



THE THEOSOPHIST.

FROM THE EDITOR.

IN the Sixth Root Race, said H.P.B., "humanity will again become male-female," androgyne; "in the Seventh Race the two will merge into the one." This ancient occult teaching is hardly one which we should expect to meet in the outer world, and yet in the columns of the *Statesman*, the best, perhaps, of the Anglo-Indian papers, appears the following surprising letter, on "The Rationale and Morals of Sex."

With reference to an extract in Sunday's *Statesman* about Sexless Persons, may I call the attention of your readers to a remarkable passage in the apocryphal *Epistle of Clement*, giving the three conditions which should herald the Second Advent? The relevant condition is when man and woman shall be man, the Lord will come. . . .

(The writer then speaks of the changing relationships between man and woman—the competition between them, which he thinks calculated to destroy, except in the highest natures, the courtesy and chivalry with which the best men have always regarded and treated all women.)

Those of us who believe that mind is not a condition of matter but that matter must be a creation of mind, are prepared to realise a possible future condition of society in which (the influences operating against destruction of sex having worked their spell in the interval) marriages will cease, because of the moral and possibly also physical changes which shall have overtaken the race.

Now to many intellects—not altogether so contemptible or so subject to metaphysical delusions as some materialists imagine—the *Bible* story of Eden is full of profound suggestions. The first Adam was complete 'Homo' originally, and from him was evolved woman. There is nothing either unphilosophical or unscientific in the suggestion that, if the truth of this story or allegory is reasonable, any future state of innocence that may be brought about

by abstruse means may also witness the resumption in one being of the two-fold nature which fell apart in the appearance of Eve out of Adam. . . .

I have hinted that the distinction of sex had a mission on earth . . .

What if, for some ineffable purpose yet only revealed in glimpses, it was desirable to bring into existence beings who should, in a period of probation, be induced by the tenderest associations conceivable to rise into unselfish concern for others—the love for wife spreading to children, then to all children, and finally to all living beings. This may be mere speculation. I do not insist on it—I only suggest it as a possible explanation.

But some will say, if marriage disappear from mind as well as from matter, will all these precious unions in their unselfish love, which have partly realised Heaven on Earth in marriage, and all those beautiful associations, be blotted out for ever? Far from it, if, as I dream, every true marriage realises the extinction of sex in its most glorious future possibility, that is, reunion in the single 'Homo.'

W. C. M.

It is well known among occultists that the expression of the fundamental duality in a manifested universe—Spirit and Matter, Positive and Negative, etc.—in the form of two sexes is but a temporary expedient for a definite end. Sex has appeared by a process of slow evolution; asexual forms changed into bi-sexual, bi-sexual into uni-sexual. What more natural than that the process should be reversed, and that the uni-sexual should develop into the bi-sexual, the bi-sexual into the asexual? Sex was necessary for the education of humanity, but it is also the fertile source whence flow innumerable miseries and crimes. When it has taught its lesson, and humanity has developed its most perfect form, manifesting in one human Being all that is noblest in man and woman alike—as now in the Masters, the Elder Brothers of the race—then shall sex be transcended and the Man-God, the God Incarnate, shall be revealed. But who could have expected this arcane teaching to appear in a newspaper in India?

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Le Matin, the well-known Parisian daily, has a useful article, entitled, "The Torture of Animals," in which it is remarked that, but a few years ago, all protests against the useless barbarity of vivisection were ridiculed, but that now they are supported by learned men, by leading doctors, by University professors, by heads of hospital staffs, by legal experts, and by politicians of every party.



H. P. B.

“ Politicians fear the degradation produced in the national character by habitual cruelty ; anti-vivisectionist doctors and surgeons, neglecting the moral and emotional sides of the question, affirm that the tortures inflicted on animals, under the pretext of serving mankind, in no way aid the progress of science, and are even the cause of frequent and dangerous errors.” *Le Matin* thinks that it is mere loss of time to argue against the egotism of the human biped, who thinks himself the King of creation and claims the right to slay and mutilate and torture his subjects in the hope of gaining something for himself. He will cut up alive millions of animals to gain a remedy. But if it can be shown that the practice is scientifically useless, and that it is even a source of danger—“ danger for the operators whom it misleads, danger for the sick, exposed to the consequences of their mistakes ”— then, it thinks that there is hope that vivisection will be condemned. Dr. Lawson Tait has stated that many human lives have been sacrificed by applying to human arteries ligaments experimented on by application to the arteries of dogs. Poisons react differently on human and animal bodies: the goat can take hemlock with impunity, the toad prussic acid, the pigeon opium, the rabbit belladonna, and so with many others. The most cruel cases of vivisection have not even the pretence of “ utility.” The results of filling a dog’s stomach with stones, with sand, with pepper, after tying up the pylorus ; of trying how long he could live in an oven slowly heated to burning point ; of soldering the intestine of one rabbit to the stomach of another, so that the refuse of the nourishment taken by the one was excreted by the other ; of the insertion of the kidney of a dog into the neck of a goat, in order to see the amount of the urinary secretion —of what value are these abominations to any sane science ? Surely for these there is not even the insufficient excuse that Majendie might have pleaded—the wish to increase knowledge —when he tortured four thousand dogs to verify a theory on motor and sensory nerves ; another four thousand to refute it ; and when Flourens vivisected a few thousand more to re-establish it. “ The discussion continues. So does the massacre.” When in Paris, one of the worst torture-hells in Europe, a leading paper makes such a protest, surely the dawn is breaking. But over here, in India, the Government is favoring the establishment of Pasteur Institutes, and

Hindū Princes, to curry favor with the Ruling Power, are freely giving funds to enable the principles of their religion to be trampled under foot.

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The world does not recognise how much good work, in bringing the treasures of Saṃskṛt knowledge before the public is being done by Indian members of the Theosophical Society. To cite a few cases. Sris Chandra Bose has translated and issued at his own cost the huge grammar of Pāṇini, and the famous *Siddhanṭa Kaumuḍi*, hitherto accessible only to knowers of Saṃskṛt. He has also translated the *Isha*, *Kena* and *Katha Upaniṣhaṭs*, with text, running translation, and word-for-word translation. A. Mahāḍeva Shāṣṭri, Curator of the Government Oriental Library, Mysore, has issued the admirable series of Saṃskṛt texts known under the name of the Library over which he presides. V. C. Sheshāchārri has superintended and issued five volumes of a useful series of translations of the major and minor Upaniṣhaṭs. Purnendu Nārāyaṇa Sinha has made a careful study and summarised translation of the *Bhāgavata Purāṇa*. Gangānāṭha Jhā has translated Paṭaṅjali's *Yoga Sūtras* with Vyāsa's commentary, and edits, with Dr. Thibaut, the valuable quarterly, *Indian Thought*. As our readers know, P. T. Srinavāsa Iyengar is publishing in our pages a hitherto untranslated MS. of the *Shiva-Sūtras*, with commentary, and this will be published with the Saṃskṛt text as soon as the English version has all appeared. A very large amount of work is also being done in translations from English into the vernaculars, but this, of course, does not appeal to the western public. The Indian Section has certainly no reason to be ashamed of the quality or the quantity of the work turned out by its members.

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It is satisfactory to see how much progress is being made by the Theosophical Society in America, since the changes effected by the last Convention. Since September, 42 new members have joined the Chicago Branch ; new Branches have been formed in New York, Albany, Helena, etc. One vigorous Branch, that of Kansas City, with 68 members, is setting a good example by surrendering six of its members to form another Lodge in that

widely-extended city. Mr. Jinarājādāsa has been working hard in the Eastern States, and is very popular as a lecturer, winning golden opinions from Theosophists and non-Theosophists alike. One of the richest and most liberal members of the T.S. withdrew from it soon after the election of the new officials, thinking to paralyse propaganda work by cutting off the supplies. People have yet to learn that successful propagandist work does not depend on money, but on the blessing of the Masters.

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A prison does not seem likely to be good soil for the Theosophical sower, and yet a letter came to me from the State Prison, San Quentin, California, asking for a free copy of the *Theosophist* for the use of the prisoners, and going on :

May I say that the introduction of Theosophy into prisons is a course deserving of your earnest support. Men who have been buffeted about—some of them emanating from the vice-laden districts of large cities with no rational concept of life, others coming from good families and themselves astounded at the awfulness of their fall and degradation—are prone to look askance on the superficial exhortations of the orthodox spiritual M. D s. But I have found time and time again that Theosophy offers them a haven wherein they may find rest, and within whose portals they discern a faraway beacon which draws them onward almost without their knowledge. It is often a long up-hill journey, and for that reason anything tending to show that there is an outside interest in them helps all of us.

Our readers will find an article on "Theosophy in Prisons," followed by a letter from a prisoner—pp. 787—790 which show that some help may be carried to those who have fallen into legally punishable errors. Surely they who thus suffer are among "the least of these my brethren," and in them too the Self is abiding, the Jewel in the Lotus. A very interesting article on "The Probation System," by Lucy Bartlett, who has introduced the system into Italy, will appear in our columns next month.

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It is good—though not surprising to those who have followed his progress—to read that the famous Professor Cesare Lombroso is convinced of the fact of levitation. He states : "No further doubt is possible as to the fact of levitation. Here is a photograph [reproduced] taken at the moment when the table was rising. The arms and legs of la Paladino, as you can see, are tightly held by

the spectators, and yet the table is suspended in the air. Yet more. I was one day present at the aerial journey of a flower-pot, weighing from 15 to 20 kilogrammes. This pot, placed at a distance of several yards from us, lifted itself up, floated over our heads, and finally set itself down upon the table." The professor recounted one significant incident : a woman had been invoked, and was long in coming. Finally a sentence was written in Latin : " There is a pig present." The sitters were taken aback, but urged the entity to come. An answer was received : " I will not come until he has left." No one liked to take to himself the insulting name used, but after a while, the entity gave the name of the sitter to whose presence she objected. He was asked to retire, and it was found that he had in his pocket a small book, well-known but outrageously obscene. Scepticism will not long be able to resist the weight of scientific evidence which is being accumulated in favor of the reality of spiritist phenomena.



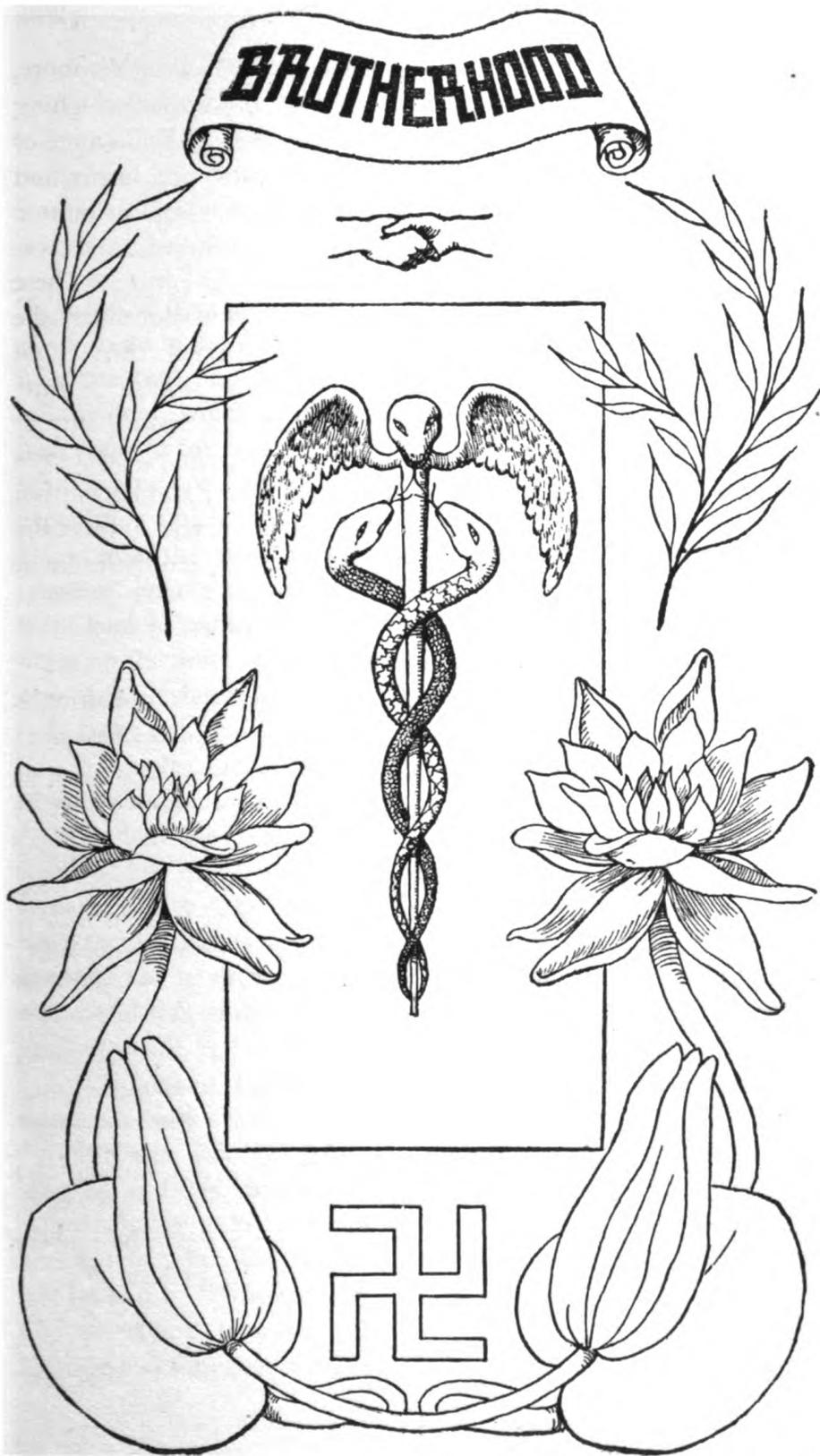
Mr. Behramji M. Malabari, the well-known Indian patriot, is leading a work of great public utility, in the Sevā Saḍan ; hesays :

What the country needs most is a Society of Women-Workers, trained at a Central Home, with a common programme and a common unsectarian aim in life, that of sympathising with, and working among, women as visitors, lecturers, nurses, instructors, rescuers, helpers ; as healers of heart and soul and body—doing good by stealth, humbly and lovingly as daughters and servants of God.

. . . The Sevā Saḍan undertakes to put these workers in the way of acquiring practical experience. One may undertake a lecturing campaign ; another may prefer the quieter rôle of taking classes, visiting zenānas or the homes of the poor, offering advice and help ; a third may instal herself in the sick-room, becoming a Florence Nightingale ; a fourth may, like Elizabeth Fry, succor women prisoners ; a fifth may assuage the grief of unhappy girl-wives and widows ; a sixth may rescue some erring sister from a life of shame or prevent the commission of sin ; and so on. On return to the Saḍan after the day's work, the Sisters will sit together in loving union, comparing notes, retailing their experiences, cheering and fortifying one another for work to be done on the morrow.

We earnestly hope that Mr. Malabari will succeed ; he is very strongly backed by both Indian and European sympathisers.





THE DISCIPLE.

(Concluded from p. 687.)

CHAPTER XII.

PRINCE Georges went back to his hotel to dinner, and intended to go to the theatre afterwards. He lit a cigar, drew on his fur lined overcoat, and was just preparing to leave his room when he felt the door, which he had partly opened, firmly closed. He would have thought this was done by some one outside, but for the feeling which came over him at the same moment, the intense feeling of expectancy which was always the signal to him of some communication from the man whom he recognised as his Master. After a pause of intense silence he heard a faint rustle on the table, and went back to see what this might mean. He had been writing some notes on the hotel letter paper, and he found some fresh writing on one of these sheets, in a hand that he knew, though he had seen it only twice before.

“ My disciple needs your help to-night. Watch the house until she leaves it, and follow her.”

He took the paper, folded it and put it in his pocket book ; and then left his room, only a minute or two later than he had just intended to leave it, but with all his plans changed. When he reached the street he had decided to go to Lady Henry and show her the message ; so he drove straight to her house first. She had dined alone, and was sitting, reading in the drawing-room. She looked up, amazed, when he was shown in.

“ What is it, Prince ? ” was all her greeting, for she read intense excitement in his face, although he was very quiet.

“ I was just going to the theatre,” he said, “ when I was stopped, and this message was given to me. I had a feeling that you would like to know about it.” He gave her the sheet of paper, and watched her read the message. When he took it back from her he said : “ I must go at once, and I shall remain by the house till something happens.” He left instantly, and she remained absorbed in thought for some little time. Then she rose, went up

to her room and put on a plain dark dress and a cloak, and, telling her servants not to wait up for her, went out.

When the front door of Professor Delvil's house opened and closed softly and a slender white figure came quietly down the steps and went swiftly away, it was followed immediately by a tall figure which stepped out of a shadow, and a little later on another figure came from the shelter of a neighboring street and followed them.

It was a windy, cloudy night, sometimes very dark, when the clouds drifted over the moon. Beryl went so quickly and resolutely on her way, without the least hesitation, that she was not noticed or interfered with, in spite of her white dress and uncovered head. She looked as though she was hastening home from a party, or the theatre, and one or two policemen who looked after her no doubt concluded that as she so evidently knew her way and was hastening upon it there was no need to pay her any attention. She crossed Oxford Street, and later on the Strand, unerringly, taking her path with the directness of a person perfectly familiar with it. At last she came into a dismal part of the town where her appearance attracted more notice, and Prince Georges quickened his pace and came nearer to her. But no one interfered with her, and she went on with swift steps and perfect certainty. They passed the great hospital and the medical school belonging to it where Professor Delvil worked ; in the medical school a light burned in one of the rooms high up in the building. Lady Henry looked up at it as she came quickly along in the shadow of the building ; she knew that this was the window of a laboratory in which her brother worked, and where he was often shut up alone night and day for many nights and days together. Evidently he was there now.

Her whole mind was absorbed in wonder as to where Beryl could be going. She breathed a sigh of relief when she realised that this strange journey could have nothing to do with Professor Delvil, since he was shut up in the medical school, and Beryl left that behind her without the faintest pause. She plunged into some dark and obscure side streets of a very sordid character. Presently she stopped abruptly, and paused for a moment. She stood at the door of a dark, neglected-looking house, which had all the appearance of being empty, for the shutters were all closed, and some of the glass in the lower windows was broken, as though by stones having been

thrown at them. The steps and the front door itself were covered with dirt from the street, as if the house had long been unused. Beryl went up the steps and put her hand upon the door. It yielded to her touch and she entered, quickly followed by Prince Georges, who closed it carefully behind him. But before he took his hand from it he felt it gently pushed open again. "It is I," said a voice he knew in spite of its being almost inaudible. He answered by a pressure of the hand; Lady Henry stood beside him. They were in perfect silence and darkness. Presently they became aware of a slight movement; Beryl was evidently advancing in spite of the impenetrable darkness, and they followed her noiselessly. A room door stood open and Beryl had entered the room. The others succeeded in doing so also. Just as this was accomplished the front door was pushed open, and some one deposited a heavy case in the hall, going out again immediately and shutting the door firmly in such a manner that it was now securely fastened. Lady Henry could not suppress a shiver of apprehension and dismay. Then came a complete silence and stillness. She almost thought she must be quite alone, so still was it. She had to remind herself that Prince Georges would not leave her without making her know that he had to do so, in order to retain any composure, the darkness was so absolute, the stillness so complete. And suddenly it was broken in the most appalling manner by a terrible cry, a cry of unutterable anguish. It appeared to Lady Henry to come from under her very feet. She dared not move, she could only stand still and tremble. Then her hand was seized, and she was led forward, she knew not by whom, or in what direction. But the agony of uncertainty was relieved by hearing Prince Georges speak, hurriedly and very low: "She has gone down stairs—we must follow her. I wish I might strike a light!"

A gleam of dim moonlight through a chink in a shutter fell on the first step of a black staircase. They began carefully to go down, when Beryl came swiftly up from below.

"Go back," she said, "go back. Do not bring Lady Henry down here."

Prince Georges turned and stopped Lady Henry.

"You are awake, Beryl," he said softly. "Yes," she said, "I am awake. My mother brought me here in my sleep, but I am

awake now. I know what we have to do. It is not for us to go down here now, and there is danger there." She shuddered—he could feel the shudder pass through her.

"We must find our way to the top of the house," she said after a moment's pause. "I shall be led aright—will you follow me."

It was inexplicable to the others how Beryl found her way in the darkness, except that she was led by one who saw without physical light. They went up, slowly and carefully, up again, past closed doors and shuttered windows, and again up another flight.

"You may strike a light now," said Beryl.

Prince Georges had held his match-box ready ever since they came into the dark house, and he gladly struck a match.

"This door," said Beryl. "You open it, please, Lady Henry."

The flickering light showed that they stood on a carpeted landing and that here there were all the signs of comfort and occupation. Lady Henry hesitated—but a glance at Beryl's rapt face decided her to obey. She advanced and opened the door, Prince Georges keeping close beside her, and lighting a fresh match as the first one went out. The room they entered was well furnished; Prince Georges looked eagerly for something to light, and saw two tall wax candles on a table. He advanced quickly to light them, passing Lady Henry as he did so. A cry from her made him turn quickly. She had rushed forward and fallen on her knees beside a great arm-chair. The strangest figure sat in this chair, wrapped in a silk dressing gown and supported by pillows—an attenuated, shrunken figure of an old man, shadow-like, scarcely human.

"Esther!"

"Can it be you, Henry?"

"Thank God you have come! Esther, I want to die—help me to die! He keeps me from death whenever I get near it, with horrible stuff he puts into my veins—" the quavering voice rose and sank. "I thought he was at the door now with his dreadful needle—what angel has brought you here? You will help me, Esther, you will help me to die! It is not living, to be kept in this wretched body, that is no longer human—no—no longer human—it is filled with the blood of creatures—creatures that I hear cry out sometimes. Esther, don't leave me again!"

"No—no. I will not leave you," she said.

At that moment a quick step sounded on the stairs, and out of the darkness, into the lighted room, came Professor Delvil. He looked round in silence, first at his sister, then at Prince Georges, and then at Beryl, who was standing at the door.

"How did you get in here?" he demanded, "who brought you?"

"My mother," answered Beryl simply. He stared at her. Then he turned to Prince Georges:

"I shall be obliged if you will leave my house."

Prince Georges bowed; he had no choice but to obey. It seemed to him that his guardianship of Beryl and protection of her must cease now that her father had come, and she was in his charge. He ventured on no protest, though he hesitated. Lady Henry looked up at him and they exchanged glances. She knew that he would stay outside the house. Professor Delvil took one of the candles, led the way downstairs and showed him out, shutting the door firmly after him. He also put up a strong chain which went right across the door. Then he went downstairs into the basement. He had come to the house to make an important observation, and record the progress of an experiment. And to do this he had to go right down into the cellars, where he had a most perfectly fitted and equipped laboratory. He did what he came to do, and then came away, shutting the doors behind him. He went upstairs again to the top of the house, set down the candle, and approached Lady Henry where she knelt by the arm-chair with the old man's figure leaning forward against her. The Professor came and lifted his head.

"He is dead," he said, "the shock was too much for him."

Lady Henry rose and placed the frail old figure back in the chair.

"He wished to die," she said; "I am glad he is released. He believed in a hereafter, you know, and longed for it."

"Please take Beryl downstairs," said the Professor abruptly. "I will come down in a few minutes. And then I will go out and see if I can find a cab and take you both home."

This seemed reasonable, so she went to Beryl, and they began to go down the stairs, taking one of the candles. They had hardly descended one step when they heard the door behind them locked from within.

"Why has he done that?" said Beryl.

"He does not want us to go back," said Lady Henry, "come, dear."

There was a faint sound, like a slight, stifled cry. Lady Henry put down the candle, hastily turned back, and knocked at the door.

"Let me in, Victor!" she cried, "that was his voice! He is not dead!"

By her quick movement she had put out the candle with her dress, and they were in darkness. There was no answer from within, and the silence was so complete that it seemed as if they had never heard that cry at all. Lady Henry knocked and entreated and paused to listen, and knocked again, but no answer came. At last she desisted.

"This is awful," she said. "Beryl, are you there?"

"I am here," said the girl. "There is some one moving downstairs. Listen."

Lady Henry listened intently, and plainly heard a soft, slow step coming from the very bottom of the house, from the cellars. There was something in the sound of this footfall that filled her with horror. And the horror grew as the steps came up, up, past the hall, up again, without the least hesitation, without pause.

"Beryl!" she said in a strange, stifled voice, "I feel I am dying of terror. What can this thing be? It is not human."

"No," said Beryl, "It is not human."

"It is not an animal," went on Lady Henry. "There are monkeys down there, I am sure, but this is not a monkey. Oh, it is coming right up!"

"It shall not come near you," said Beryl. "I am on the stairs between you and it."

In sudden frenzy Lady Henry began to cry and beat upon the door, so violently that at last Professor Delvil opened it, furious.

"Are you mad, Esther? You will bring the police!"

She fell in upon him, and at the same moment a strange sound was heard by them both, a gurgling and a sort of chuckle, and then a dreadful silence. Professor Delvil stood, listening, holding Lady Henry. She looked up, for she felt him shudder; he looked strange and white. As she moved he roused himself.

"Come, Esther, don't lose your self-control," he said. "Wait for me outside, and I shall soon be ready to get you home somehow." He tried to push her out of the door, but she struggled and succeeded in turning. She saw at a single glance what had kept him there. He had commenced the autopsy of her husband, whose body lay on the table, and was already cut open.

"I don't believe he was dead," cried Lady Henry. "I heard him cry out."

"Nonsense," said her brother. "It is essential that I secure the organs immediately upon death. Don't interfere with me."

His operating knife lay on the table, covered with blood. He advanced towards it. Lady Henry drew back a step. She thought he meant to kill her.

At that moment Beryl appeared in the doorway, and slowly came a step or two forward. She looked very pale, but wonderfully beautiful amidst dreadful surroundings.

"Father," she said, gently, and showing no alarm or horror at the sight before her, "I am going away. You had no right over me. My mother has told me so."

"It is true," said Professor Delvil, "she was not my wife. She had the power to keep you from me while she lived. But it is different now."

"I had to come to you to do you a service," she went on, "because I am your child. You call yourself a man of science, but you have been something very different from that; you have been making blood-sacrifices for the gratification of a fiend from hell, to give him power and life. He has grown strong and gained power by which he has darkened your brain and mind, and that of others who call themselves men of science, so that you—and they—know not right from wrong. I have freed you from him, at a great price. If you will go out from this dreadful house, never to return, it is possible for you to repent and begin afresh, even in this life; for you are very strong. He will try to regain his power over you, for you have been one of his best servants. I implore you to shed no more innocent blood in the name of science, but to go away into some wholesome life where your soul may be cleansed. Father, I implore you."

He made an angry gesture, and, taking up the knife, advanced

as if to drive her from the room. Lady Henry retreated in terror, but Beryl did not move. She stretched out her arms to him, smiling a little, as if in pity and yet with infinite love. And as he came towards her a change came over her. He stood still, transfixed. As they watched her, he and Lady Henry saw her fade slowly away and vanish before their eyes.

He stood like a statue for a long time, staring at the empty space where the shape of his daughter had been. Lady Henry, at the door, fell on her knees and prayed.

At last he tottered a little, and, putting out his hand, found a chair and sank into it. And they remained thus until the dawn came.

CHAPTER XIII.

The light began to show through the chinks of the shutters, and Lady Henry rose from her knees with difficulty. She was exhausted with the long vigil, the terrible experience, her passionate prayers.

With unsteady steps she crossed the room to the window, flung open the shutters and let the daylight in. Then she opened the window itself and let in the air. She remained standing there, breathing comparative freshness, and looking out upon the dreary backs of dingy houses, for some time. She lacked the courage to turn and encounter all that lay before her in the coming day ; most of all she dreaded rousing her brother from the stupor into which he had fallen.

A touch on her arm made her start ; she turned to find him standing by her. His face was haggard to such a degree as to make it almost unrecognisable ; it had the appearance of having been ploughed by fierce emotions.

“ Your hair is quite white, this morning, Esther,” he said quietly. “ This night has changed us both. Come away from this room ; we must consider what to do.”

She saw that he had drawn a cover over her husband's body. He went towards the door, and she followed him. As he reached the landing she heard him say : “ Poor child ! ” in a strange voice, utterly unfamiliar to her, because it was filled with a great tenderness.

She came quickly to him. Beryl's form, in its white dress, lay across the stairs, her arms outspread, her head thrown back, and the golden hair all loosened and falling about her. In her wide-open eyes was a look as of unutterable horror, but there was a faint smile on the mouth. The white neck bore strange marks upon it, black and cruel marks. She had clearly been flung back and throttled. Professor Delvil stooped down and looked closely at her neck and her face ; then he raised himself and caught at the banisters for support. Lady Henry saw great tears rolling down his face.

"How I loved her mother!" he exclaimed. "I was consumed with passion for her. I would have her, no matter what it cost us both. I tore her from her husband—she could not resist me. Poor unhappy Adelaide! This child has no look of her, and yet sometimes she reminded me of her." With an effort he recovered his self-control and, stooping over Beryl's slight shape, lifted it in his arms. He went on downstairs, carrying the body, with the golden hair falling upon his shoulders ; and his sister followed him.

On the first landing he stopped and indicated a door.

"Will you go in here, Esther, and open the shutters?" She did so, and the light revealed a well-furnished sitting room, which was evidently in frequent use, for the table was covered with books and papers. There was a large couch against the wall, and on this Professor Delvil laid his burden. Then he sat down by the table and leaned his head on his hand.

"I must think, Esther," he said. "Help me to think. As we came downstairs it seemed to me we must take her body to Manchester Square at once. But after all, why should we? This house is mine, I bought it some years ago. She can just as well be here as at the other house. I can sign the death certificates for both, so there need be no inquest or inquiry. What can I say she died of?" And he looked up at her, his eyes wide with horror. A shudder came over him, and he covered his face with his hands. After a moment he roused himself. "There is no time to lose," he said, "If we are to succeed in keeping it all quiet. I will go down and take the chain off the door and then Robertson can get in with his key. He will help me about the details."

"Prince Georges is outside," said Lady Henry, "will you let him come in, and help us?"

He hesitated a moment, and then with an effort he said "Yes," and then she knew that the man's whole nature was changing in the crucible of suffering, before her eyes.

He rose, left the room and went downstairs. She heard him unchain the door, and open it. Some one came in, almost immediately, and a few quick words were exchanged ; this was Prince Georges, who began to come slowly upstairs. Then another person hurried into the house, and Esther heard a strange man's voice say : " I brought one of the cases last night, sir ; I have another to bring—"

He stopped abruptly, as if checked. The door was closed, and the two went in to one of the rooms on the ground floor.

" I want the cellars cleared, Robertson. That great ape made a terrible noise last night, and I am going down now to chloroform him and the others. Go and get one of your men to help you, and a covered cart, and get the place downstairs cleared quietly, and as quickly as you can. It will all be ready for you by the time you get back."

Robertson turned at once and left the house ; he was accustomed to obey orders, without comment and without delay. Professor Delvil opened a cupboard and took a large bottle from it. Then he went downstairs. All the doors he had shut and locked in the night were securely fastened as he had left them. There was a terrible cry of fear from one of the cellars as he entered it ; the sound reached Esther where she stood with Prince Georges by the couch in the sitting-room upstairs. It was the same terrible cry that the sound of their steps had called forth in the night. She shivered and listened, trembling as she stood ; but it did not come again, or ever again ; a deep silence and peace fell upon the whole house. Death, the great and glorious angel who brings relief to sufferers, had come to it as a deliverer indeed.

Prince Georges seemed unmoved as he stood looking down upon the still figure on the couch.

" I knew she was gone," he said. " I knew it last night ; I felt it. She gave her beautiful young life freely, as a disciple gives, for she knew it belonged not to herself but to the All she exists for. Yet the un murmuring manner of the gift, and the pure courage with which she encountered that dread Being which slew her, will lift her

far beyond such faltering followers of the path as you and I, Lady Henry. We must get to our work and find out the secret of growth."

"Victor will lean on me, at least for a while," said Lady Henry.

"Yes," answered Prince Georges. "That is your work now, left to you by this Disciple who has done her part in it, and has gone to a greater work and a greater life than it is possible to us to imagine."

MABEL COLLINS.

THEOSOPHY IN PRISONS.

WITH the recent death of Miss Isolette Jefferson of Oakland, California, there passed away from this earth plane the pioneer of a most important, and apparently up to this time overlooked, phase of theosophical work, that of introducing the Wisdom Religion into prisons. Perhaps the best refutation of the statement not infrequently made that Theosophy is unfitted for any save the scholar and the student is the fact that of all the forms of religious and ethical consolation offered to the inmates of the prisons of California—from the ministry of the Roman Catholic priest to the exhortation of Salvation Army representatives—Theosophy alone appealed to any considerable number. This, probably, for the simple reason that the average man behind bars regards himself as the victim of injustice in one form or another, either that of the injustice of legal processes, by means of which he was convicted, while another, equally or more guilty than himself, was acquitted; or else, the victim of the apparently more cruel injustice of heredity and environment. How often from the lip of the incarcerated does one who has their confidence hear the cry: "I've never had a fair chance;" or the sullen murmur: "The world's been down on me all my life. Now I'm going to do what I can to get even."

It is the explanation afforded by Theosophy of this apparent injustice, of the seeming cruelty of a blind Fate to the helpless and oppressed, which appeals to the man who feels that he has unjustly suffered. A doctrine, which explains that the seething injustice which he sees about him is not, after all, actual injustice, but is

rather the harvest of past sowing, is one which is, generally speaking, eagerly accepted by the intelligent man behind bars—and, for the benefit of those who know little of prison life or conditions, it may be added that the percentage of intelligent, often well educated, men in prisons to-day is large. Even more important and practical, as regards the present regulation of conduct, is the corollary, that as is the sowing to-day so will be the fruitage in the next life. That this, too, has been assimilated by those who have received the teachings of Theosophy, the subsequent official record of such prisoners testifies. The idea of reincarnation, when once grasped by a man in this position, is comfort unspeakable. To feel that he who has been 'up against it' in this life will have another chance, that after all he will have a 'fair show,' means more than the average man or woman whose life has flowed along lines of ordinary ease and comfort can well imagine.

What Mr. Leadbeater calls the "inherent reasonableness" of Theosophy appeals quite as strongly to the man in prison as to the man in the audience of the fashionable lecture-hall, and the conception of justice, as embodied in the Wisdom Religion, appeals more. One who knows anything of conditions in the average prison to-day, or who realises even a little of the soul-hunger of the average prisoner, can but see that the opportunity for the introduction of Theosophy into penal institutions—jails, penitentiaries and reformatories—is one not to be neglected. The field is "white for harvest"; only workers are needed. Surely in but few ways can Brotherhood be better manifested than in carrying a message of intelligent cheer and consolation to those who sit in darkness and often literally in the shadow of death.

If work is to be judged by results, theosophical propaganda is often more successful in prisons than elsewhere; for one reason, perhaps, because with the prisoner there is a more keenly felt hunger for essential truth; for another, because the man in prison usually has more time for the consideration and assimilation of matters dealing with superphysical themes than the man in the street, with whom generally speaking, the paramount consideration is the supplying of material needs—or luxuries—for himself and his family.

That the prison interest in Theosophy is not due merely to curiosity, to a being willing to listen to anything to pass away the

time, is obvious from the fact that at Miss Jefferson's theosophical meetings in prison, many men who were not forcibly restrained always left chapel and other places where religious exercises—often accompanied by attractive singing--were held, to attend these simple talks and question-meetings on the subjects of reincarnation, karma, and other phases of the Ancient Wisdom.

Bravely and perseveringly did Miss Jefferson toil to bring about various prison reforms—among the most important being that of the indeterminate sentence, for which there is a crying need, certainly in the prisons of the United States ; but for nothing was she as much loved, by those for whom she worked, or in any direction did she accomplish as much as by the introduction of Theosophy into the prisons of California. May there not be wanting those who will take up and spread the work which she started.

JANET B. MCGOVERN.

FROM A PRISONER ILLUMINATED BY THE LIGHT OF THEOSOPHY.

As one who was brought from darkness into light by her advent into prison work, and in the hope that the good she accomplished may induce others to enter the same field, it becomes a duty for me to write these lines of gratitude as a tribute to the great heart of Miss Isolette Jefferson, "little Miss Jefferson" as her prison pupils so soon learned to call her. Well, indeed, do I recall her appearance at the Oakland, California, jail on Thanksgiving Day, 1905. At first, the confined ones imagined that she had come to chant the trite, the unsatisfying, orthodox exhortations, but in a very few minutes no sound was to be heard throughout the great building save her sweet voice, and those who had come to scoff remained—spellbound, asked eager questions, and spent the subsequent days, days that otherwise would have been filled with the dear monotony of jail nothingness, in reading the literature, provided by her, pertaining to that great philosophy of life she had come to proclaim—Theosophy.

If any member of the Theosophical Society ever lived Theosophy, Miss Jefferson did. After she began her prison mission, which was some time before she came to the Oakland jail, her entire life was consecrated to the softening of the sorrows, and the uplifting of the souls of her 'boys.' Frequently she would give an informal talk

at the Oakland jail on Sunday morning, another at the Ingleside jail in San Francisco at noon, and still another at Alcatraz Island—'the rock' it is called—in the afternoon; at each place inviting and answering many questions, and undertaking missions of love for the helpless ones who flocked to her—a day's work that might well tax the vitality of a strong man, though she was frail and delicate in body.

It is owing directly to her, that the real spirit of Theosophy has been introduced into the State prisons of California, and this fact alone showers her with an immense blessing, and with the love of thousands of her fellows who were previously struggling in darkness, utterly at a loss to account for the "slings and arrows of outrageous fortune." Thanks to her presentation of the Great Truths, and to the illumination which the refulgence of her soul gave, many of us have, and many more are destined to, come into our own; we have grasped the principle of kârmic economy, and like our mentor "shall lay up for ourselves treasures, where neither moth nor rust doth corrupt," and where thievery cannot be. May this soul, which was limited in the expression of its great love while in the physical vehicle, come from the great vast, to help us onward, and upward, into the realms of Eternal Truth.

A PRISONER.

ILLUMINATION.

Illumined minds are those which see
 Beyond, mere form and sophistry;
 Who truth and knowledge daily find,
 Who sense the good in all mankind,
 And hating none, are free indeed
 From selfishness and pride and greed.
 This state evolves from deep desire;
 Is born of love's celestial fire,
 And conscience thus awakened grows,
 And through our minds the Spirit flows.

ON MISTAKES.

Perhaps our greatest gain is what we lose—
 To fall, and rise again, and bear the bruise—
 Not murmuring—learning more and more Thy power to use.

ARE there many of us who have learnt to regard mistakes in this reverential way? At the best, when we have got past condemnation, do we not yet feel that they are something to be apologised for—slurred over, if they be in one we love—owned with shame, if they be in ourselves?

Yet surely this is a mistake. Did we see with wider eyes, should we not proudly gather together all these instances of so-called failure in a life, and say: "These were its great glory—these are its crown?"

We talk of initiation, we Theosophists—most of us not knowing yet what it may mean. Yet is there not ever an initiation which comes through pain? And what pain is greater than to struggle to one's uttermost, meaning only right, and fail, and see the light go out? Yet these are the experiences which on-lookers sometimes regard with pity, apologising for them—not seeing in them the soul's best proof of grandeur, best proof of oneness with the Divine.

For what do we mean by oneness? Do we not mean not merely that God is immanent in all, but also that each separated human fragment, now imperfect, is in itself to become perfect, and thereby one with the Divine? And how is this to be wrought? Surely not in the sunshine of God—not with the Divine Life playing through us so fully and uninterruptedly that our lower selves have but to yield themselves as channels, and know they are but such. This too is learning, but it is learning as a child learns in its father's care. Only when the boy or girl goes out alone into the world, unaided, does the character have fullest scope, and the metal really show. So with our souls. Only when the spirit is cut off, and we go out 'parentless' into a world where never before have we been left unguided—only then can we show whether we are indeed our 'Father's' children, whether our souls be of heaven or of earth.

And of the testings which meet us in these times of trial, none

is harder than that of rising above the blunders which we make. We used not to make blunders when the light was shining—though, perhaps, then we fell into the far greater blunder of thinking our wisdom was our own. But now we make them all the time—and in the weariness, and desolation, and hopelessness which assail us, there is needed, indeed, some touch of divinity to endure.

Therefore it is not enough to regard these times of darkness as experience : they are much more—they are our patents of nobility. And we should feel a far greater reverence for a life which has held so-called ‘ mistakes,’ than for a life whose sunny course has never left the light. It is the difference between the ship that has faced the ocean, and the boat which has never left the harbor.

And if we should feel this reverence (not pity—*reverence*) for every life which has held mistakes, seeing in these mistakes a far higher testing, perhaps, than any we have met—if we should feel this for *all*, even those that fail, how much more should we not feel for those that conquer ? Are such lives not our beacon lights ? And would we, if we could, rob them of their ‘ mistakes’—those trials which have been their glory, and are our encouragement ?

There has been a fashion sometimes in biography, with those who wrote the lives of by-gone saints, to represent their characters as without flaw. May those who write the lives of our saints to-day be wiser ; may they see more truly what is humanity’s need—as also what was the true greatness of the one departed. To suffer and be strong is the road to Godhood. And none may suffer in the smile of God. Let us tell the darkness, then, and the errors which came of the darkness, but let us bow in reverence when we speak of them.

And since not always can we bring this spirit of reverence, it would seem as if in daily practice it were better not to speak of the mistakes of other lives. “ It is *true* ” we say, by way of justification, feeling that to follow truth must lead us right. But is it true ? We feel a jar come across our souls every time we do it. Such jars are our best guides to truth, and if we follow this one to its explanation, we still find that we have been judging a higher by a lower—sorrow by reason—and the jar which hurt our soul was the sin of sacrilege.

There is a point, no doubt, where we shall all be able to speak of one another’s mistakes—speak of them as a joint precious herit-

age, understanding, reverencing, from out a perfect comprehension. But since for most of us that time is not yet come, or only comes in moments, ought we not to prepare ourselves before speaking of 'mistakes' much as a Christian would prepare himself for communion? How else can we be sure of speaking in the Spirit? And how but in the Spirit have we a right to speak?

When we feel the sacredness of sorrow we shall do this—when not in success, but in struggle, we see divinity. Then not to the great deeds of a life, its triumphs, will men look for inspiration, but to the broken hours; when "deserted of the Father," the soul yet justifies its origin, and through mistakes and darkness clammers to the light.

LUCY C. BARTLETT.

A HINDŪ HYMN.

O my Soul, Beloved I believe it—
 What I whisper day and night,
 Thro' the noises of the day—
 In the silence of the night :
 Time after time, day after day—
 Have thou faith—I tell thee right.
 This is the right.

Joy and sorrow, tears and laughter,
 What is gone, O Soul, let go !
 What is lost and what is wasted—
 Make it not a bootless woe !
 What was thrown unto the winds,
 Nurse no more—a fancied woe !
 An endless woe !

But One Self, My Self and Thy Self,
 All-pervading, holdeth all.
 The heart-knot of falsehood loosen,
 And that larger Self recall.
 That which is past, Oh ! let it pass.
 The Self is left, to it hold fast,

The Self is all.

BHAGAVĀN DĀS.

THE CRITERION OF TRUTH.

ONE difficulty will always meet Theosophists in dealing with what a Greek might have called the "untheosophic man"; and that is the difficulty of finding any convincing guarantee of the authority on which our theosophical teachings claim acceptancy. For themselves, Theosophists will be quite willing to accept that authority without question. In the first place, being Theosophists, they are temperamentally predisposed towards what is mystical and supersensible; therefore there is, for them, no inherent difficulty in our doctrines. In the second place, most Theosophists accept authority as the origin and the support of the theosophical movement. It is the belief in the existence of great and authoritative Teachers, at the back of the Society and its leaders, which vitalises the movement, and provides it with a firm rock upon which to stand against the scepticism of the world.

But when we come to Theosophy militant, and endeavor to win the outside world to our cause, we find it almost impossible to induce others to accept that which appears quite reasonable to ourselves. We cannot appeal to authority, because the mere existence of such an authoritative source depends on what is to the world in general second hand, and, therefore, doubtful evidence. We cannot, moreover, hope to win adherents easily by showing them the consistency and innate reasonableness of our doctrine. Habits of thought do not yield without strenuous resistance. The opposition to new beliefs is not, as a rule, the opposition of the reasoning faculty. It is the opposition of inertia. The mind of man has a tendency to *settle down* rather than to advance. Before a man will believe, he must, in the words of Professor William James, have *the will to believe*.

These words, 'the will to believe,' express the central idea of the new epistemology which was given to the world some years ago by Professor James, and which has since been most ably treated by his chief disciple, Mr. F.C.S. Schiller of Corpus Christi College, Oxford. The name which has been chosen for this theory is Prag-

matism, and it solves so many difficulties on the subject of Evidence and the Criterion of Truth, and gives us such an illuminating account of the connexion between evolution and enlightenment, that I fancy it would be doing a real service to some of our militant and proselytising Theosophists to tell them something about it. It will relieve them of much of the disappointment which every enthusiast must feel in dealing with what he probably considers an unresponsive and stiffnecked generation. It will also induce humility in those of them who are more advanced in knowledge, and will suggest the proper *method* of advancement—a method which has been pursued from time immemorial in the East—in cases where there is a conflict between the capacity, and the desire, to learn. Finally it shows, I think, quite clearly the organic relation of knowledge to the process of life, and sets certain easily recognised limits to the possibilities of proselytisation.

According to Professor James and the Pragmatists, the impulse to know, *i.e.*, to explain and correlate experience, is simply an expression of the will to live. In order to survive in this difficult and menacing world, we must frame rational theories of life. If our generalisations fail to meet the needs of life, we suffer. For example, we are compelled to assert the doctrine of Free Will for practical purposes, although, as is well known, it is well-nigh impossible to support this doctrine on philosophical grounds. Were there no Free Will, then social life would become an impossibility. Similarly we are compelled to assert the identity of the Self through all the variety and multiplicity of its experiences. Unless we did this, we could not, for example, punish a man to-day for a crime which he committed yesterday.

In all these matters, therefore, the ultimate criterion is not whether a thing actually is so and so, but whether it is imperative for our needs that it should be so and so. In other words the Pragmatist gets rid of the old metaphysical bugbear of absolute truth. No truth can be absolute truth, so far as we are concerned with it. All we have a right to say is that it is true *for us*. Thus vital necessity takes the place of canons of demonstration, and this necessity is always a practical necessity. That is to say, our first duty is to live; and in order to live, we must endeavor to explain to ourselves, as well as we can, the world which forms our environment. If ex-

perience tends to confirm our theories—*i.e.*, if life is thereby made easier, more consistent, fuller and more pleasant—we have all the confirmation which we need and which, as men, we can possibly hope to obtain.

All our so-called 'truths' therefore, to which repeated confirmation has given an axiomatic character, are nothing more than *postulates* in the first instance. They are hypothetical assertions made by a struggling organism, in order to reduce experience to an orderly shape, and to provide itself with a basis for practical life. Your thinking man is always shooting arrows at a target which he cannot see. Sometimes he hits the bull's eye, and then it is well for him. At other times he misses altogether and must try again.

Even such time-honored and weather-beaten 'axioms' as the '*a priori* laws' of geometry may be easily shown to be postulates resting on unproved hypotheses. The Pragmatist shows us that the whole of Euclid's geometry rests on the hypothesis of a flat space, for which there is no authority in nature; for an absolutely level superficies has never been known to exist, and never will exist. Posit what we may call a 'pseudo-spherical' space, and we at once get a non-euclidean geometry, in which the three angles of a triangle will not be equal to two right angles, and in which parallel straight lines, if extended far enough, will meet.

So much for the so-called 'axioms' of geometry. If we turn to astronomy, we find now-a-days the heliocentric theory accepted as axiomatic. But we forget that the geocentric theory was equally axiomatic to the ancients and that, by means of epicycles and eccentrics, they somehow induced it to square with the facts, as then known. I do not, however, wish to venture into astronomical disquisitions, but I wish to point out that we have no right to claim absolute truth in *nature* for any theory of ours, or to say that we may not be compelled to relinquish that theory to-morrow in the light of new facts.

Apply this all along the line, and we are at once able to take up a reasonable attitude towards the question of the criterion of truth. We shall no longer say "this is true" and "that is false," but we shall say: "this, according to the light which is in me, seems to be true. Therefore I accept it conditionally, until circumstances force me to relinquish it." With regard to opposing theories we

shall say : " So long as there is an active attempt on your part to explain life honestly to yourself, I have no right to quarrel with your theories. All I quarrel with is inertia. It may be that some day I shall come to your views, or you to mine : if I am more evolved, the latter ; if you are more advanced, the former."

Now all this tends to alter fundamentally our conception of the intellectual life of man. It does not deny the existence of an absolute truth, or reality, but merely denies that there is any other criterion of this, for us, except practical confirmation and justification in life itself. The mind is the instrument by which we carve our way in the world. It is the organ of adaptation to environment. In other words knowledge is inconceivable apart from the idea of development.

This enables us to lay down two important propositions. The first is that *that is knowledge, at every stage of development, which is true for that stage of development.* The second is that, as in all things else, *the higher may criticise the lower, but the lower cannot judge the higher.*

Those familiar with Indian thought will at once see in these propositions the only rational explanation of the doctrine of Māyā. This much misunderstood doctrine has too often been taken to mean that all experience is illusory. This is an incomplete statement of what really is a profound truth. What the doctrine of Māyā really means is two-fold ; (1) that all experience is true for that plane of conscious life of which it is the experience ; (2) that the experience on any given plane becomes illusory on the plane above. Thus all experience is at the same time both true and false. As the evolving entity rises from plane to plane he leaves behind him the truth of yesterday and substitutes the truth of to-day, soon to relinquish it for the larger enlightenment of to-morrow. Only at the end of the process, when the self has come to the Self, when the last veil has fallen away, will the thinker find himself in the presence of absolute Reality. Only at that final resting place will the experience of all previous planes be rejected as illusory. Up to that point he has been compelled, as an evolving organism, to accept the immediate truth of the moment, knowing it to be true, not absolutely, but relatively to his stage of advancement. But to reject the relative, because we know it to be relative, is to negate the whole law

of evolution. Only the pure Self-realised ātmā has that right. Life is a practical matter and at every stage we must boldly postulate a new interpretation of our experience. To refuse to do this can mean only two things—either final illumination or inertia. Since we may reasonably postpone final illumination in most cases to the indefinite future, we may safely interpret what is known as obscurantism, or *ailure to grasp the truth of the plane on which one stands*, as mere passive resistance to the law of evolution.

If we look back through our own lives, or through history, we see that we ourselves and the race in general have been constantly putting forward new postulates to explain our ever-widening experience. At the time of making these postulates, they were true. They explained our facts, or we thought they did. And with what pain, sometimes, had we to relinquish them, when they ceased to square with the facts! For every new discovery of facts gives us a new intellectual environment. Discovery, correlation, generalisation—so we ever advance, and it is the duty of every honest man constantly to bring his theories to the bar of experience and to reject them if they be proved inadequate.

The facts which have come to light in many departments of human science and enquiry during the last century have demanded a new generalisation on the part of thinking men. We are now becoming familiar with phenomena which did not enter the intellectual horizon of our grandfathers. Consequently it is the duty of the age, if it would be true to the law of progress, to postulate new theories to meet these facts. This is what a few scientists like Sir William Crookes and Sir Oliver Lodge, and a few ecclesiastics like the Rev. R. J. Campbell are doing. The peculiarity about the Theosophical Society is that it has not had to beat out its generalisations for itself. They have been given ready made; or, at any rate, the outline has been given, which we need only to fill in by our own efforts and enquiries. But this does not mean that Theosophy, therefore, lies outside the universal laws of thought. It, too, is a system of postulates, framed, however, not according to our own enlightenment but in the light of the larger knowledge of wiser and diviner men. But for these, too, the work of evolution is proceeding. They must rise from sphere to sphere, through initiation after initiation; and at every stage there must be a readjustment of

theories, a wider generalisation, an enlargement of the horizon of the knowable, all tending in the direction of that final realisation which may come—who can tell ?—either at some definite point, or at the end of a process which, being infinite, has no end.

And here let me point out a danger which arises from the mere fact of our theosophic knowledge having been, for the most part, given and not acquired. The central idea of the theory of knowledge, from which I have been quoting, is that illumination is mathematically conditioned by growth. The normal process is from truth to larger and more comprehensive truth as we increase in stature. At the present moment there is a store of theosophical knowledge before the world which represents a stage of growth to which few, except the most advanced, have attained. The consequence is that many Theosophists are laboring under a kind of mental indigestion. They feel compelled to try to comprehend too much, forgetting that the only true method of comprehension is first to develop and then to understand. This state of things induces a kind of passive receptivity which stifles growth, just as too much coal will put out a fire. The need of the time is that every Theosophist should realise for himself the plane on which he stands, and the truth correlative to that plane. Because a thousand pounds are left us as a legacy, it is not necessary to spend this sum all at once. Even so, because we have before us an immense stock of revealed knowledge, it is not, therefore, necessary for us to defy the law of natural evolution and to burden our brains with matter for the reception of which we are not as yet sufficiently evolved.

We should remember the great law which eastern philosophy recognises, that a man must be before he can know. That is not truth for the ordinary man which is truth for the saint and the yogī. The former is just as false for the latter, as the latter is for the former. In Theosophy this fact is put very clearly for us when it is shown that man, as a thinking being, gradually learns, by diligent self-training, to function on plane after plane, and that on each plane he is able to criticise the knowledge of the planes below. The attainment of a higher plane is equivalent, in metaphorical language, to the dropping of a veil of *Māyā*. So long as the veil remains the truth behind it must needs remain hidden. Useless, therefore, is it for him who stands on a higher plane to seek to impart his truth to

those who are still on a lower. What he must do is to lead them up to his own level, and then his truth will become their truth. Development—how often must it be said—is the only antecedent condition of enlightenment.

To return, therefore, to the immediate subject of these remarks, the nature of the criterion of truth to which an appeal can be made by a militant Theosophy, we are forced to the following conclusions :

In the first place Theosophy can have no battle to fight except against inertia. Being a vindication of the evolutionary law, it dare not interfere with natural evolution. To the sincerely orthodox follower of any religion, however narrow and illiberal his views may appear in the light of further development, it has nothing to say. For sincerity is in itself a guarantee of progress. The sincerely orthodox, in the true sense of the word 'sincere,' will be the first to become the sincerely heterodox, when new facts are presented to his notice which demand new postulates for their explanation. Let no Theosophist, in excess of zeal, ever make the mistake—against which the universe cries out—of interfering with the sincere. Unfortunately this is done too often ; and it is this which has caused much of the ill-feeling and rancor which have attended the movement.

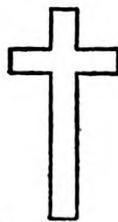
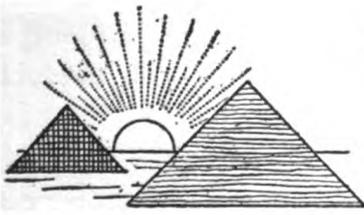
But against mere inertia, the passive negation of the 'will to believe,' Theosophy must ever raise its voice. For the passive resisters in the world of thought are those who have all their facts before them, but are too lazy or too timid to generalise in accordance with those facts. All Theosophy can do for the less evolved is to present *facts* in as clear a light as possible ; and then all the genuine seekers, finding themselves in a new environment, will postulate accordingly. They will accept, perhaps, what they find 'given' to them in Theosophy. But no Theosophist has a right to object if, recognising the facts as revealed, the seeker frames other than our accepted theosophical generalisations to meet them. Progress is all. If we can stimulate the search for truth, we shall be doing a nobler service than in giving to an unevolved world matter for which it is not ready.

E. A. WODEHOUSE.



COMPARATIVE
RELIGION

PHILOSOPHY & SCIENCE



LETTERS FROM A SŪFĪ TEACHER.

(Concluded from p. 726.)

[The following extracts from *A Series of 28 Letters*, may throw further light on the subject. The Sūfī *Mulk* (or *Nāsūt*), *Malakūt*, *Jabarūt*, and *Lāhūt* severally correspond to, if they are not identical with, the physical, astro-mental, causal and spiritual planes of Theosophical literature.—*Trans.*].

IT is not permitted to give out the knowledge gained through (supersensuous) vision. This much only can be recorded : The objects of the senses constitute this world (*Mulk*), those cognised by intellect constitute the plane of *Malakūt* ; the potentialities of beings constitute the plane of *Jabarūt* ; . . . In other words, the world is visible, the *Malakūt* is supersensuous, the *Jabarūt* is super-supersensuous . . . The subtlety of this world cannot bear comparison with that of the *Malakūt*, the subtlety of the *Malakūt* to that of the *Jabarūt*, the subtlety of the *Jabarūt* to that of the Holy Essence Divine. There is not an atom of this world but is permeated by the *Malakūt*, there is not an atom of the *Malakūt* but is permeated by the *Jabarūt* ; there is not an atom in this world, the *Malakūt* or the *Jabarūt* but is permeated by God, and conscious of Him. Being the most subtle, He must permeate all—for the greater the subtlety, the greater the quality of permeation. Now you may understand the meaning of the verse : “ God is with thee, wherever thou art, and in thy very being, though thou mayest not see Him, and He is nearer to thee than the nerve of thy neck.” Hence it is said that this world, the *Malakūt*, the *Jabarūt*, and God are all with thee, and that the True Man is the focus and mirror of the mysteries of the Divine Essence. It is not permitted to go further, lest exotericism should censure. “ Utter not secrets before the mob if thou art a true devotee : hast thou not seen that *Mansūr*, intoxicated with devotion, uttered a secret and was put to death ” (*Loc. cit.*, Letter 2).

LIX.

DIFFERENCE OF STAGES.

Men differ in the gradations of their progress, as heaven from hell, though they are so similar in their outer forms. All men—whether in the past, the present or the future—are the centres of

mysteries. Each body treasures a divine secret ; each heart feels impelled to the path ; each soul radiates a glory unfathomable by human and angelic intelligences . . . The best and holiest men had an obscure life. . . .

Once upon a time Zun-noon sent a disciple of his, to enquire about Bāyazīd. When the disciple reached the latter's house at Bustām, he found him seated on the floor of his cottage. But he did not know if he was Bāyazīd. Bāyazīd asked the disciple what he wanted. He said he wanted to see Bāyazīd. Bāyazīd replied : " Which Bāyazīd do you want and whence ? Now I am Bāyazīd, but I have been in search of Bāyazīd for several years, and to no effect." The disciple took him for a madcap, and, returning, reported the matter to Zun-noon. Zun-noon with tears in his eyes exclaimed : " Our brother Bāyazīd has gone forth into God with the true devotees." . . .

There was one Helāl, a slave to Mogīra. On his death the Prophet with His companions went to the house of Mogīra. The latter was not even aware of the death of Helāl, for none took care of him alive or dead, as he was the lowliest in the household. Mogīra came to receive the party and kissed the blessed feet of the Prophet. The Prophet asked Mogīra what had happened in the household. He said that all was well. The Prophet went on : " Mogīra, the worthiest of your household has departed, and you do not know of it." Mogīra, astonished, remarked : " I never supposed Helāl to have been so advanced " . . . The Prophet was then (at His request) taken to the place where the dead body was. He found it in a stable at the feet of the beasts, clasped the head and said with tears in His eyes : " Helāl, thy body lies on this earth, but thy soul is with the Lord." All the saints and the chiefs then wished in earnest devotion to have been the dust of Helāl's feet. The Prophet continued : " There are seven men in each cycle who support the world by their blessings and lead the faithful to victory by their magnanimity—Helāl was the Head of these."—Letter 87.

LX.

HEEDLESSNESS.

Heedlessness is blamed by all creeds and sects. It is heedlessness that lies at the root of all failures.

It has been said : when a man heedlessly approaches the path, the Devil warns him, saying : " I was the Teacher of the celestial beings, but I lost that position. Now I guard the gate of the path. You may enter with the pass of devotion only—else you will have to share my fate, being unfit for the path." . . .

Everlasting purity is the character of the angel ; life-long transgression is the character of the Devil ; turning with sorrow from sin to purity is the character of man. Life-long purity is impossible for man : he is born imperfect, void of reason, with desires (the agents of the Devil) in full sway ; reason (the curb of desires and the light of the angelic essence) develops later—*i.e.*, after the capture of the heart by desires. Hence the necessity of Turning and Self-discipline, *pari-passu* with the development of reason, for the recovery of the heart from desires and the Devil.—Letter 83.

LXI.

SORROW.

No reading is so useful as that of the diary of sorrows . . . The goal is unattainable save through the destruction of the desire-nature. Either be ready to kill it out and tread the path, or withdraw yourself from the rank of the seekers—so that others may pass on (unimpeded by your presence).

A story.—David, when about to pray, saw an ant, and wished to remove it from the place. The ant appealed to David against his cruelty. David said : " God, how should I deal with Thy creatures ? " God replied : " Behave with self-restraint lest thou shouldst harm any ; do not look to the outer body of a creature, but to the spirit underlying. An ant, if permitted, may rend asunder the dark veil, radiate the light of the divine unity from its bosom, and put to shame many a monotheist."

Another story.—Once upon a time Moses prayed so warmly that the stimulating effect was felt by him till the succeeding day. He wondered whether any one could be so blessed as he was the night before. The angel Gabriel presently came with this message from God : " There is one in this forest who can cure the ills of the devotees." Moses hastened to the spot and found a frog croaking in water. The frog said : " Moses, I have long been waiting to uproot ripde from your heart. The Divine influence you felt last night

passed through me. I received it first and then passed it on to you. Be warned against the repetition of the boast " (Letter 89).

LXII.

CONDUCT.

An act not permitted by the Qurān is fruitless ; a desire not sanctioned by the Prophet is vain. To wish for any help on the Path save that from the Path is forbidden. The Qurān permits nothing save sincere conduct, and sincerity springs from the heart that has tasted pain . . .

The Masters of the Path are spiritual beings. Their word is life ; the purity of Their sorrow vitalises the world ; Their character is spotless . . .

So long as thou dost not unlearn all thy previous notions, habits and defects, thou canst not unfold the eye of wisdom in the heart, and feel the relish of the science of Truth . . . He who is destitute of Divine Wisdom to-day (*i.e.*, on the earth) will not have the Divine Wisdom to-morrow (*i.e.*, after death).

Acts not based on knowledge are futile ; ascetic practices not countenanced by religion are misleading and devilish. It is knowledge that unfastens the gate of good luck. It is knowledge that can comprehend the greatness of Islām, the mysteries thereof, the glorious character of the Prophets, the sublimity of Their mission, the different stages of the advanced souls, the secret of the human constitution, the evil in the wicked, the respect due to faith and the faithful, the religious injunctions and prohibitions. Tread zealously the path of knowledge till you get rid of ignorance. Knowledge is the shortest way to God ; and ignorance is the densest veil between thee and Him. As knowledge is productive of good, so ignorance is productive of evil. It is ignorance which brings in faithlessness, neglect of religious duties, affinity to the devil, alienation from the Prophets and the Pure Souls, and other innumerable evils.

Seek no connexion with the Self, lest thou shouldst be affected with pride . . . " Thou canst not reach Me, so long as ' thyness ' inheres in thee : thou shalt reach Me only when thou quittest the self." O brother, subdue thy desires with asceticism tempered by knowledge ; cut off the head of the desire-nature with the sword of self-discipline as advised by the scriptures . . .

and (then) put on the robe of Islām. If thou art really in earnest, tread upon thy life—so dear to thee—and do not fear death ; what follows is life through and through. “ If thou dependest upon (bodily) life, thou wilt lag behind. Thou art life in the world of life alone. Grasp well the subtle fact—thou art That which thou seekest.” The foremost duty of the seeker lies in seeing the Beloved as the only life, and in eliminating the evil of his own separated existence (Letter 90).

BAIJNĀTH SINGH, *Translator.*

STUDIES IN COMPARATIVE SCIENCE.

IV.

IN the earlier investigations carried out by Professor Bose, the electrical responses from metals and vegetable and animal tissues were obtained by the method of “ conductivity variation,” described in his first book. Later, he attacked the same problem in a different way and elicited the electrical responses by the method of “ electromotive variation.” The results which he obtained are very interesting and suggestive, and the steps by which he arrived at these results are worth recording. As already stated, in a previous article, the first step was that of demonstrating the *similarity* of the responsive phenomena in the living and non-living, *i.e.*, in metals and in vegetable and animal tissues : but, believing in the *continuity* of responsive phenomena in the inorganic and organic, he sought to demonstrate that electrical response is obtained from all plants, and he showed that every plant and every organ of every plant is excitable, *i.e.*, responds to a stimulus by movement. Until he demonstrated the existence of such excitability in all plants, it was generally believed that “ sensitive ” plants, such as the Mimosa and Telegraph-plant, “ alone exhibited excitation ” by electrical response, and “ the proposition that ordinary plants also showed excitatory electrical response to mechanical stimuli, and that such response was appropriately modified under physiological changes, was much controverted,” writes Professor Bose. His next step was to demonstrate that all the important characteristics of the responses exhibited by even the most highly differentiated animal

tissues were also to be found in the tissues of the plant. His next step consisted of careful investigations with the various movements of plants in response to external stimuli, and in his second book (*Plant Response as a means of physiological Investigation*), Professor Bose has succeeded in analysing all the various movements of plants, such as the positive and negative geotropism of roots and stems, the positive and negative heliotropism of the plant towards or away from the light, the movements of the sap, and the movements connected with growth, and has demonstrated that all these apparently so various movements are "ultimately reducible to a fundamental unity of reaction," or contraction in response to external stimulus.

The shock of stimulus, Professor Bose tells us, causes molecular derangement in the tissue of the plant; or more generally stated, "stimulus causes molecular derangement in matter" and "the molecular disturbance is attended by various physico-chemical changes in the properties of the substance." This fundamental molecular change "finds expression in mechanical movements and finds independent expression also in electrical movement." In "sensitive" plants, the mechanical movements in response to stimuli are too striking to be overlooked; in other plants the mechanical movements are not so obvious and had hitherto passed unnoticed. But "in both these cases changes of form occur in the tissue, in consequence of stimulation, and produce little visible effect, or striking visible effects, owing to certain advantageous circumstances of structure, and to the possession of a magnifying arrangement." The automatic movements or pulsations met with in many plants "exhibit a resemblance to those of the animal heart, a resemblance" adds Professor Bose, "which is not merely superficial, but is the result of causes fundamentally the same." The explanation of such apparently "spontaneous" movements and "autonomous" response presented some difficulty at first, but when in the course of his investigations on electrical response in plants he found that a "single moderate stimulus gave rise to a single electrical response," and that "a very strong stimulus very often initiated a multiple series of responses," then the explanation was forthcoming. Briefly, it is as follows: "the living organism" (vegetable or animal) "is a delicately responding machine, whose responsive movements are brought about by external stimulus; but this complex machinery has also

the power of holding part of the energy of the external stimulating shock latent" so "that part only may find immediate expression, while the rest is stored up as internal energy to be given out after the lapse of an intervening period. These two factors, of external stimulus and internal energy induce opposite effects, of contraction and expansion respectively. And the infinite multiplicity of responsive processes in the life-cycle of the plant is brought about by their mutual play." The pulsatory movements of plants is, then, the expression of the energy derived by the plant, "either directly from immediate external sources" as in mimosa and other plants, or "from the excess of such energy, already accumulated as held latent in the tissue, aided by the incidence of external stimulation, or from an excessive accumulation of such energy alone," as in the case of multiple responses to a stimulus, or as in the case of so-called "spontaneous" movements which are due in reality to the internal energy stored up. For the same reason "a stimulus, singly ineffective, becomes effective on repetition." The investigation which showed that a "single response" to an external stimulus becomes a "multiple response" when that external stimulus is very strong, and that "multiple response" passes over with "apparently spontaneous" or "autonomous" response show the fundamental unity of all these reactions. The Telegraph-plant, or *Desmodium gyrans*, which served for these demonstrations, grows wild on the Gangetic plain, Professor Bose tells us. Its Indian name is *Bon Charal*, or "outcast of the forests," and "the peasant belief is that it dances to the clapping of the hand." Its lateral leaflets, he tells us, when in normal condition, go on continuously and apparently spontaneously, executing approximately up and down movements, each of which takes from two to four minutes to complete. Professor Bose was able to obtain records of the pulsatory movements of the Telegraph-plant, which showed the similarity between the pulsations of *Desmodium* and those of heart-muscle, and also showed that the pulsatory movements in both are similarly affected by external agencies, such as poison. He concludes therefrom that "the pulsation of the animal heart is thus to be ascribed to the same causes as bring about and maintain the rhythmic pulsations of *Desmodium*." "All the experiments have tended to show that the phenomenon of life does not, as such, connote any intrusion into the realm

of the organic, of a force which would interfere with that law of conservation of energy which is known to hold good in the inorganic world." This conclusion naturally follows from the demonstrated facts, *first*, of the similarity of "single" response in inorganic and organic; *secondly*, of the transition of a "single" response with a "multiple" response by a sufficiently strong stimulus, and the passage of "multiple" with "automatic" or apparently spontaneous response.

By this same "single" reaction, and the two factors; *viz.*, contraction and expansion, which are the results respectively of the external and internal energy of the reaction due to the stimulus, Professor Bose explains the ascent of sap and the growth of the organism, and also shows the definite, clearly-worked change which marks the death-point, or exact moment of death. He also shows that when the rhythmic excitation of the Telegraph-plant "comes to a standstill under unfavorable circumstances—that is to say, when the sum total of internal energy has fallen below par," the application of "fresh external stimulus is found to renew the activity." So too, with growth. The "growth-response, similarly comes to a stop when the plant is in an unfavorable condition with regard to light, temperature or moisture," and "under such circumstances the application of external stimulus is found to be competent to renew growth." In these discoveries we have the explanation of many a puzzling fact and many a puzzling statement learnt in the *Secret Doctrine* and in occult science, which at first seems so incomprehensible and incredible of belief to a Western mind; but these I leave for the moment, and content myself with a last quotation from Professor Bose's interesting work, about death: "When the death-point is reached, a sudden and irreversible molecular change takes place, attended by an excitatory contraction—a sharply defined point of reversal, which affords us an exact index of the death-point."

LOUISE C. APPEL, B.Sc., M.B., B.S.

THE EXPRESSION OF EMOTIONS.

(Concluded from p. 708.)

IN a different sense the fine arts have been called the expression of emotions. Creative imagination and æsthetic judgment are generally believed to be inspired by the emotions. The origin of the creative imagination has been the battlefield of evolutionary psychologists since Darwin published his *Origin of Man*. The question why man *images* all objects he meets with, is, like all questions of ultimate origins, insoluble, in other words, an invalid question for science to raise. The development of language and consequent growth of constructive imagination in man is sufficiently explained by the necessities of a gregarious life, which was forced by Nature on man on account of his physical inferiority to the giant animals who must have disputed his right to existence in the primitive days. Many psychologists hold that man's æsthetic life is based on the instinct of play common among animals. So long as it is possible for natural selection to explain it, it is unnecessary to invoke any other agency. The tendency to self-preservation, which is the ultimate fact of all life, manifests itself as love, the impulse to acquire and unite oneself to objects, and the consequent sense of power. Since this makes for efficiency of life, it must come within the purview of natural selection. The various kinds of the creative activities of man are all different forms of this sense of power, this sense of the fulness of life which lies behind all life-processes. Creative imagination is, thus a modification of the self-preserving tendency.

Æsthetic judgment is also frequently held to be based on the emotions, and to participate in the so-called vagueness of the emotions. Yet some factors that enter æsthetic judgment can be separated and considered. Firstly, few people realise that convention plays an important part in all fine arts. In carving in wood or stone, in poetry and music, as in the other fine arts, different ages have adopted different conventions. A comparative study of the art-products of various lands and of various ages reveals this. The

forms of flowers and leaves in carving are mostly conventional. The 'unities' of Action, Time and Place—laid down by Aristotle and after him, by Horace, considered so essential by Greek and Latin poets and the French dramatists of the age of Molière, were disregarded by Shakspeare, whose genius rebelled against old conventions but made new laws of dramatic forms for itself, which became the conventions of a later age. In Indian music, certain modes are said to correspond to certain hours of the day and seasons of the year, and it is impossible to understand how there can be a basis in physical conditions for this notion.

The next factor in æsthetic judgment is technical skill. Technical skill means the success of the artist in transcending the difficulties of the material he works on. It is this which necessitates the long and arduous preliminary training which every art demands; most æsthetic judgment by professionals is largely colored by the fellow-feeling caused by the appreciation of technical skill. Musical composition and execution.—Indian and European—depends for its appreciation on the training of the critic to understand and sympathise with technical skill; for example: Wagner's music in Europe and pallavi-singing in Southern India. The life of Indian music lies in the production of difficult turns of sound and combinations of melodies, while restricted to the conventionally defined modes (*Rāgams*), and welding them to marvellously complicated time-schemes. The large element of technical skill required in poetry, painting, sculpture and architecture is well-known. Indian painting and sculpture are notorious for their neglect of a study of artistic anatomy, and of the laws of perspective. Technical skill has, in later Samskr̥t poetry, usurped such a large place as to drive out other elements of beauty and been pushed to a repellent extreme.

The third element of æsthetic judgment is harmony. Harmony depends upon a sense of proportion, the proper co-ordination of the various parts, and especially the judicious use of contrasts. The life of European music is in harmony, discords being followed by concords. Harmony of sounds has been proved to have a physical and physiological basis. Harmony of colors must have a similar basis, though this subject has not been so fully investigated as the former. The ladies of India and the East generally have a wonderful sense of harmony of colors, as evidenced by the beauti-

ful blending of colors they adopt in their dress—though latterly the dull grey of European life has begun, unfortunately, to vitiate Indian taste, and the lurid glow of artificial dyes is, under the brutalising influence of modern commercialism, driving out the poetical colors produced from the vegetable dyes of old. Harmony of form was specially cultivated in ancient Greece. The perfection of form of the statues of ancient Greece is the despair of the modern French imitator. Indian art, except where influenced by Saracen ideals, sacrifices the sense of proportion to the display of a profuse wealth of details. In Indian and Burmese carving, for instance, one gets lost in the multiplicity of details, displaying infinite skill and patience. On the contrary in Greek art, details are sacrificed for unity ; self-restraint and consequent severe chastity of taste is prized and not self-abandonment. The lack of this self-restraint and of a sense of harmony of form explains also the profuse growth of myths among the Hindūs. The mythœpic faculty is the precursor of the artistic faculty, both being manifestations of creative imagination. The extraordinary development of the mythœpic faculty in India, untrammelled by a sense of proportion, or by a sense of humor, has made possible the continued popularity of hideous images which are worshipped throughout the country.

Over and above these factors of æsthetic judgment, there remains the question how far the emotions common to all men directly influence art. Poetry, painting and sculpture aim among other things, at the imitation and idealisation of the natural expressions of emotion. Music is claimed by many to be also a direct expression of the fundamental emotions. It is difficult to understand how this can be. Human emotions are very much the same all the world over, though men are clothed in skins of different colors, and though the poet of a degenerate cult has foolishly sung " East is East and West is West." If music directly corresponds to the emotions and not by means of associations based on convention, it must appeal to all alike, which it certainly does not. On the other hand, music and mantras do exercise a peculiar effect on men and the lower animals. On account of the fact that the eighth nerve is branched into two—one, the auditory nerve, and the other concealed in the recesses of the ear-cavity, presiding over all rhythmic movements of the body, sounds organised as music and as mantras bring

about peculiar reactions. The intimate connexion between profane music and dancing, between religious music and the self-abandoned dancing of Bhaktas, (so prevalent among the followers of Chaitanya in Orissa and Bengal), between the muttering of mantras and rhapsodical utterances of oracles ; again the connexion of these with unlovely aberrations of the sexual impulse which they certainly produce on the one hand, and on the other, the heights of mystic inspiration, vague, unsatisfactory to the cold intellect but certainly elevating to the Spirit, are questions which have to be investigated and explained when an *entente cordiale* shall have been established between religion and science. At present these subjects are wrapped in mediæval superstition, priestly fraud and professional prejudice.

P. T. SRINIVĀSA IYENGAR.

MY SONGBIRD.

A fair little bird went singing away
 Far over the bright blue sea,
 And the spice-laden breezes blew that day
 The sweetest that sweet can be.
 The song remained, though my sight was dim
 To follow his flight afar,
 Yet I close my eyes, and a vision of him
 Comes like a falling star.
 The bird, and the song, and my heart, are one,
 Forever and a day ;
 When the shadows fall, and the day is done,
 The Song—it remains always.

There's a flutter of wings, and my heart's quick beat
 Gives answer of mate to mate,
 'Till the song, and the echo oft repeat
 The message with joy elate.
 'Ts a simple song, only Love, and no more,
 Yet 'tis swelling through boundless space ;
 It fills all the land from shore to shore,
 And clothes all with beauty and grace.
 Far back in the silence I sink to rest,
 Letting go of all meaner things ;
 While the song of the bird and the down on his breast
 Bring a joy to be envied by Kings.

You may spread your wings as you will, little bird,
 And fly far over the sea,
 When my heart—repeating the song—you have heard,
 You will always come back to me.

—J. D. BUCK.

THE RISE OF THE MIMĀMSĀS.

[Concluded from p. 723.]

WE have seen above how the school of Sacrificial Exegesis arose, and we shall see now how the latter branched off from this, and established an independent school of its own, which has flourished so well that it has choked out every other system in its growth and luxuriant development. It became imperative when schismatism was strong, and speculation had developed some sort of philosophy, that orthodoxy, to save itself, must put forward some bulwark to resist the onflowing tide of protestantism. The old trick was again played and was again successful. All that the Jainas and the Bauddhas had to teach was already there in the Veḍas, and it was only the ignorance of the people that allowed them to be imposed upon by these dangerous disturbers of the good old *régime*. To justify this boast, a host of commentators arose, who began wrenching away a few texts from their proper setting, and interpreting them so as to bring them into consonance with the new spirit. They succeeded all too well in hiding from the masses the fact that what was being offered was only the despised and dreaded system of Jina and Buḍḍha, dressed up anew for the occasion. Some acute persons, of course, there were, who saw through the device and promptly dubbed the system "disguised Buḍḍhism"—prachchhanna-bauḍḍha. Even the Sāṅkhya fell a victim to this, and from being a philosophical system, purely speculative and free from theology, it too was made to subscribe to the doctrine of the infallibility of the Veḍas, with the result that it could not breathe and thrive in this priestly atmosphere and – died.

The fact that the system of Bāḍarāyaṇa is only a Mimāmsā is generally allowed to drop out of sight, for it has become a toy of the populace, and has thus lost its sacrosanct, sacerdotal character, and its tenets are no more the exclusive property of the priesthood. The later works of the system have also taken to expounding their faith more or less independently of the older method, and so it has lost its older feature of being the Uḥḥara Mimāmsā, and the fact has even gone out of the memory of the vast majority of the modern Vedāntins.

That the Hindū was never an investigator, in the fullest sense of the word, is well brought out by the fate of the Sāṅkhya. It was the only Hindū system that could lay claim to being a philosophy, but as it could not, or would not, give any help in the fight against theological heterodoxy, it was not cultivated. It has never been the interest of organised priesthoods to investigate truths to their bitter end.

One other system, the Vaisheshika, which might well be called the earliest attempts of the Hindū at physics, has suffered the same fate, and its Sūtras, like those of the Sāṅkhya, are quite late—in fact they bear no relation to the manual of Prashastapāḍa, which is not a bhāṣhya on the former, as asserted by some, but a wholly independent work, one much earlier than the Sūtras.

Similarly Nyāya also is neither logic nor philosophy, but an attempt to establish Dharma, righteousness, as understood by the old Hindūs. Recent researches in Tibetan logic have brought out the fact, so long suspected, that the early trend and development of Hindū Nyāya was due to Buddhist influences. The two places which developed this system were Miṭhilā (modern Behār) and Kashmīr—just those places where the influence of Buddhism was strongest. Nyāya arose among the orthodox to confute their acute antagonists, and declined with their decline—not, however, till it had done irreparable mischief to the fort it was defending. It was a case of phagocytes eating up the body itself which they were defending against the enemy, after having devoured the enemy and having nothing else left for their consuming energy to do. The Nyāya, when free from Jain and Buddhist assailants, turned its attention to Mimāṃsakas and Veḍāntins, and demolished them, while paying a nominal reverence to the Veḍas, which both these systems were supposed to defend! It became a subject of mere intellectual luxury and, like all luxuries, has degenerated fast. There is no Kashmīr school of Nyāya now. The study itself became extinct in that land long ago. Miṭhilā kept it on for some centuries longer; but it began to decline after the days of Varḍhamana and Shaṅkara Mishra, till the Miṭhilā school has been completely superseded by the Bengal Nyāya. This was started by Raghunāṭha Shiromaṇi—the Guru of Chaiṭanya, the founder of the Vaiṣṇava cult of Bengal—a strange

pupil for such a bigoted logician—who brought his knowledge from Mīṭhilā. It is this Nyāya which the Mīṭhilās, who are very fond of the subject, study. Raghunāṭha gave it the unfortunate twist which has since culminated in the 'notes' of Goloka, a few decades back, and have made of Nyāya a highly technical, arid, useless study. It is now a tropical jungle of confused and bewildering words, out of which there is no way, and no light ever penetrates its dense dark growth of jaw-breaking technicalities. Not a single new idea is to be found there.

The huge modern literature of Veḍānta, where it is not juggling with the Mīmāmsā methods of torturing wrenched-out texts, has imbibed to the very dregs the poison of modern Nyāya, and in its efforts to refute it forgets that it too is only masquerading in the artificial and borrowed plumes of its enemy, and is hardly adding one single position of metaphysical speculation.

Another and rather alarming change in the method of Mīmāmsā is happening under our very eyes. The stimulus for this has come from the West, in the shape of the historical spirit, but unfortunately the careful, cautious, and reverential spirit that marks the European investigator is totally absent in his Hindū counterpart. He plays at Higher Criticism. The gravity and far-reaching consequences of such levity he does not realise. He does not stop to investigate facts for their own sake, but insists on torturing them to suit his own predilections in time-honored style. Whether a text is an interpolation or genuinely old, he decides on the strength of his theological beliefs. If it buttresses his views, it is sound and genuine; if not, it is promptly thrown overboard as an interpolation or, better and easier still, it is dubbed an arṭhavāḍa.

This fast and loose way of dealing with the sacred texts has engendered an uncertainty and disbelief in their binding nature, to the detriment of all genuine belief. Everything has now become a matter of clever casuistry, and nobody really pins his faith down to what he daily practises. It has all become a matter of controversy, in which the cleverer or the more unscrupulous win. To give an illustration which is quite apt: Appaya Ḍikṣhiṭ, the celebrated writer on Veḍānta, who 'flourished' about the 16th Century A.D., in the South, has written a book which is known as the *Viḍhi-rasāyana*; now another writer

Gopal Bhaṭṭa of Benares, wrote another book on the same subject known as the *Viḍhi-bhūṣhana*. In this book, by a splendid *tour de force*, all the well-established conclusions of the former are made into mincemeat, and all the positions that he had so laboriously demolished re-established in all their triumphant glory. With such exhibitions of the doings of learned doctors of theology before one, is it any wonder that faith is sapped and a sort of opportunism and belief in superstitions established in its place? How loosening to the moral fibre this wholesale transplanting of the product of a 'belligerent civilisation,' without its necessary safeguards and correctives, has been to our social and religious progress is well exemplified in modern India. Without a whole-hearted faith that produces martyrs, we are ready to pour out words of adulation to the many preachers who will talk to us of our splendid past and glorious civilisation and unapproached religion, who will discover the latest scientific craze of the West in the Purāṇas and the Vedas, and we abuse most heartily all those who attempt to open our eyes to the real truth of all such matters, so long as our newly aroused national vanity is flattered. It matters nothing to us, that the country suffers and remains ignorant and helpless for many more centuries as the result of such instruction, for a false sense of so-called patriotism is round rendering us blind to the danger ahead.

This simple expedient of calling all those texts which jar our modern susceptibilities "forgeries and interpolations" will not do. Under such treatment, where there is no touchstone but the fancy of each believer, there can be no finality, and what is good and canonical to one will be devilish to another, and every text will have lost its power. It is a most dangerous game, and has been played all too long by the orthodox Dārṣhaṇas, till all sense of stability has been destroyed. A genuinely critical and well-informed historical spirit has to be developed, the rules of evidence carefully applied, and fear of social and theological curse put aside, before there will be possible any true Mīmāṃsā, which will prove a blessing to the country by helping to reorganise its scattered beliefs and forces, till they again become living powers in the hearts of their votaries, instead of mere mummeries, to be practised for fear of social boycott.

The above rapid sketch of the growth of the Mīmāṃsā in its different periods may well bring to thoughtful minds the dishearten-

ing fact that, without a well recognised touchstone of truth, all this attempt at defending positions, merely because our interests are at stake, is a very soulless process. We feel that there can be no safety so long as the 'personal equation' is so rampant, and no methods are available for checking its aberrations. It was despair, bred by some such causes, that made the old Ṛṣhi Vyāsa exclaim that all Shruṭis contradicted each other, all Smṛṭis did the same; there was not a Ṛṣhi whose words are reliable, the core of truth lies in the cave (of the heart of each man). What course could be more righteous, then, than to rise over the jangle and discord of warring creeds, and stand forth in all our manhood and dignity, and assert our right to guide our lives free from priestly craft? Why should we bow our head, stultify our intellect, give up our independence, and sacrifice our conscience to the Moloch of Authority? Let us dare, then, to assert our indefeasible rights, and refuse to be thrown into a hypnotic paralysis by the dead hand of a vanished past. Ecclesiastical thunders should cow into submission only slaves, and not men who are free.

It may be useful, before bringing this article to a close, to say something about Viḍhis, which play such an important part in books on Mīmāṃsā. There are eight different kinds of them, namely: Niyama, Pari-saṅkhyā, Apūrva, Prayoga, Aḍhikāra, Viniyoga, Uṭpaṭṭi, and Nishedha, and it is by a manipulation of these that all Mīmāṃsā reasoning is carried out.

Viḍhi simply means a way, a method, an injunction.

(a) Niyama-viḍhi is an injunction which lays down the necessary character of an art that would otherwise be regarded as only optional. (b) Pari-saṅkhyā is that which, while indicating the two or more alternatives, limits the action to one. (c) Apūrva is that which cannot be known by any other means than the injunction. (d) Prayoga points out the order in which the texts are to be used and the time limitation. (e) Aḍhikāra indicates the person who is qualified for certain performances. (f) Viniyoga are those texts which help to fix the relation of actions and things subsidiary to a certain sacrifice. (g) Uṭpaṭṭi is that text which lays down originative injunction, and may almost be said to be the very kernel of the Veda. (h) Nishedha is that

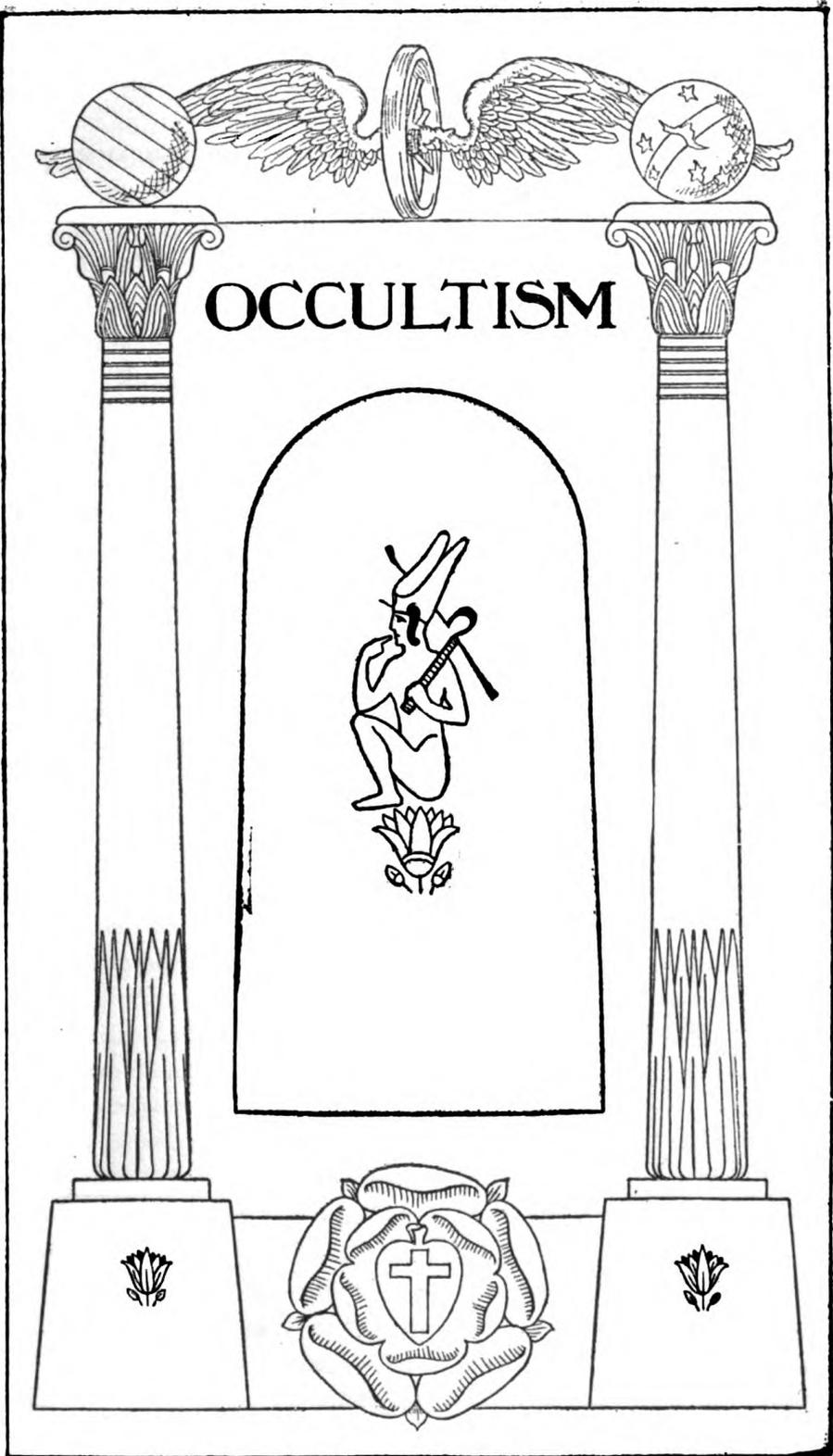
which prohibits. The two Bhāvanās, shābḍi and āṛṭhi, play a great part in the determination of Nishedha.

We must turn our attention to the very important doctrine of arṭhavāḍa, and indicate its manifold activities in all Mīmāṃsā reasoning. Those vaiḍik texts which either praise or blame an action, but do not show how the action is to be done or avoided—which is the work of viḍhi-passages—are known as arṭhavāḍa. Such sentences as “ plants perform sacrifice ” “ or serpents perform sacrifice,” which are absurd on their very face, are thus brought into line and made to do duty by being interpreted in this extreme non-natural fashion, that, though not meaning what the sense of the words used conveys, they indicate praise of sacrifice ! An arṭhavāḍa is again divided into three kinds, but all such details will take us far from the point in question—the evolution of Mīmāṃsā. We have seen how by a free use of the doctrine of viḍhis and arṭhavāḍa, some sort of consistent teaching has been evolved out of the chaos of early manṭra writers. Unfortunately, however, these Mīmāṃsakas were not so much interested in the actual meaning of the texts before them as in their bearing on a system ; they were not high-minded judges so much as advocates. Each of them was bent on reading his own theory in the vaiḍik texts and demolishing the card castles of his neighbor ; he was longing to display his own ingenuity and the exceeding cleverness of his dialectic. He forgot that this way of dealing with sacred things introduced an element of uncertainty and undermined real faith amongst intelligent and thoughtful people.

GOVINDA ḌĀSA.

In the world's most crowded streets,
Often, in the din of strife,
There rises an unspeakable desire
After the knowledge of our buried life,
A thirst to spend our fire and restless force
In tracking out our true original course,
A longing to inquire
Into the mystery of this heart which beats
So wild, so deep in us—to know
Whence our lives come and where they go.

MATTHEW ARNOLD.



THE ÆTHER OF SPACE.

MUCH discussion has taken place, especially between physicists and chemists, over the nature of the substance with which all space must, according to scientific hypothesis, be filled. One side contends that it is infinitely thinner than the thinnest gas, absolutely frictionless and without weight ; the other asserts that it is denser than the densest solid. In this substance the ultimate atoms of matter are thought to float, like motes in a sunbeam, and light, heat and electricity are supposed to be its vibrations.

Theosophical investigators, using methods not at the disposal of physical science, have found that this hypothesis includes under one head two entirely different and widely separated sets of phenomena. They have been able to deal with states of matter higher than the gaseous, and have observed that it is by means of vibrations of this finer matter that light, heat and electricity manifest themselves to us. Seeing that matter in these higher states thus performs the functions attributed to the æther of science, they have (perhaps unadvisedly) called these states etheric, and have thus left themselves without a convenient name for that substance which fulfils the other part of the scientific requirements.

Let us for the moment name this substance *koilon*, since it fills what we are in the habit of calling empty space. What *mūlaprakṛṭi*, or 'mother-matter,' is to the inconceivable totality of universes, *koilon* is to our particular universe—not to our solar system merely but to the vast unit which includes all visible suns. Between *koilon* and *mūlaprakṛṭi* there must be various stages, but we have at present no direct means of estimating their number or of knowing anything whatever about them.

In an ancient occult treatise, however, we read of a "colorless spiritual fluid" "which exists everywhere and forms the first foundation on which our solar system is built. Outside the latter, it is found in its pristine purity only between the stars [suns] of the universe. . . . As its substance is of a different kind from that known on earth, the inhabitants of the latter, seeing *through it*, believe, in their illusion and ignorance, that it is empty space. There is not one finger's breadth of void space in the whole boundless universe."*

* Quoted in *The Secret Doctrine*. H. P. Blavatsky, I. 309.

“The mother-substance” is said, in this treatise, to produce this æther of space as its seventh grade of density, and all objective suns are said to have this for their ‘substance.’

To any power of sight which we can bring to bear upon it, this koilon appears to be homogeneous, though it is probably nothing of the kind, since homogeneity can belong to the mother-substance alone. It is out of all proportion denser than any other substance known to us, infinitely denser—if we may be pardoned the expression ; so much denser that it seems to belong to another type, or order, of density. But now comes the startling part of the investigation : we might expect matter to be a densification of this koilon ; it is nothing of the kind. Matter is not koilon, but *the absence of koilon*, and at first sight, matter and space appear to have changed places, and emptiness has become solidity, solidity has become emptiness.

To help us to understand this clearly let us examine the ultimate atom of the physical plane, as drawn in a recent issue of *The Theosophist*. It is composed of ten rings or wires, which lie side by side, but never touch one another. If one of these wires be taken away from the atom, and, as it were, untwisted from its peculiar spiral shape and laid out on a flat surface, it will be seen that it is a complete circle—a tightly twisted endless coil. This coil is itself a spiral containing 1680 turns ; it can be unwound, and it will then make a much larger circle. This process of unwinding may be again performed, and a still bigger circle obtained, and this can be repeated till the seven sets of spirillæ are all unwound, and we have a huge circle of the tiniest imaginable dots, like pearls threaded on an invisible string. These dots are so inconceivably small that many millions of them are needed to make one ultimate physical atom, and while the exact number is not readily ascertainable, several different lines of calculation agree in indicating it as closely approximate to the almost inconceivable total of fourteen thousand millions. Where figures are so huge, direct counting is obviously impossible, but fortunately the different parts of the atom are sufficiently alike to enable us to make an estimate in which the margin of error is not likely to be very great. The atom consists of ten wires, which divide themselves naturally into two groups—the three which are thicker and more prominent, and the seven thinner ones which correspond to the colors and planets. These latter appear to be identical in constitution

though the forces flowing through them must differ, since each responds most readily to its own special set of vibrations. By actual counting it has been discovered that the numbers of coils or spirillæ of the first order in each wire is 1680 ; and the proportion of the different orders of spirillæ to one another is equal in all cases that have been examined, and correspond with the number of dots in the ultimate spirillæ of the lowest order. The ordinary sevenfold rule works quite accurately with the thinner coils, but there is a very curious variation with regard to the set of three. As may be seen from the drawings, these are obviously thicker and more prominent, and this increase of size is produced by an augmentation (so slight as to be barely perceptible) in the proportion to one another of the different orders of spirillæ and in the number of dots in the lowest. This augmentation, amounting at present to not more than $\cdot 00571428$ of the whole in each case, suggests the unexpected possibility that this portion of the atom may be somehow actually undergoing a change—may in fact be in process of growth, as there is reason to suppose that these three thicker spirals originally resembled the others.

Since observation shows us that each physical atom is represented by forty-nine astral atoms, each astral atom by forty-nine mental atoms, and each mental atom by forty-nine of those on the buddhic plane, we have here evidently several terms of a regular progressive series, and the natural presumption is that the series continues where we are no longer able to observe it. Further probability is lent to this assumption by the remarkable fact that—if we assume one dot to be what corresponds to an atom on the seventh or highest of our planes (as is suggested in *The Ancient Wisdom*, p. 42), and then suppose the law of multiplication to begin its operation, so that 49 dots shall form the atom of the next or sixth plane, 2401 that of the fifth, and so on—we find that the number indicated for the physical atom (49^6) corresponds almost exactly with the calculation based upon the actual counting of the coils. Indeed, it seems probable that but for the slight growth of the three thicker wires of the atom the correspondence would have been perfect.

It must be noted that a physical atom cannot be directly broken up into astral atoms. If the unit of force which whirls those millions

of dots into the complicated shape of a physical atom be pressed back by an effort of will over the threshold of the astral plane, the atom disappears instantly, for the dots are released. But the same unit of force, working now upon a higher level, express itself not through one astral atom, but through a group of 49. If the process of pressing back the unit of force is repeated, so that it energises upon the mental plane, we find the group there enlarged to the number of 2401 of those higher atoms. Upon the buddhic plane the number of atoms formed by the same amount of force is very much greater still—probably the cube of 49 instead of the square, though they have not been actually counted. Therefore one physical atom is not *composed of* forty-nine astral or 2401 mental atoms, but *corresponds* to them, in the sense that the force which manifests through it would show itself on those higher planes by energising respectively those numbers of atoms.

The dots, or beads, seem to be the constituents of all matter of which we, at present, know anything ; astral, mental and buddhic atoms are built of them, so we may fairly regard them as fundamental units, the basis of matter.

These units are all alike, spherical and absolutely simple in construction. Though they are the basis of all matter, they are not themselves matter ; they are not blocks but bubbles. They do not resemble bubbles floating in the air, which consist of a thin film of water separating the air within them from the air outside, so that the film has both an outer and an inner surface. Their analogy is rather with the bubbles that we see rising in water, before they reach the surface, bubbles which may be said to have only one surface--that of the water which is pushed back by the contained air. Just as such bubbles are not water, but are precisely the spots from which water is absent, so these units are not koilon, but the absence of koilon—the only spots where it is not—specks of nothingness floating in it, so to speak, for the interior of these space-bubbles is an absolute void to the highest power of vision that we can turn upon them.

That is the startling, well-nigh incredible, fact. Matter is nothingness, the spaces obtained by pressing back an infinitely dense substance ; Fohat “ digs holes in space ” of a verity, and the holes are the airy nothingnesses, the bubbles, of which ‘ solid ’ universes are built,

What are they, then, these bubbles, or rather, what is their content, the force which can blow bubbles in a substance of infinite density? The ancients called that force 'the Breath,' a graphic symbol, which seems to imply that they who used it had seen the cosmic process, had seen the LOGOS when He breathed into the 'waters of space,' and made the bubbles which build universes. Scientists may call this 'Force' by what names they will—names are nothing; to us, Theosophists, it is the Breath of the LOGOS, we know not whether of the LOGOS of this solar system or of a yet mightier Being; the latter would seem the more likely, since in the above-quoted occult treatise all visible suns are said to have this as their substance.

The Breath of the LOGOS, then, is the force which fills these spaces, His the force which holds them open against the tremendous pressure of the koilon; they are full of His Life, of Himself, and everything we call matter, on however high or low a plane, is instinct with divinity; these units of force, of life, the bricks with which He builds His universe, are His very life, scattered through space; truly is it written: "I established this universe with a portion of myself." And when He draws in His breath, the waters of space will close in again, and the universe will have disappeared. It is only a breath.

The outbreathing which makes these bubbles is quite distinct from, and long antecedent to, the three outpourings, or Life-Waves, so familiar to the theosophical student. The first Life-Wave catches up these bubbles, and whirls them into the various arrangements which we call the atoms of the several planes, and aggregates them into the molecules, and, on the physical plane, into the chemical elements. The worlds are built out of these voids, these emptinesses, which seem to us 'nothing' but are divine force. It is matter made from the privation of matter. How true were H.P.B.'s statements in *The Secret Doctrine*: "Matter is nothing but an aggregation of atomic forces" (iii. 398); "Buddha taught that the primitive substance is eternal and unchangeable. Its vehicle is the pure luminous ether, the boundless infinite space, not a void, resulting from the absence of all forms, but on the contrary, the foundation of all forms" (iii. 402).

How vividly, how unmistakably this knowledge brings home to

us the great doctrine of Māyā, the transitoriness and unreality of earthly things, the utterly deceptive nature of appearances ! When the candidate for initiation sees (not merely believes, remember, but actually *sees*) that what has always before seemed to him empty space is in reality a solid mass of inconceivable density, and that the matter which has appeared to be the one tangible and certain basis of things is not only by comparison tenuous as gossamer (the ' web ' spun by ' Father-Mother '), but is actually composed of emptiness and nothingness—is itself the very negation of matter—then for the first time he thoroughly appreciates the valuelessness of the physical senses as guides to the truth. Yet even more clearly still stands out the glorious certainty of the immanence of the Divine ; not only is everything ensouled by the LOGOS, but even its visible manifestation is literally part of Him, is built of His very substance, so that Matter as well as Spirit becomes sacred to the student who really understands.

The koilon in which all these bubbles are formed undoubtedly represents a part, and perhaps the principal part, of what science describes as the luminiferous æther. Whether it is actually the bearer of the vibrations of light and heat through interplanetary space is as yet undetermined. It is certain that these vibrations impinge upon and are perceptible to our bodily senses only through the etheric matter of the physical plane. But this by no means proves that they are conveyed through space in the same manner, for we know very little of the extent to which the physical etheric matter exists in interplanetary and interstellar space, though the examination of meteoric matter and kosmic dust shows that at least some of it is scattered there.

The scientific theory is that the æther has some quality which enables it to transmit at a certain definite velocity transverse waves of all lengths and intensities—that velocity being what is commonly called the speed of light, 190,000 miles per second. Quite probably this may be true of koilon, and if so it must also be capable of communicating those waves to bubbles or aggregations of bubbles, and before the light can reach our eyes there must be a downward transference from plane to plane similar to that takes place when a thought awakens emotion or causes action.

In a recent pamphlet on *The Density of Æther*, Sir Oliver Lodge remarks : " Just as the ratio of mass to volume is small in the case of a solar system or a nebula or a cobweb, I have been driven to

think that the observed mechanical density of matter is probably an excessively small fraction of the total density of the substance, or æther, contained in the space which it thus partially occupies—the substance of which it may hypothetically be held to be composed.

“ Thus for instance, consider a mass of platinum, and assume that its atoms are composed of electrons, or of some structures not wholly dissimilar : the space which these bodies actually fill, as compared with the whole space which in a sense they ‘ occupy,’ is comparable to one ten-millionth of the whole, even inside each atom ; and the fraction is still smaller if it refers to the visible mass. So that a kind of minimum estimate of ætherial density, on this basis, would be something like ten thousand million times that of platinum.” And further on he adds that this density may well turn out to be fifty thousand million times that of platinum. “ The densest matter known,” he says : “ is trivial and gossamer-like compared with the unmodified æther in the same space.”

Incredible as this seems to our ordinary ideas, it is undoubtedly an understatement rather than an exaggeration of the true proportion as observed in the case of kailon. We shall understand how this can be so if we remember that kailon seems absolutely homogeneous and solid even when examined by a power of magnification which makes physical atoms appear in size and arrangement like cottages scattered over a lonely moor, and when we further add to this the recollection that the bubbles of which these atoms in turn are composed are themselves what may be not inaptly called fragments of nothingness.

In the same pamphlet Sir Oliver Lodge makes a very striking estimate of the intrinsic energy of the æther. He says : “ The total output of a million-kilowatt power station for thirty million years exists permanently, and at present inaccessible, in every cubic millimetre of space.” Here again he is probably underestimating rather than overestimating the stupendous truth.

It may naturally be asked how, if all this be so, it is possible that we can move about freely in a solid ten thousand million times denser, as Sir Oliver Lodge says, than platinum. The obvious answer is that, where densities differ sufficiently, they can move through each other with perfect freedom ; water or air can pass through cloth ; air can pass through water ; an astral form passes unconsciously through a physical wall, or through an ordinary human

body ; many of us have seen an astral form walk through a physical, neither being conscious of the passage ; it does not matter whether we say that a ghost has passed through a wall, or a wall has passed through a ghost. A gnome passes freely through a rock, and walks about within the earth, as comfortably as we walk about in the air. A deeper answer is that consciousness can recognise only consciousness, that since we are of the nature of the LOGOS we can sense only those things which are also of His nature. These bubbles are His essence, His life, and, therefore, we, who also are part of Him, can see the matter which is built of His substance, for all forms are but manifestations of Him. The koilon is to us non-manifestation, because we have not unfolded powers which enable us to cognise it, and it may be the manifestation of a loftier order of LOGOI, utterly beyond our ken.

As none of our investigators can raise his consciousness to the highest plane of our universe, the Ādi-tattva plane, it may be of interest to explain how it is possible for them to see what may very probably be the atom of that plane. That this may be understood it is essential to remember that the power of magnification by means of which these experiments are conducted is quite apart from the faculty of functioning upon one or other of the planes. The latter is the result of a slow and gradual unfoldment of the Self, while the former is merely a special development of one of the many powers latent in man. All the planes are round us here, just as much as at any other point in space, and if a man sharpens his sight until he can see their tiniest atoms he can make a study of them, even though he may as yet be far from the level necessary to enable him to understand and function upon the higher planes as a whole, or to come into touch with the glorious Intelligences who gather those atoms into vehicles for Themselves.

A partial analogy may be found in the position of the astronomer with regard to the stellar universe, or let us say the Milky Way. He can observe its constituent parts and learn a good deal about them along various lines, but it is absolutely impossible for him to see it as a whole from outside, or to form any certain conception of its true shape, and to know what it really is. Suppose that the universe is, as many of the ancients thought, some inconceivably vast Being, it is utterly impossible for us, here in the midst of it, to know what

that Being is or is doing, for that would mean raising ourselves to a height comparable with His ; but we may make extensive and detailed examination of such particles of His body as happen to be within our reach, for that means only the patient use of powers, and machinery already at our command.

Let it not be supposed that, in thus unfolding a little more of the wonders of Divine Truth by pushing our investigations to the very furthest point at present possible to us, we in any way alter or modify all that has been written in theosophical books of the shape and constitution of the physical atom, and of the wonderful and orderly arrangements by which it is grouped into the various chemical molecules ; all this remains entirely unaffected.

Nor is any change introduced as regards the Three Outpourings from the LOGOS, and the marvellous facility with which the matter of the various planes is by them moulded into forms for the service of the evolving life. But if we wish to have a right view of the realities underlying manifestation in this universe, we must to a considerable extent reverse the ordinary conception as to what this matter essentially is. Instead of thinking of its ultimate constituents as solid specks floating in a void, we must realise that it is the apparent void itself which is solid, and that the specks are but bubbles in it. That fact once grasped, all the rest remains as before. The relative position of what we have hitherto called matter and force is still for us the same as ever ; it is only that, on closer examination, both of these conceptions prove to be variants of force, the one ensouling combinations of the other, and the real 'matter,' koilon, is seen to be something which has hitherto been altogether outside our scheme of thought.

In view of this marvellous distribution of Himself in 'space,' the familiar concept of the 'sacrifice of the LOGOS' takes on a new depth and splendor ; this is His 'dying in matter,' His 'perpetual sacrifice,' and it may be the very glory of the LOGOS that He can sacrifice Himself to the uttermost by thus permeating and making Himself one with that portion of koilon which He chooses as the field of His universe.

What koilon is, what its origin, whether it is itself changed by the Divine Breath which is poured into it—does 'Dark Space' thus become 'Bright Space' at the beginning of a manifestation ?—these

are questions to which we cannot at present even indicate answers. Perchance an intelligent study of the great Scriptures of the world may yield replies.

ANNIE BESANT.

C. W. LEADBEATER.

THE SUPERPHYSICAL WORLD AND ITS GNOSIS.

(Concluded from p. 746.)

THE conditions of entrance into an occult school are not of such a kind that anyone can closely declare them at will. They are the natural outcome of occult knowledge. Just as a man will never become a painter if he does not wish to handle a paint-brush, so can no one receive occult training if he is unwilling to accept the conditions which are put forward by the occult teacher. In fact, the teacher can give nothing except advice, and it is as such that everything he states ought to be considered. He has already trodden the probationary path, which leads to the knowledge of higher worlds. From experience he knows what is necessary, and it all depends on the free will of each particular person whether he chooses to follow the same path or not. If anyone, without intending to satisfy the conditions, should demand occult training from a teacher, such a demand would be as much as to say: "Teach me to paint, but do not ask me to handle a brush." The occult teacher never goes a step further, except it be in accord with the free will of the recipient. But it must be emphasised that a general desire for higher knowledge is not sufficient, and many will probably have such a desire. With him who has merely this vague desire, and is not prepared to accept the particular conditions of the occult teacher, the latter, for the present, can do nothing. This ought to be held in mind by those who complain that occult teachers do not "meet them half way." He who cannot, or will not, fulfil the severe conditions necessary, must for the present abandon occult training. It is true that the conditions are, indeed, severe, and yet they are not hard, since their fulfilment not only ought to be, but must be, an altogether voluntary deed.

To him who does not remember this it is easy for the claims

of the occult teacher to seem a coercion of the soul or the conscience ; for the training, here mentioned, is founded on a development of the inner life, and it is the work of the teacher to give advice concerning it. And yet if something be demanded as the result of free choice, it cannot be considered as a fetter. If anyone says to the teacher : " Give me your secrets, but leave me my customary sensations, feelings, and thoughts," he is then making an impossible demand. Such a one desires no more than to satisfy his curiosity, his thirst for knowledge, and by one who takes an attitude like this, occult knowledge can never be obtained.

Let us now consider in their right order the conditions of discipleship. It should be emphasised that the complete fulfilment of anyone of these conditions is by no means demanded, but only the effort after such fulfilment. No one can altogether fulfil these conditions, but the path which leads to their fulfilment may be entered by everyone. It is the will that matters, the attitude taken when entering the path.

1. The first condition is the directing of the attention to the advancement of bodily and spiritual health. Of course, discipleship does not in the first place depend on the health of a man, but everyone can endeavor to improve in this respect, and only from a healthy man may proceed a healthy perception. No occult teacher would refuse a man who is not healthy, but it is demanded that the pupil should have the desire for a healthy life. In this respect he must attain the greatest possible independence. The good counsel of others which, though generally unsought, is received by everybody, is as a rule superfluous. Each must endeavor to take care of himself. From the physical aspect it will be more a matter of warding off harmful influences than of anything else. For in carrying out one's duty one has often to do things which are disadvantageous to health. One must learn how, at the right moment, to place duty higher than the care of health, but with a little good-will, what is there that cannot be omitted ? Duty must in many cases be accounted higher than health, often, indeed, than life itself, but the disciple must never put pleasure higher than these. Pleasure for him can only be a means to health and life, and in respect of this it is absolutely necessary that we should be quite honest and truthful with ourselves. It is of

no avail to lead an ascetic life so long as it is born of motives like those that give rise to other enjoyments. There are some people who find satisfaction in asceticism as others in wine-bibbing, but they must not imagine that asceticism of this kind will assist them to attain the higher knowledge. Many ascribe to their unfavorable circumstances everything which apparently prevents them from making progress in this direction. They say that with their conditions of life they cannot develop themselves. In other connexions it may be desirable for many to change their conditions of life, but no one need do so for the purpose of occult training. For this it is only necessary that one should do for one's health so much as one finds possible in the position one holds. Every kind of work may serve the whole of humanity, and it is a surer sign of greatness in the human soul to perceive clearly how necessary for the whole is a petty—perhaps even an unlovely—employment, than to think : “This work is not good enough for me : I am destined for something else.” It is especially important for the disciple to strive after complete spiritual health. In any case, an unhealthy emotional and thought-life leads one away from the path to higher knowledge. The foundations here consist of clear, calm thinking, reliable conceptions, and stable feelings. Nothing should be more alien to the disciple than an inclination toward a whimsical, excitable life, toward nervousness, intoxication, and fanaticism. He should acquire a healthy outlook on all the circumstances of life ; he should go through life steadily and should let things act on him and speak to him in all tranquillity. Wherever it is possible he should endeavor to do justice to life. Everything in his tastes and criticisms which is one-sided or extravagant ought to be avoided. If this be not so, the disciple will strand himself, in a world of his own imagination instead of touching the higher worlds, and in the place of truth his own favorite opinions will assert themselves. It is better for the disciple to be “matter-of-fact” than overwrought and fanciful.

2. The second condition is that one should feel oneself as a single link in the general life. Much is included in the fulfilment of this condition, but each can only fulfil it after his own manner. If I am a school teacher and my pupil does not answer what is desired of him, I must first direct my feeling not against the pupil but

against myself. I ought to feel myself so much at one with my pupil that I ask myself : " May not that in the pupil which does not satisfy my demand be perhaps my own fault ? " Then, on the other hand, I shall cogitate on the way in which I ought myself to behave, so that the pupil may, in the future be better able to satisfy my demands. From such a manner of thinking there will come gradually a change over the whole mental attitude. This holds good for the smallest as well as for the greatest. From this point of view I look on a criminal, for instance, altogether differently from the way I should have looked upon him of old. I suspend my judgment and think to myself : " I am only a man as he is. Perhaps, the education which, owing to favorable circumstances, has been mine, and nothing else, has saved me from a similar fate." I may even come to the conclusion that if the teachers who took pains with me have done the same for him, this brother of mine would have been quite different. I shall reflect on the fact that something which has been withheld from him has been given to me, and that I may, perhaps, owe my goodness to the fact, that he has been thus deprived of it. And then will it no longer be difficult to grasp the conception that I am only a link in the whole of humanity, and that consequently I, too, in part, bear the responsibility for everything that happens. By this it is not implied that such a thought should be translated immediately into external action. It should be quietly cultivated in the soul. It will then express itself gradually in the outward behavior of a person, and in such matters each can begin only by reforming himself. It were futile, from such a standpoint, to make general claims on all humanity. It is easy to form an idea of what men ought to be, but the disciple works, not on the surface, but in the depths. And, therefore, it would be wrong if one should endeavor to bring these demands of the occult teacher into relation with any external or political claims. As a rule, political agitators know well what can be demanded of other people, but they say little of demands on themselves.

3. Now with this the third condition for occult training is intimately connected. The student must be able to realise the idea that his thoughts and feelings are as important for the world as his deeds. It must be recognised that it is as pernicious to hate a

fellow-being as to strike him. One can then discern, also, that by perfecting oneself one accomplishes something not only for oneself but for the whole world. The world profits by one's pure thoughts and feelings as much as by one's good behavior, and as long as one cannot believe in this world-wide importance of one's inner Self, one is not fit for discipleship. Only when one works at one's inner Self as if it were at least as important as all external things, only then is one permeated with a true conception of the soul's importance. One must admit that one's feelings produce an effect as much as the action of one's hand.

4. In so saying we have already mentioned the fourth condition : the idea that the real being of man does not lie in the exterior but in the interior. He who regards himself as merely a product of the outer world, a result of the physical world, cannot succeed in this occult training. But he who is able to realise this conception is then also able to distinguish between inner duty and external success. He learns to recognise that the one cannot at once be measured by the other. The student must learn for himself the right mean between what is demanded by his external conditions and what he recognises to be the right conduct for himself. He ought not to force upon his environment anything for which it can have no appreciation, but at the same time he must be altogether free from the desire to do merely what can be appreciated by those around him. In his own sincere and wisdom-seeking soul, and only there, must he look for the recognition of his truths. But from his environment he must learn as much as he possibly can, so that he may discern what those around him need, and what is of use to them. In this way he will develop within himself what is known in occultism as the "spiritual balance." On one of the scales there lies a heart open for the needs of the outward world, and on the other lies an inner fortitude and an unfaltering endurance.

5. And here, again, we have hinted at the fifth condition : firmness in the carrying out of any resolution when once it has been made. Nothing should induce the disciple to deviate from any such resolution when once it has been made, save only the perception that he has made a mistake. Every resolution is a force, and even if such a force does not produce immediate effect on the point at which it was directed, nevertheless it works in its own way. Success is only

of great importance when an action arises from desire, but all actions which are rooted in desire are worthless in relation to the higher worlds. There the love expended on an action is alone of importance. In this love, all that impels the student to perform an action ought to be implanted. Thus he will never grow weary of again and again carrying out in action some resolution, even though he has repeatedly failed. And in this way he arrives at the condition in which he does not first wait for the external effect of his actions, but is contented with the doing of them. He will learn to sacrifice for the world his actions, nay more, his whole being, without caring at all how it may receive his sacrifice. He who wishes to become a disciple must declare himself ready for a sacrifice, an offering, such as this.

6. A sixth condition is the development of a sense of gratitude with regard to everything which relates to Man. One must realise that one's existence is, as it were, a gift from the entire universe. Only consider all that is needed in order that each of us may receive and maintain his existence ! Consider what we owe to Nature and to other men ! Those who desire an occult training must be inclined toward thoughts like these, for he who cannot enter into such thoughts will be incapable of developing within himself that all-inclusive love which it is necessary to possess before one can attain to higher knowledge. That which we do not love cannot manifest itself to us. And every manifestation must fill us with gratitude, as we ourselves are the richer for it.

All the conditions here set forth must be united in a seventh : to regard life continually in the manner demanded by these conditions. The student thus makes it possible to give to his life the stamp of uniformity. All his many modes of expression will, in this way, be brought into harmony, and cease to contradict each other. And thus he will prepare himself for the peace which he must attain during the preliminary steps of his training.

If a person intends, earnestly and sincerely, to fulfil the conditions mentioned above, he may then address himself to a teacher of occultism. The latter will then be found ready to give the first words of counsel. Any external formality will only consist of giving to these conditions a complete expression, but such formalities can only be imparted to each individual candidate, and are not without their own value, since everything interior must manifest itself in

an exterior way. Even as a picture cannot be said to be here when it exists only in the brain of the painter, so, too, there cannot be an occult training without an external expression.

External forms are regarded as worthless only by those who do not know that the internal must find expression in the external. It is true that it is the spirit and not the form that really matters, but just as the form is void without the spirit, so would the spirit remain inactive so long as it should not create a form.

The stipulated conditions are so designed that they may render the disciple strong enough to fulfil the further demands which the teacher must make. If he be faulty in the fulfilment of these conditions, then before each new demand he will stand hesitating. Without this fulfilment he will be lacking in that faith in man which it is necessary for him to possess ; for on faith in man and a genuine love for man, all striving after truth must be founded. And the love of man must be slowly widened out into a love for all living creatures, nay, indeed, for all existence. He who fails to fulfil the conditions here given will not possess a perfect love for all up-building, for all creation, nor a tendency to abstain from all destruction and annihilation as such. The disciple must so train himself that, not in deeds only, but also in words, thoughts and feelings, he will never destroy anything for the sake of destruction. He must find his pleasure in the growing and creating aspect of things, and is only justified in assisting the destruction of anything when by destroying he is able to promote a new life. Let it not be thought that in so saying it is implied that the disciple may suffer the triumph of evil, but rather that he must endeavor to find even in the bad these aspects through which he may change it into good. He will see more and more clearly that the best way to combat imperfection and evil is the creation of the perfect and the good. The student knows that nothing can come from nothing, but also that the imperfect may be changed into the perfect. He who develops in himself the tendency to create, will soon find the capacity for facing the evil.

He who enters an occult school must be quite sure that his intention is to construct by means of it, and not to destroy. The student ought, therefore, to bring with him the will for sincere and devoted work and not the desire to criticise and destroy.

He ought to be capable of devotion, for one should be anxious to learn what one does not yet know ; one should look reverently on that which discloses itself. Work and devotion, these are the fundamental attributes which must be claimed of the disciple. Some have to learn that they do not make real progress in the school, even if in their own opinion they are unceasingly active ; they have not grasped in the right manner the meaning of work and devotion. The work which is done for the sake of success will be the least successful, and that kind of learning which is undertaken without devotion will advance the student least. Only the love of work itself, and not of its fruit, only this brings any advance. If he who is learning seeks for wholesome thoughts and sound judgment he need not spoil his devotion with doubts and suspicions.

One need not fall into a slavish dependence of judgment, if one does not oppose some communication which one has received but considers it rather with devotion and calm hearing. Those who have arrived at a somewhat advanced stage of knowledge are aware that they owe everything to a quiet listening and assimilating, and not to a stubborn personal judgment. One should always remember that one does not need to learn what one is already able to understand. Therefore, if one only desires to judge, one cannot learn any more. What is of importance in an occult school, however, is study ; if one cannot understand something it is far better not to judge, lest one wrongly condemn ; far better to wait until later for a true understanding. The higher one climbs on the ladder of knowledge, the more does one require this faculty of calm and devotional listening. All perception of truths, all life and activity in the world of spirit, becomes in these higher regions delicate and subtle in comparison with the activities of the ordinary mind, and of life in the physical world. The more the spheres of man's activities widen, the finer become the matters he must accomplish. It is for this reason that although there is in reality only one possible opinion regarding the higher truths, men come to see them from such different points of view. It is possible to arrive at this one true standpoint if, through work and devotion, one has so risen that one can really behold the truth. Only he who, without sufficient preparation judges in accordance with preconceived ideas and habitual ways of thought, can arrive at

any opinion which differs from the true one. Just as there is only one correct opinion concerning a mathematical problem, so also with regard to things of the higher worlds ; but before one can arrive at this opinion one must first prepare oneself. If this were only sufficiently considered, the conditions laid down by the occult teacher would be surprising to no one. Truth and the higher life do, indeed, abide in every human soul, and it is true that every one can and must find them for himself ; but they lie deeply hidden and may only be brought up from their deep shafts after the clearance of certain obstacles. Only he who has had experience in occult science can advise one how this may be done. It is advice of this kind that is given by the occult teacher. He does not urge a truth on any one, he proclaims no dogma, but points out a way. It is true that every one could find this way alone, but only, perhaps, after many incarnations. By this occult training the way is shortened. A person by means of it, more quickly reaches a point from which he becomes able to co-operate in those worlds wherein the salvation and evolution of man are assisted by spiritual work. Thus we have outlined as much as may at present be communicated, concerning the attainment of knowledge relating to the higher worlds.

DR. RUDOLF STEINER.

BROKEN SWORD.

Fight ever on : this earthly stuff
 If used God's way will be enough.
 Face to the firing-line, O friend :
 Fight out life's battle to the end.

One soldier, when the fight was red,
 Threw down his broken sword and fled :
 Another snatched it, won the day,
 With what his comrade flung away !

●

OCCULT CHEMISTRY.

VI.

WE must now consider the ways in which the members of the tetrahedral groups break up, and as we proceed with this study, we shall find how continual are the repetitions, and how Nature, with a limited number of fundamental methods, creates by varied combinations her infinite variety of forms.

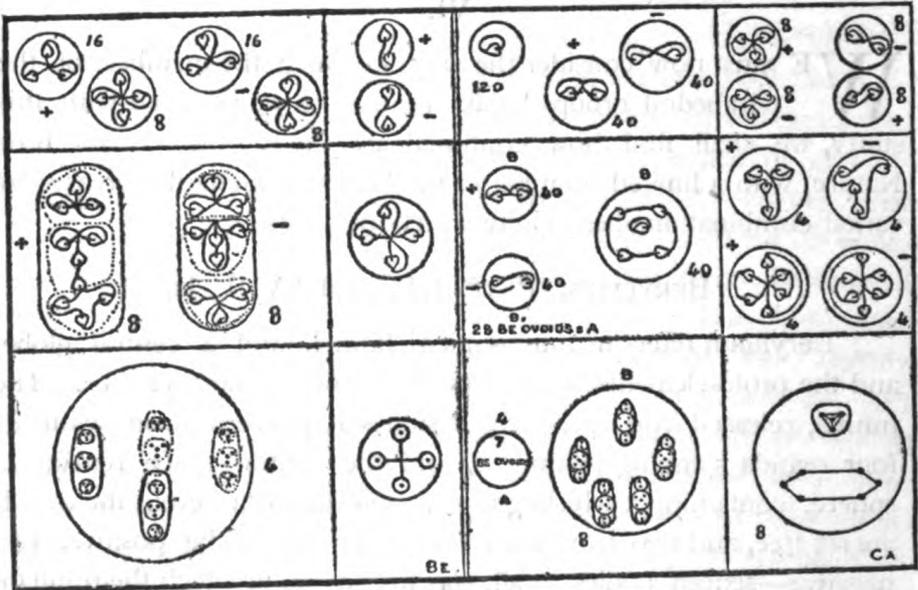
BERYLLIUM (PLATE III., 2, and VIII., 1).

Beryllium offers us four similar funnels and a central globe, and the proto-elements consist of these five bodies, set free. The funnel, released from pressure, assumes a spherical form, with its four ovoids spinning within it, and the central globe remains a sphere, containing a whirling cross. On the meta level, the ovoids are set free, and two from each funnel are seen to be positive, two negative—sixteen bodies in all, *plus* the cross, in which the resultant force-lines are changed, preparatory to its breaking into two duads on the hyper level. On that level, the decads disintegrate into two triplets and a quarter, the positive with the depressions inward, the negative with the depressions outward.

CALCIUM (PLATE VIII., 2).

The funnels, as usual, assume a spherical form on the proto level, and show, in each case, three spheres containing ovoids. These spheres, still on the proto level, break free from their containing funnel, as in the case of gold (p. 730), twelve bodies being thus liberated, while the central globe breaks up into eight segments, each of which becomes globular, and contains within it a 'cigar' and a somewhat heart-shaped body. Four spheres, each containing seven ten-atomed ovoids, are identical with those in beryllium, and can be followed in its diagram. Eight spheres, each containing five nine-atomed ovoids of a different type, set free, on the meta level, eighty duads—forty positive and forty negative—and forty quintets, which

are identical with those in chlorine. On the hyper level, the duads become single atoms within a sphere, and the central atom from the quintet is also set free, one hundred and twenty in all. The remaining four atoms of the quintet divide into two duads.



The central globe, dividing into eight, becomes eight six-atomed spheres on the meta, the 'cigar' behaving as usual, four 'cigars' being positive and four negative, and becoming dissociated into triplets; the four atoms within the heart-shaped body appear as a tetrahedron, remain together on the meta level, and break up into duads on the hyper.

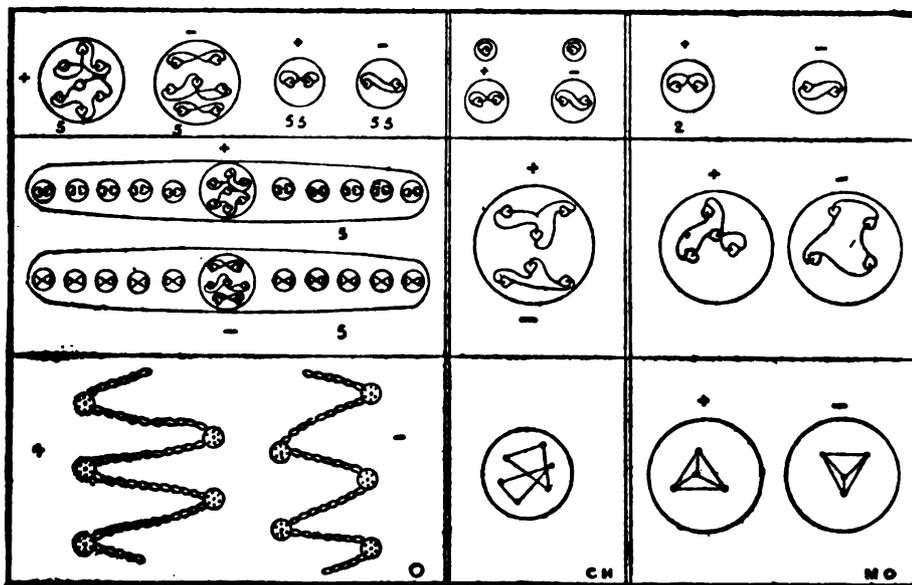
STRONTIUM (PLATE VIII., 3).

The third member of this group repeats the *a* groups of beryllium and the *b* groups of calcium, and they dissociate into the bodies already described under these respectively. The two upper globes in each funnel repeat each other, but each globe contains four smaller spheres, showing three varieties of forms. The two marked *g*, which are repeated in the central globe as *h*, are seven-atomed, and appear as spheres or ovoids according to pressure. They are figured on p. 632, under iodine; *e* and *f* are related as object and image, and we have already seen them in copper (pp. 537 and 632);

in each case, as in copper, they unite into a ten-atomed figure; on the meta level the pair of fours form a ring, and the remaining two atoms form a duad; *i*, which repeats *f*, makes a ring with the fifth in the centre, as in the five-atomed *b* of calcium, as shown above. There is, thus, nothing new in strontium, but only repetitions of forms already studied.

OXYGEN (PLATE VIII., 4).

The disintegration of oxygen as given in 1895 may be repeated here, and the better presentation given on p. 731 renders it easier to follow the process. On the proto level the two 'snakes' divide; the brilliant disks are seven-atomed, but are differently arranged, the positive snake having the atoms arranged as in the iodine ovoids, whereas the negative snake has them arranged as in a capital H. The snakes show the same extraordinary activity on the proto level as on the gaseous, twisting and writhing, darting and coiling. The body of the snake is of two-atomed beads, positive and negative. On the meta level the snakes break into ten fragments, each consisting of a disk, with six beads on one side and five on the other, remaining as lively as the original snake. They shiver into their constituent disks, and beads on the hyper level, there yielding the ten disks,



five positive and five negative, and the 110 beads, fifty-five positive and fifty-five negative.

CHROMIUM (PLATE VIII., 5).

When we go on to chromium and molybdenum, we return to our familiar funnels and central globes, and the secondary spheres within the funnels—quickly set free, as before, on the proto level—give us no new combinations in their contained spheres and ovoids. The *a* of beryllium, the *b* of calcium and strontium, and *d* of calcium, the *e* and *f* of strontium, are all there ; *j* in chromium is the same as the central sphere in the *b* ovoid. In the central globe, *k* is a pair of triangles as in hydrogen, consisting of only six atoms, which on the meta level revolve round each other, and break up into two duads and two units on the hyper.

MOLYBDENUM (PLATE VIII., 6).

Molybdenum presents us with only two new forms, and these are merely four-atomed tetrahedra, occurring in pairs, as object and image. All the other bodies have already been analysed.

II *a*. We come now to the second great tetrahedral group, which though very much complicated, is yet, for the most part, a repetition of familiar forms.

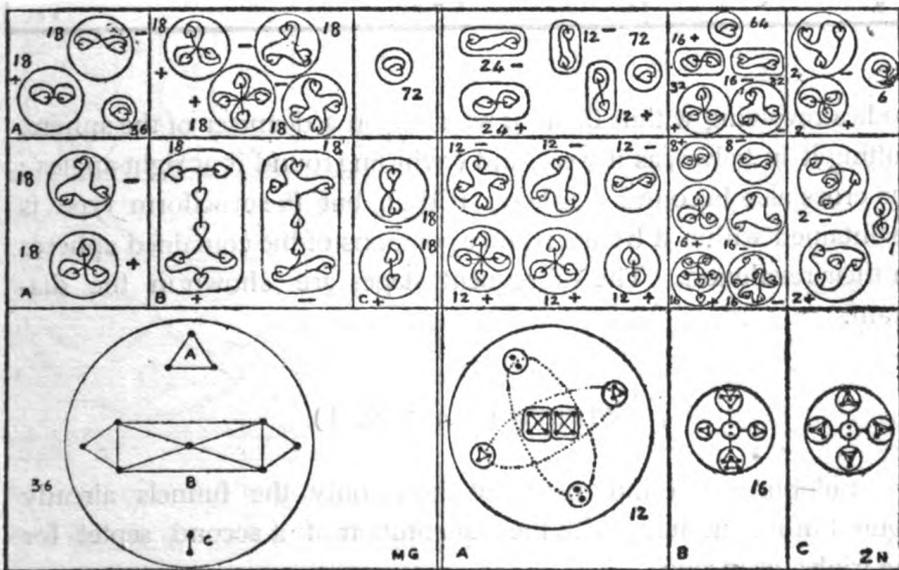
MAGNESIUM (PLATE IX., 1).

We are still among tetrahedra, so have to do with four funnels, but each funnel contains three rings, and each ring three ovoids ; on the proto level a triple dissociation takes place, for the funnels let free the rings as large spheres, in each of which rotate three twelve-atomed ovoids, and then the ovoids break loose from the spheres, and themselves become spherical, so that we have finally thirty-six proto compounds from the tetrahedron. On the meta level the contained bodies, a triplet, Mg *a*, a septet, Mg *b*, and a duad, Mg *c*, are set free from each globe, thus yielding one hundred and eight meta compounds. On the hyper level the triplet becomes a duad and a unit ; the duad becomes two units ; and the septet a triplet and a quartet.

ZINC (PLATE IX., 2).

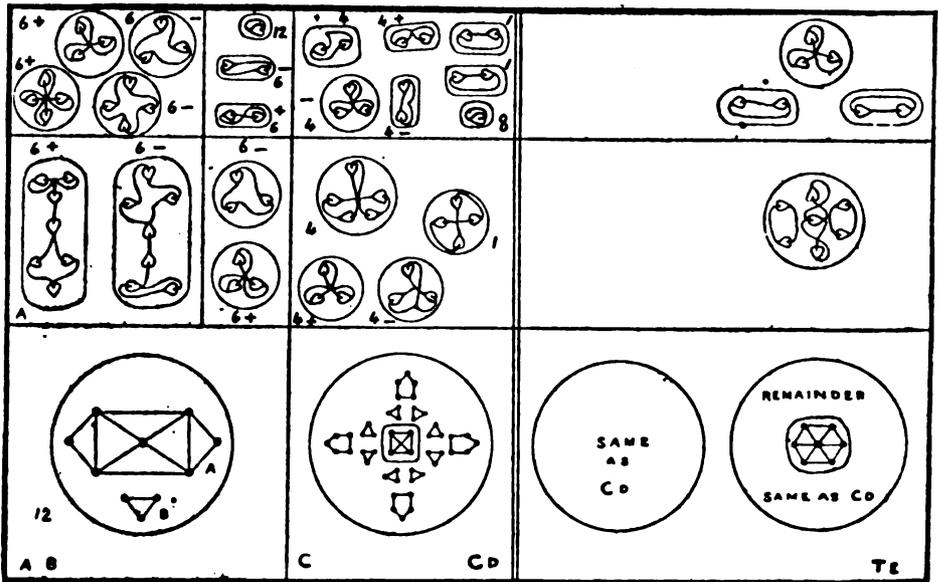
We can leave aside the funnel, for the only difference between it and the magnesium funnel is the substitution of a second septet for the triplet, and the septet is already shown in the magnesium diagram. We have, therefore, only to consider the spikes, pointing to the angles of the enclosing tetrahedron, and the central globe. These are set free on the proto level and the spikes immediately release their contents, yielding thus thirty-two separate bodies.

The triangular arrangement at the top of the spike is the same as occurs in copper (*b* on p. 632), and can be there followed. One of the three similar pillars is shown in the accompanying diagram under Zn *a*. The compressed long oval becomes a globe, with six bodies revolving within it in a rather peculiar way : the quartets turn round each other in the middle ; the triplets revolve round them in a slanting ellipse ; the duads do the same on an ellipse slanting at an angle with the first, somewhat as in gold (*a* and *b*, p. 540). The spheres within the globes at the base of the spikes, Zn *b*, behave as a cross—the cross is a favorite device in the II *a* groups. Finally, the central globe, Zn *e*, follows the same cruciform line of disintegration.



CADMIUM (PLATE IX., 3).

Cadmium follows very closely on the lines of zinc ; the pillars of the zinc spike are reproduced in the rings of the cadmium funnel ; the globes are also the globes of cadmium ; so neither of these needs attention. We have only to consider the three ten-atomed ovoids, which are substituted for the one ten-atomed triangle of zinc, and the central cross. The ovoids become spheres, (Cd *a*, *b*,) the contained



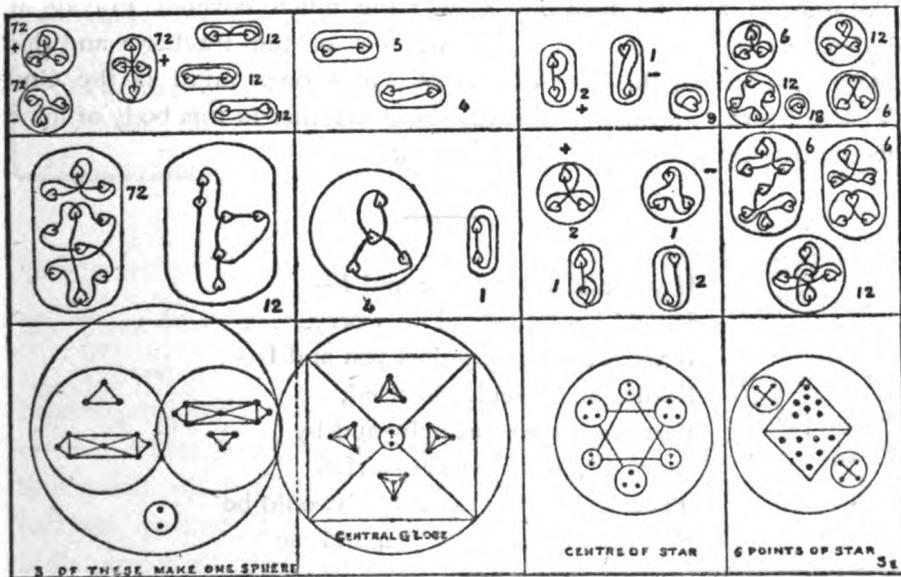
bodies revolving within them, *a* whirling on a diameter of the sphere, cutting it in halves, as it were, and *b* whirling round it at right angles ; the cross also becomes a sphere, (Cd *c*), but the cruciform type is maintained within it by the relative positions of the contained spheres in their revolution. The subsequent stages are shown in the diagram.

SULPHUR (PLATE X., 1).

Sulphur has nothing new, but shows only the funnels already figured in magnesium, with the substitution of a second septet for the triplet, as in zinc.

SELENIUM (PLATE X., 2).

The funnel of selenium is a re-arrangement of the twelve-atomed ovoids of magnesium and the ten-atomed ovoids of cadmium. The funnels, on disintegrating, set free twelve groups, each containing nine spheres. On the meta level, the ten-atomed bodies are set free, and the twelve-atomed divide into duads and decads, thus yielding seventy-two decads and thirty-six duads; the duads, however, at once recombine into hexads, thus giving only twelve meta elements, or eighty-four in all from the funnels. The central globe holds together on the proto level, but yields five meta elements. The star also at first remains a unit on the proto level, and then shoots off into seven bodies, the centre keeping together, and the six points becoming spheres, within which the two cones, base to base, whirl in the centre, and the globes circle round them. On the meta level all the thirty bodies contained in the star separate from each other, and go on their independent ways.



Selenium offers a beautiful example of the combination of simple elements into a most exquisite whole.

TELLURIUM (PLATE X., 3).

Tellurium very closely resembles cadmium, and they are, therefore placed on the same diagram. The pillars are the same as in chlorine and its congeners, with a duad added at the base. The ten-atomed ovoid is the same as in cadmium and follows the same course in breaking up. It would be interesting to know why this duad remains as a duad in selenium and breaks up into a septad and triad in the other members of the group. It may be due to the greater pressure to which it is subjected in selenium, or there may be some other reason. The cross in tellurium is identical with that in cadmium, except that the centre is seven-atomed instead of four-atomed.

ANNIE BESANT.

[*To be continued.*]

This body is the holy Kāshī ; the river of Gnosis flowing through and through the three worlds is the sacred Ganges ; devotion and faith stand for the heavenly Gaya ; the much coveted Prayāg, is indeed, in deep concentration on the feet of the teacher : and this inner Self, the fourth, the witness of every ones mind is the God Viṣhveṣhvara ;—if thus holy places stand together in this body of mine what other place could be holier to seek ?

If you and I—just you and I—
Should laugh instead of worry ;
If we should grow—just you and I—
Kinder and sweeter hearted,
Perhaps in some near by-and-by
A good time might get started ;
Then what a happy world 'twould be
For you and me—for you and me !

—*Longfellow.*



ECHOES FROM THE PAST.

DAMODAR writes, in the *Report of the result of an Investigation into the charges against Madame Blavatsky*, an account of one of his own experiences in August, 1881 :

I was in a very desponding mood, when suddenly I felt a peculiar magnetic thrill, the presence—of Him I had seen before—and something forming before my eyes on the table. A letter was formed before my eyes, and from it I make the following extract :

“ Do not feel so disheartened ! No need for that. Your fancy is your greatest enemy, for it creates phantoms which even your better judgment is unable to dispel. Do not accuse yourself and attribute the abuse lavished upon to your imaginary crimes. Abuse !! I tell thee, child, the hissing of a snake has more effect upon the old, eternal, snow-covered Himavat, than the abuse of backbiters, the laugh of the skeptics, or any calumny upon me. Keep steadily to your duty, be firm and true to your obligations, and no mortal man or woman will hurt you.”

The following letter gives other of his experiences ; it was not written for publication, and is the more interesting for that :

SECRETARY'S OFFICE OF THE THEOSOPHICAL SOCIETY,
BREACH CANDY, BOMBAY, INDIA,
9th May 1882,
Tuesday evening 5-45 P.M.

MY DEAR MADAME,

I have just returned from K.'s house. We had interesting experiments, and while they are fresh in my mind, I will put them down. I first gave Mrs. K. the cap I had received from the Sahab.* She gazed on the initials which are there, and after about five minutes, putting it aside, closed her eyes. She said she saw a Muhammadan. We told her to describe him. She said he was a tall man, stout, with long beard which was a little grey and long hair. He had a pheṭa on his head and a long loose white robe and

* The Master M,

a payajama. We told her to see how he gave me the cap. She said it was not given to me from hand to hand, but I found it on a stand attached to a wall, where it was placed. She then described the room and where the cap had been. This description was quite correct. We then asked her to see who placed the cap there. She said no person placed it but that it appeared there, and before so appearing was in the hands of a young man. This man was then standing at the entrance of a cave which was very dark. We asked her how it came to him. She said the other man passed it on to the young man but not from hand to hand. It disappeared from the man with the beard and reappeared at the place where the young man was, and the latter was informed of it. She described this young man to be of my height—perhaps a little smaller—without any beard or moustache, a round face, and ordinarily fair complexion, varying rather to darkness. The cap disappears from the young man's hand and reappears at the place in the room already mentioned. Then I am not there but shortly I go in and find it. Now the description of the room and the way in which I found the cap are quite correct. The description of the young man shows him to be none other than Jwala-Kula. We told her to see what he may be doing at the time the experiment was being made. She said she cannot go to that place where he is. She cannot follow him and cannot find him. I believe he is, perhaps, in the sleep before his first initiation and, therefore, she could not follow him. Then we asked her if she could make out, if she were to see the portrait of the original person who had given the cap. She said she could. Then I gave her the Sahab's portrait. She looked at it, and said it was the same person, the only point at difference being about the nose. Then we told her to follow that person, and see what he was then doing. At first—(before she had the portrait)—she had seen him writing in characters she could not make out. And when she saw the portrait she said the characters in which he was then writing resembles those on the portrait, and pointed out to the Tibetan charm written by the Sahab on the portrait. When we told her—after looking at the portrait—to go to him, she described him as sitting in a chair—not of the kind we have here. It was thin and looked like iron. It was one on which a person could lie at ease. He had a voluminous book in his hand from which he was reading. We asked her where

she was. She said she was outside the door while he was inside. We asked her to approach him. She said he looked behind to see who it was and again began to read. Mr. K. asked her to see if she could touch him. She replied in the negative. I asked her to salute him. She said he in return made a low nod as if acknowledging the salute, and was smiling as if he was surprised to find her there. We told her to try to speak to him. She said he was reading. I asked her to give him my salutations. She said he repeated the same kind of nod in acknowledgment. We asked her to request of him the favor of a sign that she had been there. She said he took up a small bit of paper, and was writing on it in red ink. We asked her to ask for the writing after he had finished it. She said he would not give it in her hand but threw it on the floor. We asked her to take it up. She said she could not bring it. We told her to read it. On that she said she found nothing but the initial M. We asked her if he was speaking. She said no. He had a look as if he thought it better for her to depart. We then finished. This happened at about 4 in the evening. Now please ascertain and let us know if she really visited the Sahab and whether he really did what she described. If not, how is this to be explained? I know you will not waste your time with explanations to a fool like me, but perhaps Colonel Olcott may. We are going to have another experiment on Friday when they are coming here.

Ever yours affectionately,

DAMODAR K. MAVALANKAR.

There's a wideness in God's mercy like the wideness of the sea ;
There's a kindness in His justice that is more than liberty.
For the love of God is broader than the measure of man's mind,
And the heart of the Eternal is most wonderfully kind.
If our love was but more simple we would take Him at His word,
And our lives would be all sunshine in the sweetness of our Lord.



WHITE LOTUS DAY, 1908.

White Lotus Day at Aḍyar was a very happy festival, full of gratitude for the past, full of hope for the future. Early in the day, some of the members of the household garlanded the statues of the Founders with wreaths of lotuses, carpeted the platform with the exquisite blossoms, and hung garlands of them round the archway. All the servants gathered, including gardeners, syces and workmen, and the President made a gift to each, in the names of H.P.B. and the President-Founder. During the morning, between six and seven hundred poor people sat down to a good meal, fed also in their names, an invariable part of any Indian festival.

At 4 P.M., members gathered in the large hall ; no public notice had been given, as the President thought it better that only Theosophists should gather on such an occasion. A few words opened the meeting, and then Brother J. Sṛinivāsa Rao chanted shlokas 11-30 from *Bhagavad Gītā* II. After the sonorous Samskr̥t had died away, the sweet music of Sir Edwin Arnold's *Light of Asia* broke the stillness, as Mrs. Russak read the stanzas beginning :

If ye lay bound upon the wheel of change,
And no way were of breaking from the chain,
The Heart of boundless Being is a curse,
The Soul of Things fell Pain.

When this was over, the President addressed the meeting, speaking of the commemoration as an occasion of gratitude and happy memory, not one of gloom. She recalled May 8th, 1891, when the great Teacher of this generation left her body, and White Lotus Day was established in her memory. Now her colleague had departed, and the names were linked in the hearts of all as the Founders of the T.S. and many others had passed over, all of whom had aided the work ; and some had passed onwards into the heavenly world, and some were waiting, soon to return, and some had already come back, and were growing in their new bodies, preparing to take up the work when death struck down the hands now laboring. White Lotus Day must be an inspiration, not only a remembrance ; each could do something to aid the mighty work, could find one ignorant man to teach, one weak man to strengthen, one sorrowful man to comfort.

The President concluded by voicing a message of love to all friends on the other side, of gratitude to the Founders, of devotion to the Masters, praying that the Elder and the younger Brethren might form one band for the service of Humanity.

The meeting then adjourned to the spot where the body of the President-Founder was given to the flames on February 17th, 1907, and the memorial tablet was placed on the pillar, and duly cemented in. Much pleasure was expressed that such an idea has been conceived and carried out. The tablet bears the inscription : " Henry Steel Olcott, Colonel of the U.S.A. Army, President-Founder of the T.S. On this spot his body was given back to the elements by fire, February 17th 1907. May he soon return."

Across the palm-grove, then, to the site of the new press-building, where the foundation-stone was slung above the wall at the North-East corner ; there it was duly laid on the bed of mortar spread by the President, who—like a fit and proper Master Mason—tried it with square, and declared it to be well and truly laid. She spoke a few words of the high position held by the Mason's craft in the past, and hoped that the building thus founded and dedicated would prove of real service to the cause. The Memorial tablet bears the words : " This Stone was laid and the Building dedicated to the spreading of the Supreme Wisdom through the Service of the Masters, by Annie Besant, President of the Theosophical Society, White Lotus Day, 1908." Mr. Sheṣhāchārri added a few appropriate words, and brought to a close the commemoration of White Lotus Day, 1908.

SCIENTIFIC NOTES.

The reference by the Editor in the April issue (p. 580) to Ireland, as the India of Europe, reminds me that in that country there resides a scientist of rather pronounced mystical tendencies, and one who, judging from his initial efforts, promises to exert a very powerful influence in turning scientific thought in the direction of occult teachings.

Up to this time his works appear to have escaped the view of those who are standing on the Theosophical Watch Towers, but men of science on the other hand have been greatly attracted by them, and so far have received them with every mark of approval. The name

of the writer is E. E. Fournier D'Albe, and two of his recent books are *The Electron Theory* and *Two New Worlds*, both of which are published by Longmans. It is in the second of these, viz., *Two New Worlds* that the characteristics of the mystic chiefly display themselves, but as this book is the sequel of the other, they are best studied in conjunction.

The principle characteristic of this writer's method of research may be said to be the application to modern science of the occult doctrine, "as above so below," and he passes from the higher to the lower, or *vice versā*, by means of a number applied equally to the time and space relations of each universe. This number is 10^{22} , or ten raised to the twenty second power. In the ordinary way it would be written by one followed by twenty-two ciphers.

By dividing the linear dimensions of a solar system by this number, he obtains the corresponding parts of an atom; and by dividing the time periods by the same number, he obtains the time periods of the atom. This atomic universe he calls the 'Infra-World,' or the world within us, and shows that in spite of its minuteness it is possible for each atom to contain the whole universe. We have thus a scientific demonstration of the reasonableness of one of the least comprehensible of the occult teachings that the whole universe is contained in every point of space.

The other world described by him is what he terms the 'Supra-World.' In this higher world the bodies which appear to us as suns and stars are atoms performing the same functions in the 'Supra-World' as the ordinary atoms perform in our own. He obtains the dimensions and time periods of this higher world by multiplying our solar time and space relations by the same number 10^{22} , which, therefore constitutes the key to both orders of worlds, and he suggests that there may be an indefinite series of such worlds which may if required be reached by a further application of the same number.

To Theosophists one of the most interesting features of the work will be where he shows that time and space magnitudes are purely relative to our consciousness; thus to a being living on an atom the atom will appear as large as our solar system does to us, and the

surrounding atoms as our stars and Milky Way. And although a second of our time is three hundred billions of years to the Infra Man, yet these years to him will appear as long and as full of events as ours to us. On the other hand to the Supra Man our longest geological periods will pass in a small fraction of a second and our evolution of rounds and races as in the twinkling of an eye. This rather reminds one of the instant in Heaven spent by Rājā Raivāṭa, as described in the *Viṣṇu Purāṇa* (S. D., Vol. III, p. 259.)

In the Frontispiece of the book, he represents our sidereal system in the form of a germ-cell, in which the ring of bright stars mentioned in my April notes is the nucleus or nucleolus. This cosmic germ-cell he thinks may be in process of impregnation (p. 139). This is indicated by the discovery of Kapteyn, that our sidereal system consists of two opposite drifts of stars, which he thinks may be a commingling of two cosmic germs, requiring about twenty billions of years to complete it. This vast period is, however, only a part of a second in cosmic time. In this connexion it is interesting to note that the cosmic second is almost exactly one hundred years of Brahmā, the period of elemental manifestation, after which the whole universe goes into pralaya. Hence if the number of years in an age of Brahmā be reduced to seconds, we obtain the number which has enabled me to discover two new worlds, and to introduce men of science to some of the most profound truths of Occultism.

In the long ages covered by this process of cosmic germination, he thinks that man will be able to acquire higher and higher powers, until the forces of planets and solar systems come under his control, and that the consciousness of humanity will eventually become identical with the consciousness of the great cosmic Being of whom our sidereal system is the physical germ (Chap. VI).

It will be evident from the above that the ideas of the book are in practical accord with the main teachings of the *Secret Doctrine*, and the wonder is that he has succeeded in planting these occult views in the scientific world, not only without opposition but with marks of strong scientific approval. Dr. G. Johnstone Stoney writes the Preface to one of his books, and both have had very favorable reviews in *Nature* and the *Philosophical Magazine*, which are the leading organs of orthodox science.

The writer is a man of strong Irish sympathies, although his name suggests that he is not of pure Irish ancestry. It is also clear that behind the hard-headed man of science there is the inspiration of the warm-hearted religious Mystic. This shows itself in several parts of the book, and particularly in the closing words of his preface where he says : " I have carefully avoided the field of theological controversy ; but I hope that those who believe that this world of ours is in good hands, that it is not governed by blind chance or inflexible destiny, that it offers infinite possibilities of faith, hope and love, will derive some additional comfort and encouragement from the following pages, even though these proceed from a dry analyses of known facts. May this, together with the circumstance of this book being written in Ireland, and largely inspired by Irish thoughts and thinkers, go to justify its Irish motto, ' For the Glory of God and the Honor of Ireland.' "

If, as above suggested, there is a number of Irish thinkers who have contributed their inspiration to the above book, the Editor's anticipation that Ireland will turn out to be the western pole of the spiritual magnet receives some promising evidence in its favor ; and those of us who study the signs of the times, and like to keep in touch with the spiritual forces, now everywhere simmering beneath the surface, will do well to glance occasionally in that direction, and watch for the spiritual upheaval that may there burst forth.

G. E. SUTCLIFFE.

AN INTERESTING LECTURE.

LONDON, *April 10th*, 1908.

On Wednesday last at the H.P.B. Lodge here, Dr. Baraduc of Paris showed us, by means of a limelight lantern, a number of most interesting photographs of what he calls ' fluidic human emanations.' I think your readers may be interested in a description of some of the slides, even though such a description can give but a very inadequate idea of what was shown.

The photographs are of people suffering from strong nervous excitement, or who are the recipients of psychic or telepathic forces sent to them from others, or, in some cases, of physical bodies from which the Ego has just fled. In every case there appears on the plate, in addition to the person photographed and his ordinary surroundings, a band or streak, or rays, or balls of light, or spheres,

(as the case may be) of light. These peculiar features have, Dr. Baraduc tells us, made their appearance on the carefully sensitised plates which he has used, in photographing his patients and others, in these special conditions.

One phenomenon, which he has found to be of common occurrence, is a broad band or streamer going out from one person, and attaching him to another person of whom he is constantly thinking. Dr. Baraduc showed us a photograph of himself as the recipient of one such stream of force. In some cases the power thus exercised is not beneficial to the recipient, and one of the doctor's good deeds often is to set a patient free from the influence of such a bond. To do this he has to use a sharp instrument of steel or silver, and a sensation of pain is felt by the patient, followed by a great feeling of relief after the link has been severed and the pent up force has been dissipated.

Another interesting series of photographs were those showing spheres of different sizes, full of light. These made their appearance on plates which were exposed in the presence of people worshipping—*e. g.*, amongst the pilgrims at Lourdes ; and also in photographs of people engaged in concentrated thought. One such sphere was seen to be resting on the head of a psychometrist who was practising his art.

In the photographs taken at Lourdes there are a great many of these unusual appearances, which the lecturer attributed to the fact that the mental atmosphere was here saturated with thoughts of devotion and of supplication to spiritual Beings. On one plate, which he exposed during the passing of the Host, a whole complicated network of lines of force appeared.

Perhaps the most interesting series of photographs were those taken shortly after the passing from the physical body of Dr. Baraduc's little son, and of his wife. In one of these, taken in the room where his son's dead body lay in the coffin, a number of most curious serpentine lines or bands are seen, curling about the room, and finally taking form in a face which gazes intently on the picture of the Christ standing at the head of the bier. In another part of the photograph a shaft of light seems to be shedding its influence downwards. Again, in a photograph taken after the child's body was buried, is seen the view of the Cathedral and surrounding buildings, as in an ordinary photograph, whilst up above, in the sky, is the faint outline of a child's face. In the plate exposed almost immediately after the passing away of Dr. Baraduc's wife, we see three spheres of

light, resting on the body of the dead woman. The lecturer told us that he had been conscious for about a month after his wife's death of her presence, and of her anxiety to get advice and help from him, until one day he suddenly realised that she had passed away beyond his sphere.

Besides the slides which Dr. Baraduc presented to his audience, he had a number of other photographs of unusual appearances, which he showed to members at an informal gathering previous to his lecture. One of these photographs represents a cat, and it was obtained in the following curious manner. A lady, whom Dr. Baraduc was visiting, complained that she constantly heard a kind of scratching noise behind her sofa, and said to the Doctor: "I wish you would put one of your plates down there." To oblige her the Doctor did as she asked, and what was his surprise to find, when he developed the plate, the figure of a cat. The lady was able to explain the matter, for she now understood that the noises were caused by a very favorite cat of hers who had recently died!

The audience, greatly appreciated Dr. Baraduc's lecture though the good Doctor presented the phenomena, and did not commit himself too much in the way of explanation of them. He seemed to think that the appearances must have been caused by superphysical forces. The difficulty is to understand how such non-physical forces can affect a photographic plate. May it be perhaps that we have here the manifestation in physical (etheric) matter of forces which are set going on subtler planes? I am sure we should all be grateful, dear Editor, if you could enlighten us somewhat in this matter.

Dr. Baraduc prosecutes his researches in the interests of those who are suffering from nervous diseases, as well as in the interests of science. He is seeking to push scientific research beyond the hard and fast limits of the dense matter within which for so long it has been limited. The Doctor will be glad to hear from any fellow-workers on the subject of their investigations, his address being 191, Rue St. Honoré, Paris.

ETHEL M. MALLET.

[An emotion, or a desire, is answered by vibrations in astral matter. These, in turn, cause vibrations in physical etheric matter, electrical for the most part, and the electric action affects the sensitive plates. For the most part, the electrical disturbance will be shown by a great swirl, and nothing of the nature of a distinct form—apart from these lines—will be seen. But in a few cases, not yet thoroughly understood, clearly defined forms may be obtained.—ED.]



THEOSOPHY IN MANY LANDS.

INDIAN SECTION : BENARES.

THE meetings of the Behar Federation, held at Muzaffurpur, were presided over by Mrs. Annie Besant ; ten Branches were represented by 40 delegates. Several short addresses were given by different members ; a League was formed in connexion with the T.S. Order of Service, and a committee was appointed for the translation of Arabic and Persian philosophical works into English. Mrs. Besant gave two public lectures, both of which were very largely attended, and greatly appreciated ; the subjects were " The Duty of the T.S. to India," and " The Place of Yoga in Evolution." The Third Session of the All-Bengal Federation was a very successful and harmonious gathering. The resolutions passed at the previous session relative to the division of the affiliated Branches into groups was carried into effect, and it was further resolved that united action should be taken in promoting the dissemination of religious education amongst boys and girls ; a Famine Fund was also started, which was enthusiastically taken up by the members. Miss Lilian Edger was presented at the Federation meetings and read a paper in two parts on " A Few Thoughts on the Real Life ;" this will shortly be published by the Federation Committee.

White Lotus Day passed off very quietly at Headquarters, but in spite of many absences, there was a fair gathering of members at the evening meeting, when readings and addresses were given as usual, the Hall being prettily decorated for the occasion, and the portraits of H.P.B., Colonel Olcott and Mrs. Besant garlanded.

The General Secretary of the Section left Benares on April 30th for Kashmir, where he is to spend the summer months, in the hope that the rest and change will effect a complete recovery from his recent illness ; from telegrams received we learn that he is already receiving benefit from the change of air and scene. During his absence he has placed the office in the charge of Miss Lilian Edger, and the Executive Committee has been asked to make arrangements for the Boarding Establishment.

M. J.

CEYLON.

There is yet another member of the Hope Lodge, who will shortly leave Ceylon and she is Miss S. Pieters. She will be away for six months with her people in Holland. Before she came out to Ceylon, she was a member of the Amsterdam Lodge.

Mr. D. B. Jayatilike has assumed duties as General Manager of Buđđhist School, and he is getting ready to put in a lot of useful work as is his wont.

Mrs. Besant passed through on her way to Australia. During the early part of this month, the Ceylon Social Reform Society held its Annual General Meeting at Colombo. Mr. Donald Obeyésékere was elected its President. Mrs. Besant is one of its many distinguished honorary members.

H.

JAVA.

It was with a feeling of deep gratitude that we received the good news that our beloved President had made it possible for Mr. Fricke to pay a visit to Java, and to preside at the first Congress of the members of the Theosophical Society in the Dutch Indies. Most of our members down here are officials and native chiefs who seldom get an opportunity of leaving for Europe, and thus come in contact with the leaders of the movement in Holland or England ; we, therefore, appreciate this opportunity which makes it possible for many of us to profit by Mr. Fricke's stay amongst us, to get a better insight into the ways and means by which this movement can be made a more useful instrument in the hands of Those who guide our Society. In respect to the inhabitants of the Archipelago, where could we get better teaching and guidance in that respect than from the spiritual centre at Ađyar * where our President lives. It is from that fount that the spiritual life must flow again to the Java people as of old. Our Congress, as we call it, is to be held in the middle of Java at a town called Jogjakarta, (well-wrought) the capital of a small kingdom of a native Sultān under the supervision of the Dutch Government, on the 18th and 19th April. I had the pleasure of meeting Mr. Fricke on his arrival at Batavia, and of leaving in his company the next day for Djocjacaita where a Branch of the Theosophical Society is situated in the middle of Java between mountain ranges and deep ravines which show geologically a condition that proves the age of

* The word Ađyar means in the Javanese language Guru.

the country. Java is a very, very old part of the world, a remnant of the sunken Lemurian continent. The peaks of those Lemurian mountains rise out of the ocean, and have formed on their sides the long-stretched islands of the Archipelago, giving room on the fertile soil, consisting of lava, ashes and weathered granite, for forty millions of natives, of which there are in Java, the emporium of the Archipelago, alone 30 millions. These inhabitants are of pre-Āryan descent, with a language of their own that has nothing in common either with the Samskr̥t or with the Semitic stock, but that has developed in a mostly two-syllabic language out of a mono-syllabic, of which the affinities are to be traced with the mono-syllabic Mon-kmer and South-Tibetan languages on one side, and still more notably with the seemingly poly-syllabic languages of the New-Zealand and Polynesian tribes. Long ago it has been proven that the languages of the last continent in the southern ocean, from Madagascar in the West to Hawai and Eastern Island in the East, are of one and the same stock.

In this extensive part of the world we find tribes in very different stages of evolution, from the naked Papuan to the refined and well-bred Javanese, but the language is of one and the same origin, and more remarkable still, the strong religious feeling has everywhere the same basis : the knowledge that the phenomenal world is only the mask of a spiritual life. The rice and the trees that give food, the art of weaving that furnishes clothing, are all seen as personalities ; everywhere are felt the real actors behind the veil. It seems to me, that those feelings are an inheritance of the higher knowledge of the old Third Race.

Notwithstanding the basic truth underlying all the religious conceptions of the natives, they are mostly, as a whole, in a primitive stage, with the exception of the tribes who have benefited by the diffusion of later Āryan knowledge. Amongst all the tribes, the most civilised are the Javanese and the Balinese.

The civilisation of the best days of Hindū growth has been transplanted to a great extent to Java, by channels which are as yet only vaguely known, and a lasting impression has been made on the Javanese mind, that remains till this day, notwithstanding the fact that for more than five centuries after the downfall of the Hindū civilisation, all intercourse, practically speaking, has ceased ; at present Muhammaḍanism has the exclusive sway.

The awakening of Āryan spirituality in our days gives great promise of improvement for the Javanese, and the other peoples of

the Archipelago, among whom are still cannibals and people that practise old forms of sorcery. The visit of Mr. Fricke may be one of the forces in the reconstruction of the chain that is to lift our people out of the depths of ignorance into which some are gradually sinking, and where sensuality, through the influence of the West, is having sway instead of spirituality, and materialism is now-a-days trying to sweep away all poetic feeling and grateful recognition of the boons of nature to mankind.

I have been trying to give you in a few words a sketch of the great work that is to be done in Java by the Theosophical Society, the still small nucleus of Brotherhood and real civilisation, to which our anxious humanity is looking—the leaven that is to penetrate all the bread of life of our people. How is the Theosophical work in Java to be best carried on? To consider this problem the first Java Congress is held.

The first work will be to retrace the old channels of spiritual life mentioned above, in order to find again the chakrams of old, that only need to be revived in order to go on with the work already begun but for a short time retarded by a kind of pralaya.

The great influence of Hindū civilisation over Java proclaims itself everywhere. *Mahābhārata* and *Rāmāyana* have found a prominent place in Javanese literature; the whole of the natives feel the same admiration for the great heroes. The higher religious conceptions of the people are framed on Hindū lines, though they now bear the etiquette of Muhammaḍan names. Hindū vidyā got mixed with Muhammaḍan sufism and gave rise to a syncretism that goes under the name of Muhammaḍanism—and the people refuse to be now-a-days other than Muslim, though there is but little difference in the idea if you speak about Devas or about Alalaikats. Many monumental structures, temples and dagobas are standing still as a token of a great Hindū civilisation in Java. Some of them are dedicated to Mahāḍeva, others to Viṣṇu, others again to Buḍḍha. These temples now-a-days without priests, vihāras and monks are standing peacefully side by side, a proof of broadmindedness and great tolerance on both sides.

The most remarkable amongst all these monuments is the Boro-baedoer, a Buḍḍhist stūpa 25 miles north of Yogjakarta, where the members of the Theosophical Congress will gather and here I brought Mr. Fricke and, from here now post these lines.

—

L.

REVIEWS.

TO THOSE WHO SUFFER.*

Miss Aimée Blech certainly deserves the thanks of a large number of people for the message of comfort and help that is gained on reading her valuable little book. She has condensed in this small volume the plain, helpful truths of Theosophy, practically applied to the difficulties in the daily walks of life, and one feels in reading it the earnest desire of the writer that it may be a real friend in need. May the message that it brings be a comfort to the many.

— M. B. R.

ADYAR POPULAR LECTURES.†

These are three highly interesting lectures of Annie Besant delivered at the Adyar Headquarters. They are very timely and ought to be carefully pondered over by every thoughtful Indian and all those who have the interests of India at heart. In the present precarious position they are really valuable and have justly brought appreciation from good government heads and considerate men. Beyond India they may not find a wide and ready sale and yet theosophists would act wisely by spreading them especially the one entitled *The Spirit of the Age*.

— B. P. W.

MAGAZINES.

The Theosophical Review, May contains two articles on "Music and Theosophy." M. A. H. Ward writes on "Cosmic Consciousness, Cosmic Love, and Cosmic Life." The editor's "Some questions and answers" are worth a perusal; some of the ideas expressed are fine: "Theosophy to be Theosophy must satisfy the philosopher, the scientist, and the religionist in man; it must not satisfy one portion only of his nature, and force him to shut off the rest of himself. It is a saving reality to which he must give himself wholly, and in so far as it does not appeal to the wholeness in him, it falls short of just expression."

The Vāhan for May is full of business notices.

The Central Hindū College Magazine for May keeps up its interest, but we doubt if the vigorously written article on "Unrest in schools and colleges" will make Mrs. Besant more popular with the extremists. It was written in April, and receives a sad comment on the May outrages. Mr. Arundale's letter to the Prefects of the C. H. C. School is a model of what a Headmaster should say to his elder boys.

The American Theosophist is a new monthly edited by Mr. L. W. Rogers of New York. The first number contains useful reading for young students of Theosophy. One on "Vegetarianism" is interesting; "questions and answers" and "propaganda work" complete the number. The price is 1/—

* By Aime'e Blech. T.P.S., 161, New Bond Street, London. W.

† (1) Public Spirit, Ideal and Practical; (2) Education as the basis of national life and (3) The Spirit of the Age—*The Theosophist* Office, Madras,

The Italian *Bolletino*, for April contains an interesting study of Giordano Bruno and Jacob Böhme, by C. P. Stauroforo. The Annual Congress of the Section is to be held, on the 17th and 18th of April, at Genoa. There are the usual notices and among the reviews is a terse and interesting opinion of Sir Oliver Lodge's new book, *The Substance of Faith*.

We have received with pleasure a new French quarterly *Theosophical Annals*. It says: "Our Review will become an important source of precious documents on philosophy, metaphysics, occultism, the hidden side of religious, the science of numbers, etc." The present number contains most interesting articles: "Number in the manifested universe," by Colonel X.; "Behaism," by H. Dreyfus, and "Facts About Western Hermetism," by Ed. Dace.

The South African Bulletin is the third new theosophical journal we have to welcome this month. This one owes its birth to our energetic and earnest worker Mr. Henri Dijkman, Presidential Agent for South Africa. We wish the journal every success and shall eagerly watch its rise and progress. May it do the noble work of spreading Theosophy in South Africa.

The Message of Theosophy of Rangoon is now turned into a monthly which speaks for the steady growth of Theosophy in Burma. We are pleased to note that members and sympathisers are engaging themselves in active work for the T.S. Order of Service. Among articles are "the Planets of Romance," "What is Occultism?," and "The Place of Woman in the Buddhist Church."

The Lotus Journal, May, in publishing Mr. C. W. Leadbeater's article on "The Wanganui River" says: "We are very glad to be able to print in this issue an interesting article from Mr. Leadbeater which will, we hope, be followed by others, as he has time to spare to write them for us. The interruption in the series of articles with which Mr. Leadbeater, with characteristic kindness, so liberally supplied us, has been due to causes into which we do not intend to enter. Our reasons for our change of policy are founded upon a statement by Mr. Leadbeater and Mrs. Besant which appears in the supplement to the *Theosophist* for February; to this we refer any readers who are interested, and we shall be happy to answer any letters addressed to us on the subject." The number as usual is interesting.

Acknowledged, with thanks: The *Metaphysical Magazine* for April containing a thoughtful article on the "Metaphysics of Matter;" *Modern Astrology* for May, the 100th number of *The Indian Review* and various others. *Theosophy in New Zealand* is the new name of our official organ in that land, which also has a new cover design and its contents are as usual good. The *Revue Théosophique* for April contains a translation into French, of Mrs. Besant's splendid address at the City Temple, London, Dr. Pascal's article on *Consciousness* is continued, as is also the translation of Mrs. Besant's pamphlet on *H.P.B. and the Masters of the Wisdom*.

