M. Bergson holds a place of increasing importance. This distinguished professor has lately brought out a book entitled *Creative Evolution* (L'Evolution Creatrice). This work is a collection of his lectures to the College of France in which he expounds theories new to the circle he addresses, but which are in very close touch with the tenets of Theosophy.

M. Bergson gives to the creative force of evolution the name of the "life impulse" and he holds that those qualities which have gradually unfolded were potentially present in this vital source and that the variation of the living form is not due alone to the influence of environment but is inherent; therefore it is impossible to study a living being as if it were inert material. Life is a combination of qualities in process of evolution of which the ever changing components cannot be grasped as could those of gross matter. Science cannot classify with the precision which is indispensable, all the orders of entities of which the characteristic is that of nobility or ceaseless change. For example, the quality of sympathy in ourselves is not the outcome of an exhaustive analysis of the personality which inspires the sentiment. It is a feeling which arises in us spontaneously, apart from any exertion of our reasoning faculties. Our consciousness in respect to this emotion towards a living person would not have engaged in patient research leading to a certain result—a process indispensable to the study of any mere material object. We cannot, therefore maintain that from our intelligence all knowledge comes; it may give us a good deal but we must not ask of it too much. To intelligence must be added another element of a different nature—instinct or rather intuition. This is not, says M. Bergson, a degraded intelligence, it is a faculty of another order. To apprehend, it is necessary to withdraw into oneself, because this element is not nearly as much developed in us as is the intellect, and in order to quicken the faculty we must not allow the mind to be engrossed in the affairs of practical life. A state of consciousness cannot be treated as though it were a material body. Consciousness is always in a state of evolution, it is a living force and because it is so, is ever changing. Psychological phenomena, therefore, should not be relegated to the same plane as those of physical and chemical science. Among the former M. Bergson gives the first place to the idea of duration (time) of which the origin, he argues, is purely psychological, it is consciousness in evolution. Finally, he remarks, consciousness can only be compared to the totality of the univese. Ceaselessly creative, ceaselessly our consciousness evolves, just as the universe ever evolving is eternally transformed. It will be evident how closely these ideas approach those of Theosophy. This "other thing" than intelligence M. Bergson names instinct or intuition. Is this not the reflection of Buddhi in Manas? and is it not by a withdrawal into the Self by meditation that a man may attain knowledge of himself and his "Dharma?"

M. Bergson differs a little from the theosophical idea, in laying such stress upon the difference between inert matter which he does not consider as in process of evolution, and the living and ceaselessly changing form. In reality, however, the evolution of Nature is so incomparably slower than that of living forms that the accuracy of his rea-

soning is not impugned so long as the first is considered as immobile only in comparison with the second. This brief and necessarily incomplete summary will nevertheless give an idea of the metaphysic of M. Bergson. It may be of interest to mention that when M. Bergson was professor of the University of Clermont 20 years ago, he was brought into touch with Mr. Mead, who was then studying in that University.

A.

INDIA.

The event of the month has, of course, been the arrival of Mrs. Besant—her first home-coming as President of the T. S.—and the occasion was made one of festivity and general rejoicing. The majority of the members resident here met her either at Mûghal Sarai or at the Benares station, where the students of the College and Boys' School were in waiting ; upon her arrival, the horses of her carriage were promptly unharnessed and the boys themselves drew her home.

She alighted at the College Boarding-House, which was gaily decorated for the occasion, and walked from there accompanied by the General Secretary and Babu Bhagavân Dâs, to Shanti Kunja, where many friends were waiting to welcome her. Immediately on her arrival, an address was presented to her by the pandits of the Patshala School ; and addresses were subsequently presented by the students of the College and of the Boys' School. In the afternoon a special meeting of the Benares Branch was held to welcome the new President, when an address was read to her by the President of the Branch. Mrs. Besant, in her reply, expressed her pleasure at thus returning to her home as the chosen Head of the Society, and her hope that all would work together for the good of the Movement and in the service of the Masters. She spoke of the privilege it was to be allowed to take part in so great a work, and of the necessity of cultivating always the spirit of unity, whatever might be the difference of intellectual opinions, referring to the necessity of such diversity of views, which, however, was a good, and not an evil, inasmuch as it meant a fuller perception of truth ; and laying stress on the duty of respect for the opinions of others, "that in our own vision of the truth we should not deny our brother's vision, nor minimise the value of the perception of others." Mrs. Besant further dwelt upon the fact that storms and difficulties must inevitably arise from time to time, and that mistakes were certain to be made, but that this should not be a matter of regret, for it is by mistakes and errors that we learn, and the storms are for the testing of our strength and for the development of power of insight and ability to deal with the problems of the future ; it should, therefore be rather a matter for rejoicing that we are worthy to be thus tried. Believing in the Masters, and yielding ourselves as instruments in Their hands, we may well leave all to Them ; "and so may Their blessing be with us in the future as in the past."

M. J.

The Behar Theosophical Federation.

The seventh sitting of the Behar Theosophical Federation was held at Monghyr on the 31st August and 1st September 1907. The following branches of the Society were represented :—Bhagalpur by 7 delegates, Gaya by 8, Bankipore by 3, Monghyr by 8, Muzaffarpore by 1 and Chapra by 2.

The proceedings opened with an address of welcome to the delegates, by the President of the Reception Committee. Then Babu Nand Kishore Lal, B.L., was elected President of the Federation. After the Presidential Address the Secretary's report was read, which showed that there are 20 centres and branches of the Society in the Province of Behar. Babu Moti Lal Misra of Bhagalpur read a paper on "Across Death or a Peep into the Unseen." For the benefit of the Hindi-knowing audience the substance of the paper was given in Hindi by B. Parameshwar Dyal of Gaya. At the evening meeting, Mr. Bertram Keightley delivered a public lecture on "Man's Evolution, Intellectual and Spiritual," to a large audience.

On the 1st September at 8 A.M., public lectures in connection with Theosophy were delivered by Babus Balvant Shai, B L., Madhusirdan Prasad and Parameshwar Dyal of Gaya; and B. Devi Prasad of Bhagalpur, and B. Purnevelu Narayan Sinha, M.A., B.L., of Bankipur. In the afternoon Mr. Keightley delivered another public lecture on "Death and After," which was heard with attention. With the usual vote of thanks to the chair the Federation was closed.

R. P.

The Bengal Theosophical Federation.

The Bengal Theosophical Federation held its second half-yearly sitting at Barnipore in the district of Twenty-four Parganas on October 5th and 6th last. Eleven branches were represented by 33 delegates. The proceedings opened with the election of the President, Babu Preonath Mukherji, M.A. The Bhawanipore Branch T.S. moved some seven important resolutions, out of which four were adopted with some modifications by the Federation. These related to the divisions of the T.S. branches in Bengal into groups for the purpose of having the branches regularly visited by honorary inspectors, with a view to improve the work done and to organise new branches where possible. The honorary inspectors who were also appointed at the meeting were required to act under the direction and supervision of the Federation authorities and to submit quarterly inspection reports. The branches were divided into three groups, *viz.*, (1) Calcutta, (2) Bhawanipore, (3) Bhagirathi. The consideration of the other three resolutions which dealt with the starting of a weekly Bengalee newspaper for the dissemination of Theosophic ideas, and a press at a minimum cost of Rs. 4,000 to be raised by contribution amongst the members, were put off till the next half-yearly meeting of the Federation, and in the meanwhile the Secretary of the Federation, was requested to circulate these three resolutions amongst the branches, for their opinion. Brother Rajendra Lal Mukherji, M.A., B.L., read for two days a very learned and interesting paper on "The Theosophic Conception of the Self."

Conversation meetings were also held. The meetings on the whole were successful.

H. R. C.

CEYLON.

I have a frw words to add to my last letter, to give a more full account of Mrs. Besant's departure from Colombo, *en route* to India. On the evening of the 29th November, crowds of people—Buddhists, Christians, Hindus, Parsees, etc., came to see her off, and the jetty was densely thronged. The crowd cheered, enthusiastically, and school-children chanted the Buddhist blessing—"Jayamangala." Many devoted members went on board ship with her to say *au revoir*, while others lingered on the jetty and breakwater till her steamer sailed out of sight. The local agents of the British India Co., placed their Steam launch at the disposal of Mrs. Besant and Sir Stanley Bois, who represents that Company, did everything that he could to make the President's journey across to Tuticorin by their steamer, as comfortable as possible.

Her lectures were Soul-stirring and convincing, and produced a profound and lasting impression on many. These lectures are now being printed, at the special request of friends, by the *Morning Leader*, as they were reported in that paper.

Your readers are already aware of the active sympathy of Mrs. Besant for the Buddhists of Ceylon. Further evidence of her interest is shown by a most valuable Christmas gift she has given us in Mr. and Mrs. Tyssul Davis. We much appreciate her sympathetic action and the gift. The young couple are expected to be with us just before Christmas. They will help us in our educational department and will find much useful work to do.

Among the visitors during November and December are several theosophical friends *en route* to the Convention. We have had a pleasant visit from our Australian General Secretary, Mr. W. G. John, who is going to Benares. He is no stranger to us, as he was a resident here for many years before he sailed to Australia. Among other visitors were Bertram Keightley and Rai Bahadur Chakravarti, of Lucknow. They came *via* Calcutta and Rangoon to Ceylon *en route* to Egypt. But they have changed the programme of their tour and are returning to India after spending a few days in Ceylon. Rai Bahadur is in poor health and the trip to Egypt was undertaken to recruit. He is already feeling very much better.

The Hope Lodge T. S. meets every Sunday at the Musaeus School. The Buddhist Theosophical Society's meetings are also regularly held at its Headquarters every week. Our friends at Galle and Kandy are also active and the T. S. in Ceylon is slowly but surely forging its way.

We are sorry that we cannot send a delegate to Benares to the Convention of 1907. We hope to be able to send a full contingent to dear old Adyar, next year.

FROM THE EDITOR.

(*Concluded from page* 292.)

An address to the boys, and two lectures—one in the Temple where Coloned Olcott took pansil—finished the day. Back to Colombo, and a lecture to the Social Reform Society—of which I have been an honorary member from its early days—and then, next day, to Kandy, through the splendid scenery that makes one of the noblest panoramas of natural beauty in the world. There is hope of a girls' school there as outcome of the visit. Next day, back to Colombo again, and in due course to the steamer for Tuticorin, the quay crowded with singing children and affectionate elders, and so farewell to the Beautiful Isle.

*
* *

At home, in India, on the 30th November, and what a journey it was! Addresses, flowers, fruits, at station after station, until the carriage was a garden; I never realised before how many Branches we had along the railway line. At Madras, triumphant arches from Egmore to Aḍyar, and within the Aḍyar grounds also, arches gay with flags and crowned with well-chosen mottoes. At Adyar, a few hours later, two addresses were presented in a crowded meeting, and then we went all over house and grounds, and found everything in admirable order. Since Sir Subramaniem has been in authority, all has been peace; Mr. Soobbiah—H.P.B.'s old friend—has resumed the charge to which he was appointed by the Colonel; Mr. Ranga Reddy, another old friend, has taken charge of the *Theosophist* Office, and Mr. Sambiah, yet another old friend, has seen after financial matters, pending the arrival of the new Treasurer, Mr. Schwarz. Mr. Schwarz, has, for very many years, been the manager of one of the largest houses in the East, and resigns a very lucrative position to come to work for the T.S. So I find myself surrounded with loving and faithful helpers, and all promises well. Needless to say that Dr. English works on, devotedly in conducting the *Theosophist*, and when Mr. Fricke, the Netherlands General

Secretary, arrives to take up the work of the Recording Secretary for a year, the official circle will be complete. It promises to be a very harmonious one, and thus to make Adyar worthy of our Masters' blessing. I am glad to say also that Mrs. Russak and Miss Renda are here, as the Colonel wished, and brighten us all by their earnest devotion and their gentle ways.

*
* *

The New Year will see the issue of *The Adyar Bulletin*, a monthly publication, intended to be, to the unattached Lodges and Members, what the official organ of each Section is to its Section. These unattached bodies and members have been left in a somewhat forlorn condition, and I propose to help them to feel themselves as part of the Society, by this little monthly messenger from the Head-quarters. It will be sent free by post to each unattached member, and a parcel to each Secretary of an unattached Lodge. Members of Sections or non-members can subscribe for it at Rs. 2 in India, or 2/6 (or its equivalent) abroad ; the subscriptions may be sent in each country to the agents of the *Theosophist*. It will be published on the 15th of each month.

*
* *

A unique manuscript of the Shaiva sutras, with the Bhâshya of Kshemarâja, was discovered some years ago by Mr. Govinda Dâsa, of Benares, with the help of a Sannyâsi, who had been long wandering in Kashmîr. This is the original document of the Pratyâbhijñâ School of the Shaiva philosophy, which Vasugupta, a Kashmîri, who lived before the 10th century A.D., saw in a vision engraved on a stone. As this is a very important find, and as the manuscript is unknown to European Orientalists, I have arranged to print in the *Theosophist* the text and translation ; the first part will appear in our February issue, and the whole will he completed in four or five numbers. We shall print off a small edition of it, the work being of first class importance. Kashmîr is the home of the Shaiva philosophy, and many treasures lie hidden there.

*
* *

Printed by THOMPSON AND CO., in the *Theosophist* Department of the "*Minerva*" *Press*, Madras, and published for the Proprietors by the Business Manager at Adyar, Madras.