



THE THEOSOPHIST.

FROM THE EDITOR.

OUR readers will all rejoice at a piece of news that comes from Russia—news that would have rejoiced the Russian heart of our H.P.B. On the 7th January, 1908, was to appear a theosophical monthly, entitled *The Messenger of Theosophy*. The Government has given it permission to appear, but will not yet allow any public lectures. A collection of seventeen articles on Theosophy is also in the Press. This is a great advance, and, if the mystical Slav heart can be reached, Theosophy will shine in Russia like a brilliant light. During Christmas week the representatives of the Russian groups were to meet in Moscow to consider the question of forming a Federation. As religious freedom spreads in Russia, we may hope to find the way opened for the beneficent influence of Theosophical thought.



The 32nd anniversary of the Theosophical Society, of which the official report went out with our last issue, was a most successful function. Over 400 delegates gathered together, and many visitors attended from countries outside India—foreign countries, I was going to say, but there are no foreigners in a Theosophical meeting. Not the lightest cloud marred the sunshine of love and peace which illumined the great gathering. In the Convention of the Indian Section, noble and successful efforts were made to harmonise all differences, and the result was that it was as peaceful as the general meetings; Bâbu Upenđranâth Basu Sahib and M.R.Ry. K. Nârâyaṇasvâmi Iyer were elected Joint General Secretaries, and a strong Council was elected, containing many of the best men and women in the Society. May the year's work prove as fruitful as the

Convention has been wise. It is now for each of us, in our several places, to endeavor to do, with all our powers, the Masters' work.

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The well-known London conjurers, Messrs. Maskelyne, have lately been amusing their clients with a so-called "Indian rope-trick:" it is said to be a clever performance, but is only a piece of ordinary conjuring, performed in the showman's own hall, with his own apparatus, and has no right to the prefix of "Indian." The real "Indian rope-trick" is a very different thing, and is described—in one of its varieties—by Miss Appel, B.Sc., M.B. (Lond.), who wrote the following to the London *Daily Chronicle* :—

Messrs. Maskelyne and Devant's Indian rope-trick, described by you on the 7th instant, is a clever performance; but an Indian "wonder-worker," whom I saw by chance in India some four and a half years ago, performed his "rope-trick" in a busy thoroughfare in Surat in broad daylight. I was writing in a room overlooking this thoroughfare, on the first floor of the house, when my friend called to me. Stepping on to the verandah, I saw a small group of people gathered round a man and a boy who were about to perform a "rope-trick." The man threw a long rope straight up into the air, and the boy then climbed up the rope, the lower end of which was held by the man. Having reached the top of the rope, the boy balanced himself, in various postures, on the point of the rope and then disappeared from sight. Afterwards he appeared again on the ground, and he and the man quietly walked away. The small group of people dispersed, and I went back to my writing. Having seen this performance, I can testify to the fact that such "wonder-workers" are to be met with in India.

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The world knows too little of the esoteric side of Islâm, and there is much need for the spread of Theosophy among Muslims, in order that their faith may lift up its head in the modern world, and that its treasures may be brought out for the helping of men. We commence in this issue the publication of some interesting "Letters from a Sûfî Teacher—" the famous Shaikh Sharf-uḍ-ḍîn Manêrî of the century—taken from a book now ready for the Press, that will be published this year under the above title. Some other work is being done in England on Islâmîc lines, and it will, I hope, soon be bearing fruit.

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Homer sometimes nods, and he nodded very much in the *Theosophical Review* for December, in reviewing the *Theosophist*, by saying: "The svastika is wrongly drawn, as usual, in the direction

of left-hand magic." It is true that the svastika is often wrongly drawn, but that on our sub-title page is right. The svastika is a cross of fire, and, when it is whirling, the flames are blown away from the direction in which it is turning. It turns to the right, with the sun, like the hands of a watch, and consequently the flames stream out westwards from the north, northwards from the east, and so on. This is the svastika of the Right-hand Path. The svastika of the Left-hand Path turns to the left, and therefore its flaming ends turn eastwards from north, northwards from west, and so on. Many of the engravings of the seal of the T.S. have been wrongly drawn, and this has possibly misled the reviewer, but the principle is clear. No one who has ever seen the whirling fire-cross in its creative activity can blunder as to the direction of its streaming flames, blown leftwards by the tremendous wind of its whirling. The activity of the fire-cross is the beginning of the movement that brings a universe into being. Into the calm depths of space the cross is flung, and "Fohat digs holes in space," and the Ring Pass-not is formed, and the new Field is ready for the Knower thereof.

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The wording of my note on the death of Rosenkreutz was very clumsy; I *meant* to say—but did not say, *meâ culpâ*—that the date was not accurate for the death of the body called Rosenkreutz, the founder of the Rosicrucian Order. He left that body in A.D. 1407, and passed into an adult body, and thus was no longer known as Rosenkreutz but as another person—in fact, as the famous warrior Hunyadi Janos, the Transylvanian, the terror of the invading Turks (born at Hönnyod, 1387). Hunyadi Janos, a youth of 20, was charging against a hostile troop, engaged apparently in some sort of foray, which was threatening to cut off his return to his castle, and, his horse carrying him ahead of his own men, he was surrounded, struck down, and left for dead. Fortunately the axe, which gave him the apparently fatal blow, turned in its descent, and stunned him, without cutting open his head. He fell under his horse, which was pierced by a javelin, and the body of the animal sheltered his master from the trampling hoofs of friend and foe alike. The senseless body, bereft of its Ego-owner, was taken possession of by him who had been called

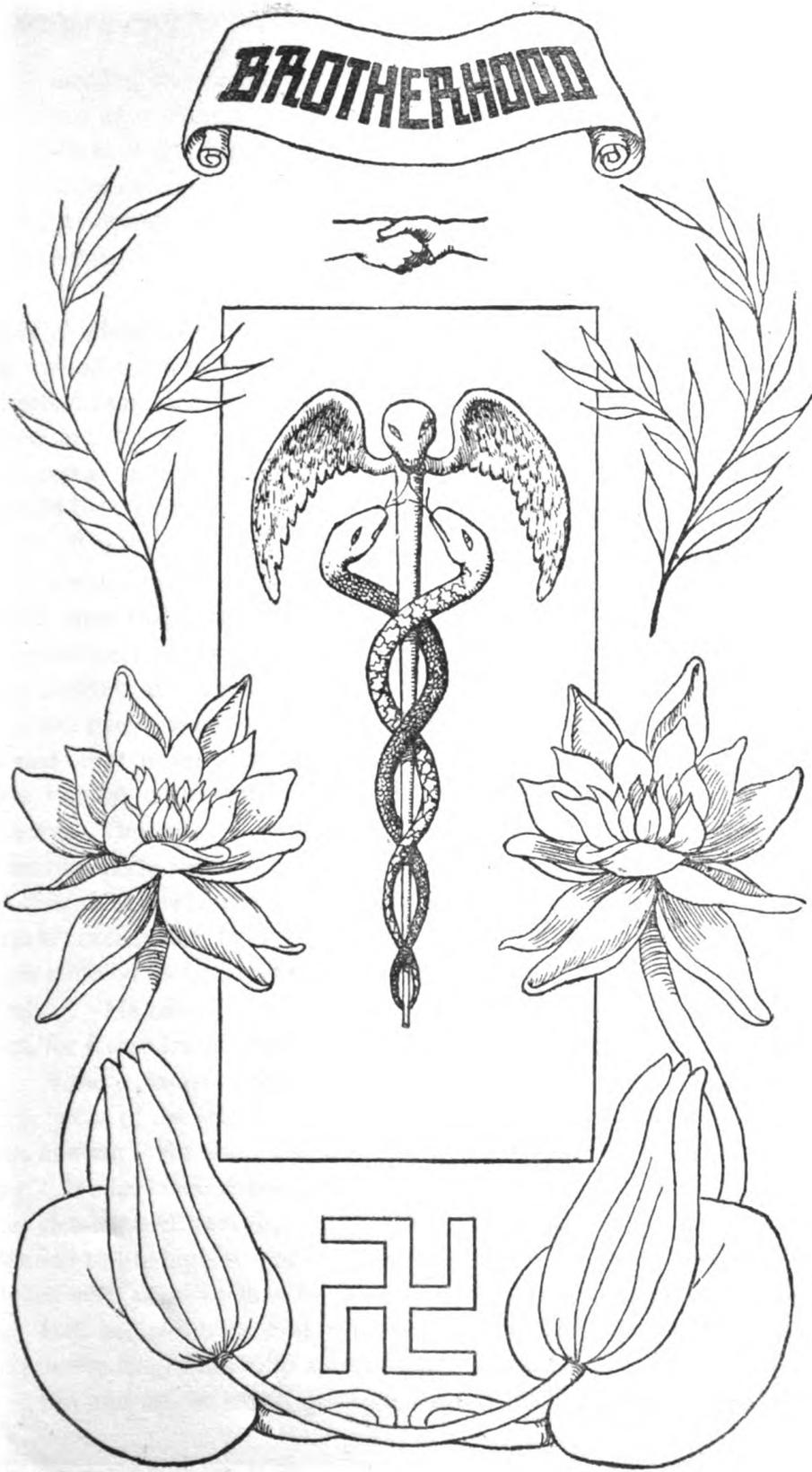
Rosenkreutz, and the fiery youth developed into the famous general, and, after the death of Ladislaus I., of Poland, became regent of Hungary. The great and wise Ego passed out of this Transylvanian body in A.D. 1456, or, as I said, about the middle of the 15th century." That is the full explanation. I tried to be very terse, and only succeeded in being obscure! I am obliged to the reviewer for calling my attention to the fault.

" LAST LINES "

[A poem written by Emily Bronte, the day before she died].

" No coward soul is mine,
 No trembler in the world's storm-troubled sphere.
 I see Heaven's glories shine
 And faith shines equal, arming me from fear.
 O God ! within my breast,
 Almighty, ever present Deity !
 Life that in me has rest
 As I—undying Life—have power in Thee.
 Vain are the thousand creeds
 That move men's hearts, unutterably vain ;
 Worthless as withered weeds,
 Or idlest froth amid the boundless main,
 To waken doubt in one
 Holding so fast by Thine Infinity ;
 So surely anchored on
 The steadfast rock of immortality.
 With wide-embracing love,
 Thy spirit animates eternal years,
 Pervades, and broods above,
 Changes, sustains, dissolves, creates, and rears.
 Though earth and man were gone,
 And suns and universes ceased to be,
 And Thou wert left alone,
 Every existence would exist in Thee.
 There is not room for Death,
 Nor atom that his might could render void.
 Thou, Thou art Being and Breath,
 And what Thou art may never be destroyed."

M. L. H.



THE DISCIPLE.

CHAPTER V.

(Continued from page 305).

IN a splendid library a man sat at a great desk writing. He wrote steadily on, filling one page after another and piling the written sheets on one side. He had been writing for hours, but he was not tired and was prepared to go on for some hours yet. The great room was perfectly still, and no one who was not aware of the fact would have guessed that the building of which it was a part was in a city. It was lighted by a large sky-light, and there was no window in the walls, which were of great thickness. It was heated by hot water pipes that passed all round the room and were supplied from the basement of the building, so that there was no fire to cause the slightest disturbance. The man, who worked so steadily in this still place, was entirely absorbed in his thought, and the world outside that room was for the time being non-existent to him. He was writing a scientific treatise in which he propounded a new theory. The next day he intended to read it before an august scientific body, and he expected it to be like a thunderbolt falling in their midst, subversive of previous established views. It would create excitement throughout Europe, in scientific circles. His eyes glittered as he wrote, when he thought of the blow he was dealing. He considered that his new theory was really a proved fact, for it was based upon experiment.

A mere glance at him revealed that he was little more than forty years of age, yet he was known wherever the name of science was known. He was great, as men count greatness in the present day. He had won every kind of prize offered in the profession he had chosen, and he was rich, eminent, powerful, courted. He had attained to the highest position and he was still a young man. He looked even younger than he was, for his thick hair was fair, his skin fair, his eyes blue and very bright. He had the fine figure of an athletic Englishman, in spite of being a student.

On and on he wrote, great satisfaction arising within him as his

task neared its end. Nothing disturbed him—nothing could disturb him, for no servant dared approach the door of his library when he had shut himself in there to write or study. His day was divided into separate sections, and he never allowed one of these to interfere with another. But, just as he began to write at greater speed, feeling that he was nearing the end of his piece of work, his attention was attracted and he paused. He heard a faint sound as of a bell some distance off. It was the telephone bell in the room he used in the hours when he was open to communications from the outside world. The room was a little way down a corridor, and if the quiet had not been so profound he would probably not have noticed it. But now the faint sound, reiterated, drew his attention.

“What can it be?” he said to himself. After a moment’s indecision he put down his pen and went out of the room. All was very quiet in the corridor; these were rooms given up to his use, and at certain hours there were professors and students passing to and fro in them, all either seeking his advice or working under his direction; but in the hours when he demanded quiet, no one came near them. Men much older than himself entertained a secret fear of him, and did not care to run counter to his wishes either in large or small matters. He was at the height of his popularity now, and everybody sought him. He was not a man who made intimate friends, and he was aware that if a reverse should come in his fortunes many who now seemed friendly would reveal a hatred for him which at present they kept secret.

He went straight to the telephone.

“Who is it?” he asked.

“Robertson.”

“Well, what is it?”

“Mrs. Raymond is dead, and the child has disappeared. I can discover no trace of her.”

The cold blue eyes flashed ominously and in the solitude of his own room the man of science uttered a cry of fierce anger, an inarticulate cry which sounded scarcely human. Then he went to the telephone again and said, “Come here at once.”

He went back to the library and very quickly wrote several pages, exercising great self-control in order to do so. He knew that Robertson had communicated with him from the other side of

London and that there was a clear half-hour before he could arrive. He was determined to finish his essay before then. He succeeded, laid the sheets together, put them into a drawer and locked it and then went out of the library. As he passed down the corridor a door at the end of it opened, and a man came in, who followed him into his room. He was one of those undistinguished figures that are to be seen in all busy streets ; not well dressed and not exactly shabby, not good-looking and not ugly, neither tall nor short ; this was James Robertson, employed by Professor Delvil to do all kinds of odd pieces of work for him, and to carry out inquiries, most of which were in connection with scientific work of some kind or other. The man was not a detective, but he was of the type of which detectives are made, and Professor Delvil had on occasion used him as an amateur in such work. It had been his task, from time to time, for many years past, to ascertain the circumstances and the whereabouts of Beryl's Mother. She had drifted from one poor district of London to a still poorer, constantly, and he had been successful in keeping watch upon her and tracing her steps. The information about her illness had been brought to Professor Delvil and he was prepared to hear of her death, because he knew what disease she was suffering from. But that the child should have disappeared !

“ I always told you, Robertson, that it was because of the child that I wished you to watch the mother. How you could let her disappear passes my comprehension.”

Robertson had often considered whether it would be possible to blackmail Professor Delvil, but had always decided that it would not. The Professor seemed entirely indifferent to what people said or thought about him. He had a theory that this was the one successful way to do as you like, and not be interfered with, and certainly there seemed to be something in it. Robertson considered the matter again, and again decided that he had better retain his valuable post as one who would do all kinds of things no one else cared to do, if well enough paid. He had seen Beryl often, in the streets in which she had lived, and he had no doubt whatever that she was the Professor's daughter. But he was unable to decide whether her mother had been the Professor's wife or not ; on the whole he thought it most

probable that she was. Then there was some slight mystery about the Professor himself ; he was a greater man than even he appeared to be. It was believed that he was a member of a very influential family, of which several members were in office when the Conservative Government was in. Delvil was the name of this family, but if the Professor was one of them he ought to at least be an Honourable. Robertson had often turned all this over in his mind and wished that he was in a position to get at the facts ; but he was not. Nobody he could ask seemed to know anything for certain. But it appeared to him that only the knowledge of being a member of a very powerful family could give any man such indifference and coolness as was possessed by Professor Delvil.

" It all happened so unexpectedly," said the man. " The child was taken away by Mrs. White, the philanthropic lady I have told you of, who has a mission there, and has helped them, all through the illness. She took her to the mission-house, and I knew she was safe there, but all in a moment she was gone, and gone entirely, no one knows where. But there was a gentleman in it, some one new, who only appeared on the scene on the day of the death and who came with Mrs. White to the house. People say he seemed like a foreigner."

Professor Delvil uttered a faint ejaculation at the first mention of this stranger, and gave his closest attention.

" That is very curious " he said, slowly. " Could you find out nothing about him ? "

" Nothing. He seemed to come from nowhere and go back to nowhere."

Professor Delvil looked at him thoughtfully. No ; it was no use commissioning him to make any further inquiries. He was not clever enough.

" There's one queer thing I heard," said Robertson. " It seems this strange gentleman paid for Mrs. Raymond's funeral, so that she should not be buried by the parish, and made all the arrangements about it."

Professor Delvil looked up at him sharply. " Odd, indeed," he said. " You heard about that at the house she died in, I suppose."

" Yes."

" And who do you know at Mrs. White's house ? "

"A half-witted boy that takes charge of a sort of day-nursery Mrs. White has for the babies of poor women, who go out to work. He seems to be a good nurse, but he's not fit for anything else. He has had some sort of accident, and Mrs. White has taken charge of him. I knew him before he went to her, so he takes it natural for me to ask him questions. He loafs about sometimes when he's nothing better to do, and he answers the door of her house sometimes. What disappointed me was that he doesn't seem to have been there when the child went away or was taken away. I wonder if Mrs. White sent him out on purpose."

"I have Mrs. White's address, I think" said the Professor, looking at a note-book on his desk. "Yes, I have; that's all right; well, that affair is closed as far as you are concerned. There are several other matters I want you to attend to to-day."

He gave some orders, which would have been unintelligible to any but a regular retainer, but Robertson evidently understood them and went off to carry them out. Professor Delvil then went out himself and calling a hansom drove to a street near Mrs. White's house, and then got out and dismissed it. He soon found his way, and going to the house knocked at the door. It was a quiet hour with Mrs. White, and the door, for a wonder, was closed. The boy who opened it was evidently the one described by Robertson. Professor Delvil asked if he could see Mrs. White, and he was taken at once to her sitting-room, where she was reading by the fire. She looked round at his entrance and started to her feet with a cry of surprise, dropping the book she held. The Professor shut the door behind him carefully, and then slowly approached her.

"So, Esther! you are Mrs. White!"

She regarded him at first with surprise and coolness, and then with undisguised hostility.

"Why have you found me out?" she asked.

"I have not done it intentionally," he answered. "I am looking for someone else, you are only a link; that is, Mrs. White is, and I had no idea of your being Mrs. White. Of course I knew you were 'slumming' somewhere, but that was all."

"A link!"—the words attracted her attention. It was a very short time ago that another person had described her as a link. It struck her as curious.

"Well—who do you want?" she demanded. She remained standing; she did not advance towards him, she did not offer her hand. And yet this man was her brother, and those two, the only children of their parents, had been reared in constant companionship until school and college life took him from his home.

"I want to find the little girl you brought here when her mother died, a few days ago."

"Oh—" exclaimed Mrs. White "I begin to understand! I see now why that child interested me so much, apart from her own charm. The likeness tells me that she is your daughter."

"Yes," he answered, without hesitation; "her mother was my wife. It was while I was living at Buda Pesth that I met her, and married her; of course, I intended to bring her home and introduce her to you all, but I was too busy to write home about it. I was studying and working very hard just then. We were married quietly, and lived quietly. Soon after the child was born, she ran away from me, taking the baby with her."

"Poor unhappy woman!" exclaimed Mrs. White.

"I think it is I who deserve the pity," said Professor Delvil, "and I have a right to my daughter. Please to tell me where she is."

"Why didn't you take her before?" asked Mrs. White, suddenly.

"I could never find her. I had just discovered them now when this happens, and I lose her again," he answered—telling the lie so readily that his sister, watching the face she knew so well, believed him. "What have you done with her?"

"I shall not tell you where she is," said Mrs. White. Strange thoughts flashed through her mind. A link!—between Beryl's two lives. The Prince had meant a great deal by the few words he had said. She was thankful he had warned her. He placed a great responsibility upon her, but he had complete confidence in her, and she determined to prove herself worthy of it.

She stooped and picked up the book she had dropped, and sat down again in her chair. There was a moment's silence. Then Professor Delvil came nearer to her and sat down not far from her, looking steadily at her the while. She glanced up at him.

"It is no use, Victor," she said. "You may as well go away. I shall not tell you."

"It will be a struggle of will between us," said Professor Delvil, slowly.

"Your will has never conquered mine yet," she answered; "You began to try in the nursery to make me your tool, but you did not succeed after I understood what a bad, cruel boy you were. You are as a man what you were as a boy, and though I am powerless to stop your deeds now, as I was powerless then, I can refuse to be your tool, as I refused then. The child is safe; you will learn nothing from me about her."

"You talk a great deal of nonsense, Esther," he said coldly. "The actions you condemn the world applauds."

"Oh no!" she said "not the world. Only a certain set of people—unfortunately a powerful set."

"This discussion is futile," he said, with an air of indifference, "and I do not care to continue it. You have no right to assist in hiding my child from me. You must know that, and I cannot believe you will do what is not right, when you think it over calmly and come to understand about it. That is rather a strong point with you, isn't it?"

Mrs. White reflected a moment before she answered. Then she said:

"I cannot believe you have any right over the child after neglecting her all these years."

"That is for the law to decide, not you," he answered, "and I should expect the law to decide in my favour. Her mother ran away from me without anything which the law would consider provocation, and stole the child from me."

"What the law would consider provocation!" repeated Mrs. White with scorn. "Your crimes are of such a modern character, they are so newly invented, that there has not been time yet for them to be understood and punished by the law. My unhappy sister-in-law whose fortitude I have seen with admiration and respect, no doubt took the child away in order that she should not come under her father's influence. In my opinion she was right. I hope she knows that the girl has been saved from you.—Yes, I am sure she knows it." She added these last words as the memory came to her of that scene in the room of death.

“So you are still a spiritualist?” asked her brother with a slight smile.

“I am, and I hope I am learning to be something more than that. I know now that there is occult science, as there is material science, and that in the long run occultism is stronger than materialism. You cannot sneer me down, Victor, any more than you can coerce me into doing what I know is wrong. It was no chance which brought that child to me. Of course, there is no such thing as chance; I know that; this is only one more confirmation of the fact. It is a part of my destiny and my training that I should be able to be of some use to her.”

“By keeping her from her father?”

“Yes.”

“That is your last word?”

“Yes.”

He rose, and turned as if to go. For the moment he was baffled and his patience was exhausted. But an idea came to him, and he paused and spoke suddenly.

“I wonder,” he said, “what harm you can possibly think I should or could do to my own child, even according to *your* ideas of what is harmful. Do you imagine I should make experiments upon her?”

“Not physical vivisections, perhaps,” said Mrs. White, “though I should prefer no helpless creature to be in your power. But you would try to destroy her faith in God, in a future life, in the unseen.”

“Certainly I should try to bring her up to be a sensible woman,” said Professor Delvil.

“If you taught her your creed,” said his sister, “you would injure her more than by making her a victim physically. No doubt that is what your unhappy wife feared. She feared it because she knew what it is to be the companion of an atheist and materialist. She preferred to suffer anything rather than that the child should be subject to such an association. I see it all so clearly that I feel as if she is by my side now showing it all to me. She preferred that the child should starve physically rather than spiritually. And yet even she had not to endure what I had to suffer—a childhood and youth under the influence of a father who was a materialist, and

brought up with a brother who is a born materialist." She spoke passionately, vehemently, now. "I know it all, and I would have no hand in exposing any other child to it, even if she were not my own niece and a child I have learned to love for herself. What a life it was!—taught that my dear mother and all who had gone before us were gone utterly, mere dust! taught that there was nothing to look forward to and nothing to look up to—darkness behind and darkness in front! The only objects in life to get as much as possible for oneself and live as long as possible! I always felt that it was a nightmare from which some day I should emerge—as I did—helped from beyond—that beyond which men like you declare does not exist."

"Well, good-bye, Esther," said the Professor. "I see no purpose to be served by my listening to you any longer. I know you began to hear voices—you told me so at the time. I regard you as an hysteric, subject to illusions. I dare say the life down here is good for you, it keeps you busy."

He was gone. Slowly recovering herself she sank back upon her chair.

CHAPTER VI.

Beryl grew as a flower grows that is transplanted from some cramped and sunless place into a rich garden on which the sun shines all day long. She shot up like a strong plant, and grew tall, and pliant and active. She was never unhappy in her new home, even while all around her was strange, for she was conscious of her mother's protecting presence and brooding love, and she believed that it was due to this protection that she had been brought to this safe and beautiful place, and given into the charge of Prince Georges. She confided in him entirely, and a profound friendship sprang up between them. She had no child friends as companions, though sometimes children came from other châteaux, driving in parties for long distances to visit her; and she sometimes played with the children of the peasants, arranging and organising wonderful games of her own invention. But her daily life passed in a strange bright seclusion. She was taught systematically, for several hours a day, but never for very long together, and all her hours of freedom were spent among plants and birds and animals. In fine weather she was out in the gardens for hours at

a time, alone, or wandering about the park on her own little pony, which Prince Georges taught her to mount by herself and ride bare-back. If the weather was bad she spent her time in favourite nooks in the great greenhouses or the winter-garden, with books that she brought from the library. She never remained to read in the library, which was one of the glories of Prince George's château, but carried her chosen book to some place among the plants. She had a passion for being in the midst of growing things, and appeared to find in them a special kind of companionship which gave her great pleasure and a subtle air of flower-like health and grace, as though she took on some of the qualities of her surroundings.

Prince Georges often rose from his work or occupation to look for her and see that all was well with her, and sometimes he would find her singing and dancing among the flowers in the garden with such intense and spontaneous gaiety that it was hard to realise that from the point of view of the ordinary mortal she was quite alone. When he found her thus he stole away softly, not to intrude upon her gladness or interfere with the amusement which made her so bright. It was not as though she were a solitary child ; she had all the air and manner of one surrounded by others as gay and bright as herself. Sometimes he thought he saw them, but he feared to gaze lest they should desert their beautiful young playmate if he looked too closely upon her sports, driven away by his less spiritual nature. For he became more distinctly aware, with every day that passed, of the young girl's spirit being of a high order, far beyond that to which he had himself attained. A stormy and passionate early life left its cloudiness about him, and it must linger throughout the incarnation, whereas Beryl's pure spirit had never yet touched the borderland of the world of storm and passion. She grew as the flower grows, eagerly anxious to open itself to the sun and the air which give to it the increase of life. On the wet, cold days, Prince Georges knew well where to look for her, in one of the greenhouses full of flowers, or in a favourite spot of hers beside a small tank of water-lilies, beneath one of the exotic trees that made the beauty of his famous winter-garden. If she did not perceive his approach and if she seemed very deeply absorbed in her book, he would steal away again unseen, but if she looked up and smiled he would come and sit down beside her for a while, and give himself a happy hour in

her company. They talked together of everything, as close companions talk, and her keen, quick, growing intelligence rested and leaned upon his trained intellect. When she talked with him it was to her mentally what it was to her physically to put her hand on his arm and feel him help her when they were taking a long walk together.

On that first afternoon, when the child had longed to go back to the mysterious dark room to intercede for her mother, he had kept her in the garden among the flowers until a deep sleep fell upon her. She had been sitting in a low garden chair and listening to his talk about the plants, when sleep came suddenly upon her and her head fell forward and her little figure swayed. He spread a rug and some pillows on the grass and very gently lifted her and laid her upon them, so gently that she only smiled a little as she sank upon the soft cushions. Again and again he saw her smile while he watched her, and once she put up one small hand and said "mother."

"Surely Adelaide is here," the Prince said to himself in a whisper. And then, after a moment, he said: "Adelaide, I cannot see you or feel you; if you are here, touch your little one and make her smile again for me."

And immediately the smile came—there was almost a childish laugh—and he sank back content in his chair and watched beside her a long while.

When Beryl awoke she saw first the flowers that drooped over her as if they loved her, for he had laid her beneath the shelter of some tall plants. She put up her hands to them and laughed. "How pretty you are," she said, as if she spoke to beings who would understand her. And then she saw Prince Georges and sat up, putting her knuckles into her eyes to drive the sleep from them, like the baby that she was.

"I have been all over the garden with mother," she said; "she has only just gone away. And she told me I need not trouble because she cannot come into that beautiful place where I went last night; that she will tell me when she can go there and we will go together. Isn't that going to be nice. How pretty all the flowers are and how happy. I believe they would learn to talk to me if I was with them a great deal."

She said this very seriously, as if it were something possible and much to be desired.

Prince Georges, instead of taking her into the château for her next meal, which he thought she must need, told the servants to bring it out. She was enchanted at this, and they formed a habit, from that day, of living out-of-doors whenever it was fine enough. And Beryl came no more by night to the dark room, nor did she ever speak of it. Prince Georges was glad to have her grow up naturally, among natural things, for he had feared she would be put too soon for her strength upon difficult and thorny paths if she used her psychic gift much while still so young. He felt that the Master who had claimed this disciple was dealing gently with her, and he rejoiced that it was so. The delight of her bright young presence made life a different thing for him, and the months and years passed swiftly for them both. It seemed to him, though he was still in the prime of life, that he was at the end of passion and experience, while she was at the beginning, and that both were loitering to play like children upon the threshold. But he had reckoned up his life too quickly in supposing he had finished with all which makes the savour of it. His fiercest ordeal, his keenest experience, was yet to come, little though he thought it could be so.

And so the time of early youth was passed by Beryl in an earthly paradise, so full of a fine atmosphere of devotion and knowledge and intelligence that it was more like a heavenly paradise. She grew from childhood to young womanhood in this perfect place, safe, secluded, undisturbed, entirely happy, looking out upon the life around her with childlike trust and pleasure. All things to her seemed well, all beings happy, given powers to enjoy and innumerable objects of enjoyment.

She was seventeen when the scales fell from her eyes, torn from them suddenly, never to be resumed.

MABEL COLLINS.

(To be continued.)

INDIA'S HOPE.

“ FEAR NOT, CHILD, THY PEARL NECKLACE, NOW BROKEN, WILL
ONCE MORE BE MADE WHOLE.”

THE sublime precepts of the Theosophical Society, which teach that every human being, the crown and apex of creation, is the treasure house of Spirit and is the centre of all kosmic forces in Nature, have produced, in however small a measure (on account of the self-reliance and self-denial indispensable to the development of the Higher Self), a wholesome effect upon the minds of those who have seriously and conscientiously taken to promoting the growth of the powers latent within them to relieve them of their limitations. In our modern civilization, dictated by the *élites* of the West, who, beyond rhyme and reason, glibly preach that in science, in philosophy, and in the daily avocations of life, God may be allowed to stand unnoticed and alone, it has become a fashion to show more delight at being called specialists and philologists than worshippers and devotees of God. To a man in the West, party politics and gorgeous death-dealing militarism are of as much interest as self-introspection and self-conquest are to his brother of the East. The world and its cares, with their passing phases, squander in a pre-eminent degree that intrinsic value of life in one case, as they are looked down upon by the other. The golden mean is avoided by either, and both have thus, however different their standards in days of old, fallen away from the grand ideals of truth. The *Gunas* of *Prakṛti* sway the one, the attributes of *Īshvara*, with the main object of absorbing them, rule the other.

The efficiency of human evolution loses much by this one-sided development, harmony flies farther and farther from our grasp, and the see-saw of nature fails to regain the much-to-be-desired equilibrium in her kosmic forces. Of late, under an all-wise dispensation of Providence, the East is exercising her spiritual influence over the West, and the West is bringing her materialism to bear upon the East as in no former time ; both, thus acting and reacting upon each other, by thought and act, may one day produce an auspicious result

which may give the East her material prosperity, so long lost by an unjustifiable apathy to the concerns of the physical life ; and to the West a spiritual insight, which she now so sorely stands in need of. Let those enlightened ones who have the welfare of humanity at heart, both in the East and in the West, benefit by the rare opportunity (which circumstances have put in their way) of a rapid interchange of ideas by improved modes of communication to hasten the advent of the day when mankind in both the hemispheres will open their eyes to their shortcomings with a view to remedy and remove them.

Thanks to Theosophy and the Theosophical Society, that the happy wedlock of the East and the West is giving tokens of a grand future for the human race. Who knew of the spiritual glories of the East, of her sages and saviours, and of her soul-elevating Bhagavad Gîṭā and Upanishads, of her sublime Tripiṭakas and Taoism, a generation ago ? How many Westerners have since found divine consolation in the blessed teachings of Shrî Krishna on the battle-field of Kurûkshetra ! How many orientals have been benefited by steam and electricity harnessed for human service in a way never done before ! Mighty and radical changes in the modes of human thought creep on imperceptibly at a snail's pace : one day does not differ much from another, nor a month nor year, but a century materially changes from its predecessor. Our very nearness to the occurrences of the day stands much in the way of a just appreciation of them ; let those who will call us forbears take a retrospective glance at the century we have just left behind, to give us a proper estimate of thought in the twenty-first century and in the twentieth, by comparison and discrimination.

Let us then judge of the great land of Bhâratvarsha, as it existed in the prime of her spirituality, as distinguished from her present decadence. At times it is a problem, sometimes a hopeless one, to think of a country, once the cradle of saviours and saints, of savants and philosophers, who gave scriptures of the soul that have stood the test of time and that *will* stand it, as long as man is man and God is God. To our no small regret we find that land whose children are so law-abiding and law-loving, who are exemplary in their mild and docile nature, who have thought out some of the most intricate problems of human life, who have produced from their

mental mint such precious coins of administration that will be able to sustain the strain of the highest critical faculty—a land where Chakravartis have renounced their empires for the salvation of the race, and where the idea of real wealth lay more in intellect and morals than in the accumulation of sordid pelf; where truth once flourished in its highest glory; where virtues, social and political, were idealized as realities and realized as ideals, should be now reduced to such a deplorable condition, a prey to foreign exploitation; since the last thousand years, her material prosperity gone, her powerful influence over nations withered, and herself, though yet with some life-blood running at her heart, a cripple in her limbs and muscles. No sight can be more heart-rending than to see India, like a fallen tree lying at its huge length on the ground, with its branches desiccated, its vital sap dried up, its roots tattered and torn, giving us an unmistakable proof of the once living umbrageous verdant form. India is now a mere ghost of her former self, a pale shadow of her ancient greatness, a mere half burnt-up corpse of what at one time was a strong muscular warrior and knight-errant of the world.

At times a picture, and that, too, a very vivid picture, of her present helpless condition stands forth in living likeness before the writer's eyes, which see in India an elephant, a prehistoric mammoth, or any of the now extinct animals of our globe, deeply sunken in a bog or quagmire, with only its trunk waving signs of life, there with quivering limbs and piteous cries praying to her many children to pull her out from her unenviable plight. Who, at first thought, can help shedding tears at the sight of such undeserved affliction, at such cruel fate which she should be the last and the least to endure? But can there be anything in the just and perfect administration of an all-wise law, which we venture to call underserved? Is not the present the harvest of the past sowing? Is not the consuming flame the result of the fuel fed by indiscretions of what is now relegated to the regions of oblivion? Partiality and prejudice apart, can we do injustice to the great Lords of Karma by calling Their inexorable and exact decrees into question when we have laid so much at our own doors for which we are accountable in the Hall of Amentis? Let us ask, in honest conscience, the question, "Is the present suffering due to past demerits, or are our troubles the freak of frail fortune?"

Dear India! thou bleedest fast at every wound, but strange, passing strange, that thou who art able to heal many a lacerated heart starvest thyself, while thy manna appeases the hunger of many who famish for spiritual food. Though fallen in the dry and sere leaf of adversity, thou standest the idol and ideal of not a few, cradle and nurse of wisdom: thousands still venerate themselves by venerating thee; for where was the Grecian sage or Initiate who did not draw his inspiration at thy door? Where was the prophet or saviour of humanity, the Gnostic or Essene of old, who did not come to thee in search of the *Gupta Vidya*? O land! blessed with everything holy, and sanctified by the tread of God's eldest children, we pity thy present helpless state; but in our heart of hearts we revere thee, as we can revere no one else in the world. The petals of thy flowers are scattered to the four winds, but the undying fragrance still perfumes the world. All hail to thee, India! the star of my life. Though dead on the physical plane, thou hast the magic wand in thy hand at the touch of which many a dead one has come to life. Thou art a veritable Jesus who can revivify so many defunct Lazaruses on this earth. Halt dead though thou be, it is thy forgotten grandeur and thy sublime occultism which has stood, stands, and will ever stand, the cynosure of philosophers and saviours for centuries to come. He who respects not India respects not himself. The embers may have a superficial coating of ashes over them, but these very embers have in them the promise of the future flame, to illuminate the whole world by its brilliant lustre. Oh India! may thou be what thou once wast, is the wish of every lover of the great human Orphan. Oh ye gods of heaven! oh, thou mighty ruler of the three worlds, may Thou, in Thy infinite mercy, deign that India may become what she once has been!

But, threnody apart, and jeremiad aside, let us in sober truth seek the cause, first and foremost, of her downfall; why has she been thrown so deep into the abyss of dependence and discredit? Is there a reason which can stand responsible for her down-trodden plight? If we are genuine Indians, if there be the true-penny ring of India in us, let us judge impartially, without bias, so that we may, by the very advocacy of truth, be able to raise her from her present sorry condition. In the words of the poet, "gently to hear, kindly to judge," will be our motto, and who can be cruel to this dear country,

where compassion once ruled supreme—compassion not for sentient life alone, but compassion for everything that exists, even for the so-called dead stones in God's great kosmos.

A study of her past career tends to throw some light upon the subject in hand, and we may be justified in viewing India in three characteristic periods, which distinctly show that she commanded the respect of the contemporaneous world, in proportion as she rose in her exemplary spirituality.

Period the first is reminiscent of the fact that India, above all the other countries of the globe, practised what she preached; her precepts and examples ran always parallel to each other. She was an admirable paragon of truth; the light and life of nations around, that stood below her in evolution: her children knew one thing above all others, the spirit of self-sacrifice, when they gloried more in living for others than for themselves, who realized their highest idealism in that the one was for all, and that the humanity of one, was the divinity of all, and that the divinity of one was the humanity of all. This was the Victorian age of India's greatness—great at home and great abroad, serving herself by serving all. She was the sacrificing priest of the whole world; she poured in her life-blood to rear younger souls as beacon lights on the highway of Heaven. Thus did she truly and literally live for all; her philanthropy was boundless, and inexhaustible also was her love for humanity.

Entering the second period of her career, she seems to lose ground from under her feet, the towering stature and imposing stateliness give way to the habit of keeping principles and practices wide apart: sheaped truth, but kept herself at an unsafe distance from it; though her high ethical code was not defunct, she slowly and gradually began to decline. Despite the grandest thoughts in her possession, of which the human mind is susceptible, she felt more proud of her theories than their realization. The Indians of the day gloried more in talking of God than in living the life of God here below. In short, India was at this time going down the hill of her ancient moral grandeur; a pallor of the coming decay was imprinted on her features, and its premonitory symptoms were unmistakably visible in every part of her physical constitution. *Facilis descensus est.*

But, contrasted with this, there is hardly anything relieving or

pleasant in period the third, when she is wholly lost to fame, greatness or originality. Deeper and deeper she sank in the sable slough of despondency. Her master minds were gone, her unique virtues, her proud independence, took leave of her, as if it were to meet her no more. Weak, irresolute children were the harvest of this time, with now and then a meteor like flash in the firmament of her time-hallowed wisdom, with a trail of darkness, more remarkable for the contrast of the sudden and transient illumination. The India of this stage is like a reptile of the paleolithic age, with no backbone to hold herself high. She knew but to crawl, and failed to soar high, as was her wont in times of yore. She has for centuries uncomfortably laid herself in the grave she has dug for herself, by her apathy and idleness, by her blindness to search the rich intellectual treasures hoarded up by her whilom sons. She would persist in drinking vinegar, while there was so much honey at her own door. On her grave the epitaph she has written herself was, "India fell because she knew not how to rise."

Such, in brief, is the history of a country, once mighty and glorious in every sense of the term, revered and adored at home, honoured and imitated abroad, at peace with herself and a source of solace to those who sought her advice in momentous questions of human life. Among the existing countries of the world she did hold, as she does hold now the golden key of the relations between man and his Maker, between the finite and Infinite, between the part and the Whole. Was it not said before, that at the present moment she gasps for her very life? But she has the power to impart vitality to others: she herself may suffer, but she knows full well to alleviate the sufferings of many. A giant in mind and spirit, but a pigmy in energy and resources of organism.

Shall we probe her wounds a little more closely, more attentively, to facilitate the growth of healthy granulations, to make her whole and hale, as she was before? The one chief trait, which distinguished the children of this land of sages from those of all other lands, is their extreme attachment to their hoary religion and time-honoured scriptures; their great solicitude to live more for the next world than the existing world. Gifted with a keen intellect, made still more keen by a deeper perception of things belonging to the higher planes of life, having a consciousness responsive to the vibrations of more exalted

realities, they naturally allowed earthly interests to drift at their own sweet will, likening the sojourn of a comparatively few years, here below, to the inn of a traveller bound for the Kingdom of Heaven. So long as India preached and practised religion, so long as she did what she said, this sublime aspiration had therein everything worthy of praise; but with foreign yoke, and insecurity at home; from depredations of conquerors uncongenial to her divine tastes, there came the period of flabby and unstable imitation of her old institutions and adages, which had more of husk than wheat in them.

Drunk deep in the philosophy of Advaitism, alas! more often travestied than realised, the Indian allowed himself to be drifted into the notion that as he and his God were of the same essence, there was no need for him, in obedience to evolutionary laws, to grow into Godhood by untiring and strenuous efforts, as his sires did of old. He wanted to be a God, but he would not pay the price of this wonderful achievement—the price of his own heart's blood. He would force open the doors of the Kingdom of Heaven, but he would not possess himself with the keys of altruism and selflessness. He who was famed to be the saviour of his country and his race would not first save himself. Who can help regretting the bathos in the transcendental system of thought, originated by Shri Shankarâchârya, whose astute intellect, hardly equalled, had produced in the mind of his countrymen an effect the reverse of what its immortal author had originally intended?

India was then literally filled with gods without godliness, who, though of the earth earthy, presumed to be divine. What was meant to be the *summum bonum* of human thought in the weary march of evolution had introduced a most unfortunate caricature in the ease-loving atmosphere of the Indian mind. Every one glibly and parrot-like uttered the Mâhâ-Vâkyas of the Vedas, "Aham Brahmasma" and "Taṭ ṭvam Āsi," but never put himself to the trouble of thinking what the mighty Brahma was or what that ineffable TAT. Though an ardent lover of religion, India's greatest bane came to her by administering to herself an overdose of sham religion, which looked like religion, but had not the ring of religion in it. People talked of love to humanity, and the world was to them an illusion, a veritable Mâyâ; but the way in which they lived their physical life showed that they were literally worshippers in the very Temple of Mâyâ. Incense was burnt at the altar of Brahmâ, but the golden calf was not allowed to be distant from the mind. Mâyâ was to be avoided, was to be discarded at any price; but,

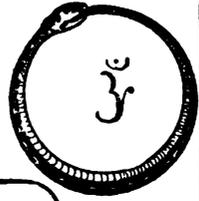
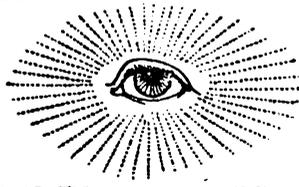
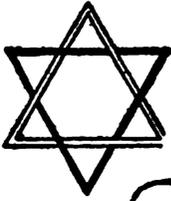
anomaly of anomalies, the same *Māyā* was to take the foremost seat in the Indian heart. Everything was to be superbly dressed in religious garb, but when it came to a practical pass, religion was left to take care of itself. No man in the world loves religion more than the Hindu, who is so enthused, so to speak, with it, that he hardly knows if there is any concern of life other than religion. Thus, that which is the highest and sublimest of emotions in a human being was overdone, and it reacted upon the Indian mind, crippled by subjugation to an unsympathetic and exotic sovereignty, with resignation to fate—a fate which taught him that though deprived of mundane riches here, he has in him a treasure of which no man can dispossess him.

Shorn of material prosperity and bereft of substantial share in the administration of their country, the children of India naturally fell irresistibly with redoubled zest upon religion, their one aim and goal of life ; but, like the mariner, shipwrecked and tempest-tossed, with his compass and rudder gone, who throws himself on the mercy of the sea, not knowing where to go and whither to steer, they, instead of manfully managing the ship of religion, allowed it to take them wherever it liked. They did not live for religion but religion rather lived for them ; and thus an artificial and unnatural religion, its merest fossil, its dummy-head, they had to fall back upon. Vedic rites and Yagnas were still performed, but these were not consecrated by the presence of the deities invoked : religion became a mummerly, more a thing to parade than a consolation to the head and the heart. That which was the dominating instinct from time immemorial did not leave India and will never leave her while India is India ; but the substance was gone, its mere shadow remained to remind us of it. Religion ruled topmost, but it was its skeleton without blood, sinews or muscles.

To justify what is mentioned here, one has to witness the vast army of Sannyāsis, who know everything in the world *except* Sannyāsa, so beautifully defined by Shrī Krishna in the last chapter of the *Gītā*. They are so many do-nothings who eke out a useless career, without profiting the world or doing any good to themselves. Ignorant of even the ABC of Hinduism, wandering listlessly about, in season and out of season, they are drones of the Indian Society, depending for their sustenance on the charity of others, without being useful to their benefactors or to their countrymen, in any sense of the word. Like the animals of the northern regions, they hibernate in the name of religion, in out-of-the-way temples and rocky recesses, unmindful of their sorry position in the march of human evolution ; and unproductive of any good to the country, which once was the nursery of the Sannyāsa of the truest kind.

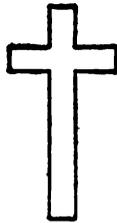
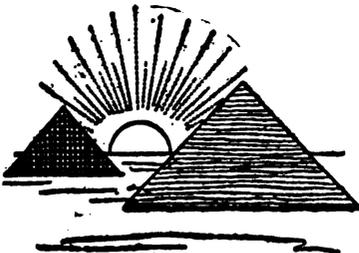
SEEKER.

[*To be concluded.*]



COMPARATIVE
RELIGION

PHILOSOPHY & SCIENCE



EMOTION-CULTURE.*

BEFORE taking up the question of Emotion-Culture we have to consider, however briefly, the question of the Liberty of the Will. Hindu thought does not recognize a metaphysical entity called will and conceived as causing action. It regards mind as *Prakṛti*, matter, and as acting under the triple Law of *Satṛva*, *Rajas* and *Tamas*. It is then as absurd to talk of the freedom of mind as it would be to talk of the freedom of body. What, then, *is* or *can be* free? The non-material part of man, *Purusha*, *Ātmā*, which is of the nature of consciousness. *Purusha* is—we need not here discuss why or how—involved in the body and the mind. He is the spectator of the continuous series of transformations of mind and body, called psychic and bodily states, which he can only see but not interfere with. In tracing the various stages of the evolution of mind it was pointed out that consciousness, in some degree, accompanies the reflex action corresponding to the spinal neural level. The animal cannot help being conscious of its reaction to environment under the sway of instinct. It is not free to rebel against the instinct but is conscious of its instinctive activity. With the attainment of a fair degree of efficiency of action of this type, the crest of the evolutionary wave shifts, as it were, to the intermediate neural level, the reactions depending upon the spinal level drop out of the field of consciousness. At this stage, consciousness is forcibly involved in the life of the emotions. Even now any violent reaction of the lower level drags down the consciousness. The pinch of hunger may be temporarily forgotten in the stress of an emotion, but when it asserts itself, sooner or later, it draws down the consciousness to itself. Similarly when the life of thought is developed, the field of consciousness again shifts; consciousness thus helplessly wanders in

* The metaphysic of "the feeling of free-will" may be found in Chapter XI. of *the Science of Peace*; that of gradual and successive transcendence, by Yoga-practice and development, of sheath after sheath, each representing predominantly (never exclusively) one of the three factors of consciousness, cognition, desire (here called *appetition*) and action, in Chapter XIII. of the same.—B.D.

this *Trilokī*, this triple sphere of action, desire and knowledge. Now man, the *Purusha*, the conscious being, can train himself to shift his consciousness from each of these levels of his mental life to the next higher one. He can deliberately train himself to forget, to temporarily drop out of his consciousness, the demands of his bodily appetites by concentrating his consciousness on his emotional life. Losing himself in the glow, *e.g.*, of a Love-emotion, he forgets hunger. The hunger exists, but he is not conscious of it and hence for *him*, it is, as it were, non-existent. Again, he may similarly drop out of his purview the play of emotions in his mind by transferring his *vision*, his consciousness, to the sphere of thought. He may also, by the practice of the highest Yoga, drop the life of thought by transferring the light of his Self, beyond the mind. Only we must remember that as hunger *is* even when a man is unconscious of it, so emotions *are*, and thought continues when the man is in *Samādhi*, beyond the mind. They *are*, they grow silently under the inexorable laws of nature, and when he returns from his *Samādhi*, he takes them up again. But in this training the man has recovered the freedom he had lost when his consciousness first got involved in the life of the nervous system. He is now free, in the sense that his consciousness is *not* necessarily involved in any mental action. He is not free in the sense that he can order his mind or his body about as he chooses ; that he never can ; but he need not identify himself with his mind or body, he has transcended *Adhyāsa*.

Western thought is gradually approximating to this ancient Hindu view. Prof. James, after a full discussion of the problem of Free Will, concludes : " Effort of attention is thus the essential phenomenon of will. . . It is, in one word, an idea to which our will applies itself--an idea which if we let it go would slip away, but which we will not let go. Consent to the idea's undivided presence, this is effort's sole achievement. Its only function is to get this feeling of consent into the mind."--*Text-book of Psychology*, pp. 450-452.

Now let us inquire what light this *ātmanātma viveka*, this enquiry into the relations between the *Purusha* and his mind and body, throws on self-training. Our mind is as the result of its past life stocked with *vāsanās*, thousands of images bound up with

love or hate and tending always to flow in neural paths to seek their consummation in conduct. Our present life adds to this stock, strengthens some and tries to extinguish others. The rise of these *vāsanās*, their transmutation from a potential to a kinetic state, is absolutely out of our control, just as any other natural event in the outside world, *e.g.*, the rising of the sun, is out of our control.* But we can shut our eyes and thus prevent the sunlight from forcing the outer objects on our attention, and we can also focus the sunlight on any object that we desire to examine closely. Similarly we can withdraw our consciousness from any psychic process and can also, by focussing its light on a higher process, inhibit the activity of the lower, using the words higher and lower in the strict physiological sense and not in that of conventional morality. The latter fact, inhibition by the higher of the lower, lies at the root of emotion-culture, and we must study it in some detail. The importance of inhibition in the explanation of the phenomena of "will" has been amply recognized by most recent psychologists. It was till recently treated quite as an inexplicable metaphysical entity, a mysterious physiological correlate to will. It has been held that inhibition is a peculiar property of the self or the spirit, by means of which it can enter the material world as a *vera causa*, and by its fiat stop any muscular action whatsoever. But recent physiological studies have brought to light the nature of inhibition "It consists in the partial or complete prevention of the spread of the excitement from a sensory neurone to a motor system, and seems always to be the result of the simultaneous excitement of some other motor system" (Mac Dougall, *Phys. Psych.*, p. 36). A feeble stimulus to a sensory neurone which would ordinarily flow out into a motor path (say, the flexors of the elbow) is diverted into an antagonistic motor path (*e.g.*, the extensors of the elbow) if the latter happen to be at the same time intensely excited. The number of stimulations present at any given time is very great, and their varying strengths make the field of mental life very complicated. The result is that mechanically the energy flows in the path of least resistance and

* This and the next sentence need not be taken as a complete statement of the metaphysic of the subject. Indeed, the two may even appear somewhat contradictory. That metaphysic will be found elsewhere. For the present purpose the statements may be taken as correct as representing facts, without going into the why and how.—B.D.

the other paths are inhibited. Thus the varying objects of the outside world are always impinging on us ; but at any given moment of time, "one only or one complex of things is the object of attention, and as one thing becomes the object of attention the thing perceived in the previous moment ceases to be the object of attention ; as any object comes to the forms of consciousness it drives out and excludes from the focus all other objects" (*ib.*, p. 102). Speaking psychologically, the transference of consciousness from the level of the vegetative life to that of the emotions and from this to that of thought, leads to an inhibition of the lower by the higher. The real inhibiting agency is not the consciousness ; just as when we transform heat into mechanical motion in a steam-engine the motive power is still heat and not the engine ; so when an emotion is inhibited by our transferring the light of consciousness to the level of thought, the inhibiting agency is still the mind and not our consciousness. This freedom to transfer consciousness from one part of the mind to another and also totally beyond the mind is the only freedom that we are capable of attaining, is the *moksha* that we can strive for. An indirect result of this is emotion-culture.*

Patanjali makes *Vairāgya* the great means of Yoga-practice. *Vairāgya* is the inhibition of emotion by thought. Only we must not forget that emotion involves thought and action, just as thought involves desire and action : the level of thought is characterised by the relative weakness of desire, as the level of emotion is characterised by the relative weakness of thought. Hence the inhibition of emotion by thought—*Vairāgya*—does not mean the absolute quenching of desire, for that would quench all life with it, but merely means the gradual enthronement of *ideals* as the sovereign power in life and gradual release of the centre of consciousness from the violence of the purely emotional life. We must not forget that every act of life involves *variāgya* of a kind. Every act involves the inhibition of others. Even a savage who forgets hunger in the pleasure of the chase learns *vairāgya* in that very act. Ethical culture is essentially the same as this : only preconceived ideals are utilized to inhibit long-established lines of

* Compare the aphorism of Patanjali, "Yoga is the inhibition of psychoses or mental functionings" of the lower or *asaḥ* kind by means of one of a higher or *saḥ* kind, as some commentators add, in just explanation, from one standpoint.—B,D.

mental reaction. What is the best ideal for man in the present stage of his evolution need not be discussed in detail here. Since the fundamental emotion is that of the self for the self and since on this foundation the other-regarding emotions are being gradually evolved, the ideal that we must form ought to be a proper combination of egoism and altruism, of self-assertion and self-sacrifice.*

Emotion-Culture is involuntary or voluntary. The stress of evolution perforce carries us on. Civilized man has outgrown some of the cruder forms of emotion that still linger among the savages in out-of-the-way corners of the world. Even the worst savage of modern days must be higher than what we conceive primitive man was. Moreover, the conditions of life peculiar to each country and the circumstances in which any nation finds itself for a long period of its history atrophies certain emotions and develops others. The constant necessity to unite for defending a small country during long periods of time, against invasion from without, is a great stimulant of other-regarding emotions. Life in a huge country which is ruled by the few and protected from invasion by a fighting caste and where the people are left to a relatively peaceful cultivation of the soil is a frightful stimulant of the selfish emotions. The course of national and human history, therefore, has to be well studied before we can hope to understand the development of emotion in nations. In the case of individuals, the national character is modified by the individual history. The circumstances of each man's life develop certain emotions and quench others. All this is involuntary Emotion-Culture. From it has to be evolved voluntary Emotion-Culture. Voluntary movements have been already explained to be compounded of involuntary ones. We can never voluntarily make a movement which we have not already made involuntarily. "A supply of ideas of the various movements that are possible, left in the memory by experiences of their involuntary performance, is thus the first prerequisite of the voluntary life" (James. *Text-book of Psych.* p. 416).

* 'Selfishness' is the ideal for the *Ṛiva* on the Path of Pursuit; 'self-sacrifice' for him on the Path of Renunciation; 'justice' for the *Ṛiva* 'in office,' the 'hierarch,' the 'ruler,' 'the householder' on the Path of the world-wheel which includes and is composed of the other two. For details, see the relative chapters in *The Advanced Text-book of Hinduism* (published by the C. H. C.), and *The Science of the Emotions*. B.D.

Similarly, nature also teaches us the inhibition of one psychosis by another. A strongly stimulated nerve arc offers less resistance to the flow of a nerve impulse than one weakly stimulated and hence diverts energy from the latter and thus inhibits it. The activity of a higher neural level inhibits that of a lower level. The emotion of love inhibits the instinct of fear. The life of thought inhibits the emotional and active life sometimes to a highly undesirable extent. From this lesson of inhibition which nature teaches us at every step, voluntary Emotion-Culture has to be developed; for we must not forget that the greater part of our growth depends entirely on nature, and that without our help or acquiescence. Even in the other part, nature is still the acting force and our work is merely to intelligently study and use her laws and thus co-operate with her to hasten our growth by the voluntary culture of the emotions.

This voluntary Emotion-Culture is based on the power of inhibition thus revealed to us. A voluntary inhibition is impossible in the absolute moment of experience; *i.e.*, when the impinging of the objects is producing a mental reaction, it is impossible to interpose a fiat of the will and intercept the reaction. For the mind is one, the mental response is one and indivisible, and the notion implied in current theories of free-will that a fiat of the self can thrust itself between the desire-aspect and action-aspect of a psychosis is a delusion. Inhibition of emotions and voluntary Emotion-Culture, then, applies only to the life of memory, the so-called inner life, the never-ending succession of trains of memory-images of objects experienced which course through the vista of the imagination, each image involving more or less faint emotions and also flows of nerve impulse in motor-paths. This is the life of *Chittavritti*, the training of which is the essence of Yoga.

Every psychosis tends to reproduce itself an indefinite number of times. This is the ultimate fact of memory. It is called a *vāsanā*, so long as it is potential, *i.e.*, in the interval between two successive manifestations of it. The total of these *vāsanās* constitutes the *liṅga-sharīra*. Every experience leaves a trace of itself behind. This is a *Samskāra* of the *liṅga-sharīra* and may be imagined as a strain in this body of subtle matter. Hence the *liṅga-sharīra* is a complicated network of innumerable tendencies of inconceivable intricacy. Each man's character is so complex that truly no man

understands even himself fully : we frequently do actions which we never thought we were capable of, and reach heights of noble thought and depths of ignoble emotion we never imagined were possible to us. Out of this highly complicated plexus of *vāsanās* some emerge into activity whenever the mind is withdrawn from the outside world ; so long as objects around us and the mental response thereto do not compel the consciousness to attend to their interplay, the irrepressible career of memory-images goes on. It is to this that deliberate culture applies. This repetition in memory of experiences forms character. The elements that make up character can be discovered by an analysis of the kinds of memory-images that start into activity when we sit for meditation.

Each undesirable element has to be inhibited by deliberately transferring consciousness to some other nobler element in the character, some other memory-image whose revival in consciousness, or to be more accurate, re-illumination by the *Purusha*, inhibits the other tendency and diverts energy therefrom. This is the *abhyāsa*, the *practice* advocated in the Yoga Sūtras and by Krishna, as the second means—the first, already spoken of, being *vairāgya*. “ The subtle [*kleṣas*, afflictions] are to be inhibited by antagonistic production (the manifestation of the antagonistic tendencies, *pratiloma pariṇāma*). Their manifestations (*vṛttis*), by meditation, *dhyāna* ” (Patanjali, II., x, xi.). “ In excluding things questionable, the calling up something opposite [is serviceable] ” (*Ib.* xxxiii.).

We have frequently pointed out that every thought involves an emotion and a flow of nerve-energy in motor paths, *i.e.*, an action. When during meditation the mind follows a particularly desirable line of thought, each image that forms the line involves the flow of nerve-energy in the motor-paths that together form its expression. Only this is too weak to manifest itself as action to outsiders. Meditation strengthens these tendencies, in other words, facilitates the flow of energy along these paths, so that the man's conduct becomes nobler and nobler. Hence so much insistence is made by the prophets and teachers of the world, on meditation, and hence the paradoxical statement that a man's thoughts are infinitely more important than his actions. This also explains the numerous cases of spiritual crises in the life of individuals, called ‘conversion.’ When the accumulation of the energy set free in meditation reaches

a certain point of intensity, there is a sudden change in the man's outward ordering of his life which astonishes the world and makes people imagine that certain higher Intelligences have brought about the crisis.

We have assumed that nobler memory-images co-exist with the baser ones in the *Sākshma Sharīra* of each man. The question rises, how do they get in there? To paraphrase the Aristotelian dictum, nothing exists in the mind but what has gone into it from outside. Every ideal has to be woven out of experience. How, then, does the 'moral consciousness' of man grow? How does the ethical evolution go on? This question is a very difficult one to answer. It seems impossible that man's ideals can go on expanding without the help of Intelligences higher than man. The great founders of religions have certainly helped man at various stages of his growth by placing before him higher ideals than he had before they were born. What is the source of their inspiration? Perhaps more highly evolved beings.

P. T. SRINIVASA IYENGAR.

[*To be continued.*]

THE GOD OF ALL.

Oh thou great spirit, everywhere inherent,
 To whom alike we all, some way, must come—
 Serving, denying, conscious or unconscious,
 We yet are Thine alike—the world's whole sum.
 Teach us to see Thee not in beauty only,
 But equally in sordidness and sin—
 To fight for Thee in these Thy darker guises,
 Till in the darkest, spirit-force shall win!
 Bring to Thy churches mutual toleration,
 And greater still from man to brother man—
 Till warring creeds no more shall balk Thy purpose,
 But love and brotherhood all distance span.
 And oh thou mighty, all-pervading spirit,
 Let this Thy glory and our gladness be—
 To see each smallest, poorest thing that liveth,
 Not only Thine, but actually *as Thee!*

LUCY C. BARTLETT.

STUDIES IN COMPARATIVE SCIENCE.

II.

IN the first study in Comparative Science, attention was drawn to the fact that the results of Dr. John Beard's researches into the origin of germ-cells prove Professor Waldeyer to have been mistaken in thinking that germ-cells are derived from epithelial or peritoneal cells of the body, and confirm in a most striking way the teachings of Archaic Science. It was also stated that Professor Waldeyer had withdrawn his former view. He accepts now the idea of a continuity of germ-cells, of a continuous series of germ-cells which are morphologically distinct from all other cells that make up the bodies or forms that serve as tabernacles or houses for the unicellular organisms known as germ-cells. Students will find Professor Waldeyer's present views in an article entitled "Die Geschlechtszellen," written by him for Oscar Hertwig's *Handbuch*. Whether the germ-cells give rise to sperm-cells and ova, or to the epithelial cells of the Graafian follicles and tubular passages as well, is an important point, says Professor Waldeyer, which cannot yet be answered with certainty. But, what the actual relation is which exists between germ-cells and the body cells, he regards as a far more essential question: do the primitive germ-cells alone constitute a germinal track and thus stand altogether apart from and in sharp contrast to all the other cells which make up an individual; in short, is every individual animal and plant (metazoon and metaphyte) a kind of "double being" (Doppelwesen) made up of (1) germ-cells which alone form a continuous chain, since they are derived from ancestral germ-cells, and in their turn give rise to future germ-cells; (2) a form or body grafted on to single members of this continuous chain series of germ-cells? The conception of a "germinal epithelium" was, Professor Waldeyer thinks, one step on the path to knowledge, and that of "germ-cells" a further step. He accepts the idea of a direct, unbroken morphological continuity of "germ-cells," and he likens the continuous

germinal track formed by the long series of these cells to a long root from which at intervals single individuals branch off like lateral shoots of a root.* An analogous idea is found in the old Hindu books, but the continuous germinal track is there likened to a string, "Sûtrâtmâ" or "Thread-self," and the individuals are likened to beads which are threaded on to the string. "This term," writes Mrs. Besant, "is used to denote various things, but always in the same sense, as the thread connecting separate particles. It is applied to the re-incarnating Ego, as the thread on which many separate lives are strung; to the second Logos, as the thread on which the beings in His universe are strung; and so on." † "Analogy is the guiding law in Nature, the only true Ariadne's thread that can lead us through the inextricable paths of her domain, toward her primal and final mysteries," writes Mme. Blavatsky. ‡ "'Follow the law of analogy,' the Masters teach." § So, too, the Talmud: "If thou wilt know the invisible, open thine eyes wide on the visible;" ¶ and the Hermetic teaching, "as above, so below." ¶¶

I am indebted to Dr. Beard for the reference to Professor Waldeyer's article in O. Hertwig's *Handbuch*, and also for a reference to the work of Mr. Bennet M. Allen, Instructor in Anatomy in the University of Wisconsin. This American scientist, who formerly upheld the old view of Professor Waldeyer, has now convinced himself by independent investigation into the origin of the germ-cells of *Chrysemys marginata*, that Professor Waldeyer was mistaken and that Dr. Beard's observations are correct. He writes: "Nussbaum was among the first to advance the view that the primitive sex-cells are derived directly from undifferentiated embryonic cells reserved exclusively for this destiny at an early stage of development . . . According to another view, they arise by the transformation of peritoneal cells. This is the view held by the great majority of writers upon this subject, not only of the earlier ones, but of the more recent as well . . . In a recent

* See *Handbuch der vergleichenden und experimentellen Entwicklungsgeschichte der Wirbelthiere*, von Oscar Hertwig, Vol. I (1903), pp. 403-405.

† *A Study in Consciousness*, p. 90.

‡ *Secret Doctrine*, Vol. II., p. 162.

§ *Ibid.*, II., p. 265.

¶ *Ibid.*, II., 125.

¶¶ *Ibid.*, II., 740.

paper * I have myself advocated this same view . . . The reader will find that I come to a definite conclusion in the present paper † which is quite at variance with my former views," Mr. Allen no longer holds the view that germ-cells are derived from the epithelial (or peritoneal) cells of the body, but speaks of them now "as being imbedded in the peritoneum, not as a part of it." He says that in *Chrysemys* these germ-cells are "first observed in the hypoblast at the edge of the area pellucida;" that "they migrate within the entoderm to a point immediately beneath the notochord;" that they "lie among the peritoneal cells, but are not derived from them." Students who believe in the Archaic teachings will not be surprised to hear of Mr. Allen's change of view, for they know that the teachings of Occult Science are in harmony with the teaching of Modern Science when the latter, in her questionings of Nature, observes *accurately* and records *truthfully* all the accurately observed facts. The old, mistaken view about the origin of germ-cells must be classed among what Dr. Beard calls, "the ever-recurring instances of the earliest observed appearance of a thing being taken to represent its first origin," and—"in embryological research this is only permissible when an earlier origin is absolutely out of the question."

The truth about the origin of germ-cells prior to the formation of the body of the embryo entails many important consequences, which sooner or later will make themselves felt in every department of life—religious, social, educational and philanthropic. About this, Professor Waldeyer has written: "The consequences of this doctrine of the continuity of germ-cells are almost unbounded for the whole field of Biology."‡ And Dr. Beard writes: "No earnest investigator can ignore the immense, the overwhelming importance of this continuity for the science of embryology. It, and the various facts associated with it are bound sooner or later to revolutionise completely the ideas and conceptions of zoologists, anatomists, and embryologists. They will relegate the dogmas of epigenesis and direct development to the list—a pretty long one already—of former erroneous doctrines of science, and they will open up new and important pathways of research and knowledge, of which at the moment no conception whatever can be formed. In other directions

* See *American Journal of Anatomy* (1904), Vol. III., p. 89.

† See *Anatomischer Anzeiger*, for September 6th, 1903, Vol. XXIX., p. 217.

‡ O. Hertwig's *Handbuch*, Vol. I., p. 405.

the doctrine and its allied facts will doubtless prove themselves to be equally fruitful of results . . . the writer is informed that their bearings upon the problems of insanity are simply incalculable."* Dr. Beard has but "re-discovered" by means of modern scientific methods, some of the truths taught by Archaic Science, but there are many more which remain to be "re-discovered" by the modern world, and some of these will form the subject of other "Studies in Comparative Science."

In the preface to his "Lecture on Monism"† Professor Haeckel writes : "The purpose of this candid confession of monistic faith is twofold. First it is my desire to give expression to that rational view of the world which is being forced upon us with such logical vigor by the modern advancements in our knowledge of nature as a unity. . . Secondly, I would fain establish thereby a bond between religion and science, and thus contribute to the adjustment of the antithesis so needlessly maintained between these, the two highest spheres in which the mind of man can exercise itself ; in monism the ethical demands of the soul are satisfied, as well as the logical necessities of the understanding." And elsewhere‡ he writes : "I base my monistic philosophy exclusively on the convictions which I have gained during fifty year's close and indefatigable study of nature and its harmonious working ;" and "naturally, the clear opposition of my monistic philosophy, based as it was on the most advanced and sound scientific knowledge, to the conventional ideas and to an outworn 'revelation' led to the publication of a vast number of criticisms and attacks . . . It would be useless to go further into this controversy and meet the many attacks that have since been made."§ "Nature as a unity" is no new view of the world ; it is a conception found in all Hinduism, and in Hindu Philosophy and Science. Nor can this 'Confession of Faith of a Man of Science' be regarded as altogether satisfactory and final, seeing that it is based upon a fundamental error in science, for Professor Haeckel does not yet see his way to accept Dr. Beard's results and still clings to and teaches the old views of Waldeyer. Moreover, no bond

* *A Morphological Continuity*, by J. Beard, D. Sc., pp. 3, 4.

† Haeckel's *The Confession of Faith of a Man of Science* ; pp. 6, 7.

‡ Haeckel's *The Wonders of Life : A Popular Study of Biological Philosophy* : 1904 p. 8.

§ *Ibid*, pp. 7, 8.

between religion and science can be established except it be the bond of Truth. Any antithesis which may exist between them has been created by men whose false views and teachings—whether as theologians or as scientists—have stirred up strife and have been the cause of endless controversy and of much misery and suffering in the world. A great upheaval of modern scientific opinion and a thorough revision and re-adjustment of the Darwinian view of the origin and “descent” of man, and of Professor Haeckel’s “Monistic Philosophy” cannot fail to follow the acceptance of the results which Dr. Beard’s researches have established upon a sure foundation.

The great value of Dr. Beard’s work is that he has “re-discovered” by modern methods some of the Archaic Science teachings, and thus has given an opportunity to the modern world to verify by the modern scientific methods some facts which hitherto could be verified only by the ancient scientific methods.

In the preface to *The Wonders of Life*, Professor Haeckel, when referring to the enormous sale of his *Riddle of the Universe*, says: “This extraordinary and—as far as I was concerned—unexpected success of a philosophical work which was by no means light reading, and which had no particular charm of presentation, affords ample proof of the intense interest taken by even the general reader in the object of the work—the construction of a rational and solid philosophy of life.” Alas! this “rational and solid philosophy of life” is built upon a serious error of observation and is, therefore, doomed to failure. Meanwhile, it is the cause of the many attacks upon a system of philosophy which tends in reality to keep Religion and Science apart, although Professor Haeckel’s desire has been to bring them together. Dr. Beard’s strivings after the Truth have met with success; Nature has answered his quest after her workings, and the ancient truths which have been “re-discovered” by him during his nineteen years of search will tend to bring Religion and Science again into touch and hasten the advent of “that longed-for day when our religious philosophy becomes universal.”* The truth about the origin of germ-cells opens a way to Modern Science for the far grander and nobler conceptions of the Origin and Destiny of Man which are revealed by the Ancient Records, and slowly, when the meaning of “the general characteristics” which are

* From a Master’s letter, printed in A. P. Sinnett’s *Occult World*, p. 86.

epitomised for us "in the process of human foetal growth" † becomes better understood, there will unfold itself before us the magnificent, grandiose scheme of evolution, seen and described for the modern world by Mme. Blavatsky—a scheme in which Darwinism finds a place.

LOUISE C. APPEL, B. SC., M. B.

IMMORTALITY.

I that had life ere I was born
 Into this world of dark and light,
 Waking as one who wakes at morn
 From dreams of night :

I am as old as heaven and earth :
 But sleep is death without decay,
 And, since each morn renews my birth,
 I am no older than the day.

Old though my outward form appears,
 Though it at last outworn shall lie,
 This, that is servile to the years,
 This is not I.

I, who outwear the form I take,
 When I put off this garb of flesh,
 Still in immortal youth shall wake
 And somewhere clothe my life afresh.

How much may be done, is done, by the brain and heart of one human being in contact with another ! We are answerable for incalculable opportunities of good and evil in our daily intercourse with those with whom we have to deal. Every meeting, every parting, every chance greeting, and every appointed encounter are occasions open to us for which we are to account. To our children, our servants, our friends, our acquaintances, to each and all, every day and all day long, we are distributing that which is best or worst in existence—Influence. With every word, every look, every gesture, something is given or withheld, of great importance may be to the receiver, of inestimable importance to the giver.

FANNY KEMBLE.

† *Secret Doctrine*, by H. P. B. Blavatsky, Vol. II., p. 723.

LETTERS FROM A SŪFĪ TEACHER. *

INTRODUCTION BY THE TRANSLATOR.

SHAIKH Sharf-uḍ-ḍīn was the son of Shaikh Yahiâ. His birth-place was Maner, a village near Paṭnâ (India). A love of knowledge and of the religious life, and signs of spiritual greatness, were found in him from his early childhood. A strange being was once seen by the cradle of the baby ; the mother, frightened, reported the matter to her father, Shahâ-uḍ-ḍīn, a great saint, who consoled her, saying that the Being was no less than the Prophet Khezar Himself, and that the baby was expected to be a man of great spiritual advancement. He acquired secular knowledge under Ash-raf-uḍ-ḍīn, a famous professor of those days. He refused to marry, but had to yield when, being ill, he was advised by the physician to enter the married life. He left home after the birth of a son, travelled in many places, and was at last initiated by Majîto-uḍ-ḍīn Firḍausî. The latter made him his deputy on earth, under a deed, drawn twelve years before, under the direction of the Prophet of Islâm, asked him to leave the place, and quitted his body shortly after. After his initiation, Sharf-uḍ-ḍīn lived for many a long year in the woods of Bihîâ, and the Râjgiri hills. In his later days, he adopted Bihâr (now a subdivisional town) as his residence, at the request of some of his friends and disciples. He died on Thursday, the 6th of Shawwal, 782 Hijra. His titular name is Makhḍûm-ul-Mulk, *i.e.*, the master of the country or the world. He was equally proficient in secular learning and esoteric knowledge, and possessed superhuman powers. His tomb at Bihâr is still resorted to as a place of sanctity by a large number of devout Musalmâns. He wrote many works, of which three only have yet been published : (1) *Makṭûbât-i-saḍî*, a series of a hundred letters (or rather essays on

* We publish here some extracts from an interesting book under this title, which is in the press.

definite subjects) addressed to his disciple, Qâzî Shams-uḍ-ḍîn, in 747 Hijra ; (2) *Maktûbât-i-bist-o-hasht*, a series of 28 letters, being replies to the correspondence of his senior disciple, Mozaffar, the prince of Balkh ; (3) *Fawâed-i-rukni*, a number of brief notes, prepared for the use of his disciple Rukn-uḍ-ḍîn.

The present booklet consists of translations of copious extracts from *Maktûbât-i-saḍi*, the most elaborate and comprehensive of all the three published works, with apt notes occasionally added from the other two, with a view to elucidate or complete the subject in hand. These extracts, it is hoped, will cover the greater portion of, if not all, the principles inculcated in these books, and are expected to give the reader a fair knowledge of the teaching of the author in all its phases. Matters relating to exoteric rites, legends and traditions have been omitted. The translation does not pretend to be always very literal, but an honest attempt has been made to present a faithful rendering of the original to the English-knowing public, that they may be able to better appreciate the teachings of Islâm, and that the Brotherhood of Creeds may have one more advocate to plead its cause before the tribunal of the human intellect.

BAIJNÂTH SINGH.

LETTER I.

Monotheism (Tauhtîḍ).

Masters of the Path have divided monotheism into four stages : The first stage consists in repeating, vocally without any inner conviction, "There is no God save Allâh." * This is hypocrisy, and does not profit on the day of resurrection. The second stage consists in repeating the said logion vocally with an inner conviction, based upon conventional imitation (as in the case of ordinary people), or some form of reasoning (as in the case of an intellectual theist). This is verily the visible body of monotheism, frees one from gross polytheism and from hell, and leads to heaven. This second stage, though safer than the first, and less unstable, is for all that, a low one, fit for old women. † The third stage consists in Light shining in the heart, which reveals the One Agent alone, the

* *Lâ elâha ill'Allâh.*

† Weak souls.—*Trans.*

Root of all phenomena, and the non-agency of all else. This is quite unlike the conviction of ordinary people or that of an intellectual theist. Such a conviction is a fetter to the soul, whereas the vision of the Light breaks all fetters. There must be difference between one who believes a certain gentleman to be in his house, on the testimony of others (as in the case of ordinary people), another who infers the residence of that gentleman in the house, because he sees his horses and servants at the gate (as in the case of the intellectual theist), and another who actually sees the gentleman in the house (as in the case of the third stage). In the third stage, one sees the creatures and the Creator and distinguishes them from Him : this much of separation still persists—so it is not perfect union in the eyes of the Masters.

The fourth stage consists in the pouring forth of the Divine Light so profusely, that it absorbs all individual existences in the eyes of the pilgrim. As in the case of the absorption of particles floating in the atmosphere in the light of the sun, the particles become invisible—they do not cease to exist, nor do they become the sun, but they are inevitably lost to sight in the overpowering glare of the sun—so, here, a creature does not become God, nor does it cease to exist. Ceasing to exist is one thing, invisibility is another . . . When thou lookest through a mirror, thou dost not see the mirror, for thou mergest it into the reflexion of thy face, and yet thou canst not say that the mirror has ceased to exist, or that it has become that reflexion, or that the reflexion has become the mirror. Such is the vision of the Divine Energy in all beings without distinction. This state is called by the Sûfîs, absorption in monotheism. Many have lost their balance here : no one can pass through this forest without the help of the Divine Grace and the guidance of a Teacher, perfect, open-eyed, experienced in the elevations and depressions of the Path, and inured to its blessings and sufferings . . . Some pilgrims attain to this lofty state only for an hour a week, some for an hour a day, some for two hours a day, some remain absorbed for the greater portion of their time . . .

Beyond the four is the stage of complete absorption, *i.e.*, losing the very consciousness of being absorbed and of seeking after God—for such a consciousness still implies separation. Here, the soul

merges itself and the universe into the Divine Light, and loses the consciousness of merging as well. "Merge into Him, this is monotheism : lose the sense of merging, this is unity." Here there are neither formulæ nor ceremonies, neither being nor non-being, neither description nor allusion, neither heaven nor earth. It is this stage alone that unveils the mystery : "All are non-existent save Him : " "All things are perishable save His Face : " "I am the True and the Holy One." Absolute unity without duality is realised here. "Do not be deluded, but know : every one who merges in God is not God."

The first stage of monotheism is like the outermost shell of the almond ; the second stage is like the second shell ; the third stage is like the core ; the fourth stage is like the essence of the core—the oil of the almond. All these are known by the name of the almond, but each differs immensely from the others in status, result, and use.

This note should be studied patiently and intelligently, since it deals with the basis of all developments, activities, and supersensuous phenomena. It will explain the phraseology and the allusions in the writings of the saints, and throw light on the verses on monotheism and the stages thereof :

O ! brother, though an ant, thou mayest turn out to be a Solomon. Do not think thou art an impure sinner : though a gnat, thou mayest become a lion . . . God raises the monotheist out of the dualist, the faithful out of the faithless, and the devotee out of the sinner.

[The following extracts on monotheism from "*The Series of 28 Letters*," another work of the author, may be aptly added.—*Trans.*]

According to a tradition of the Prophet, all beings were created out of Darkness, but each took in Light according to its capacity, and thus became luminous. Hence all beings are sparks of the Divine Light, and their luminosity is derived from It. Now one can fully understand the sacred verse : "God is the Light of heaven and earth" (From Letter 17).

Thou-ness and I-ness pertain to our world : they do not exist in the region of the Beloved. He is the one Reality : futile is the assertion of any existence but His (Letter 2).

II.

LETTERS 2-4.

Turning to God or Conversion (Taubâh).

Taubâh literally means to turn back. But the nature of turning must be different with different individuals according to the difference in their conditions and stages. Ordinary people would turn from sin with apology in order to escape punishment ; middling ones would turn from their deeds to secure the regard of the Master ; the Elect would turn from all worlds, here and hereafter, and feel the insignificance and non-existence thereof in order to realise the glory of the Maker. The turning of a beginner cannot be permanent. A saint says of himself : " I turned back 70 times and failed each time, but my seventy-first turning proved steady, and I failed no more."

Khawâjâ (Master) Zoonoon of Egypt observes that the *Taubâh* of ordinary people consists in turning from sins : that of the Elect in turning from heedlessness.

Khawâjâ Sobaid and many others are of opinion that *Taubâh* consists in remembering one's past transgressions and being ever ashamed of them, so that one may not grow proud of one's many virtues. On the other hand, Khawâjâ Junnaïd and many others hold the view that *Taubâh* consists in forgetting past transgressions, *i.e.*, in expunging their impressions from the heart, so that it may become as pure as if it had never committed them.

Taubâh is obligatory for all pilgrims at all times, since for each pilgrim there is always a stage higher than his present one. If he halts at any stage, he stops his pilgrimage and commits sin . . .

Taubâh consists in a firm and sincere resolution to abstain from sins, so as to assure God of one's unwillingness to commit them in future, and in compensating, to one's best ability, those one has harmed in any way . . .

Taubâh is the basis of all developments, as the ground is for the foundation of a building. The chief requisite is *Îmân* (peace, faith, or moral sense). *Taubâh* and *Îmân* appear together, and the latter illumines the heart in proportion to the former.

The real *Taubâh* lies in turning from one's nature. When the disciple turns from his nature he becomes another, *i.e.*, he does not

become another man, but his qualities change. Then he unfolds true *Îmân*, which sweeps off many-ness and leads to unity. Ere the turning, *Îmân* is but conventional and nominal. "How long will you worship God with your tongue only : this is no better than worshipping desires : so long as thou dost not become a Moslem from *within*, how canst thou be a Moslem merely from *without* ?" The lame ass of conventional faith and the lip-behavior that we have cannot help us to tread the path.

None ought to despair under any circumstance whatsoever. Here work is without a motive, and requires no payment. Many are instantly raised from the level of image-worship to a stage higher than the angels and heaven. The Lord does whatever He wishes. "How" and "why" find no room here. May God make thee a seer of his, and remove thee from thyself ! Do thou aspire high, though thou art low at present. O, brother ! human aspiration should stoop to nothing, either on earth or in heaven. "Such men are so constituted as to care for neither hell nor heaven : they seek God and God only, and spurn what is not-He."

Theosophy (*Tasavvuf*) is ceaseless motion, since standing water becomes stagnant. A man may corporeally be in his closet, yet his spirit may run to the *Malakût* * and the *Ûabrût*. † Rapid motion, like the morning breeze, can neither be seen nor grasped.

III.

LETTER 5.

On Seeking the Teacher.

The saints on the Path—blessed be they—unanimously declare that it is incumbent upon a neophyte, after the maturity of his conversions (*Taubâh*), to seek a Teacher, perfect, experienced in the elevation and depressions of the Path, its joys and sorrows, possessed of balance, and versed in the internal ailments of a disciple and their remedies . . .

Though in the beginning one does not need a Teacher, and the seed can be sown only with the help of Divine Grace, the seed, when sown in the soil of the heart, does need a Teacher for its

* The astral and lower mental planes.

† The higher mental plane.

further growth, for the following reasons given in the books of the saints :

1. Since one cannot go to the *Kâbâ* * without a guide, albeit the way is visible and sensuous, and the pilgrim possesses eyes and feet, it is impossible without a guide to tread the occult Path trodden by 120,000 prophets, which has no visible track and is supersensuous.

2. As there are many thieves and robbers on a sensuous way and one cannot travel without a guide, so on the occult Path there are many robbers in the guise of the world, the desire-nature, and the elementals, and one cannot travel without the guidance of a Master.

3. There are many precipices and dangers on the Path, leading to one or other of the many heretic schools formed by those who, having entered the Path without a Perfect Guide, on the strength of their own intellectual resources, fell and perished in the forest and deserted the Law. Others, more fortunate, have safely crossed those dangers under the protection of Masters, and have seen the victims, and known where and why they fell. All pilgrims are liable to these dangers. If one secures the help of a mighty Teacher, one can be saved and progress with the help of His secret hints and instructions, else one would fall into some heresy and lose the fruit of one's labor.

4. The pilgrim may pass, on the way, through certain spiritual conditions, and the soul may put off the physical garment, catch the reflection of the Divine Light, display superhuman powers as a Divine agent during the continuance of these experiences, taste the relish of " I am God, the Holy One," and become proud of having reached the goal. The pilgrim cannot understand this intellectually. But if the soul, during the continuance of these experiences, is not helped by a mighty Master, he may, it is feared, lose faith, and fall a victim to a false notion of unity.

5. The pilgrim on the way unfolds supersensuous powers, and sees supersensuous phenomena—devilish, passionate, and divine. But he cannot understand them, as they are spoken in a supersensuous language (*i.e.*, revealed through an unfamiliar medium) . . .

* The sacred shrine at Mecca.

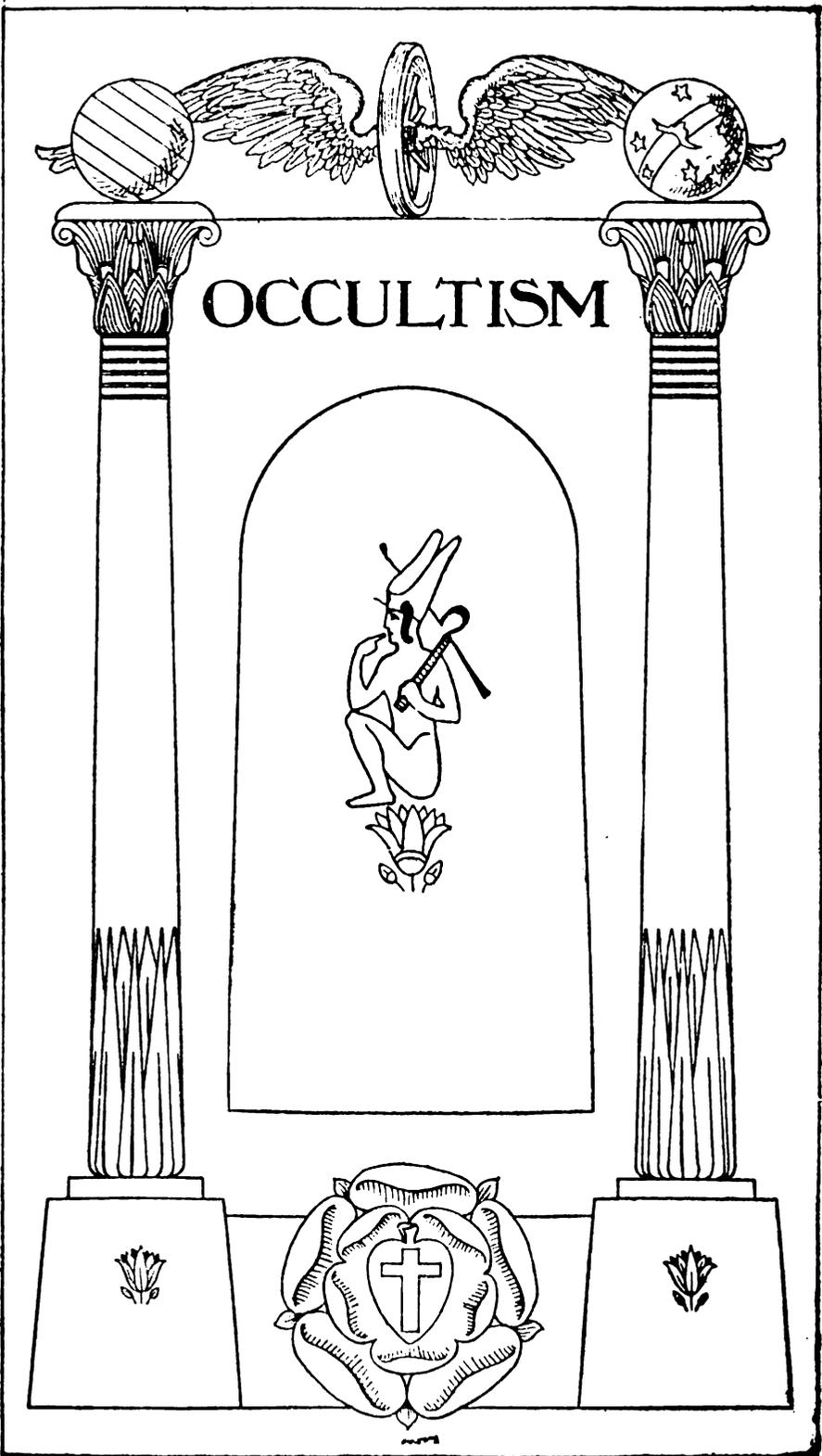
If, at this stage, he is not aided by a Teacher, helping him on behalf of God, and versed in the interpretation of supersensuous words and symbols, he cannot progress further . . .

When God opens the eyes of a man, so that he distinguishes good from evil and resolves to follow the one and avoid the other, but does not know how to do it, he must betake himself to a divine man and make a firm determination to change his condition. Then the divine man will take him up, help him to subdue the desire-nature, gently induce him to abstain from his defects and blemishes, and keep him away from bad companions. A disciple can, with the help of a Teacher, do in an hour what he would do unaided in a year . . .

It is said : a disciple may reach the goal with the help of a single Teacher, or of more than one Teacher. (In the latter case) each teacher may be the means of the revelation of one stage only, yet it is more consistent with decency and politeness for the disciple to refrain from looking upon such a stage as the limit of development attained by his Teacher, . . . inasmuch as the Perfect Ones are not at all concerned with the business of stages and conditions. But one cannot leave one's Teacher and take another without his permission. One who does so deserts the Path.

It is the practice of the Masters—blessed be They ! to impose a three-fold discipline on a student. If he observes it, he receives the Robe (the real one, not the conventional), else he is rejected. The three-fold discipline consists of : 1. Service of the world for a year : 2. Service of God for a year : 3. Watching the heart for a year.

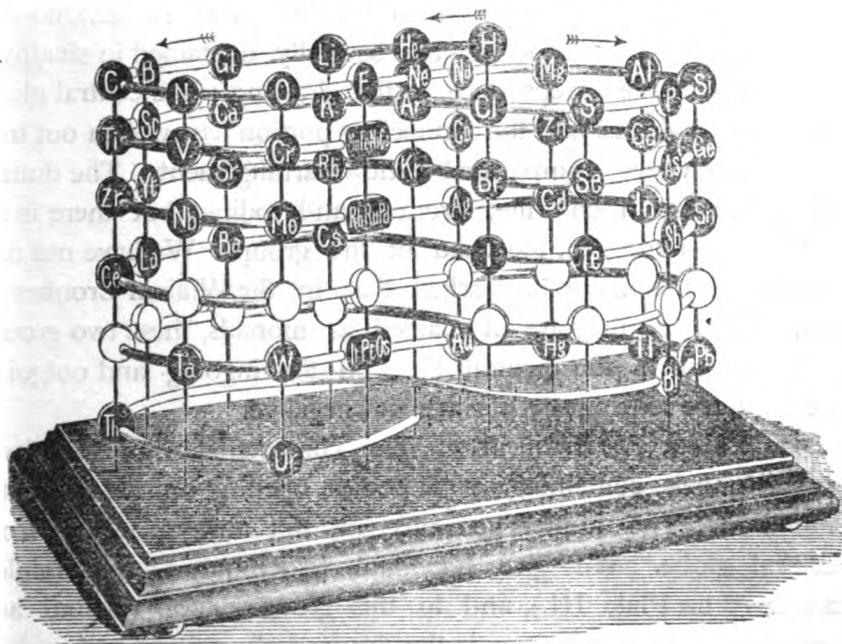
[*To be continued.*]



OCCULT CHEMISTRY.

II.

THE first thing which is noticed by the observer, when he turns his attention to the chemical atoms, is that they show certain definite forms, and that within these forms, modified in various ways, sub-groupings are observable which recur in connexion with the same modified form. The main types are not very numerous, and we found that, when we arranged the atoms we had observed, according to their external forms, they fell into natural classes ; when these, in turn, were compared with Sir William Crookes' classification, they proved to be singularly alike. Here is his arrangement of the elements, as it appeared in the Proceedings of the Royal Society, in a paper read on June 9th, 1898.*



This is to be read, following the lines of the "figures of eight :"
H, He, Li, Be, B, C, N, and so on, each successive element being

* Our indebtedness to Sir William Crookes for his courtesy in lending us the above picture was acknowledged last month.

heavier than the one preceding it in order. The disks which fall immediately below each other form a class ; thus : H, Cl, Br, I ; these resemble each other in various ways, and, as we shall presently see, the same forms and groupings re-appear.

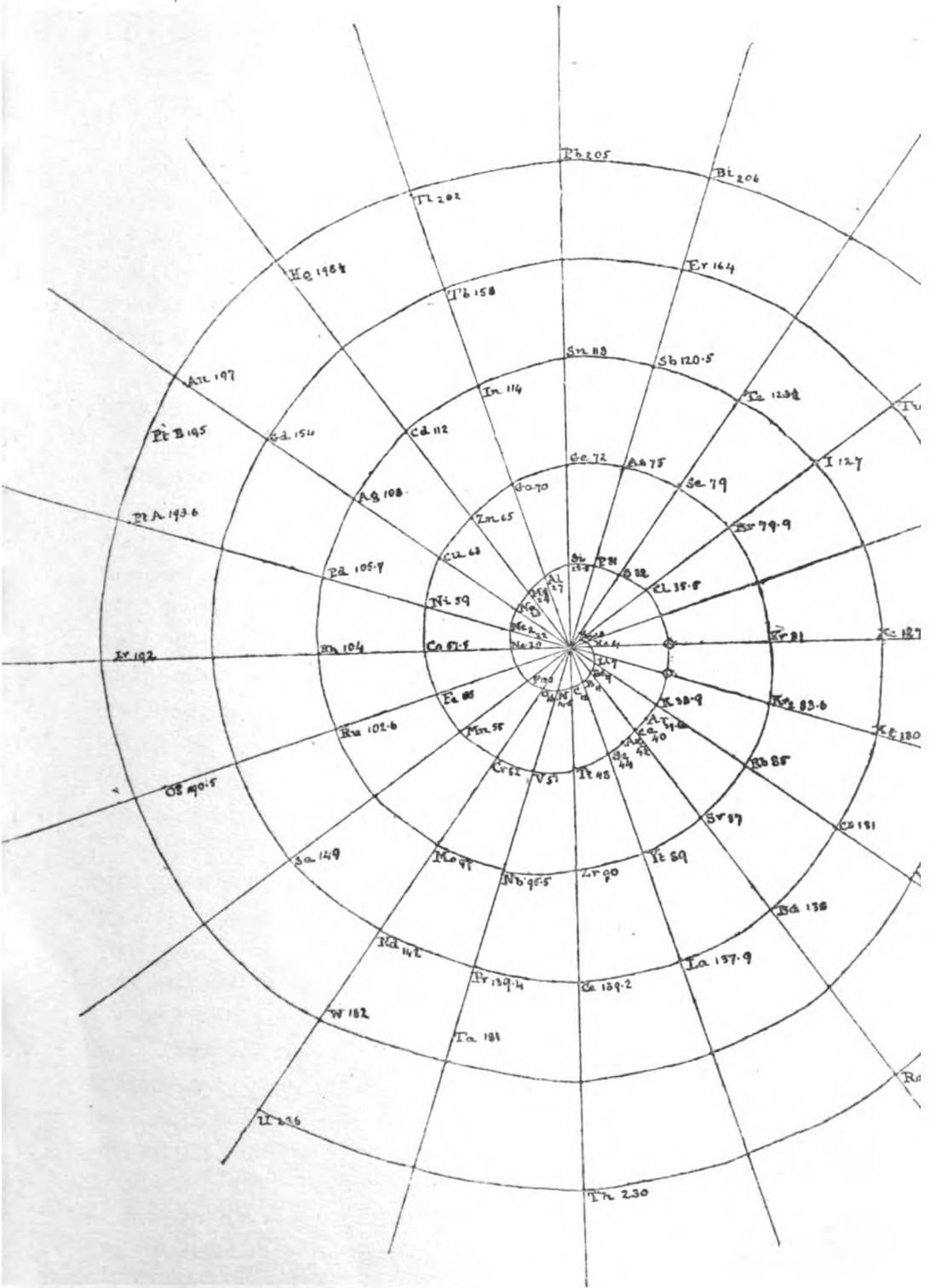
Another chart—taken from Erdmann's *Lehrbuch*—arranges the elements on a curved line, which curiously resembles the curves within the shell of a nautilus. The radiating lines show the classes, the whole diameter building up a family ; it will be observed that there is an empty radius between hydrogen and helium, and we have placed occultum there ; on the opposite radius, iron, rubidium and osmium are seen.

The external forms may be classified as follows ; the internal details will be dealt with later :

I. *The dumb-bell.* The characteristics of this are a higher and lower group, each showing 12 projecting funnels, grouped round a central body, and a connecting rod. It appears in sodium, copper, silver, and gold, * and gold is given (1 on Plate III.), as the most extremely modified example of this form. The 12 almond-like projections, above and below, are severally contained in shadowy funnels, impossible to reproduce in the drawing ; the central globe contains three globes, and the connecting portion has swollen out into an egg, with a very complicated central arrangement. The dumb-bell appears also in chlorine, bromine and iodine, but there is no trace of it in hydrogen, the head of the group. We have not met it elsewhere. It may be remarked that, in Sir William Crookes' " scheme, in which they are all classed as monads, these two groups are the nearest to the neutral line, on the ingoing and outgoing series, and are respectively positive and negative.

II. & II. a, *The tetrahedron.* The characteristics of this form are four funnels, containing ovoid bodies, opening on the face of a tetrahedron. The funnels generally, but not always, radiate from a central globe. We give beryllium (glucinum) as the simplest example (2 on Plate III.), and to this group belong calcium and strontium. The tetrahedron is the form of chromium and molybdenum, but not that of the head of their group, oxygen, which is, like hydrogen, *sui generis*. These two groups are marked in orthodox chemistry as respectively positive and negative, and

* The fifth member of this group was not sought for.

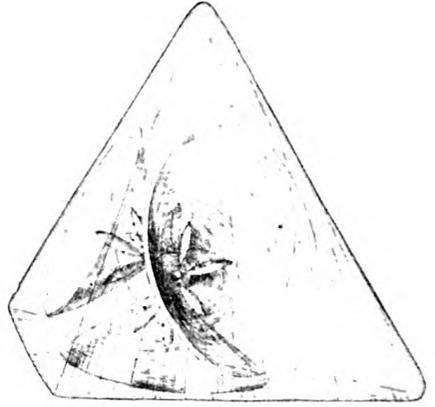


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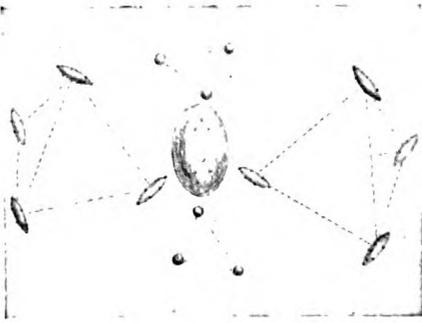
PLATE III.



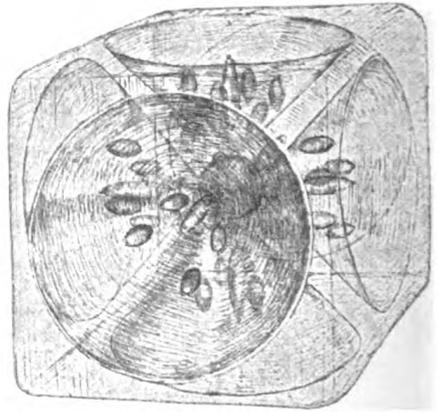
1.



2.



3.



4.



5.



6.

are closely allied. Another pair of groups, show the same tetrahedral form : magnesium, zinc and cadmium, positive ; sulphur, selenium and tellurium, negative. Selenium is a peculiarly beautiful element, with a star floating across the mouth of each funnel ; this star is extremely sensitive to light, and its rays tremble violently and bend if a beam of light falls on it. All these are duads.

The tetrahedron is not confined to the external form of the above atoms ; it seems to be one of the favorite forms of nature, and repeatedly appears in the internal arrangements. There is one tetrahedron within the unknown element occultum ; two appear in helium (3 on Plate III.) ; yttrium has also two within its cube, as has germanium ; five, intersecting, are found in neon, meta-neon, argon, metargon, krypton, meta-krypton, xenon, meta-xenon, kalon, meta-kalon, tin, titanium and zirconium. Gold contains no less than twenty tetrahedra.

III. *The cube.* The cube appears to be the form of triads. It has six funnels, containing ovoids, and opening on the faces of the cube. Boron is chosen as an example (4 on Plate III.). Its group members, scandium and yttrium have the same form ; we have not examined the fourth ; the group is positive. Its negative complement consists of nitrogen, vanadium and niobium, and we have again to note that nitrogen, like hydrogen and oxygen, departs from its group type. Two other triad groups, the positive aluminium, gallium and indium (the fourth unexamined) and the negative phosphorus, arsenic and antimony (the fourth unexamined), have also six funnels opening on the faces of a cube.

IV. *The Octahedron.* The simplest example of this is carbon (5 on Plate III.). We have again the funnel with its ovoids, but now there are eight funnels opening on the eight faces of the octahedron. In titanium (6 on Plate III.) the form is masked by the protruding arms, which give the appearance of the old Rosicrucian Cross and Rose, but when we look into the details later, the carbon type comes out clearly. Zirconium is exactly like titanium in form, but contains a larger number of atoms. We did not examine the remaining two members of this group. The group is tetratomic and positive. Its negative pendant shows the same form in silicon, germanium and tin ; again, the fourth was unexamined.

V. *The Bars.* These characterise a set of closely allied groups, termed "inter-periodic." Fourteen bars (or seven crossed) radiate from a centre, as in iron (1 on Plate IV.), and the members of each group—iron, nickel, cobalt; ruthenium, rhodium, palladium; osmium, iridium, platinum—differ from each other by the weight of each bar, increasing in orderly succession; the details will be given later. Manganese is often grouped with iron, nickel, and cobalt (see Crookes' lemniscates), but its fourteen protruding bodies repeat the "lithium spike" (proto-element 5) and are grouped round a central ovoid. This would appear to connect it with lithium (2 on Plate IV.) rather than with fluorine (3 in Plate IV.), with which it is often classed. The "lithium spike" re-appears in potassium and rubidium. These details, again, will come out more clearly later.

VI. *The Star.* A flat star, with five interpenetrating tetrahedra in the centre, is the characteristic of neon and its allies (4 on Plate IV.) leaving apart helium, which, as may be seen by referring to 3, Plate IV., has an entirely different form.

There are thus six clearly defined forms, typical of classes, with two—lithium and fluorine—of doubtful affinities. It is worthy of notice that in diatomic elements *four* funnels open on the faces of tetrahedra; in triatomic, *six* funnels on the faces of cubes; in tetratomic, *eight* funnels on the faces of octahedra. Thus we have a regular sequence of the platonic solids, and the question suggests itself, will further evolution develop elements shaped to the dodecahedron and the icosahedron?

ANNIE BESANT.

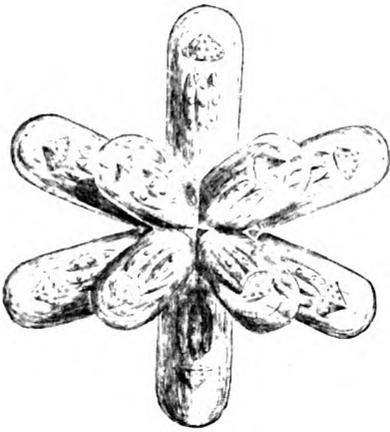
(*To be continued.*)

THE SUPERPHYSICAL WORLD AND ITS GNOSIS.

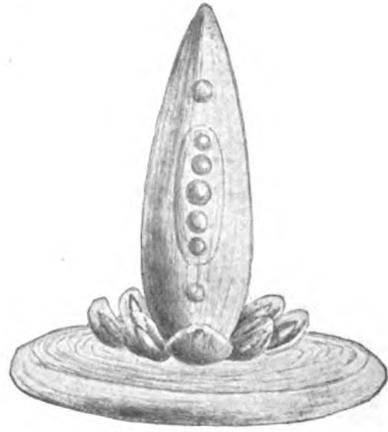
[*Continued from p. 347.*]

THE following teachings proceed from a secret tradition, but precise information concerning its nature and its name cannot be given at present. They refer to the three steps which, in the school of this tradition, lead to a certain degree of initiation. But here we shall find only so much of this tradition as may be openly declared. These teachings are extracted from a much deeper and

PLATE IV.



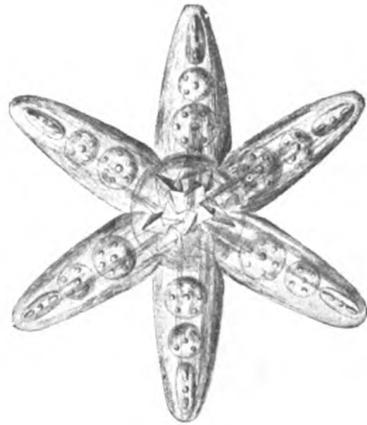
1.



2.



3.



4.



much more intimate doctrine. In the occult schools themselves a definite course of instruction is followed, and in addition to this there are certain practices which enable the souls of men to attain a conscious intercourse with the spiritual world. These practices bear about the same relation to what will be imparted in the following pages as the teaching which is given in a well-disciplined school to the instruction that may be received occasionally during a walk. And yet the ardent and persevering pursuit of what is here hinted will lead to the way by which one obtains access to a genuine occult school. But, of course, an impatient perusal, devoid of sincerity and perseverance, can lead to nothing at all. He who believes himself to be ready for more must apply to an occult teacher. The study of these things can only be successful if the student will observe what has already been written in previous chapters. The stages which the above-mentioned tradition specifies are the following three :— I., Probation ; II., Enlightenment ; III., Initiation. It is not altogether necessary that these three stages should be so taken that one must have quite completed the first before beginning the second, nor this in its turn before beginning the third. With respect to certain things one can partake of Enlightenment, and even of Initiation, while with respect to others one is still in the probationary stage. Yet it will be necessary to spend a certain time in this stage of Probation before any Enlightenment at all can begin, and at least in some respects one must have been enlightened before it is even possible to enter upon the stage of Initiation. But in giving an account of them it is necessary, for the sake of clearness, that the three stages follow one another.

PROBATION.

Probation consists of a strict cultivation of the emotional and mental life. Through this cultivation the " spiritual body " becomes equipped with new instruments of perception and new organs of activity, just as out of indeterminate living matter the natural forces have fitted the physical body with organs.

The beginning is made by directing the attention of the soul upon certain events in the world that surrounds us. Such events are the germinating, expanding, and flourishing of life on the one hand, and on the other hand all things which are connected with fading, decaying, and dying out.

Wherever we turn our eyes we can observe these things happening simultaneously, and everywhere they naturally evoke in men, feelings and thoughts. But under ordinary circumstances a man fails to sufficiently attend to these thoughts and feelings. He hurries on too quickly from impression to impression. What is necessary is, therefore, that he should point his attention intensely and quite consciously upon these phenomena. Wherever he observes expansion and flourishing of a certain kind, he must banish everything else from his soul, and entirely surrender himself for a short time to this one impression. He will soon convince himself that a sensation which heretofore in a similar case would have merely flitted through his soul, is now so magnified that it becomes of a powerful and energetic nature. He must now allow this thought-form to reverberate quietly within himself, and to do so he must become inwardly quite still. He should draw himself away from the rest of the outward world, and only follow that which his soul tells him of this expansion and flourishing. Yet it must not be thought that we can get far on if we blunt our senses to the world. First, one must contemplate these objects as keenly and precisely as possible, and it is then that one should give oneself up to the sensations that result, and the thoughts that ascend within the soul. What is important is this : that one should direct the attention, with perfect inner balance, upon both these phenomena. If one obtains the necessary quiet and surrenders oneself to that which arises in the soul, one will then, after a suitable time, obtain the following experiences : One will notice a new manner of thoughts and feelings, which one had not known before, uprising in the soul. Indeed, the more one points the attention in such a way upon something growing, expanding and flourishing, and alternates with such something else that is fading and decaying, the more vivid will these feelings become. And just as natural forces evolve out of living matter the eyes and ears of the physical body, so will the organs of clairvoyance evolve themselves from the feelings which are thus evoked. A definite thought-form unites itself with the germinating and expanding object, and another, equally definite, with that which is fading and decaying. But this will only take place if the culture of these feelings be striven for in the way described.

It is only approximately possible to describe what these feelings are like. Indeed, everyone must attain his own conception of them as he passes through these inward experiences. He who has frequently fixed his attention on the phenomena of germinating, expanding and flourishing, will feel something remotely allied to the sensation of a sunrise ; and the phenomena of fading and decaying will produce in him an experience comparable, in the same way, to the gradual uprising of the moon on the horizon. Both these feelings are forces which, when carefully cultivated, with a continually increasing improvement, will lead to the greatest occult effects. To him who again and again, systematically and with design, surrenders himself to such feelings, a new world is opened. The " spiritual " world, the so-called " astral plane." begins to dawn upon him. Blooming and fading are no longer facts which make indefinite impressions on him, as of old, but rather form themselves into spiritual lines and figures of which he had previously suspected nothing. And these lines and figures have for the different phenomena different forms. A blooming flower, an animal growing, a decaying tree, evoke in his soul definite lines. The astral plane slowly broadens out before him. Nor are these forms in any sense arbitrary. Two students who find themselves at the same stage of development will always see the same lines and figures for the same conditions. Just as certainly as two normal persons will see a round table to be round, and not the one as round and the other as square ; so, too, before the perception of two souls a blooming flower will present the same spiritual form. And just as the shapes of animals and plants are described in ordinary natural history, so, too, the teacher in an occult school describes and delineates the spiritual forms of growing and decaying processes after their nature and species.

If the student has progressed so far that he can see such aspects of phenomena which are also physically observable with his external eyes, he will not then be far from the stage when he shall behold things that have no physical existence and must therefore remain entirely hidden (occult) to those who have undergone no training in the occult school. It should be emphasized that the occult explorer ought never to lose himself in speculation on the meaning of this or that. By such intellectualizing he only brings himself

away from the right road. He ought to look out on the sense-world freshly, with healthy senses and quickened observation, and then to give himself up to his own sensations. He ought not to wish, in a speculating manner, to make out what this or that means, but rather to allow the things themselves to inform him.*

A further point of importance is that which is called in occult science "orientation in the higher worlds." This point is attained when one realises with complete consciousness that feelings and thoughts are veritable realities, just as much as are tables and chairs in the world of the physical senses. Feelings and thoughts act upon each other in the astral-world and in the thought (or mental) world just as objects of sense act upon each other in the physical world. As long as any one is not truly permeated with this realisation he will not believe that an evil thought which he fosters can work as devastatingly upon another which is occupying the thought space, as a bullet shot at random can work among the physical objects which it hits. Such a one will perhaps never allow himself to perform a physically visible action which he considers to be senseless, yet he will not shrink from harbouring evil thoughts or feelings, for these do not appear to him to be dangerous to the rest of the world. Nevertheless we can only advance in occult science if we guard our thoughts and feelings in just the same way as such a man would guard the steps he takes in the physical world. If anyone sees a wall before him he does not then seek to dash right through it, but directs his course alongside. In other words, he guides himself by the laws of the physical world.

There are also such laws in the world of thought and feeling, but there they cannot impose themselves upon us from outside. They must flow out of the life of the soul itself. One arrives at such a condition when one forbids oneself, at all times, to foster wrong thoughts or feelings. All arbitrary goings to-and-fro, all idle fancies, all accidental ups-and-downs of emotion must be forbidden in the same way. But in so doing let it not be thought that one brings about a deficiency of emotion. On the contrary, if we regulate our interior life in this manner we shall speedily find ourselves rich in

* It should be remarked that the artistic perception, when coupled with a quite introspective nature, forms the best foundation for the development of occult faculties. It pierces through the superficial aspect of things, and in so doing touches their secrets.

feelings and in genuine creative imagination. In the place of a mere debauch of petty feelings and fantastic trains of thought, there appear significant emotions, and thoughts that are fruitful, and it is emotions and thoughts of this kind that lead a man to "orientation in the higher world." He has entered into the right conditions for the things of that world, and they entail for him definite consequences. Just as a physical man finds his way between physical things, so too his path now leads him straight between the growing and the fading which he has already come to know in the way described above. For he follows all processes of growing and flourishing, and, on the other hand, of withering and decaying—it is necessary for his own and the world's prosperity. The occult student has also to bestow a further care on the world of sound. He must discriminate between the tones which are produced from the so-called inert (lifeless) bodies (for example, a bell, a musical instrument, or a falling mass), and those which proceed from a living creature (an animal or a person). He who hears a stricken bell will receive the sound and attach to it a pleasant sensation, but he who hears the cry of an animal will, in addition to this sensation, become aware that the sound reveals also an inward experience of the animal, either of pain or of pleasure. The student is concerned with the latter aspect of the sound. He must concentrate his whole attention upon it, so that the sound reveals to him something that lies outside of his own soul, and more than this, must merge himself in this exterior thing. He must closely connect his own emotion with the pleasure or pain communicated to him by means of the sound. He must care nothing whether for him the sound be pleasant or unpleasant, welcome or not, and his soul must be filled only with that which proceeds from the creature out of whom the sound has come. He who systematically and deliberately performs such exercises will develop within himself the faculty of intermingling, as it were, with the creature from which the sound proceeded. A person sensitive to music will find it easier to cultivate his spiritual life in this respect than one who is unmusical, but no one should think that a musical sense already replaces this culture.

As an occult student one must learn to contemplate the whole of nature in this way. By so doing a new faculty is sown in the world of thought and feeling. Through her manifold sounds the

whole of Nature begins to whisper secrets to the student. What was hitherto merely incomprehensible noise to his soul will become by this means a coherent language of Nature. And whereas, hitherto, he heard only sound from the resonance of so-called inanimate objects, he now understands a new speech of the soul. Should he advance in this culture of the soul, he will soon learn that he can hear what hitherto he did not even surmise. He begins to hear with the soul.

One thing more must be added before we can reach the topmost point of this region. What is of very special importance in the development of the student is the way in which he hears the speech of other men. He must accustom himself to do this in such a way that while doing so his interior self is absolutely still. If someone expresses an opinion and another hears it, the interior self of the latter will be stirring in general assent or contradiction. Many people in such a case feel themselves urged to an expression of their assent or, more particularly of their contradiction. All such assent or contradiction must, in the occult student, be silenced. It is not imperative that he should therefore quite suddenly begin to make his life so entirely different, in order that he may attain to this inward and fundamental calm. He might, therefore, begin by doing so in special cases, deliberately selected by himself. Thus quite slowly and by degrees will this new way of listening creep into his habits, as of itself. In the occult schools these things are systematically practised. For the sake of practice the student is obliged to listen for a certain period to the most contradictory thoughts and at the same time to suppress all assent, and more especially all adverse criticism. The point is that in such a way not only all intellectual judgment is silenced, but also all feelings of displeasure, denial, or even acceptance. And the student must be particularly watchful that such feelings, even if they are not upon the surface, do not still remain in the innermost recesses of the soul. He must listen, for example, to the statements of people who in some respects are far beneath him, and yet, while so doing, suppress every feeling of greater knowledge or of superiority. It is useful for everyone to listen in this way to children, for even the wisest may learn from children an immeasurable deal. So does it come about that we hear the words of others impersonally, completely divested of our own

personality with its opinions and feelings. He who thus makes a practice of listening uncritically, even when a completely contradictory opinion is advanced, learns again and again to blend himself, to become identified, with the being of another. He then hears, as it were, through the words and into the souls of others. Through continual exercise of this kind only, sound becomes the right medium for the revelation of the spirit and the soul. Of course, it implies the strictest self-discipline, but it leads to a high goal. When these practices are undertaken in connection with those that deal with the sounds of Nature, the soul develops a new sense of hearing. It is now able to receive demonstrations from the spiritual world which do not find their expression in outward sounds apprehensible by the physical ear. The perception of the "inner word" awakens. Gradually truths from the spiritual world reveal themselves to the student, and he hears them expressed in a spiritual way.*

All high truths are attained through such "inner encouragement," and what we may hear from the lips of a genuine occult teacher has been experienced in this manner. And in so saying it must not be supposed that it is unimportant to acquaint oneself with the writings on occult science, before one can hear for oneself this inner encouragement. On the contrary the reading of such writings, and the listening to eminent teachers of occult lore, are themselves the medium by which to attain a personal knowledge. Every sentence of the Esoteric wisdom which one hears is adapted so that it may direct the senses to that point which must be attained before the soul can experience a real advance. To the practice of all which has here been said, must be added an ardent study of what the occult teacher gives out to all the world. In all occult schools such a study belongs to the probationary period, and he who would employ all other mediums will attain no goal if he omits the instructions of the occult teacher, for inasmuch as these instructions proceed from an actual "inner word," an actual "encouragement," they possess in themselves a spiritual vitality. They are not mere words: they are living powers, and while you follow the words of an occultist, while

* Only to him who by listening disinterestedly becomes able to really perceive from within, silently, without emotion arising from personal opinion, or personal taste, only to such can speak the Great Souls who are known in Occultism as the Masters. As long as we intrude upon our attention an opinion or a feeling, the Masters are silent.

you read a book which comes from a genuine inner experience, powers are at work in your soul which make you clairvoyant, just as natural forces have created out of living matter your eyes and ears.

II. ENLIGHTENMENT.

Enlightenment is the result of very simple processes. Here, too, it is a matter of developing certain feelings and thoughts which are asleep within all men, but must be awakened. Only he who carries out these simple processes with complete patience, continuously, and strenuously, can be led by them to the reception of inner illumination. The primary step is taken by observing different natural objects in a particular way, and these are as follows : a transparent stone of beautiful form (a crystal), a plant, and an animal. One should endeavor at first to direct one's whole attention on a comparison of the stone with the animal in the following way : The thoughts which, accompanied by virile emotions, are thus induced, must pass through the soul, and no other emotions or thoughts must be mixed with them, or disturb the intense contemplation. One then says to oneself : " The stone has a form and the animal has also a form. The stone remains motionless in its place, but the animal changes his. It is impulse (desire) which causes the animal to change its place, and it is these impulses which are served by the form of the animal. Its organs and instruments are the expression of these impulses. The form of the stone, on the contrary, is fashioned, not in accordance with impulses, but in accordance with an impulseless force."*

If one sinks deeply into such thoughts, and while so doing observes the stone and the animal with fixed attention, then there rise in the soul two separate kinds of emotion. From the stone into the soul there flows one kind of emotion, and from the animal another. Probably in the beginning the experiment will not succeed, but little by little, with genuine and patient practice, these emotions become manifest. Again and again one should practise. At first the emotions only last as long as the contemplation. Later on, they work afterwards, and then they grow to something which remains

* The fact here mentioned, in its bearing on the contemplation of crystals, is in many ways distorted by those who have only heard of it in an outward (exoteric) manner, and in this way such practices as crystal-gazing have their origin. Misrepresentations of such a kind are the outcome of misunderstanding. They have been described in many books, but they never form the subject of genuine (esoteric) teaching.

alive in the soul. One then needs only to reflect and both emotions invariably arise, apart from all contemplation of an external object.

Out of these emotions, and the thoughts which are bound up with them, clairvoyant organs are formed. For should the plant be added to the contemplation, one will notice that the feeling out-flowing from it, both in its quality and in its degree, lies between that which emanates from the stone and that from the animal. The organs which are so formed are spiritual eyes. We learn by degrees and through their means to see both "astral" and "mental" colors. As long as one has only attained the condition described as Probation, the spiritual world with its lines and figures remains dark, but through Enlightenment it will become clear. It must be noted here that the words "dark" and "light," as well as the other common expressions, do but approximately describe what is really meant. But if the usual language is not used there is none possible, and yet this language was only constructed to suit physical conditions.

Occult science describes what emanates from the stone and is seen by clairvoyant eyes, as "blue" or "bluish-red:" that which is observed as coming from the animal is described as "red" or "reddish-yellow." In reality they are colors of a spiritual kind which are discerned. The color proceeding from the plant is "green." Plants are just those natural phenomena whose qualities in the higher worlds are similar to their qualities in the physical world. But it is not so with stones and animals. It must now be clearly understood that the above-mentioned colors do but suggest the prevailing shades of the stone, the plant, or the animal. In reality, all possible overtones exist. Every animal, every stone, every plant has its own peculiar shade of color. In addition to these there are also the creatures of the higher worlds, who never incorporate themselves with their own colors, often marvellous, often horrible. In fact the variety of colors in these higher worlds is immeasurably greater than in the physical world.

If a man has once acquired the faculty of seeing with spiritual eyes, he then, sooner or later, meets with the beings here mentioned, some of them higher, some lower than man himself, beings who never entered into physical existence. If he has come so far, the way to a great deal lies open before him, but it is inadvisable to

proceed any further without an experienced guide. Indeed, for all that has been here described, there is nothing to excel such experienced guidance. For the rest, if anyone has the power and endurance to travel so far that he fulfils the elementary conditions of enlightenment here described, he will assuredly seek and discover his guide. But under all circumstances it is important to give one warning, and he who will not apply it had better leave untrodden all the steps of occult science. It is necessary that he who would become an occult student should lose none of his attributes as a good and noble man, and one susceptible to all physical truths. Indeed, throughout his apprenticeship he must continually increase his moral strength, his inner purity, and his powers of observation. Let us give an example: During the preliminary practices of Enlightenment the student must be careful that he is always enlarging his sympathy for the animal and human worlds, and his sense of Nature's beauty. If he is not careful to do this he persistently blunts that sense and that feeling through the use of these practices. The heart would grow cold and the sense become blunted, and that can only lead to perilous results. How enlightenment proceeds, if one rises, in the sense of the foregoing practices, from the stone, the plant, and the animal, up to man, and how, after enlightenment, under all circumstances, the gentle hand of the Pilot comes on a certain day, and leads to Initiation—of these things the next chapter will deal in so far as it can and may.

In our time the path to occult science is sought after by many. It is sought in various ways, and many dangerous and even objectionable practices are tried. Therefore it is that those who know something of the truth concerning these things have allowed that part of the occult training should be communicated. Only so much is here imparted as this permission allows, and it is necessary that something of the truth should be known in order that it may counteract the great danger of these errors. If nothing be *forced* there is no danger for him who follows the way already described; only one thing should be noted: nobody ought to spend more time or power upon such practices than what remains at his disposal in accordance with his circumstances and his duties. No one, for the sake of the occult path, ought suddenly to change anything in the external conditions of his life. If one desires genuine results one must have patience: one should be able to cease the practice after a few minutes and then peacefully to continue one's daily work, and no thought of these practices ought to be mingled with the work of the day. He who has not learned to wait, in the best and highest sense of the word, is of no use as an occult student, nor will he ever attain results of any considerable value.

DR. RUDOLF STEINER.

(*To be continued.*)



ECHOES FROM THE PAST.

Outer and inner should work together, like spirit and body.

“**Y**OU ought to form an inner occult group among yourselves. I tell you, Olcott, without the Mahâtmâs and the occult element, you will not have such devoted fellows as were poor Nobin, Ðamoðar, and a few others.” (H. P. B. to H. S. O., July 14th, 1886.)

“ Master is a thorough-going Veðântin, an Aðvaitin, as much as Subba Rao, and Mahâtmâ K.H., a true Esotericist of the Buððhist school. As men, they may differ in the way of putting it ; as Mahâtmâs they agree. There is but one Truth. There cannot be two Infinities nor two Eternals. One must make away either with Parabrahman or with Îshvara, unless they identify both in one, as Pramaða Ðâs Miṭṭra does. And against such an identification none of the Masters would ever go.” (H. P. B. to H. S. O., November 5th, 1881.)

The following was written to Dr. Hartmann and received at Adyar in 1884, when both the Founders were in Europe : “D. has undoubtedly many faults and weaknesses as others have. But he is unselfishly devoted to us and to the cause, and has rendered himself extremely useful to Upasika. His presence and assistance are indispensably necessary at the Head-quarters. His inner self has no desire to domineer, though the outward acts now and then get that coloring from his excessive zeal which he indiscriminately brings to bear upon everything, whether small or great. It must, however, be remembered that, inadequate as our “instruments” may be to our full purpose, they are yet the best available, since they are but the evolution of the times. It would be most desirable to have better “mediums” for us to act through ; and it rests with the well-wishers of the Theosophical Cause how far they will work unselfishly to assist in her higher work and thus hasten the approach of the eventful day. Blessings to all the faithful workers at the Head-quarters.

K. H.

The following was written at a time when there was trouble in the London Lodge, but the lesson is valuable for us all :

“Beyond asking you to tell——that I have received all his letters [that of February 15th included] but have had not even a moment’s time to give him, I have nothing of the nature of a ‘commission’ for you to execute at London. That, of course, is M.’s province ; and he has, under the orders of the Mahâ-chohan, left you the widest discretion in the full knowledge that you will vindicate the policy of the Society.

“If you will recall our conversation of the *Second* night at Lahore, you will observe that everything has happened at London as foretold. There have always been in that quarter latent potentialities of destruction, as well as of a constructive nature, and the best interests of our movement required the bringing of all to the surface. As your charming new friends at Nice, who frequent Monte Carlo and the gambling *cercles*, would say, the players have now—*cartes sur table*.”

Those who have been so perplexed and puzzled over our policy as regards the London Lodge, will understand its necessity better when they become better acquainted with the very occult art of drawing out the hidden capacities and propensities of beginners in occult study. Do not be surprised at anything you may hear from Adyar, nor discouraged. It is possible—though we try to prevent it within the limits of karma—that you may have great domestic annoyances to pass through. You have harbored a traitor and an enemy under your roof for years, and the missionary party are more than ready to avail of any help she may be induced to give. A regular conspiracy is on foot. She is maddened by the appearance of Mr. Lane Fox and the powers you have given to the Board of Control.

We have been doing some phenomena at Adyar since H.P.B. left India, to protect Upasika from the conspirators.

And now act discreetly under your instructions, depending rather upon your notes than your memory.

K. H.

“Dropped in railway carriage, April 5th, 1884, as I was reading a lot of letters from L. L. members about the Kingsford-Sinnett quarrel.

This letter fell just as I was noting a paragraph in B.K's letter about the Mahātmās. Present in the railway carriage only Mohini and myself."

H. S. O.

[“ The above read by us at London on the 7th April 1884.—F. ARUNDALE.”]

The Master K.H. once wrote (5th June, 1886) :—

“ You have believed ‘ not wisely but too well,’ To unlock the gates of the mystery, you must not only lead a life of the strictest probity, but learn to discriminate truth from falsehood. You have talked a great deal about karma, but have hardly realised the true significance of that doctrine. The time is come when you must lay the foundation of that strict conduct—in the individual as in the collective body—which, ever wakeful, guards against conscious as well as unconscious deception.”

K. H.

The following was written by H. P. B. in 1885 to an intimate friend :

“ It has been said by Babajee that only the *chelâ*, *entranced*, can reach to the normal objective (meaning *physical* and *personal*) state of the Mahātmās. How then about those *who live with Them*—whether *chelâs* or ignorant servants, those who see Them again objectively in Their material bodies? ” Unless one regarded the Masters as “ Spirits ” the query seems pretty unanswerable. If the above sentence, on the other hand, relates only to the Mahātmās *at a distance*, then the question changes.

(1) When Master orders a *chelâ* to *precipitate* a note or letter in His handwriting—because of the intense desire of some one individual to that effect, a desire or prayer which, according to occult law, the Masters feel, and if the “ addressee ” is worthy, They are bound to notice one or the other—he gets according to his deserts. When the Master—who certainly cannot descend to our level—gives such an order to a *chelâ*, the latter acts according to the best of his ability, and if he, in any way, perverts the meaning, so much the worse for that *chelâ* and him or her who troubled the Master with his or her petty worldly affairs. But each time when the desire for Master's

interference is intense and sufficiently pure (though foolish in Their sight) the Master's sacramental phrase is: "Satisfy So-and-so,"—to the chelâ.

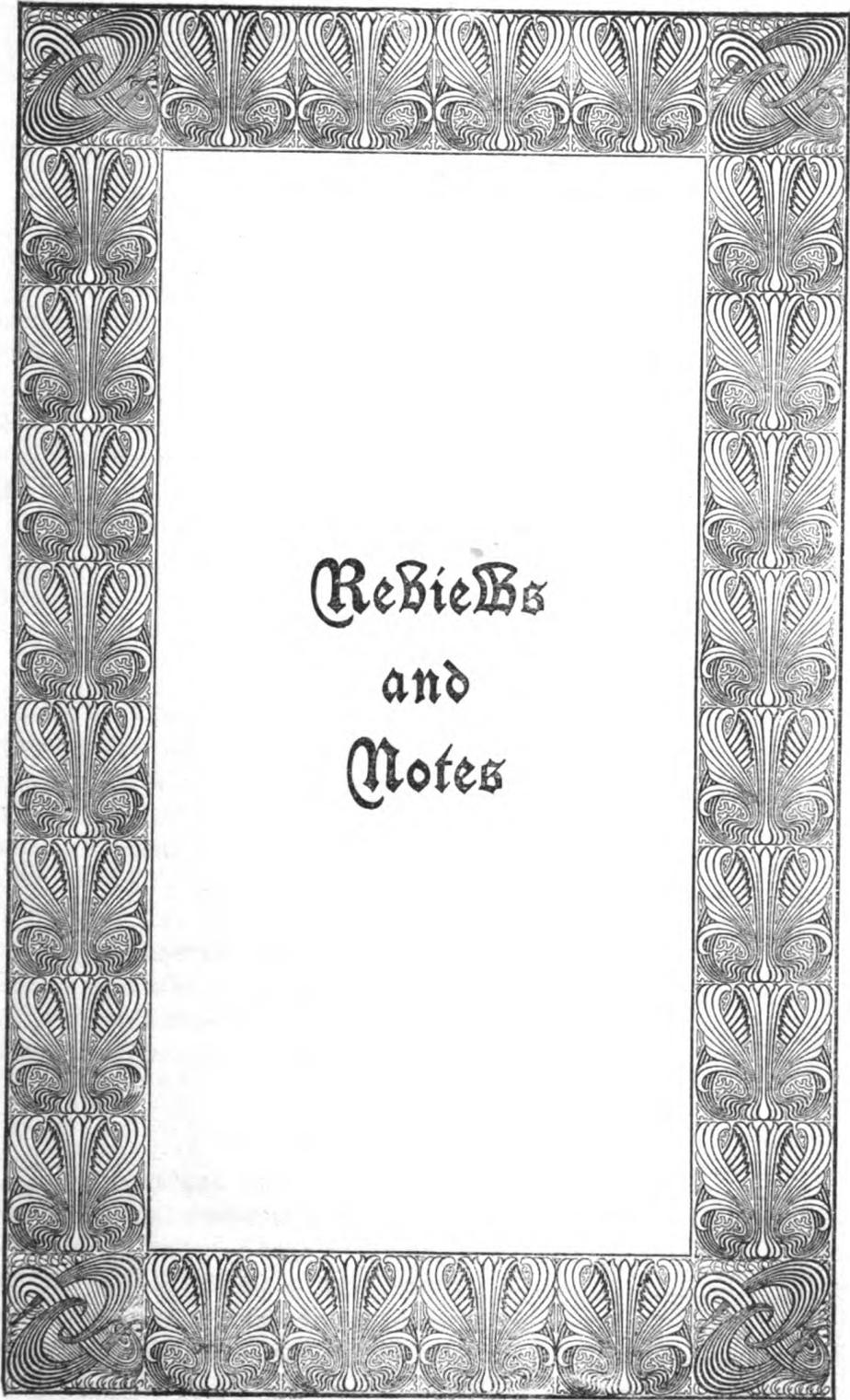
(2) When the Mahâtmâs (or my Master for instance) appeared to Olcott in America, and appear or manifest Themselves in Their astral bodies, *Mayâvi-rûpa*, the whole of the fourth, a portion of the fifth and even an *emanation* from the sixth principle—it is Themselves, the Masters. *Never would* an "Elemental" *dare* (if the creature were an intelligent being, which it is *not*) assume Master's form. Those who say it blaspheme. They lower the powers of the Masters and Their sanctity, and moreover they have no idea of what an Elemental really means. Perhaps they think of the *Elementaries* at the Seances, who clothe themselves out of human reflections and the images in the brains of those present. These could produce a sorry caricature of one of the Masters, were they in presence of a strong medium who had seen Masters' portraits—but even then the fraud would be soon detected.

(3) When one sees a Master *clairvoyantly*, and when the seer is pure and worthy of the blessing, his desire is sure to have attracted that Master's attention, and it is then Himself. To produce the vision clairvoyantly, whether subjective or even *objective*, the Master has to make a very slight effort indeed (if the person is a clairvoyante, *nota bene*—otherwise it does require a great loss of energy). He has only to send his astral reflection on the current—that is thrown like a *bridge* between the Seer and the Master he thinks of—(not on a ray of *light* but on the âkâsic *cosmo-magnetic* fluid or wave, at the command of every Mahâtmâ or great Adept).

There are hundreds of things missing or incomplete in——. The teachings were given by Mahâtmâ K.H., a few letters written by Himself, others precipitated by his chelâs. The mistakes made, whether through the fault of the "precipitators" or by others, have been and will be gradually explained and corrected.

(4) In case of ordinary persons who will themselves out of their physical bodies, the astral form whether it becomes objective or remains *subjective* (which depends on the psychic constitution of that person) is composed of the third and second principles—the fluidic *perispirit* that every human (or even animal) being has inside himself. The *linga sharîra* proper cannot be moved until death, for it is part and parcel of the second or life principle, *Jîva*. When C. saw B. so plainly, and he wrote to her that he had been thinking intently of her at the time, it was his *astral body* materialised in *Âkâsha*, *unconsciously* to himself, emanating from his lower principles, that got projected and became visible to C."





Reviews
and
Notes

REVIEWS.

CRADLE TALES OF HINDUISM.*

The writer of this entertaining book is in full sympathy with Indian life and thought, and is thus eminently qualified for the work she has so well performed, being fitted not merely intellectually, but practically also, by having lived and moved so much with Hindûs. These stories are drawn chiefly from the various Puranas, the Râmâyana, and that treasure-house of Indian lore, the Mahâbhârata. Those who have not time to read these bulky volumes may profitably take up this smaller work, and have their appetite sharpened for delving further within the interesting realms of Indian literature.

W. A. E.

MEDICAL ASTROLOGY.

BY HEINRICH DÄATH.

The work before us is No. IX. of the *ASTROLOGICAL MANUALS* issued from the office of *Modern Astrology*, † its author being a well-known contributor to that magazine. The contents of the book consist of original matter dealing with "planetary and zodiacal influences" relating to the health and constitution of man, in a manner both novel and practical, yet in full accord with the fundamental principles of Astrology. Modern Science is now extending its researches into super-physical realms, and its conclusions are more in harmony with astrological ideas than formerly. The book is intended only as a practical outline for those already familiar with astrological principles, therefore, full explanatory details are omitted.

W. A. E.

MAGAZINES.

The Theosophical Review. In the January number, J. Redwood Anderson contributes No. III. of "The Ladder of the Luminous Cross," a Christian Gnostic essay. "Waste," by J. H. Robbins, is a criticism on the London sensational play of that name. Miss Lilian Edger's second instalment of her article on "The Third Object of the Society" will interest the majority of

* Longmans, Green & Co., Price, ' Re. 1-4-0.

† No. 9, Lyncroft Gardens, West Hampstead, N. W. Price, one shilling.

Theosophical readers. She says, truly, that we may "put on one side the idea that to possess super-physical powers is necessarily a sign of spiritual greatness. Indeed, we may even go so far as to say that it is a positive hindrance, if they are developed too soon, that is, before the development would come naturally as the result of spiritual growth." And, further, we read, "everyone who has taken brotherhood and spirituality as his ideal will do wisely to pause and consider well before he begins to work for psychic development; for brotherhood can rest only on the unselfish use of all one's powers, and spirituality is impossible without the overcoming of the *ahamkâra*. Only the very strong and pure can safely follow this dangerous path; for the majority it is wiser to leave the development of powers alone, and devote themselves to the work of self-purification and to the service of others." The entire article is worthy of careful attention. The Editor's contribution—"concerning the art of Symbolism—" deals with the language of symbols and their uses. A. A. Wells furnishes "Some Sayings of the Saints of the Desert," which are strikingly unique. Here is one: "Saint Syncletica said: As wax is melted by the fire, so is the soul's virtue by praise." Another is this: "An old man said: We are not condemned because evil thoughts come into our minds, but only if we use them ill. For it may be that by our thoughts we may make shipwreck, or by our thoughts we may gain the crown." E. R. Innes writes on "Little Mary Again;" and Francis Sedlak on "Sleep and Time." Of the remaining articles, "A few more points about Emotion," by H. S. Albarus, and "The Elixir of Life," by Henry Proctor embody some valuable thoughts.

Theosophy in Australasia, January, gives its readers, in its first article, "The Idea of Masters Behind the T. S.," some very interesting extracts from notes of a lecture delivered by Mrs. Besant and published in *Theosophy in India*, together with comments thereon; Ernest Hawthorne, under the title of "Non Ex, Sed Per," emphasises the importance of our striving "to become a channel through, which, not from which, the Infinite Life, in some of its infinite forms, may flow," to our fellows. "Benares and Sarnath," by John Law, is an interesting reprint from the columns of *The West Australian*. "Spiritual Life for the Man of the World," is the first portion of the text of an address delivered in the City Temple, London, in October last—the Rev. R. J. Campbell presiding. "A creed," by John Masefield, is a poem embodying a few important theosophical truths.

The N. Z. Theosophical Magazine, January, gives us the concluding portion of a valuable paper on "The Possibilities of Psychic Imprison-

ment," by N. W. J. Haydon. "Freedom and Necessity," by J. G., deals, very thoughtfully, with the ideas on 'Freewill and Karma,' which are advanced by Mr. Sinnett, in his instructive work, *The Growth of the Soul*. "What is Man?" is discussed in the 'Stranger's Page.'

Theosophia, January, continues "Old Diary Leaves," and, following this, we find,—“Are Theosophists better than other People?” by J. W. Boissevain; “Theosophy and Christendom,” by T. C. Wilhelm; and the “Reality of Invisible Worlds,” by Annie Besant.

The Lotus Journal, which is the only English children's paper in the Theosophical Society, finds itself in serious difficulties at the close of its fifth annual volume. Recent disturbances in the Society have affected the sales of the magazine and its subscription list has been greatly diminished. An appeal is, therefore, made to all who feel that we should have a children's magazine, to send in their subscriptions for the next volume which begins in March. Every effort will be made to keep the magazine as young as possible; it will contain outlines of Theosophy for children; a series on The Heroic Life, illustrating its many aspects by story and example; reports of popular lectures by Mrs. Besant, intended for older readers; and a special effort is being made to obtain good stories which the children will enjoy. The subscription price is 3/6 per annum, payable to *The Lotus Journal*, 8 Inverness Place, Queen's Road, London, W., or through any Theosophical Book Depot. The January number is a very interesting one.

Omalunto, December 1907. The contents are, “The New Year,” by the Editor; “Parting Words to the Finnish Section,” by Arvid Knos, General Secretary, Scandinavian Section; “The Birth of Christ,” a mystical essay by the Editor; “On Devotion,” by Rudolf Steiner; “Invisible Helpers” (concluded), by C. W. Leadbeater; “Between two Extremes,” by Aate; A Clairvoyant Finnish Peasant-Woman,” by Mrs. Ignatius.

Central Hindu College Magazine for January contains an account of Mrs. Besant's reception at Benares, on her return from the West, and the text of the addresses of welcome presented to her, with her reply thereto. We find also the first portion of an address delivered in Ceylon by our President, in November last, under the auspices of the Ceylon Social Reform Society, her subject being, “A plea for a return to the Simpler Eastern Life.” There are also papers on “Well-known Men, by Râjâ Shiva Prasad; “The Hindu Woman's Vratas” (concluded), by R. N. Nandivada; “India's National Anthem,” a patriotic poem; “Gleanings from Japan,” from *The Ideals of the East*;

“The Poles,” by ‘Psy Che’; and “The Durga Puja Holidays” (*concluded*), by George S. Arundale.

Theosophy in India for January commences its fifth volume, with bright hopes for the future. There are important notes (from M. J.) of a lecture delivered by Mrs. Besant on The Work of the T. S.; the continuation of the article on “Devotion to God as Paramâtmâ,” by C. Shankar Narain Row; the report of Mrs. Besant’s reply to an address presented to her by the Benares Branch in December last, on her return from the West; a short paper on “The Conviction of a Beginner,” by Pearey Lal Srivestrava; and a longer one on “Karma,” by U. Venkata Rao, B.A., B.L. The Supplement contains an abstract of the proceedings of the Convention of the Indian Section, with the Report of its General Secretary.

Theosophy and New Thought bids good-bye to its patrons, as its publication ceases with the December number. It has done good work in fearlessly advocating whatever it conceived to be truth, and its readers will miss its monthly visits. Its Editor, Mr. Wadia, may rest assured of a cordial welcome in his new field of labor at Adyar.

Revue Théosophique, November. Mrs. Besant continues her valuable lectures on “Yoga,” that we hope may soon be translated, as they contain much very important information for students. Even though she has given a series of lectures at the Convention on the same subject, yet she speaks extemporaneously, and the lectures may be different. Dr. Pascal has an interesting and instructive article on “The Consciousness.” The usual translation of the *Secret Doctrine* continues, and the Editor comments feelingly on the dictatorial attitude of the Pope.

The December number, Mrs. Besant’s lectures on “Yoga” are continued; also Dr. Pascal’s paper on “Consciousness.” “The Fore-runners of Theosophy in the West” is a very interesting article by Mrs. Cooper-Oakley. Mrs. Besant’s tour in the West is reviewed by the Editor in words of unstinted praise.

THE SURAT CONGRESS AND CONFERENCES.—A collection of speeches delivered at the Indian National Congress, and the recent Conferences, *viz.*, Indian Social; All-India Temperance; All-India Swadeshi; Indian Industrial; and Theistic. G. A. Natesan & Co., Publishers. Price, As. 12.

Acknowledged with thanks; *The Vâhan*, *The Theosophic Messenger*, *Teosofisk Tidskrift*, *Sophia*, *Revista Teosofica*, *Theosofische Beweging*, *De Gulden Keten*, *The Theist*, *Light*, *The Brahmavadin*, *The Brahmacharin*,

Gurukula Magazine, Siddhanta Deepika, Modern Astrology, Phrenological Journal, Notes and Queries, The Extract, The Vedic Magazine, The Dawn, The Indian Review, The Indian Journal of Education, Sri Vani Vilasini, The Light of Reason, The Metaphysical Magazine.

CORRESPONDENCE.

THEOSOPHY AND CHRISTIANITY.

May I be allowed to say a few words in comment on the Editorial note on great Britain in November's *Theosophist* which I read with much interest, as I have always thought that a somewhat limited view of Christianity exists in the minds of many Theosophists. There are, however, some who, though gladly receiving Theosophical teaching, never experienced that sense of narrowness and intolerance that seems to have driven others away from the Christian faith—in some cases to a veritable wilderness of despair and doubt, though solved by a lucky few through the "Clue, which Theosophy has brought them to the unravelling of life's tangles." It is probably true that liberal views of religion are more universally prevalent in England than was the case twenty-five years ago. Still even at that time much was written and spoken from a wide and enlightened standpoint, as I can testify from personal experience. There were many books existing which had great influence on the minds then developing, and which presented Christianity in a form that could satisfy the intellect as well as the heart. I am not so much speaking of books written with a definite religious purpose, such as the later *Lux Mundi* and *Contentio Veritatis*, but of writers like Ruskin, Charles Kingsley, Robert Browning (called the Christian apologist), Tennyson, George Macdonald, Goethe and Dante, under whose aspicæ the serious-minded of the last generation often matured. I remember also being much impressed with some American books written by a Miss Phelps, which had a great similarity to theosophical teachings afterwards received, on spritual life and after-death states.

To those whose mental and religious development had taken some such form as would result from these studies, theosophical instruction might come as a delightful soul and mind illumination, and also prove a clue to much that had not been understood or even thought of in earlier days. Those who can accept it know how highly they should value their good fortune. But surely it is not necessary to kick down the ladder up which most of us Westerns

must have climbed, at whatever stage of advancement 'some may have arrived. Sympathy and toleration should also be shown to those who do not find it possible to modify the religion in which they have been nurtured, even if they themselves are not able to be tolerant to people who differ from them.

CAROLINE CUST.

To the Editor of *The Theosophist* :

Mr. Charles Howard Hinton, author of the "Fourth Dimension," "Scientific Romances," and other works, died suddenly of heart trouble at Washington, D.C., on the evening of April 30, 1907, and his remains were cremated a few days thereafter.

Soon after the announcement of his death, there appeared notices of him and his work in several prominent American newspapers in at least one of which it was stated that he was a materialist. It is believed that this conclusion may have been drawn from certain expressions or nomenclature used by him in his writings. It was the privilege of the writer to have been intimately and sympathetically associated with him almost daily for several years prior to his death and a knowledge of his ideas enables the writer to state positively that he was not a materialist. His nature was many-sided, and he had numerous friends scattered over the globe, with whom he corresponded. The following letter is one which was written to a foreign correspondent just a few days before his death, but not mailed, and later came into the possession of the writer. It discloses certain matters of interest to his many friends and shows, I think, that he was not a materialist.

J. H. C.

MR. HINTON'S LETTER.

WASHINGTON, D. C.,

28th Sept. 1907.

MY DEAR SIR,

Your letter enquiring how I would advise you to obtain concentration of mind, has just reached me by a devious path. The words you use hover in my mind with a haunting sense of deep suggestions. The phrase 'concentration of mind', is one which it has never occurred to me to use—and yet it sounds strangely familiar. Permit me to use my own modes of expression and give you, not anything that it may be worth your while to take, but the best that I have to offer.

For I feel deeply grateful for the tokens of sympathy which have reached me from time to time from men whose standpoint, as I take it, is the same as yours. The fact is, it is by such correspondence that I have been led to enquire into the meaning of my own efforts which primarily were directed to acquiring a clearer grasp of space relations, than is ordinarily obtained by our mathematical methods. Now, looking at the whole matter from the most ordinary standpoint, if there is some being with whom you desire to enter into communication, the first condition is that you acquire a means of communication. Now, is there any being or mode of being beyond those of which we ordinarily have experience? It seems to me there must be. Standing over against the outer world, so full of intricate physical connections and of ever-to-be-explored copiousness of mechanical detail, there is the inner world. Is it too much to assume that it presents a like fullness and complexity, a fullness and complexity which stands behind its aspect, as external nature stands behind *its* aspect? The aspect of the inner world is our personal existence as we realise ourselves. What lies behind this aspect is a fuller, deeper existence of the same kind. Let me then assume that there is a being, a real being, behind this aspect of ourselves we know—that is the being with whom we have to devise a means of communication.

My first approach to communication was accidental. My father, a very active thinker in his time, had the notion that as all real things were in space, it was absurd in education to flatten the mind (as is always done) to merely plane things, to marks on paper, diagrams, maps, instead of the solid. He told me to think of everything in the solid. Accordingly I made a language by which I could go over to myself the parts of solid configurations, so that I could take a simple structure, such as a very simple house for instance, and be able mentally to go all over it, having a name for every part, getting hold of it as only a set of names enables one to get hold of anything. Now using these names, quite a new intellectual sensation came over me. My knowledge of solid things seemed different to me, and I seemed to be in a province of mind which was altogether superior to any that I had been in before. I felt that this was the real kind of knowledge and that all my previous efforts had been very half-hearted kinds of affairs. Now you will observe that that which thinks in us is in a very peculiar relation to the external world. It does not see it directly, but only through our report of it. It is only inasmuch as any information is taken right into us, transposed from the eye and ear impressions into something more inward, that that which properly thinks in us takes

full cognizance of it. Now at that time I should not have said what I am going to say now, but I will say it for your consideration.

Does it not seem as if I had taken in the outward forms of things and brought them by this process of naming, right into the inner chamber of mind, and that the being behind my phenomenal self then took note of them? It was as if this being, so far from being aloof and distant, was quite interested and concerned in my little acts of knowing, and when I brought them so that it could look at them with me, it filled them with a richness and completeness I could get in no other way. However, as I said before, any suggestion of this kind was very far from my mind at the time, only hearing of the idea of a fourth dimension, through Prof. Tolner's writings, I believe I was naturally led to apply this same method of naming, of forming a language knowledge to four dimensional space. And then it was as if instead of talking to this being within, about *my* kind of things and experience, I began to converse with it about *its own* kind of things. Of course, it was very simple and elementary, but the feeling of it was delightful and intensely interesting—not that I had any theory about it at all, but simply I was like a creature enjoying a new function of intellectual being.

Well, many years passed, and then, having some little leisure, I took up the study of the motions in higher space. That you see is the test point—all experience is connected with motion, and if I were communicating with the being within, it would naturally be in respect to movements, that the interest and the profit would be greatest. I can only say that a whole flood of motions comes into my mind, and continues to come. So much so, that I believe we shall come to form quite a different idea about ourselves; the body and its organs will, I believe, come to be felt as an appurtenage and organ of our real selves—that our practical working consciousness will be of a higher kind of physical existence. This, of course, is merely a speculation; I am simply engaged at present with what time I have, in putting into distinct and applicable forms, some of the notions I have felt into by my use of this language of higher space. And regarded from the point of view of one who practically is engaged in the use of this language, theories, views like those I have been giving you, seem of very little importance. There is a mode of intellectual being which you can obtain by the use of a language of the higher matter, which is real and independent of any theory you may deduce or construction you may put on it.

And so when you ask me how to acquire 'concentration of mind'

I presume you mean the same thing which I should speak of as opening up communication with that which is within, by means of a language. I send you a pamphlet containing an outline of this language, which also appears in the second edition of the *Fourth Dimension*. My plan of working it, is to use no intellectual effort—have the names written up and the shapes they designate actually before you, supply the sense with every stimulus you can—as gradually familiarity with the spoken representations of the outward things sinks into you, the being within will pay attention, and you will find a new kind of interest spring up, you will get the feeling as if you did not have to do so very much after all, that our knowing is rather an opening of communication, than a process that has to be painfully elaborated in every detail. If you can work with anyone, so that the names are spoken aloud, you will find it a very great assistance. I have been told, and perhaps you could tell me something more about it, that this very use of a language of space which I have hit upon, was once in use in the northern part of India. That names for flat space were used by carpet weavers, the designer sitting in the centre and calling out the names of the places where his workmen were to put their stitches, each in his own piece of ground fabric.

Now I dare say you will think this all very simple and childish, for my communication with that which is behind the person does not relate to anything of high degree—it is simply with regard to forms and movements. But it is my notion that this higher—that of which our life and being is a partial apprehension—is to be known in a certain sort of completeness and that there is no real reason for leaving out of the higher, any form of our apprehensions; that there is the higher shape, the higher motion, as well as the higher justice, truth, and the higher personal. It is simply a very feeble but a sincere beginning I offer you, and one which no doubt is carried on to a much greater extent in analogous ways by other men. But this is my own peculiar way and as such I offer it to you. But do not try it without models, without real things; it is not necessary that they should be well made, but it is necessary that they should be there. Giving up the hope of reaching any truth through abstractions, the path remains to us, namely, that we may find such a higher and that what before we accounted as real things, come to seem to us as abstractions, as illusions. Is not the history of your philosophy full of the sayings of men, which can only be accounted for by their having discovered some way of being, some mode of life, of thought, or knowledge, in relation to which, that which they previously had was mere illusion?

CHARLES H. HINTON

GREAT WORDS DEFINED IN EPIGRAM.

BY WILLIAM GEORGE JORDAN.

RELIGION.

Spiritualized morality.
 Belief in God made a faith, an Emotion, and a life;
 Consecrating mind, heart, body, and life to the direction of a
 divine power.
 A creed moulding a life.
 Faith in God as a living impetus.
 Harmonizing one's life with belief in the ultimate cause of
 all life.
 The philosophy of the soul, not of the mind.
 Serene restfulness of the finite in the arms of the Infinite.

WAR.

Argument by cannon with Death as referee.
 Patriotism desecrated, not consecrated.
 Living chess, played between nations, where all the pieces
 may be sacrificed save the king.
 Assassination in uniform.
 Administering capital punishment to our enemies to convince
 them we are right.
 The great red stain on civilization.
 The nation granting free trade in all crimes for the protection
 of its honor.
 The blood sacrifice of a people on the altar of statesmanship.
 Murder trust run by two nations without fear of injunction.

DIGNITY.

The visible poise of self-dominion.
 Calm heroism of character facing the inevitable.
 Serenity, strength, and simplicity in a crisis.
 Pride in the hour of abasement, and humility in time of
 exaltation.
 The souls consciousness of rectitude radiated in noble bearing.
 The Armour of self-respect.
 Walking calm and courageous through the valley of humili-
 ation.
 Character rising superior to conditions or circumstances.

[*In Sunday Magazine, Nov. 10th, 1907*].

“THE GRANDEST THING.”

What is the grandest thing of all ?
 The work that awaits each day.
 The work that calls us on every hand
 Is the work that for us is truly grand,
 And the love of work is our pay.
 What is the highest life of all ?
 'Tis living day by day
 True to ourselves and true to the right ;
 Standing for truth from dawn till night ;
 And the love of truth is our pay.
 What is the grandest thing of all ?
 Is it winning heaven some day ?
 No, and a thousand times say no.
 'Tis making this old world thrill and glow
 With the light of love, till each shall know
 Something of heaven here below,
 And God's " Well done," for our pay.

—*Jean Blewett,*

EVOLUTION.

This world of God wherein I stand
 And view creation's mighty hand,
 The stars above, the earth beneath,
 'Tis all so gloriously planned.

What was it first before the birth
 Of stars and sun and verdant earth ?
 A senseless void, a nothingness,
 Until the Logos gave it worth.

He thought, and lo ! a mighty scheme
 Evolved and grew, a wondrous theme ;
 And men like shadows come and go
 And come again as in a dream.

These countless forms of light and shade.
 'Tis not for nothing they are made,
 The soul within will live again
 When bodies in the dust are laid.

The life of God is all around ;
 He formed us with a soundless sound ;
 Not in a moment, but with care
 And love, He raised us from the ground

Of senseless nothing, formless space,
 That in the fulness of his grace
 The soul may live, the self within ;
 May find with him its resting place.

BY E. L. WARBURTON.



THEOSOPHY IN MANY LANDS.

GREAT BRITAIN.

DECEMBER brings to the British Section of the T.S., not an Annual Convention as in India, but a very busy time for people in all classes of society, and then a welcome holiday for nearly everybody but the postmen. The programmes of our Lodges end before Christmas, and regular meetings are usually not resumed until after the first week of the New Year. It need not, however, be supposed that all propaganda therefore ceases, on the contrary, Christmas is a great time for the spread of Theosophical Literature, for many people agree that no more acceptable gift can be made than a good book, and, of course, there are plenty of good books on Theosophy! But it is not only members of the T.S., who propagandise. Quite a number of articles on Theosophy appear in all kinds of journals and weekly papers. *The Referee*, a Sunday paper with which the late David Christie Murray was so long connected, has had a quite readable article on Theosophy this month. *The Christian Commonwealth* has another, while the *Westminster Gazette*, which we have no reason to remember as friendly to occultism, has been indulging in a series of articles followed by correspondence, under the title "Occultism and Common Sense." The writer concludes in favor of the genuineness of communication with the so-called dead.

The *Pall Mall Gazette*, in its Scientific Notes, a fortnight ago, commented most favorably upon the further work of Professor Jagadis Chundra Bose, whose name is so familiar to us all in connection with his researches into the nature of response to stimuli in both organic and (so-called) inorganic matter. Dr. Bose's new work—*Comparative Electro-Physiology*—has just been published, and it carries his researches a good deal further. In noting Dr. Bose's expression—vegetable nerves—the writer in the *Pall Mall Gazette* says: "The phrase will not seem so preposterous to those who are aware of the recent trend of physiological botany, the discovery of certain special senses in the plant, and even of special sense organs, such as the photo-sensitive structures, which are now called *ocelli* or little eyes."

certainly does *not* seem "preposterous" to the student of Theosophy, and Dr. Rose's scientific and carefully planned work, to prove that "the Real is One," is a *most* important bit of theosophic propaganda.

Writing of an Indian Scientist puts me in mind of another passage I came across the other day on "Ancient Indian Medicine." It was from Vol. IV. of the *Imperial Gazetteer of India*, and tended to show how great had been the decline in medical knowledge and surgical skill in modern India. One point was particularly worthy of note, for while the writer comments on the "bold and skilful surgery" and "difficult operations," he also remarks, "Students were trained to operate on wax spread out on a board, or on the tissues and cells of the vegetable kingdom and upon dead animals." So we gather that the "bold and skilful surgery" was accomplished *without* resorting to the debasing and cruel practice of vivisection, and if Indians in the past have succeeded in becoming great operators under such humane conditions, it is a disgrace, alike to East and West, that men of the fifth race cannot do the same to-day. Some of our members are working heart and soul for the abolition of the foul stain on modern medicine which vivisection undoubtedly is; so here is another argument to add to their already powerful battery.

What is written above on the sensitiveness of 'vegetable nerves' suggests to me to conclude my notes of the month with a word about the "Weather Plant," on which Mr. H. J. Shepstone has written in the November issue of the *Wide World Magazine*. This extraordinary plant, whose botanical name is *Abrus precatorious nobilis*, is a native of Cuba and of Mexico, and is so sensitive to electric and magnetic changes that its leaves and twigs undergo curious movements by close observation, of which, it is said, we shall eventually be able to foretell storms, earthquakes, volcanic eruptions, etc. The plant has been known for more than twenty years, but until quite recently all attempts to grow it here have failed. One would suppose that in so sensitive an organism, Professor Bose might find a peculiarly suitable field for further experiment and demonstration of the "Oneness."

E.

FRANCE.

We have now many indications showing that the religious world is in course of transformation and awaiting new ideas, or rather the revival of those which, being old, are the more easily assimilated.

The study of comparative religion is making progress among both Catholic and Protestant clergy, as the following examples will show :

A Jesuit Father writes asking us to send him a copy of Mrs. Besant's, *Four Great Religions*, in order to notice it in their review, *Les Etudes*. (*Four Great Religions*—with its continuation—is translated into French under the title of *Religions actually practised in India*.)

From another quarter a Protestant Professor of theology, Mr. Mounier, is taking up with his pupils the study of the religious mysticism of all times, and has asked one of our members to come and speak to them on Hindu Mysticism and Yoga, subjects on which he has shown himself so proficient.

It is significant when the writings of Patanjali and Shankarâchârya are read, commented upon, and appreciated by students of Theology !

A pastor also, who is well known, not only as an innovator but as a mystic and a man of action, Mr. Wilfred Monod, has recently published a work which seems worthy of notice as it is the first of its kind—a Protestant breviary.

It is intended to assist ministers in the discharge of their duties and ceremonial, and to help them to maintain a mental attitude *en rapport* with these functions. This little book (entitled *Le Vade Mecum Pastoral*) contains many quotations with which we are familiar, both from our own and foreign authors, from Emerson, Tennyson, etc., and though the quotations are not officially Theosophical, and one name particularly dear to us is omitted, it is nevertheless evident that neither Theosophy nor its greatest exponent is unknown to the author, who, though he may not acknowledge the source, has assimilated some of the ideas. For instance, speaking of prayer, Mr. Monod says :

“To pray is to wait, to put oneself into a state of receptivity, to establish a communication, to make a channel,

To open the window,

To plunge the crystal drop into the mother sea ;

It is an appeal to the life-force ; the shoot cannot be fruitful without the stem, nor can the trunk without the branch.

It is to touch the border of *His* raiment,

It is to breathe in the divine as the air is inhaled ;

It is to be rooted in the Eternal,

To start in search of the line of the horizon of the [vanishing] point in the perspective [“Desire only that which is unattainable.” *Light on the Path*.—Trans.] ;

To regard the universe from within ;

To listen to the voice of God."

Here is another beautiful thought from the same chapter :

" What infinite labour has been expended even in the evolution of myself. May this never be rendered fruitless through my failure, be paralysed by my spiritual mediocrity. May I contemplate the struggles and sufferings of the past as prayers and prophesies to realise. May I awaken the infinite potentialities which slumber in my soul. May I become myself by identification with the Eternal. By communion with the Father, may I become the Son of God " . . . , and in conclusion : " In communion with the pagan worshippers of the rising Sun—with the Mussalmans, who make their proclamation from the summit of their minarets ; with the Jews, who direct their prayers towards Jerusalem ; with the Christians, who turn towards Calvary to pray ; I also prostrate myself every morning towards the dawn and cry aloud—" In the Eastern heavens, Sun of righteousness, Light of the world, I salute Thee !

A.

INDIA : BENARES.

The last month has been very full of life, the return of the President having given a fresh impetus to the various Sectional activities. First came the Convention, which was a most successful gathering in every respect ; the attendance of members was very large and the usually quiet Head-quarters presented a lively and busy scene. The General Convention of the Society, a full report of which has already appeared, was held on the morning of the 27th December, and the Anniversary Meeting took place on the following afternoon in the Hall of the Central Hindu College. The President was in the chair, and addresses were given by several speakers, each one taking up some special aspect of the work of the Society ; amongst them were Mr. Fricke and Mr. John, the General Secretaries of the Dutch and Australasian Sections respectively, whom we had the pleasure of welcoming amongst the visitors to the Convention. Mrs. Besant's Lectures, the subject of which this year was "Yoga," were given in the College Hall on four successive afternoons, and proved, as ever, one of the chief features of the Convention, being listened to by large and interested audiences.

The Convention of the Indian Section was held on the mornings of the 28th and 29th December ; there were delegates from 105 Branches, representing 14 Provinces. The General Secretary's Report

showed the Section to be in a very satisfactory condition, and those of the Provincial Secretaries also showed that good work had been done during the year, in spite of the somewhat difficult time the Society has passed through. In the course of the proceedings Mrs. Besant referred to the transfer to the Section of the land on which the Headquarters buildings stand, explaining that it had been made possible by the generosity of an English friend, Mrs. Bright, from whom she had originally borrowed the money for the purpose, and who, after a small proportion had been repaid, had refused to accept anything further. The evenings were, as usual, devoted to meetings for conversation and social intercourse and were by no means the least attractive part of the whole.

The Monday and Thursday conversation meetings at Shanti Kunja have been resumed by Mrs. Besant since her return, and are well attended ; there has also been a good attendance at her Sunday afternoon addresses to the Branch. In these addresses Mrs. Besant has been dealing with the work of the T. S., the principles that should guide it, and the lines of activity which might be taken up ; urging upon the Branch the duty of taking up some practical work, and also the advisability of members not confining themselves to the study of strictly Theosophical views, but broadening their minds by contact with those holding different opinions. Her last lectures have been devoted to the consideration of the caste system and its suitability or otherwise to the Indian nation in the present day. On Sunday, January 19th, she was expected to deliver a lecture in the Town Hall on the subject of Education.

The Anniversary of the Central Hindu College was held on December 23rd, when a large number of students and friends of the College were present. The chair was taken by Mr. Lovett, Commissioner for the Benares District. In his opening remarks he spoke of the importance of the work that was being carried on, both as regards the moulding of character and the manual training that is given. The usual reports were read, and addresses given by the Principals of the College and School, and the prizes were then presented by the Chairman. There were also a few songs and recitations by the students. The proceedings terminated with an address from Mrs. Besant upon the principles that guided the policy of the founders of the institution and its workers. At the close of the meeting an exhibition of Flag Drill was given by the boys in the play-ground.

We have just had the pleasure of welcoming to Benares two more European workers, Miss Maud MacCarthy, who is well known and has held a high position in the musical profession, and Mr. Varley,

a member of the London Lodge, who is also known as an artist. They are now devoting their time and talents to the work of the Girls' School and the C. H. C. respectively.

M. J.

CEYLON.

Last month we have had several functions in connection with our schools. Prize-givings were numerous, and our workers were quite busy organizing and arranging these gatherings, which are annually looked forward to by the young folk. While providing them with such treats, the older people living around these schools and who help the work are given the rare privilege by our Society to be so useful. Often these functions are presided over by one of the officers of the local society, and very rarely Government officials take part in the proceedings. Recently the Government Agent of the Western Province, Mr. L. W. Booth, presided at the prize-giving of one of our schools. He made a very sympathetic speech, which was much appreciated by the Buddhists. We wish there were many more Booths in Ceylon.

A very interesting Convention of Teachers of Schools under the T. S. was held just before Christmas. Over two hundred of them, males and females, took part in the proceedings. Ways and means to extend the educational work, etc., were discussed. It was announced at the Convention that Mrs. Higgins, the Principal of our Musaeus Girls' School, would offer a gold medal for the best essay in Sinhalese, on "Patriotism", to be competed for by the men and women teachers employed under the Buddhist Theosophical Society. The sessions of the Convention lasted for three days, and the delegates dispersed on the fourth day after a very pleasant and useful time at the Ananda College.

Mrs. Besant's Christmas present to the Ceylon Buddhists, which I referred to in my last letter, reached Colombo in good time. It (or rather they, Mr. and Mrs. Tyssul-Davies) arrived by the P. & O. s. s. *Macedonia*—just before the new year. They were met by Mrs. Higgins, Mr. Mirando, Mr. Jayatileke and other members of the Society, and were given a most cordial reception. Mr. Tyssul-Davies has assumed duties in the Ananda College as its Principal *elect*.

Mr. Woodward, of our Mahinda College at Galle, is, like the rest of our workers, forging ahead. He is getting ready to lay the foundation stone of the new College buildings, and it is most cheering

to hear that a Sinhalese gentleman has come forward to build a suite of rooms at a cost of Rs. 3,500 for this College.

The Musaeus Girls' School was re-opened on the 14th January, after the holidays. We are expecting a New-Year present from Canada for this school. It (she) is Miss Albarus, B. A., of the Toronto University. She is coming out to help Mrs. Higgins in her work among Sinhalese Buddhist girls. Miss Albarus will be here about the middle of February. She is one of the most devoted members of the society, and it is pleasing to note that our work in Ceylon is receiving the sympathy and strength which it justly deserves. Speaking of the Musaeus School, it may not be out of place to mention here that to commemorate the fifteenth anniversary of the work of Mrs. Higgins among the Buddhist girls of Ceylon, her past and present pupils and her friends have built a little shrine-room on the grounds of the Musaeus School at its entrance. It is a place of worship for the pupils. The decorations are after the style of those beautiful Buddhist shrines at Buddha Gaya, Sanchi and others of Northern India, sites sacred to the memory of the great Lord and Master. It is exceedingly pretty, and the worshippers are making good use of it. The path to the *sanctum-sanctorum* serves both as a portico and as an open room, the walls of which are used for tablets in memory of the school's benefactors who have passed away. There are already fixed there three pretty little marble tablets to remind the worshippers of Madame Blavatsky, Colonel Olcott, and William de Abrew, and of their help to the school. Our friends passing through or visiting Colombo should not fail to visit this interesting little Buddhist shrine of the Musaeus Girls' School.

The Hope Lodge will soon lose one of its most devoted members in Mr. A. Schwarz. Our loss is the gain of the Head-quarters, He goes to Adyar as the Treasurer of the T. S.

H.

ITALY.

The year has begun with all the usual signs of renewed activity and good intentions.

One hears of Lodges and members making plans and programmes for the extension of their work and the widening of theosophical influence and theosophical action.

It is to be hoped that the fortifying impulse, which annually pro-

duces a crop of good resolutions on the 1st of January, will be maintained and consolidated throughout the year.

In the meantime it is perhaps worth while alluding to the proposed formation of a sort of 'Mediterranean' Federation of Theosophical lodges—an idea originated by our General Secretary.

The advantage of these 'Federations' is not merely one of proximity, and, therefore, of greater convenience in united work; but more especially it accentuates the international and cosmopolitan character of our Society, and does away with the barriers between Section and Section and strengthens the connection. Thus, along the Mediterranean shores there are many different countries, some Sectionalised, others not. Here and there there may be isolated groups or centres which feel the need of coming into closer contact with others of the same ideas and aims; and it is thought that such a Federation, which may not assume a perfect organisation straightway, may nevertheless be found useful in binding people and things a little more closely in a common ideal, and may produce more useful and organised work in the movement as a whole. All success, then, to the project!

Another initiative—due to some Genoa members—the foundation of which was laid on the first of January, is the formation of a group or association of members, who wish to plan, encourage, and carry out all such suggestions and practical ideas as may seem to further the theosophical aims and way of looking at things.

There is much work to be done on the line of 'action'; great necessity to show to the world not only the excellence of our theories and studies, but the practical results obtained therefrom for the benefit of our fellows, and the correction of the errors due to ignorance or misconception.

So that while individually no member of this association will be doing anything more than what is already expected of him, both as a member of the T. S. or as an esotericist, the fact of belonging to a body of fellow-members associated for the special purpose of answering the question each week of what am I *doing*, "or what have I *done* to help my fellow-beings and further theosophical ideals?" is likely to be of some practical assistance in bringing each one down to some concrete work in which he may externalise his ideals and expend his natural activities beneficially.

There is to be no red tape; no cumbersome rules, only the very simplest necessary to hold the thing together for mutual assistance.

The attitude of associates must be one of help, encouragement and

sympathy, rather than negative criticism ; of construction, rather than discouragement ; of assisting as far as possible, by thought, by work or by action, both the idea and him who proposes it.

Very often good ideas along lines which are not strictly included in the work of theosophical groups get crushed at their inception, through indifference, yet these ideas in the world of men may be of far-reaching benefit.

All that helps to better the conditions, the aims, the circumstances, the comprehension of the lives of men in theosophical work ; merits our sympathy and aid. Theosophists are too often only known generally by their theories and their studies, and, with some notable exceptions, too little by their acts and their lives.

It is in the hope that some practical use may come of it that the said association has been started.

The form may not be perfect at first, but it is hoped it will grow and improve by experience, so that some day it may produce some real helpers in the work of Theosophy, in the beneficial assistance of humanity and evolution.

W.

AMERICA.

Changes in public opinion are difficult to define in a country as large as the United States, with great variations in its different sections, and in the rural as compared with the urban population. It is, perhaps, impossible to speak with exactness of public opinion ; we must rather speak of various types of public opinion and of tendencies to change among these types.

Especially in regard to religious opinion is it necessary to speak with reservation on account of this wide variety. Nevertheless, certain characteristic changes are manifesting over a sufficiently large area and with sufficient clearness to merit consideration.

Sweeping charges have been made that the evangelical churches, both in England and in America, are losing their hold upon the people. However that may be, one striking phenomenon presents itself, namely, the smaller number of men preparing for the ministry. One theological school with large endowment finds itself to-day with practically no students, and these schools in all denominations are suffering from greatly reduced attendance. While it is true that economic considerations enter into this situation, and the pitifully meagre salaries of ministers deter many from undertaking this work, a

more powerful deterrent is the recognized limitation in thought which organized churches lay upon all candidates. The future of any form of social work looks doubtful when intelligent youth decline the opportunity it offers.

Another change, this time of happy augury for Christian effort, presents itself in the tendency to union among various denominations. This change has been effected in recent years in more than one large denomination by bringing together branches of the church which had been separated for many years by sectional differences. Union is now proposed among a number of other churches; one proposal has been laid before the governing bodies of several conservative organizations, and another is being considered by denominations of a more liberal type. The movement for a unified church is most encouraging, since every step in this direction means the breaking of some shackle of outgrown dogma.

Again we note an encouraging change in an increasing freedom of pulpit utterance, a greater breadth of view, and more independent handling of the teachings of each sect. Ministers claim and are accorded the right to interpret more rationally the creed of the church, even while this right is still denied the candidates in the seminaries. The heresy hunter of a generation past is rapidly disappearing from the various denominations. Thirty years ago progressive preachers were frequently forced out of the church, although in many cases they took their congregations with them. To-day many ministers are leading their people to truer forms of religious thinking in tacit disregard of creed and dogma.

A third change is a more general interest in religious problems and the gradual adoption of religious principles, current among many peoples and at many times in the past, but obscure in the later formulation of Christian faith. These revivals appear in many forms, a bit here, a bit there, all marking a significant movement toward religious freedom. Many illustrations of this change might be given, but none is more typical than the effect in this country of the work of the Rev. R. J. Cambell, of the City Temple, London. The movement which he started a year ago by his volume on the *New Theology* has received a fresh impetus within the past two months through the publication of his *New Theology Sermons*. Not only among the churches here of his own denomination, but among all denominations, his statement of religious doctrines has attracted wide attention and provoked much helpful discussion. A single example is his presentation of the relation between the divine spirit and the individual, and

his pronouncement that "there is no sin against God which is not a sin against man." His views on the future life are marked also by a refreshing clearness and reasonableness; "there is no absolute dividing line between the hither and the yonder: life also is one, and if a man leaves this world ignorant and debased, ignorant and debased he will begin on the further side of death." With much contained in this volume one may not agree, but the widespread effect of such liberal discussions and the increasing public interest attaching to them are hopeful signs for the future of religious thinking in America.

LATER FROM AMERICA.

Since the last Convention, work within the Society has been pushed vigorously in all sections. Our branches are in a much better condition than has been the case for many months. All members seem to feel that this is a time for renewed, harmonious, and whole-hearted activity. The reorganization of the general administration has proceeded most satisfactorily. The transference of the offices from New York City to the much more central location in Chicago has already proved a spur to better efforts throughout many states. Plans have been adopted for the supervision of work in various sections and for the establishment of new centres of work. In various cities more consistent and better devised plans have been arranged for meeting the interest and satisfying the inquiries of many not hitherto connected with the Society. A good example of the new mode of procedure may be seen in the methods followed in Chicago. A series of post-cards has been printed in such a form as to serve for permanent records. One of these is for distribution among non-members, requesting information in regard to public meetings, new publications, and other phases of the local work, by which those not connected with the Society may profit. As these cards are filled out and returned by those interested, they are filed as a permanent card catalogue in the general offices. Another post card is for the use of members, suggesting the names of friends and acquaintances who wish to join one of the public study classes. These cards also are filed for permanent reference, and in response to them another card is sent directly from the Secretary's office to each inquirer, directing him to the most convenient and suitable class for his purpose. At the same time a card is sent to the leader of that class, giving the name and address of the applicant. In the Secretary's office a large map of the city has been posted, on which is marked the location of each branch and study-class in Chicago. By systematic and well-directed effort of this kind, work in any city will be most certainly strengthened.

Each day brings a deeper conviction of the vital need of greater co-operation among all those interested in a rational theory of life. Men and women are struggling, either singly or in small groups, and patiently seeking more light. Here in America the number of various organizations and magazines established for this purpose is surprisingly great. In all of them, despite the great variety, one may note the same element of spiritual aspiration, a common striving to learn the nature of self and the significance of life. Our own Society enrolls so far a very small percentage even of those who are evidently ready to understand the teaching it advance. In any large community individuals may be found by the score, and groups not a few, who are developing, too often with little assistance, the same general theory of life. A magnificent field of work lies ahead of the Society, first of all, in correlating and unifying the thought and efforts of those who are not members, but who have substantially the same point of view. Many of these should be, and presently will be, members of the Society ; but a great number, who find it, for one reason or another, inadvisable to join, should nevertheless be brought to a realization of what the Society is seeking, and should be led to profit by the opportunities which it offers to non-members.

The spread of ideas drawn from the Ancient Wisdom is increasingly noticeable day by day. Mention has already been made in these Notes, of the prevalence of some of our root beliefs in the teachings from American pulpits. Only last week a friend, not particularly interested in this line, spoke with enthusiasm and with that vague wistfulness of one not entirely convinced, of a sermon on reincarnation which he had heard the day before in one of the largest churches of the city. In another community, one of the most populous which lie on the northern border of the United States, close to the Canadian line, there is a church of one of our strongest and most orthodox denomination. From that pulpit is preached every week theories of life, views of the nature and the destiny of man, and of the relations between the human and the divine, which are eminently true, according to the principles of our Society, but which are strikingly inconsistent with the tenets of that particular sect. The attitude alike of the pastor and of the congregation is sufficiently known in the community, and cannot have escaped the attention of the higher church authorities, yet there is no word of disciplining either the shepherd or the flock, perhaps from fear lest both should wander quite outside the sectarian fold.

Another instance of the increasing public interest in matters

formerly reckoned occult and not quite suited to the consideration of any person who would be sane, presents itself in one of the recent successes of the New York stage. A play by Augustus Thomas, one of our leading playwrights, named by him "The Witching Hour", has been hailed as the greatest production of the season. Tens of thousands have thronged to the theatre where it is produced, and already half a dozen travelling companies have, planned to carry it to every section of the country. From all reports the play is well written, well staged, and well acted, but the vital element of its success is in the leading motive. The plot turns almost exclusively on the possibility of thought transference, and it is the treatment of this theory, so prominent to-day in both our scientific and our popular magazines, which has attracted such great attention and has won such instant favour. It may be worth while to add just a word as to the prominence of the New Psychology in the lighter literature of the day. Poems without number, scattered through all our popular publications, point suggestively to these ideas, while the novel which does not, in one way or another, directly or indirectly, in detail or by the lightest touch, handle one phase or another of these fundamental and enticing problems, is not the rule, but the exception.

AFRICA.

Mr. Henri Dijkman, P.O. Box 644, Pretoria, Transvaal, has been appointed Presidential Agent for South Africa.

The following is a versified translation of a very remarkable passage in the *Bustān* of Sa'dī, one of the greatest of Persia's modern poets, who died at his native town of Shiraz in A. D. 1292, at the age of 120, after having been for a time a prisoner of war, a galley slave, in the hands of the Crusaders in Syria.

Be ashamed, my Brother, to work deeds of sin ;
 Or rebuked thou'lt be in the face of good men.
 On the day thou'lt be questioned of thought, word, and deed,
 E'en the righteous will quake from just dread of their meed.
 In that court where the saints may well crouch with dismay,
 What excuse with thou give for thy sins ? Come now ; say !
 Devout women, the Lord God who've faithfully serv'd,
 Shall high precedence hold over men that have swerv'd.
 Hast no shame, thou, a man, as thou call'st thyself now,
 That then woman shall o'er thee a precedence know ?
 Spite their physical hindrances, women shall then,
 Here and there, through devotion, take rank before men.
 Thou, excuseless, shalt there, woman-like, stand apart.
 Plume thee not as a man ! Less than woman, depart !

[From *Light of the World.*]