



THE THEOSOPHIST.

FROM THE EDITOR.

AUCKLAND, NEW ZEALAND, *July 27, 1908.*

Really at the antipodes at last, Greenwich exactly under our feet, and India a quarter of the world away, a half-way house to England. But Theosophy is as well loved here as in other lands, and has warm hearts to welcome it, and strong brains to defend it. It is cold, but the country is emerald green after two months of rain, and to-day the sun is shining brightly, and white fleecy clouds, flung across the sky, remind one of an English day in spring.

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We left Brisbane on July 20th, reaching Sydney on the 21st—did I say so in the last letter?—and on the evening of the 21st I lectured in the Trades' Hall to the delegates of the Trades' Unions, on "What Theosophy has to say to the Workers." It was a strong-headed attentive audience, interested and critical, sympathetic on some points and dubious on others—as might be expected. Much to my surprise, after the lecture, they gave me a very pretty illuminated address.

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On the 22nd July, we set foot on the steamer Wimmara, which was to take us to New Zealand, and steamed out of the magnificent Sydney harbor, large enough, one would think, to shelter the navies of the world. It is one of the world's sights, that splendid harbor, with its rolling hills, and little bays and inlets, with the road out, narrow, between high cliffs. Out we went, and peace was at an end. We came into a mass of great rollers, and the vessel, lying low in the water, became their prey. They charged the deck, and the passengers rolled over into the scuppers, a confused heap, and then fled, drenched, to take refuge within. They shivered into pieces the door of a deck-cabin, covering the unfortunate occupant with water and

broken wood, and leaving desolation behind. Then they had their way, and the deck was left free to them as play-ground. The ship was very crowded, and four of us, Theosophists all, were packed into one small cabin, with washing apparatus for one and one camp-stool; we were happy in that we all loved baths and did not love brandy, but still it was not what could be called comfortable. There was no place to sit in, as the saloon was turned into berths, and the only place was the dining-room, redolent of roast and fried meats, porter and other drinks, and used also as a sleeping-room for men for whom no cabins could be found. One felt that it was hardly fair to be charged first-class fare for the fourth part of a tiny cabin, the quarter of a bason and of a camp-stool, and no place to rest our sick bodies in outside. Our stewardess, with over forty sea-sick women to attend to, was beyond praise in her kindness, but she had a cruelly hard time. The four days came to an end at 2 P.M. on the 26th, and we landed on the wharf at Auckland, to be surrounded with cordial greetings. A few hours' quiet, and then a members' meeting, as opening of the New Zealand work.

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WELLINGTON, *August 3rd.*

Auckland yielded two very large meetings for the public lectures, and between 250 and 300 persons attended the meeting for questions, and seemed to be thoroughly interested. The members' meetings were very bright, and, altogether, Auckland promises well. The venerable General Secretary, Dr. Sanders, keeps wonderful health, and holds the work well together, being beloved by everyone. On the afternoon of the 30th, we took steamer from Onehanga, seven miles from Auckland, on the western side of the Island, and, after a little tumbling about crossing the bar, steamed over a peaceful sea to New Plymouth, where we arrived on the following morning early. The train was on the wharf soon afterwards, and we hied away—southwards across pretty scenery, and over rivers like the Indian ones with big stretches of waterless land or pebbles, in the dry season—to Wellington, the capital of the Dominion. A crowd of members awaited us on the platform, and we were among them by half past seven in the evening, receiving their hearty greetings. The next day saw the perennial interviews, a members' meeting, and a large

gathering in the Town Hall for the evening lecture. The meeting was attentive, and finally enthusiastic, but I should think that Theosophy is, at present, but little known in Wellington ; it does not yet seem to be " in the air. "

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On Sunday we began with an E.S. meeting, and, later, a members' meeting ; in the evening I lectured in the Opera House to an audience which packed every corner of the great building. It was interesting to notice the changes which passed over it, from curiosity to interest, from interest to eager attention, from eager attention to enthusiasm. Re-incarnation is a teaching that vindicates itself when explained, and on every side it is making its way. Monday had three more meetings, and in the evening we took steamer once more, to cross over to Christchurch.

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DUNEDIN, *August 10th.*

We arrived at Christchurch early on the morning of August 4th, and the day was spent in holding two meetings and a public lecture, with interviews sandwiched in, as time permitted. The usual keen interest was shown in re-incarnation, the subject of the public lecture, and here, as everywhere, one noticed the ready acceptance of the rationality of the view presented. The next day saw three meetings and a lecture ; the evening was stormy, and for the first time in the tour, the audience was not large. At 8 A.M. on the following morning, August 6th, we were in the train, and bitterly cold it was. We were to travel until 5-13 in the afternoon, and I had to lecture that night, and one could not but wish that the train were more comfortable, and that more than one small foot warmer might be granted to three shivering people. The steamers for the coasting service are commodious and well-served, and it is not their fault that the seas are stormy and the memories of them sad. But the train-service is very antiquated, and the rolling stock the worst that I have encountered in my journeys over the world. The first class carriages give bare sitting-space, three being packed side-by-side in a corridor carriage on a narrow gauge, and if you carry a tea-basket, so as to avoid the rough and tumble for food at a station, you must buy two tickets in order to have a place to put it on. The first-class large cars are

seated like the top of a London tramway car, except that one seat holds two and its fellow only one, and wedged into these the unhappy traveller is expected to travel for twelve hours at a stretch. Among all the reform movements of New Zealand, a corner might surely be found for a reform in railway accommodation.

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Dunedin is quite a Scotch city, and one hears the pretty Scotch accent on every side. The three public lectures were very well attended, and the questions at the public conversation were very good. Six members' and E.S. meetings, and half an hour to the Lotus circle, filled the days to overflowing, and soon after 8 A.M. on August 10th, we took train to the Bluff, and went on board the steamer that was to carry us away from New Zealand, after a fortnight of strenuous work. On the way, a number of the members met us at Invercargill, our southernmost Lodge, and gave us God-speed.

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P. & O. S. S. MACEDONIA, *August 23rd*, AUSTRALIAN BIGHT.

Less than three days brought us to Hobart, Tasmania, across one of the stormiest seas in the world. But Varuṇa was kind to us on this occasion and we suffered little, despite the bitter cold. Hobart is a quiet little town with a small Branch, but we had a fairly large gathering at the public lecture, and the members' and E.S. meetings were earnest, and had the promise of more energy in the future. We left on the evening of August 15th, and travelled through the night to Launceston, where two meetings and a public lecture occupied the 16th. The 17th was equally well filled, and after a final members' meeting on the morning of the 18th, we boarded the steamer for Melbourne. A few hours at Melbourne, and then the train westwards to Adelaide, where another few hours were spent, and then warm farewell to friends, and the great steamer throbbled her way outwards.

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SOUTHERN INDIAN OCEAN, *August 25th*.

Yesterday we touched Australian land for the last time at Fremantle, and there Fremantle and Perth Lodges had gathered for

a last hand shake. Fremantle has started a Lodge Room since I left, a bright pleasant room in the city's main street ; it is open every afternoon for use as a reading-room, and the Branch has a nice little library. In a few hours I rejoined the steamer, and, as we slowly edged away from the wharf, many a kindly look and waving hand gave good wishes, and a shower of telegrams from the Australian Lodges added their messages of love. The Australian tour was over, and the steamer's prow pointed homewards, towards India.



Much gratitude remains in my heart for all the overflowing love and kindness which have been poured out on me so richly during the tour. Not to me, as a person, was it given, I joy to know, but to the President of the Theosophical Society, the messenger of the Blessed Masters, the witness-bearer to Their watchful care and to the out-pouring of Their power. Australia and New Zealand ring true and loyal right through, from their General Secretaries to the youngest new comer into our ranks. They are loyal to the chosen of the Masters and the elected of the Society, because they know that without such loyalty little can be done, and that liberty can only be joined with effectiveness where the chosen and elected officer is followed and strengthened, not continually harassed and thwarted. Apart from public thanks, my private gratitude must be given for the personal kindness which has surrounded me and made light the burden of work ; and most of all to Mrs. John, the wife of the General Secretary, who met me at Fremantle and travelled with me throughout, bidding me farewell only on board the steamer which is bearing me homewards ; I cannot speak in words my loving thanks to her for the sisterly kindness which took all the physical burdens, looked after every detail, thought always for my comfort—never for her own—had ever a gay word for disagreeables, a smile for fatigue, and, rarest and most valuable of gifts, silence for quiet hours. That the heavy Australian tour has left me strong and bright is largely due to Mrs. John. If I do not name others for special thanks, it is because all I have met have been loving and kind.



The tour has taken me over 17,630 miles of land and sea, during 44 days and nights of travel ; 62 days have been given to work, and the work has comprised 44 public lectures and 90 meetings—at most of which an hour's address has been given, followed by the answering of questions—and a very large number of private interviews. It does not seem a bad record for a woman of over sixty, who, a year ago, was declared by some who wished to discredit her, as being in a state of "senile decay," and therefore incapable of filling the office of President of the Theosophical Society.

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Long ago a Master of the WISDOM warned us that a good resolution, which was not carried out, acted as a cancer in the mind, and that it weakened our power of action for the future. It is interesting to see the idea reproduced by the well-known psychologist, Prof. James, who says (quoted in the *Theosophical Review* for June last) : "When a resolve or fine flow of feeling is allowed to evaporate without bearing practical fruit, it is worse than a chance lost ; it works so as positively to hinder future resolutions and emotions from taking the normal path of discharge." For this reason some of the Indian and Greek thinkers discouraged the reading of poetry by the young, as it aroused emotion artificially, emotion which was not carried out in action.

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Here is an admirable answer, written by Mr. Leadbeater, in the Questions column of *The Messenger*, the organ of the American Section.

Question : How are we to image the Logos in meditation ?

Answer : I do not think that we can *image* Him at all. The sun is His chief manifestation upon the physical plane, and that may help us a little to realise some of His qualities, and to show how everything comes from Him. I have myself preferred not even to try to make any image of Him, but simply to contemplate Him as pervading all things, so that even I myself am also He, that all other men, too, are He, and in truth that there is nothing but God. Yet at the same time although this that we can see is a manifestation of Him, this solar system that seems so stupendous is to Him but a little thing, for though He is all this, yet outside it and above it all He exists in a glory and a splendor of which we know nothing as yet. Thus though

we agree with the Pantheist that all is God, we yet go very much further than he does, because we realise that He has a far greater existence above and beyond His Universe.

It would be impossible to put more luminously and more reverently the great truth of the Logos and His universe. It is an expansion of the weighty words of the *Bhagavad-Gītā* : "I established all this universe with a portion of myself, and I remain."

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The science of the Fifth Race, in the hands of its fifth branch, is very swiftly climbing up to the point reached by the Fourth Race at the zenith of its glory ; it will then overtop it, and reach the height whence will commence its slow descent. The conquest of the air is already far advanced, and ere long we shall have air-ships skimming about as in the days of the Toltec empire in Atlantis. And now an application of the Hertzian rays is threatened, which will repeat the death-dealing weapons of Atlantis and of ancient India. Already it has been suggested that war-balloons might drop upon massed regiments of men bombs which, on striking the ground, should burst, liberating a deadly gas, and thus destroy hundreds at a blow. Now it is proposed that by the use of parabolic mirrors, specially constructed to correct the diffraction of the Hertzian rays, a beam of these rays might be directed on any object. Dr. Gustave le Bon says cheerfully on this matter :

The first physicist who realises this discovery will be able to avail himself of the presence of an enemy's ironclads gathered together in a harbor to blow them up in a few minutes. On reaching the metal wires with which these vessels are now honey-combed the sheaf of electric radiations will excite an atmosphere of sparks, which will at once explode the magazines.

Against this new kind of attack science can, at present, suggest no defence. Strange that the science of the Fifth Race, as of the Fourth, is turned more to destruction than to preservation. :

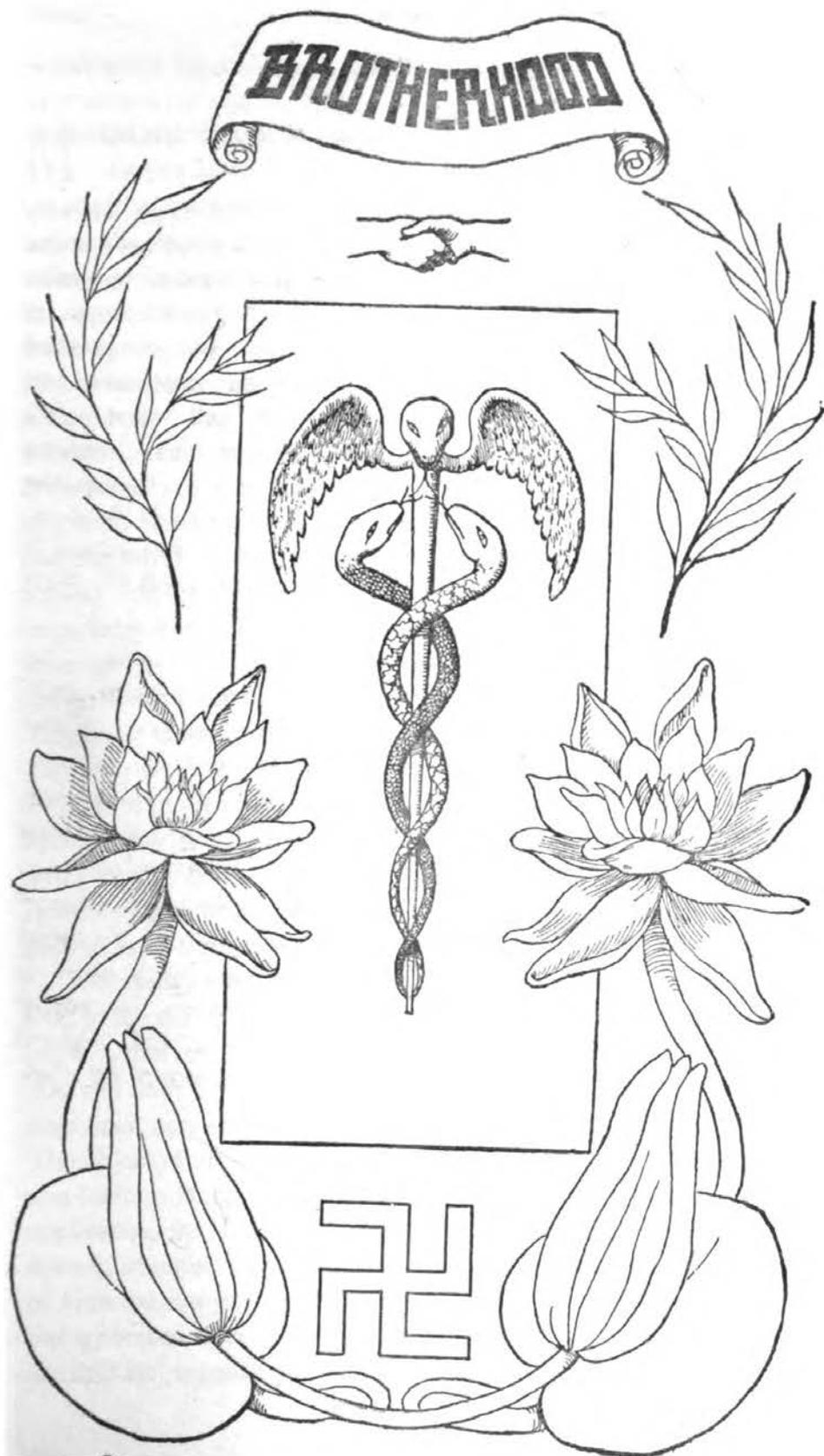
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It is interesting to notice how the action of the Theosophical Society, in aiding the ancient religions of the East to protect their children against the disintegrating influences of missionary education, is gradually being recognised as a policy beneficial to morality and therefore to the State as a whole. Commenting on Lord

Cromer's views of the effect of "European"—read Christian—"education" on the young Moslems of Egypt, and its destruction of their belief in their religion, replacing it with "cynical self-interest," the London *Times* remarks :

The great faiths of the East teach devotion to the family, chastity amongst women, veneration and love for parents, and respect for the powers that be. Those are habits of inestimable value to the community and to the State. It may be said that, in the case of some of these creeds, at least as they are taught to the masses and are practised by them, their lessons are contaminated by much that is depraved and degrading. That, no doubt, is true, but even in their lowest forms these faiths afford to many millions of human beings binding systems of social relationship and definite guidance for conduct. To sap the systems and to impair the authority of the guidance, without the command of better and more effective influences to put in their place, is plainly to imperil the foundations of that social life of which the State is the guardian.

Christianity in the West, as the *Times* truly remarks, "has helped at once to develop and to restrain" a "vigorous individualism;" Christianity was framed for that very purpose, as the religion of the sub-race which had for its special work the development of this "vigorous individualism;" it develops individualism by its doctrine of personal salvation, and restrains it by its doctrine of self-sacrifice. But just because it is so pre-eminently suited to the western world, it is unsuited to the eastern, where the common life is regarded as more important than the separate, and the social unit is the family, not the individual. Where missionary effort is undermining the foundations of the State and of Society, Theosophy is strengthening them, by pouring new life into the ancient religions and by training the young along the lines laid down by their ancestral religion and morality.



OCCULT STUDY.

MADAME Blavatsky defined Occultism as the study of the Divine Mind in nature. Dictionaries generally describe it as the study of the unknown, the hidden, the secret. 'However we may define the word, the fact remains that the study of Occultism differs, in its beginnings at least, from no other study and requires the same faculties.' I often think we make a great mistake by drawing too straight a line of demarcation between occult and any other knowledge, between occult and any other study. The unknown is occult to the ignorant. All study is occult. All knowledge is occult. The conditions requisite for the acquirement of any knowledge are the desire to learn, the capacity to learn, and attention, perseverance and patience in learning. As we can learn nothing which does not enlighten us as to the workings of the Divine activity and the Divine Mind in nature, you will see why I say all knowledge is in fact occult, and why I think so many, in fact all amongst us who are endeavoring to increase their knowledge, are pursuing Occultism, 'whether they know it or not.' The only difference is that when they know they are studying Occultism, they may work along more systematised lines and follow rather a different mode of study. Instead of working in the usual way of endeavoring to acquire an enormous number of facts, the attempt will probably be to turn inwards and by self-cultivation of character, mind and will, acquire information at first hand. In one case you seek to learn from others, in the other you teach yourself.

All study, whether consciously or unconsciously occult, should lead to the enrichment of life, to the making our lives more interesting to ourselves and more useful to others. As a matter of fact you will find, if you think for a moment, that everything you know does open new vistas in life to you and give you fresh interests. The object of all study should be practical ; you have understood and learnt nothing perfectly until you can bring it into practical application in life. The complicated calculations of the most learned scientist are capable generally of concrete application to some of even the everyday affairs of life. We may not very often see in our ignorance how some branch of study or the knowledge of some isolated fact is going to enrich our outlook on life and add to our

practical utility, but faith in this aspect is often later justified by experience.

It is exceedingly important for most of us to find life interesting, to increase as far as we can our pleasurable points of contact with life. For we are here to gain experience, and experiences, it is certain, are bounded by our ability and our willingness to receive them. It is very dangerous as well as narrowing in life to put all your eggs into one basket—to concentrate on one interest alone, so that if that fails you, you are bankrupt and life is shorn of all its attractions. We have to face the fact, in this connexion, that Nature is apparently quite indifferent as to how much we suffer so long as we experience and develop, and a very wise and highly effective teacher is the Great Mother, however in our unregenerate moods we kick against her pricks. Prolonged happiness is apt to produce stagnation, and though some happiness is essential to growth, as through it we experience increased sensation of life, feel a sense of 'moreness' in ourselves and so grow, we must also accept the stimulus of pain, which arouses us from lethargy, wakes us up and pushes us on. It is a law of Nature also that we must be always at work in all the departments of our complex make-up, to keep them healthy. As the physical body craves for food when hungry and will pine and become inefficient if the necessary nourishment be not supplied, so is it with the emotional, intellectual and spiritual natures. Each requires its appropriate nutriment, without which it cannot work or develop. This fact is fully realised with regard to both the physical and intellectual natures, though it is rather the fashion of the day to starve and stunt the development of the emotional side of man, and many people deny that the spiritual exists. 'The hunger for intellectual stimulus is however so generally felt, that, as is always the case, the demand has created an almost overwhelming supply. The needs of even those who from 'lack of time or of ability cannot follow scholarly or scientific technicalities are amply provided for. The most abstruse subjects are now translated by specialists into a phraseology suited to the laity. Thus it follows that anyone possessing a hunger for information can, at a comparatively small cost of money and time, acquire an amount of accurate and useful knowledge which a generation or two ago would have been

only possible to a few elect.' We are beginning in fact to feel perhaps rather overwhelmed by the amount we are expected to know to keep *au courant* with the times.

This difficulty is apt to rather press home on the Theosophist, as inquirers into Theosophy have a tiresome knack of apparently expecting him to be 'omniscient.' If conscientious, in consequence, he wishes to increase his store of knowledge and his usefulness. Of course the temptation arises to follow the usual method, to read and endeavor to remember and apply the result of other men's labors. A certain amount of this method of learning is of course necessary, but, I maintain, we who should know better are tempted to prolong it too much and forget in consequence to pursue the specifically occult way of learning. It is infinitely better, I am convinced, to spend time on evolving our inner faculties than in accumulating vast stores of facts. 'By careful self-training and purification of the physical, astral and mental bodies, by a careful selection of right activities, by meditation and concentration, we shall evolve faculties we can carry over from birth to birth.' We evolve ourselves for eternity instead of accumulating temporally the results of other men's learning. You gain knowledge much more slowly, I am aware, in the early stages in which you seek it by developing your inner faculties, than by the old method. You must not mind, therefore and must in fact be prepared to find yourself 'occasionally at a disadvantage' with a contemporary following the ordinary lines of study.

It is said that while the general level of education and of capacity has been much raised, original thinkers are as rare as ever they were. Original thinkers do not increase in proportion to the general intellectual increase, and that fact is easy of explanation on the theosophical theory. Original thinkers are those who have educated their inner faculties so as to perceive facts and elements in life—deducing also inferences from their observations—invisible to the ordinary run of men. Even if the mass notice the facts, they are incapable of forming the deductions which original thinkers draw from such observations. It takes a master mind to deduce a law of Nature from the falling of an apple. It would be exceedingly interesting to trace back the life story of incarnation after incarnation of some of our great original thinkers and discoverers, and ascertain how they evolved their intellectual capacity. I admit, of course, that a certain

amount of spade work must be accomplished before the ground plan of an original edifice of thought could be erected. But, I suggest, that there is a danger amongst us of digging at foundations so persistently as to neglect to build the subsequent erection. Each in youth must submit to receiving a certain amount of the ordinary curriculum of study, but when we can take our education into our own hands, as each in time can, let us recognise the importance of giving up time to quiet reflection and meditation whereby the individuality may find opportunity to impress his knowledge on his personality—his reflection and instrument in time and space. Do not mind if people think you are idle or laugh at you as a dreamer or visionary. The first thing we have to learn is to follow the truth we know irrespective of the gibes of the ignorant. I believe a great many more people might be original thinkers, as it is called, that is, be the first to bring into manifestation, into general knowledge, some fact, some truth of the Divine Mind hitherto unperceived, if they would only give themselves the necessary conditions to do so and afford the Divine Spark in man the conditions under which its powers could manifest themselves. 'That is the occult way of learning, it seems to me.'

We are apt to think that it is only the few, the elect amongst us, who can know anything of specific Occultism. I say specific, because I have tried to explain that all individual study and knowledge are occult. But it is an error, I believe, to think it is only the few who can gain first hand knowledge of the more specific workings of the Divine Mind in nature. If we tried the same methods as persistently as do those we call practical occultists, we should very likely do as they do, in varying degree. The main difference is—they carry theory into persistent practice; others rest content with theory alone or practice it half-heartedly and without faith, an essential quality in practical occultism. If we desired sufficiently strongly, if we practised persistently, if we believed with intensity, our practice would soon bring about results; we should all soon be practical occultists. We fail merely because we do not will, practise or believe whole-heartedly. We cannot if we would, while we are sane, refrain from using occult powers in some degree or other. We will, we desire, we think, we imagine, we remember, we anticipate, we mentally plan and design at every moment of our waking consciousness, and what are the will and the imagination but the specific agents by which all occult know-

ledge is won? The paraphernalia which is used in the performance of all ceremonial magic is useful only so far as it educates the will and the imagination; so Eliphas Lévi, a magician himself, tells you frankly. Read and think over what our own books tell you of the training of the neophyte necessary for the first Initiation, and you will find you can analyse it all into the 'discipline' of the will and imagination. Notice how in viveka (discrimination) and vairāgya (indifference), and in the mental attributes—control of the mind, control of the senses and the body, tolerance, endurance, faith in the Master and in himself, balance and the desire for emancipation—how the will and the mind and the imagination are trained, used, disciplined to gain the end. None of these qualifications can be gained except as control is won of the mind, imagination and will. That gained, their use follows, and the man is an occultist. How far he may then go on the occult path and in what direction, to the right or the left, depends entirely on himself. As he trains and uses his will, and uses and disciplines his mind, so will be his progress.

Now it is plain that no one can do these things for us; no one but ourselves can use, train and discipline our will and our imagination. Nor can any but ourselves give us the strength and self-reliance which are absolutely necessary for the acquisition of any occult powers. Although the fact is so very self-evident, I do not feel quite sure that we realise how entirely an occultist makes himself, and how very little any other—man or angel, God or Devil—can help or hinder him. All that the best teacher can do for any pupil is to indicate the necessary steps the latter must take. Intellectual study of the subject can also go no further. His own bodies are the sphere of work for the occultist and so the greatest poverty is no obstacle to him, and within himself the Magic Alchemy must be accomplished by which base metal is transformed to pure gold. 'One obstacle to our realisation of the true nature of occult work arises, I think, from our multiplicity of activities—even theosophical ones—on the physical plane.' We are so busy in talking, or listening to others talking on these subjects, that we forget to practise what we hear, and, half hypnotised by words, we almost think that we can become Initiates, Disciples and Occultists, with no more active exertion on our part than that of opening our mouths and passively swallowing other people's theories and experiences. But hard work is essential to transform any theory into personal knowledge.

Consider how Mme. Blavatsky, natural psychic as she was, roamed the world over in her quest for further knowledge, and later showed by the control and development of her natural gifts how she had worked to increase and use them—turned natural untrained capacity and theory into power.

We have, in the Society, theories in plenty. What is now wanted in the Society is practisers of the theories. For individual practice take the theory which commends itself most to your intelligence and liking, and map it out specially for yourself ; all methods of training and of work need adaptation to the individual, a pruning here, an extension there. Make up your mind what you want to do and how you purpose doing it, and then go ahead and do it, remembering that as Mme. Blavatsky pointed out, the line of demarcation between black and white magic depends entirely on the motive with which Occultism is undertaken. To work for self in any form along this line of activity becomes black magic. The work is only safe when undertaken to benefit others and to bring one's personal will into line with the Divine Will. Consciously use your powers of will and mind to effect results, material or spiritual, and if you succeed you are an occultist. An occultist is not a *rara avis* amongst men ; he is only doing consciously what others do unconsciously, and so he does it better and has also to accept more responsibility for his doings, as the law of Karma demands, an important point to remember. To the man or woman with a brave heart, a pure imagination and a strong will, the possibilities of Occultism open up a new world, with rich materials for knowledge and conquest. Then—but only in that case—

“Awake and enter the light and acquire more senses than five.”

ELIZABETH SEVERS.



THE VISION SPLENDID.

I want for a short time to draw our thoughts away from our petty cares and worries, from "the fretting friction of our daily lives," from the thousand and one things that keep cropping up to annoy, disturb or distress; or, if it seems best that we should not altogether lose sight of these mundane affairs, then I should like to be able to draw aside, if ever so little, the veil that hides the Beatific Vision from our earth-dulled eyes, and let some of the glory through, so that our lives may be illuminated and "the common things of earth and sky" may glow with the glorious radiance that streams from the Feet of the Son of Man.

What *is* the Beatific Vision towards which the hearts of saints and mystics of all ages have yearned? Doubtless to everyone who has caught a glimpse of it, it appears different, for it is many-sided as Truth itself, and reveals itself to each soul just as that soul can best apprehend it. I know that those who have had even a faint glimpse of the glorious *Reality* behind the passing things of earth will understand and sympathise with me in the difficulty I feel in attempting to express in words that which is inexpressible.

The home of the Vision Splendid is in the land of the Ideal, and to try and bring it down to the region of the commonplace has something of the effect which takes place when we grasp a butterfly in our fingers; however gently we try to do it, it is inevitable that *some* of the bloom should be rubbed off.

One Sunday morning I was listening to a sermon towards the close of which the preacher said: "Which of us has the courage to ask God to let us see ourselves as God sees us?" To the mind of the preacher it was very evident from the context that the answer to that prayer would be a vision of failure, of sin, of misery, of alienation; but, like a flash of well-nigh intolerable light and glory and joy it came to me what that vision would be. A vision of sin? Nay, it would be the Vision Splendid itself! To "see ourselves as God sees us"—what would it mean? The most glorious sight that has ever blessed the longing eyes, the aching hearts of man! For, have you ever thought—*how* does God see us? Surely with a clear, wide vision infinitely clearer and wider than the vision of mortals. He sees not only the immediate present, in

which there is so much that we would fain have different, so much ignorance and incompleteness and frailty and limitation; He sees not only the past in which with all of us there is very much that we regret, very much for which we feel shame and remorse; but He sees also the glorious future, the perfection that is to be, for He sees the end from the beginning, and so, in His wondrous vision we are complete, perfected, mighty Sons of God. The Eternal Now is no mere visionary phrase, it is a glorious *reality*; past, present, and future are *one* in the sight of God. Of course to our limited faculties it is almost unthinkable, and yet it is possible to form some faint idea in our minds of the possibility of the past and the present existing simultaneously in the immediate consciousness of Deity; but what I now want specially to dwell upon is the more glorious and stimulating fact that the *future* also is in that vast illimitable consciousness.

This is the Vision Splendid which occasionally flashes upon our sight, and which helps us to bear cheerfully and bravely the limited *present*. I need not emphasise the fact that we are, all of us, imperfect, undeveloped, unevolved; we know it only too well and are often painfully aware of our limitations; what a glorious thing then to realise that, in the Divine Mind, we not only *shall* be, but *are* perfect, developed, evolved; and not ourselves only but every other "fragment of Divinity" among whom we are struggling on. What hope this gives us when our hearts are heavy for the sins and sorrows of those dear to us. The present stage of limitation and ignorance is just a passing one, an "in between;" the *reality* is the perfection, the realisation of the Vision Splendid.

Let us think of it something in this way, it may help us to grasp the idea a little more clearly. Before a house is built, the architect sees the whole building complete in his mind, it *exists* on the mental plane; he then draws up his plans, and presently the builders begin their part of the work, and then what a state of confusion and chaos transpires! Where is the beauty that the architect depicted? Lost in unsightly heaps of bricks and mortar, order and regularity nowhere to be seen to the eyes of the uninitiated; noise and dirt and discomfort reigning supreme—but, all the same, the beautiful, completed building exists in the mind of the architect, and he knows that all this apparent chaos and confusion is only the means of

bringing into objectivity that which already exists in a finer, subtler state of matter, *viz.*, the mental plane.

And so, I believe, only of course in an infinitely grander way, the Great Architect of our Cosmos, the Logos of our System, in the beginning called up, as it were, in His mind a picture of the whole mighty scheme of evolution; chain after chain of worlds, globe after globe, round after round, race after race; and saw, and *sees* them all as eternally one complete perfected scheme. There it remains in the mind of the Logos, there are we in our real Spiritual Selves, in the bosom of the Father from whom we are never really separated, but only *seem* to be while we are blinded by matter; and that which we call evolution is the putting forth, or the bringing down into denser matter, of that which already exists in the Eternal Mind.

Just as builders, masons, joiners, etc., are needed to carry out the plan of an architect, or to bring his plan into objectivity, so in the Universe, Builders are needed—and found, “Messengers of His who do His pleasure”. On all planes and sub-planes of nature do these Shining Ones work, swift to execute the Divine Will, each doing his own special work. On the physical plane are the Nature Spirits (clothed in etheric bodies) who build up, molecule by molecule, the bodies of plants and animals, who form the metals and crystals on lines laid down by the Master Mind; on the astral plane are subtler entities who build up the astral bodies, guiding the life-currents, etc.; on the mental plane are subtler ones still, engaged in moulding and directing mental matter. These different and innumerable members of the *Deva* Kingdom, as it is called, are in many grades, and of many degrees of intelligence. Some have to do merely with building the *forms* of things, others have mightier work entrusted to them, consisting of directing and controlling great cosmic forces, others again take active part in the affairs of men and nations. It is a glimpse of the Vision Splendid from another point of view, to realise something of this *life* side, this *inner* side of nature, to realise that no such thing as “blind force,” or chance, or soulless energy exists, but that all is animated, guided, controlled, directed by living conscious agents, working in harmony with and in obedience to the Divine Law; bringing down the ideas from the Eternal Mind and

building them into shape and objectivity on these lower planes. This realisation reveals to us that it is indeed a fact that

The whole round earth is every way
Bound by gold chains about the feet of God.

It widens out our horizon, does it not, even to admit the possibility of such a state of things existing? It makes one feel that life is a far bigger thing, far more beautiful than we had dreamed of, and brings us into closer touch with the hidden springs of Nature, and with That which is above and beyond Nature, in whom, and by whom, and through whom all exists.

But the Builders are not all invisible ethereal entities! We also are Builders, and in many ways, and to each of us is given an appointed task, each one has his own special and particular bit of work to do. We are each "building" on all planes, building up our physical bodies, choosing the materials and building them into our bodies, making of them instruments fine or coarse, weak or strong, according to our choice; building up our astral bodies of emotions, desires, etc.; building up our mental bodies of our thoughts: aided always, consciously or unconsciously, by the different members of the Deva Kingdom.

Then I think there is another way in which we are "Builders." Sometimes it is given us to see a little bit of the Will of God; and in like manner as it is the work of the Strong and Mighty Ones, who, in their radiant glory stand ever near the Supreme Source and Fount of Life, to bring down and work out into objectivity the Will of the Logos—so may we actually bring down and work out that Supreme Will. It is difficult to express just what I mean. In a time of heart-silence, or prayer, or meditation, we see a certain course opened out for us, a certain thing to do; it may be something very difficult, very contrary to our natural inclinations, but no matter, in a flash of clear vision we have seen it; it may be something we have to do for another, or it may apparently relate to ourselves alone, but there it is—we have seen it, and *we know*. Are we prepared and ready to be co-workers with God in this thing, to carry out that which our spiritual eyes have perceived and clothe it in the matter of these lower worlds, and so work in accordance with God's Laws, so help in the building of that "house not made with hands" but which remains "eternal in the heavens"? I think it is a

most helpful and inspiring thought that each one of us may actually be conscious co-workers with God, may actually help in the bringing into objectivity of that which eternally *is* in His sight.

Perhaps this idea of the Eternal Now, of all things being complete and perfect in the sight of God, may to some seem to do away with the incentive to effort, for, it may be argued, if all is perfect already in the Divine Mind, why worry about improvement, or growth ; if we are already *there*, why trouble about details of the way ? I see the force of the argument, and the answer appears to me something like this. This Vision of Perfected Humanity, this Vision Splendid, which exists as reality in the Eternal Mind, is the hidden spring which moves all forward. It is there, in the Eternal Mind ; it is there, in the land of the Ideal ; and we have to bring it into objectivity, into what we call actuality ; but it *exists* ready to be worked out, a glorious reality of which we may catch glimpses in our moments of inspiration, and so gather strength to work away in the duller lights of earth. But that it *exists* is another way of saying that the Will of God is the strongest thing in the Universe, that good is eternally stronger than evil and must eventually prevail. It may be said again : " Does not this idea effectually do away with all possibility of man's freedom of will ? If all is already planned out, finished, perfected, and man is, in the Eternal Mind, already 'complete in Him,' where is his freedom of choice ? " If man were a being outside of God, so to speak, if man were of one nature and God of another, then this argument would hold good ; but this is not so. In his essential nature, in the innermost reality of his being, *man is one with God*. This seems a daring statement to make, but it is, I firmly believe, the very truth of all truths ; it is a *fact*, albeit so stupendous a fact that in our limited human consciousness we can but bow our heads and be silent. Swinburne thus expresses this thought :

But what thing dost thou now,
Looking Godward, to cry
" I am I, thou art thou,
I am low, thou art high " ?

I am thou whom thou seekest to find him ; find thou but thyself, *thou art I*.

• • • • •

One birth of my bosom ;
One beam of mine eye ;

One topmost blossom
That scales the sky ;

Man, equal and one with me, man that is made of me, *man that is I.*

This being so, what follows? That man being in his essential nature, one with Deity, must eventually and in reality *will* what *He* wills ; it is no matter of coercion, it is not that we are impelled forward by a will outside us, but that we are actually fulfilling the law of our *own* Eternal Being. We, each one of us, are parts of that Supreme Being in whose thought is the whole complete and perfect plan, in whose sight is ever the Vision Splendid, nay, the whole of our System is but an expression of Him. Absolutely and literally true is it that "in Him we live and move and have our being."

True also is it that the God in us, the hidden Divinity, is, on these lower planes, so blinded by matter, that the majority of us have actually forgotten (and can scarcely believe when it is recalled to us) our Divine Source. We have got into the habit of thinking of ourselves as somehow apart from Him, as being essentially different in nature ; we speak of ourselves as His children certainly, but we fail to grasp the full and glorious significance of this. Instead of emphasising the fact that we are children of a King and therefore partakers of His royal nature, and destined, by virtue of that nature, to be ourselves Kings, Rulers, Divine in actuality as we are now potentially, we bemoan ourselves as "miserable sinners," "poor worms of the dust," till we almost—not quite—believe it ! Let us no longer be content to identify ourselves with imperfection, but, realising our Divinity, identify ourselves with That which is perfect, and gradually the glorious Ideal, the Vision Splendid, will make its home in the actual ; the Reality which *is* in the Eternal Mind will in each of us become the Reality in the objective.

And as for our freedom of choice ; though ultimately and *inevitably* the Ideal must become the Actual, and it is we ourselves in our real Divine nature who *will* it so, yet we are quite at liberty to exercise our freedom of choice within certain limits, such for example as heredity, environment, etc. For long ages we may keep ourselves out of our rightful inheritance—if we are so foolish as to wish it ; we may, if we choose, ally ourselves with all the forces

that work for destruction and retardation ; but as Mrs. Besant has well said "everything that is evil has within it the germ of its own destruction", and this because evil is want of harmony with the Divine Will, it is limitation and ignorance. When man utterly realises the innate Divinity of his nature, and comes near to, becomes one with, the Heart of all, which is Peace and Joy, then evil, being limitation and ignorance, will fade away, or merge into the Perfect Good.

So, though we certainly may, if we wish, range ourselves for many a long year against the law of progress and evolution, we *cannot* eternally remain hostile to the Divine Will, for that Divine Will, being *in* us and *of* us, the very Centre and Mainspring of our life, must eventually make its compelling force felt and recognised by us even in our lower consciousness, and once recognised as the Law of our life, nay, as our very life itself, we naturally strive to begin to identify our whole being with it and work *with* it instead of *against* it, and so fulfil the Law of our being, or in other words, so begin to make actual the Vision Splendid.

It is the realisation of the underlying *Reality*, it is glimpses such as this of the Beatific Vision, which makes one come to acknowledge that after all "life is a song" and not, as we had supposed, "a cry" ; and though only fragments of this great song can as yet reach our ears, only passing glimpses of the Vision Splendid can as yet bless our eyes, still the fact that we *have* heard, that we *have* seen, makes life an utterly different thing for us, an infinitely grander thing than we had before conceived of. It gives us faith, hope and courage both for ourselves and all around us, for we know that the sin, misery, pain, degradation and heartbreak are not the realities, and belong, not to our real Selves, but only to the veils of matter with which we are clothed, and that when we have worked through these "veils" and come out into the clear light of Spirit we shall find our SELF, radiant, strong, pure, perfect. For the search after the SELF is the real quest we are engaged in, and this search expresses itself in many ways. For a long time we seek for it in temporary things, in power, wealth, fame, etc., but, sooner or later, we find that none of these meets our *deepest* needs, in none of these is the SELF manifest. So then we strike out in another direction, and instead of seeking in outward and temporary things, we turn our attention in-

ward, and gradually learn to "set our affection on things above, not on things of the earth," "for the things which are seen are temporal, but the things which are not seen are eternal," and it is the eternal which alone can satisfy, for in the Heart of the Eternal is the SELF which we seek. "Thou madest man for Thyself, O God, and the heart of man is restless till it findeth rest in Thee."

I know that in our search after the SELF, in our striving after the Ideal, we have often to work almost in the dark, or have only occasional flashes of the Beatific Vision, for "now we see as through a glass darkly," but the great thing is that we *do* work, that we go on undaunted by darkness or difficulties, knowing that the Light is shining, that the wondrous Ideal ever exists whether we are conscious of it or not, and that the Great Day *will* come when we shall behold it "face to face." Shall we not then, each one of us, strive to live out the injunction of S. Ambrose: "*Become that which you are.*" The Ideal exists as reality in the Eternal Mind, and it is for us to work out this Ideal into the Actual; whatever then appeals to us as noblest, highest, strongest, purest, best, even to *that* we may attain in the Actual, for that even now we *are* in the Ideal.

And when the days of darkness and depression and heartsickness come, and when we feel that our efforts are futile, our aspirations doomed to failure, our deepest longings but mocking voices, let us lift up our eyes to the Golden Heights, to the Hills of God, whence cometh our strength, assured that spite of the seeming darkness, the Light is the Reality, and it is shining, and we have just to patiently wait till the dark time passes; assured that in spite of our failures, mistakes and despair, in the Eternal Vision we are already glorified, perfected, and it is for us to bring this Vision Splendid from the land of subjective reality to that of objective reality; and so shall it become more and more real to us, so shall it be for us a beacon of hope, a "song in the night", a light in the darkness shedding its effulgent rays on the dim pathways of earth, glowing ever more steady and radiant as we walk in its light, cheering us in our hours of darkness, ever in its splendor singing the songs of Light, saying: "Look up, sad heart, the Light of the Eternal is in thee and around thee; in it and by it thou, even thou, *art* transfigured to more than mortal."

ELIZABETH W. BELL.

THE EDUCATION OF CHILDREN FROM THE
STANDPOINT OF THEOSOPHY.

(Continued from p. 1088.)

BEFORE physical birth the nascent human being is enclosed on all sides by an alien physical body. He does not come into contact, independently, with the physical outward world. The physical body of the mother forms his environment. This body only can influence the maturing foetus. Physical birth consists in precisely the fact, that the physical body of the mother releases the child, thereby causing the surroundings of the physical world to influence him immediately. The senses open themselves to the outward world, and thus continue to produce those influences upon the child which were previously produced by the physical body of the mother.

For a spiritual comprehension of the world, such as is represented by Theosophy, the physical body is then actually born, but not yet the etheric or vital body. As the child until the moment of his birth is surrounded by the physical body of the mother, so too until the time of his second teeth, about the age of seven, is he surrounded by an etheric and an astral covering. Not until the time of the change of teeth does the etheric covering release the etheric body. Then until the time of puberty there still remains an astral covering. At this period the astral or body of feeling also becomes free on all sides, as did the physical body at the time of the physical birth and the etheric body at the time of the second teeth.

Thus then Theosophy must speak of three births of man. Certain impressions, which are intended to reach the etheric body, can reach it as little, up to the time of the second teeth, as the light and air of the physical world can reach the physical body while it remains in the womb of the mother.

Before the coming of the second teeth, the free vital body is not at work. As the physical body, whilst in the womb of the mother, receives powers which are not its own, and within the protective covering gradually develops its own, so is this also the case with these later powers of growth, until the time of the second teeth. Only at this period does the etheric body perfect its own

powers in conjunction with the inherited and alien ones. During this time, while the etheric body is freeing itself, the physical body is already independent. The etheric body which is gradually freeing itself perfects that which it has to give to the physical body. And the final point of this work is the child's own teeth, which come in the place of those he has inherited. They are the densest things embedded in the physical body and therefore at this period appear last.

After this period, the child's own etheric body takes care of its growth alone. Only the latter still remains under the influence of an enveloped astral body. As soon as the astral body becomes free as well, a period is terminated for the etheric body. This termination takes place at the time of puberty. The reproductive organs become independent, because from henceforth the free astral body does not work inwardly, but openly encounters the external world.

As one is not able to let the influences of the outward world affect physically the child before it is born, so those powers (which are the same to him as the impressions of the physical surroundings to the physical body) should not be allowed to affect the etheric body before the time of the second teeth. And the corresponding influences upon the astral body ought only to be brought forward at the time of puberty.

Common phrases, such as, "the harmonious training of all the powers and talents" and the like cannot form the foundation for a true art of education, for this can only be built upon a genuine knowledge of the human being. We do not mean to affirm that the above-mentioned phrases are incorrect, but only that they are as valueless as if one were to say with regard to a machine, that all its parts must be brought into harmonious working order. Only he who approaches it, not with mere phrases, but with a real knowledge of the particular kind of machine, can handle it. This applies also to the art of education, to the knowledge of the principles in a human being and of their individual developments; one must know which part of the human being should be influenced at a certain time of life. There is indeed no doubt that a really intelligent art of education, such as is outlined in these pages, can make its way but slowly. This is due to the manner of viewing things in our day, wherein the facts of the spiritual world will still be

considered for a long time as merely the overflow of a mad fantasy, while common-place and entirely superficial phrases will be regarded as the result of a really practical way of thinking. We shall here proceed to give a frank outline of what will be considered by many, at the present time, a mere mirage of the fancy, but which in time to come will be regarded as an accepted fact.

At physical birth, the physical human body is exposed to the physical environment of the external world, whilst previously it was encircled by the protective body of the mother. That which the forces and fluids of the mother's body did to it previously, must now be done by the forces and elements of the outer physical world. Up to the time of the second teething, at the age of seven, the human body has a mission to perform for itself, which is essentially different from the missions of all the other life-epochs. The physical organs must form themselves into certain shapes during this time ; then structural proportions must receive definite courses and tendencies. Later on growth takes place, but growth in all future time works on the bases of the shapes which were forming themselves up to the period here noted. If normal shapes have been forming themselves, normal shapes will afterwards grow, and conversely from abnormal bases will proceed abnormal results. One is not able to make amends in all the succeeding years for that which, as guardian, one has neglected during the first seven years. As the right environment for the physical human body is provided by Nature, before birth, so after birth it is the duty of the guardian to provide it. Only this correct physical environment influences the child in such a way that his physical organs mould themselves into the normal forms.

There are two magic words which epitomise the relation which is formed between the child and its environment. These are : Imitation and Example. Aristotle, the Greek philosopher, called man the most imitative of animals, and for no other period of life is this more applicable than for the age of childhood up to the time of the second teething. The child imitates whatever takes place in its physical environment, and in the imitation his physical organs mould themselves into the forms which then remain to them. The term physical environment is to be taken in the widest sense imaginable. To it belongs not only that which takes place materially round the

child, but everything that is enacted in his surroundings, everything that may be observed by his senses, everything that from all points of physical space can influence his spiritual forces. To it also belong all actions moral or immoral, sensible or foolish, that the child may see.

It is not by moral phrases, nor by rational precepts, but by what is done visibly before the child by the grown-up people around him, that he is influenced in the manner indicated. Instruction produces effects only upon the etheric body, not upon the physical, and up to the age of seven the etheric body is surrounded by a protective etheric shell, just as the physical body until physical birth is surrounded by the body of the mother. That which ought to be developed in this etheric body in the way of ideas, habits, memory, etc., before the age of seven, must develop itself "spontaneously," in the same way as the eyes and ears develop themselves in the womb of the mother, without the influence of the external light. It is written in an excellent educational book, Jean Paul's *Levana* or *Pedagogics*, that a world-traveller learns more from his nurse in his early years than in all of his travels put together. This is undoubtedly true, but the child does not learn by instruction, but by imitation. And his physical organs form themselves through the influence of his physical surroundings. A healthy vision is formed when the right colors and conditions of light are brought into the child's environment, and the physical foundations for a healthy moral nature are formed in the brain and in the circulation of the blood, when the child sees moral things in his environment. When the child, up to the age of seven, sees only foolish actions taking place around him, his brain assumes such forms as to make him also, in later life, capable only of foolishness.

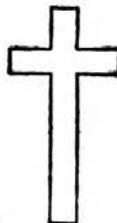
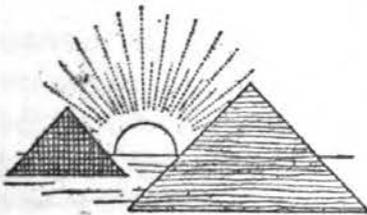
DR. RUDOLF STEINER.

(*To be continued.*)



COMPARATIVE
RELIGION

PHILOSOPHY & SCIENCE



STUDIES IN COMPARATIVE SCIENCE.

VI.

THE *physiological* identity between mineral, vegetable, animal, and man shows itself, as we have already seen from Professor Bose's researches, in the similarity of the responsive phenomena elicited from inorganic and from organic tissues by the same kind of stimulus. From this simple, basic physiological reaction which is common to all the kingdoms in Nature, the more highly evolved or more complex physiological reactions met with in nature can all be obtained. The physiology of nerve tissue seemed to be an exception, because nerve was long regarded as non-motile and its responses as characteristically different from those of muscle. But in his third book, *Comparative Electro-Physiology*, which has recently been published, Professor Jagadīsh Chandra Bose has successfully demonstrated that the characteristic variations in the response of nerve are, generally speaking, similar to those of muscle. This discovery is extremely valuable, for it enables us to trace the evolutionary progress of physiological functions met with in the nervous system. For the details of these researches I must refer the student to Professor Bose's book. He shows us that the nervous impulse which forms the basis of sensation is attended by change of form. He shows also that this wave of nerve-disturbance, instead of being single, is of two different kinds, "in which fact lies the significance of the two different qualities or tones of sensation" says Professor Bose—of that which in Psychology are generally termed pleasurable and painful. By means of his Oscillating Recorder, he has demonstrated that the responses of the afferent (*i.e.*, sensory) nerves are in every way the same as those of the efferent (*i.e.*, motor) nerves. This result is especially interesting in view of the fact that the Samskr̥ṭ books speak of ten true centres or Indriyas, *viz.*, five sense-centres or Jñānendriyas and five motor-centres or Karmendriyas. The former centres govern and have as their organs the eye, ear, nose, tongue and skin; the latter govern and have as their organs the hands, feet, voice, generative and excretory organs.* Western books speak of the five sense-centres—those of the eye, ear, nose, tongue and skin; but do not yet know the

* See *Advanced Text Book of Hindū Religion and Ethics*, pp. 151, 152.

five motor-centres which are recognised in Eastern physiology. The researches of Professor Bose, which show that the responses of sensory and motor nerves are in every way the same afford evidence of the truth of this ancient teaching of the Samskr̥t books. Two other results may here be mentioned because of their practical bearings in medicine, especially as regards nerve diseases or disorders. "It is customary to suppose that the nerve is indefatigable," but Professor Bose demonstrates that the conductivity of a nerve is liable to fatigue, and that its excitability is liable to fatigue. He demonstrates that nerve, which is regarded as a conductor, *par excellence*, will sometimes become a non-conductor. His researches prove that "conduction is not alone dependent on anatomical structure, but requires also a certain molecular condition. A nerve whose continuity remains uninterrupted may undergo paralysis and cease to conduct. Recovery may then, in many instances, be brought about by tetanisation".*

An interesting question suggests itself with regard to this cessation of conduction in nerve tissue, which is brought about by a changed molecular condition of the nerve-substance. Is this change in molecular condition the change which the student of yoga learns to control and to bring about temporarily when he desires to close the ordinary outer avenues of his senses against physical impacts in order that his true nerve-centres or Indriyas may remain undisturbed by these outer physical impacts and be available for use on the inner planes? The recovery from paralysis, which may sometimes be brought about by tetanisation, suggests that such recovery is due to a re-opening of some outer avenues to his Indriyas which were closed by disease, *i.e.*, by the changed molecular condition set up by the disease. In both cases, the result is the same—namely, a changed molecular condition which prevents the nerves from continuing to act as conductors; but in paralysis, this changed molecular condition is the result of disease, and is brought about independently of the will of the sick person, whereas in yoga practice this changed molecular condition is the result of meditation and is brought about by the will of the healthy person. The re-opening of the outer avenues by tetanisation, *i.e.*, by vibrations imposed upon the paralysed nerves suggests that the open-

* Bose's *Comparative Electro-Physiology*, p. 530.

ing up of the inner avenues which lead to the same true centres or Indriyas is accomplished in the same way, *i. e.*, by vibrations imposed upon the nerve structures which the yoga student seeks to open up for the receipt of the mental impacts that come from the mental world, or mental plane on which he is learning to function consciously. The process is similar to that by which the babe and child learn to function consciously on the physical plane. The physical impacts open up the outer avenues or paths to the Indriyas of the child, both sensory and motor, and by degrees he learns to control them more or less.

Let us leave now the physiological evolution of these four kingdoms, and turn to their physical and to their chemical evolution. Much work has been done along both these lines by Western Scientists. Professor Haeckel, Professor Huxley, and most Zoologists, have devoted themselves almost exclusively to the physical evolution of animal and human forms. Botanists have done the same for the vegetable kingdom, and crystallographers and mineralogists for the mineral kingdom. I would recommend students to read the excellent article by Edmund B. Wilson in the *Journal of Morphology* (vol. vi., 1892), entitled "the Cell-Lineage of Nereis." In this article the writer traces the life history or development of a small worm which is called Nereis ; and shows us that " the cleavage of the ovum takes place with a precision and regularity which oft-repeated examination only renders more striking and wonderful ", and that the entire development of Nereis " gives the impression of a strictly ordered and predetermined series of events, in which every cell-division plays a definite rôle and has a fixed relation to all that precedes and follows it." These words express briefly but adequately the conclusions reached by all investigators into the developmental history of plant and animal forms. I need not detail the facts, for they are familiar to all students of biology and can be studied in any biological work. Those who are not students of biology can get a very good idea of the nature of this development if they read Wilson's article on Cell-Lineage. A similar strictly ordered series of events is met with in the mineral kingdom. The best books to consult on this subject are Dana's *Mineralogy*, and Lord Kelvin's *The Molecular Tactics of a Crystal*. By regarding every crystal as an assemblage of small bodies or molecules, which he compares to an assemblage of people, Lord Kelvin shows us how a homogeneous assemblage of people will, of

necessity, be a rectangular grouped assemblage, and—similarly—how a homogeneous assemblage of molecules will be a rectangular grouped assemblage or a rectangular crystal. Next, he imagines a homogeneous assemblage of people in tiers, *i.e.*, arranged in the three directions of space, and he shows us that this three-dimensionally grouped assemblage will of necessity be a tetrahedrally grouped assemblage, in which the central individual will have at least twelve differently placed, inter-related neighbors. Similarly, a homogeneous assemblage of molecules in three-dimensional space will be a tetrahedrally-grouped assemblage, a tetrahedron or tetrahedrally-formed crystal. He shows that if an assemblage of wooden balls be thus tetrahedrally grouped, the resulting form or crystal is shaped like a mulberry. This is very suggestive and throws light on the well-known fact that in the development of animals, the round cells which are first formed present the appearance of a mulberry or 'morula'. By adding more molecules to this crystal form, each additional molecule, or ball, being placed in such a position that it bears the same relation to the adjacent molecules of the crystal which they bear to one another, Lord Kelvin points out that we "can build up any possible form of crystal of the class called *cubic* by some, and *octohedral* by others." By an ingenious mechanical contrivance, Lord Kelvin shows how other geometrical forms are built up by varying the relative lengths of the geometrical lines and angles. The similarity of the geometrical figures which determine the form and physical evolution of mineral, vegetable, animal, and human bodies is the feature which is common to all physical forms, and it affords additional proof of the identity, as regards the essentials, in their mode of development. However different the outer form may be, owing to ever-increasing complexities, yet the same geometrical figures underlie the simplest and the most complex. The 'ground-plan' is the same for all the kingdoms of nature, and gives proof of the unity of all nature, inorganic and organic.

Let us now leave the physical evolution and turn our attention to the chemical evolution of which Madame Blavatsky speaks. This seems to be based upon what has been termed by Pasteur asymmetry in contradistinction to the 'symmetry' upon which the physical evolution or building up of all forms depends. The subject is of special interest at the present time, because of the flood of light which is thrown on it

by the chemical researches of Mrs. Besant and Mr. Leadbeater, which are described in Mrs. Besant's articles on "Occult Chemistry." In vol. 68 of *Nature*, on pp. 280-283, there is a lecture delivered by Professor William J. Pope, at the Royal Institution on May 1st 1903, which is worth reading. It is called "Recent Advances in Stereo-Chemistry," and briefly outlines the main historical facts which are as follows: In 1803 John Dalton put forward his atomic theory upon which the whole superstructure of modern chemistry has been built. He assumed that every chemical element is made up of homogeneous atoms and that chemical compounds are formed by the union of the various chemical elements in simple numerical proportions—hence the idea that a chemical substance is characterised by constancy of molecular composition. Later, however, it was discovered that chemical substances existed which possessed totally different properties, though their molecular composition was the same. The further assumption was therefore made that the same atoms in chemical substances might be differently grouped, and thus give rise to the differences that had been noted. Thus, the theory that chemical substances are characterised by a definite molecular composition, was enriched by adding to it the idea that they were also characterised by a definite molecular constitution or arrangement of their atoms into distinctive groups. For example a substance with the molecular composition $C_2 H_6 O$ might have one or other of two groupings or constitutions. Its atoms might be grouped either as $CH_3 CH_3 O$ or as $CH_3 CH_2 HO$. The former is a gas called methyl ether, the latter is a liquid called ethyl alcohol. Such substances are said to be 'isomeric.' The formula $C_2 H_6 O$ represents the molecular composition of methyl ether and also of ethyl alcohol; while the formulæ $CH_3 CH_3 O$ and $CH_3 CH_2 OH$ represent the molecular constitutions of these two isomers. In 1870, Wislicenus showed that three isomeric lactic acids existed, all three having the molecular composition $C_3 H_6 O_3$, and that the method of writing constitutional formulæ was insufficient to represent this fact. Four years later, Van't Hoff and Le Bel pointed out that the weakness of this method of writing constitutional formulæ lay in the assumption that the atoms and molecules were spread out upon a plane surface (in two-dimensional space), and that "by taking a rational view of the way in which the molecule is extended in three-dimensional space, all difficulties vanish." Thus was born what is ter-

med Stereo-Chemistry, Chemistry in Space, or Geometrical Chemistry, which treats of the relative position of the atoms, or manner in which the atoms are distributed within the molecule in three-dimensional space—a subject whose bearings on Theosophical teachings will be better understood after we have studied (1) Pasteur's famous memoir, *On the asymmetry of naturally occurring organic compounds*, which was read before the Chemical Society of Paris in 1860, and will be found (translated into English) in G. M. Richardson's book *Foundations of Stereo-Chemistry*; (2) Dr. John Beard's article in the *Medical Record* for October 19th 1907, entitled: "On the asymmetry of the cycle of life, being 'the End of the Thread'."

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

THERE IS NO DEATH.

There is no death. The stars go down
 To rise upon some fairer shore,
 And bright in heaven's jewelled crown
 To shine for evermore.

There is no death. The dust we tread
 Shall change, beneath the summer showers
 To golden grain or mellow fruit
 Or rainbow-tinted flowers.

There is no death. An angel form
 Walks o'er the earth with silent tread;
 He bears our best loved things away
 And then we call them—dead.

Born into that undying life,
 They leave us but to come again;
 With joy we welcome them—the same,
 Except in sin and pain.

And ever near us, though unseen,
 The dear immortal spirits tread;
 For all the boundless universe
 Is life. There are no dead.

THE IMPERISHABLE LAND—AIRYĀNA VAĒJO
ACCORDING TO ZOROASTRIANISM.

“*Make for thyself an island, work hard, be a scholar : with stains blown off, and free from guill, the divine Aryan land thou shalt enter.*”—DHAMMAPAḌA.

WE are told that the state of earth in the beginning was a silvery fire rather than a solid heap of clay—there was no solid earth then. We see in the beginning a ‘wheel’ or a globe of light, so to speak, of which we have no accurate conception at present. We read in *Simon Magus* :

“External to all is the Physical Universe, made by the Hylic Angels, that is to say, those emanated by Thought, Epinoia, as representing Primeval Mother Earth or Matter ; not the Earth we know, but the Adamic Earth of the Philosophers, the Potencies of Matter, which Eugenius Philalethes assures us on his honor, no man has ever seen. This Earth is, in one sense, the Protyle for which the most advanced of our modern Chemists are searching as the One Mother Element.”*

The *Vendīdād* opens with a hint about the Airyāna Vaējo, the Imperishable Land, the Land of Gods, “the *first* and best of regions and places.” This Airyāna Vaējo is always taken, up to the present time, as Persia Proper. We have been given the geography of this sacred land, considering it to be Persia, showing the Daitik river flowing “through the mountains of Gorjistān” (*Bund.*, ch. xx, 13, note), comparing it with modern Georgia, a name assigned in the time of the Sassanides to Araxes.

“It was lying,” it is stated, “on the north of the Pamir mountain and north-west of the modern Bilutary mountain between the rivers Amuḍarya (Oxus) and Sirdarya (Yaxartes). The area of this country was afterwards expanded towards the far west. In the later period this country encompassed a wider area by the name of Irān. The *Bundahiṣh* (ch. xix. 12) connects this with Ājarbairjan. The river Ḍarji which runs through Ājarbairjan is said to have been in Irān-vēj (ch. xx. 32). Zarathushtra the Initiate also belonged to Irān-vēj (ch. ix. 14). It appears from all these that the area of Irān-vēj was extended to the far west.”†

**Simon Magus*, by G. R. S. Mead, p. 65.

† *A Dictionary of Avestic Proper Names*, by Jivanji Jamshedji Modi, B.A.

We are told again in a very learned paper that "the location of Airyāna Vaējo, 'the farthest east of the Irānian high lands at the sources of the Oxus and the Yaxartes,' has been agreed upon. Here, according to the second Fargard, human civilisation sprang up. So great was the Irānian love for this primeval land, that Airyāna Vaējo, with this historic backbone, soon became a semi-mythical land."

Yima is said to be the founder of this region, who was overthrown by Azī Dahaka, 'the Assyrian tyrant.' "It is curious to see, however, that in later writings, as *Bundahiṣh* (xxix, 12), Airyāna Vaējo is placed to the extreme south-west, 37°35' N., 47°0' E., near Ajarbajjan. The origin of the Airyāna Vaējo is merged in semi-mythic obscurity, but it appears from the next Fargard that King Yima (Jama or Jamshed) was the founder," because, according to the second Fargard it is stated that "King Yima lays the foundation of Airyāna Vaējo." In a map said to be drawn on the basis of the Fargard of the *Vendīdād*, Airyāna Vaējo." is located in the north-east of Persia.*

These and other accounts are not very consistent with the scriptural teaching, while the conclusions drawn are mostly confounding. Even after giving us the longitude and the latitude of this place, they call it either mythical or semi-mythical land.

The name of Irān-vēj may have been given to modern Persia, but to call modern Persia Airyāna Vaējo is, to say the least of it, degrading to the original land. The accounts that we find in the scriptures, meagre though they are, show this to be a land far superior to this earth.

It is now an established fact that we descended originally from the North Pole. Professor Wilser, of Heidelberg, who is one of the highest authorities on natural history, has recently published an instructive article on the original home of the human race, which points in the same direction as the indications given in *The Secret Doctrine*.

"Professor Wilser comes to the conclusion that not only the larger apes, but also the most ancient hordes of human beings, made their way across the European Continent. The point where their various ways divided, or as Professor Wilser puts it, the centre from

**The Journal of the Anthropological Society of Bombay*, Vol. v., No. 3. "On the Geography of the Ancient Aryans," by Fardunji Dadabai Mulla, M.A.

which they were distributed, can only be looked for in extreme northern latitudes. Professor Wilser's opinion coincides with that of Professor Schlosser, that mighty migrations of the animal kingdom preceded that of man. The continuous cooling of the north sharpened the struggle for existence, altering completely the conditions of life, and bringing into existence new forms. It is not true that the tropical sun has power to develop the human germ. All progress has come from the north, and all new and highly developed races have their origin here. Professor Wilser points out that nothing is known of the original home of all those great groups of mammalia which have spread themselves with men all over the world, and he comes to the conclusion that the home of all the mammalia, men included, is to be found in those inaccessible regions which to-day are buried under eternal ice or covered with the waves of the Arctic seas. " *

Again, as we do not see any land existing where Persia is located now, so far back in the Lemurian period, are we not right in ascribing to Airyāna Vaējo a far better region than modern Persia, as the *first* land, which must be sublime, and the beings inhabiting that region must have a wider range than a small minority of people called the Parsis? Modern Persia emerges from the waters in the Atlantis period, as we do not see this land in the maps of the Lemurian period, given by W. Scott-Elliot, and the account of the ' original creation ' as related in the Zoroastrian scriptures seems to belong to a period remoter than even the existence of Persia ; thus showing that the Airyāna Vaējo and its inhabitants are not related to modern Persia only, but are universal, divine and superphysical. Let us see if we can support this view by the help of the *Bundahish* and other Zoroastrian records.

We see that " Irān-vēj is in the direction of the Atropātakān." † This plainly shows that Airyāna Vaējo is not Persia ; but it is in the direction of Atrōpātakān or modern Ajarbajjan, which being at the north-west boundary of Persia, it is plain that the Irān-vēj should be towards the North Pole. Had it been Persia itself, it would not have been shown that Persia is " in the direction of Atrōpātakān."

Moreover we have learnt that the life principle came from the moon ; but before it reached the solid earth it had to pass through

* *The Daily Telegraph*, June 8, 1906, quoted in *The Theosophical Review*, vol. xxxviii, p. 468.

† *The Bundahish*, ch. xxix, 12.

finer states of matter. "The seed of the ox," which often stands as a symbol of life, "was carried up to the moon station; there it was thoroughly purified and produced the manifold species of animals. First, two oxen, one male and one female, and afterwards one pair of every single species was let go into the earth, and was discernible in Irān-Vēj for a hasār, which is like a parasang" [a measure of long distance]; "as it says, that, on account of the valuableness of the ox, it was created twice, one time as an ox, and one time as the manifold species of animals. A thousand days and nights they were without eating, and first water and afterwards herbage were devoured by them."* When the different Jīvas were transferred from the moon plane on to the earth, they were discernible in Irān-vēj, showing that the land is on an elevated position distinct from the physical earth. May it not be a higher globe of the earth-chain? That life was only 'discernible' in Irān-Vēj, before it took a solid form, can be plainly seen from the fact that "a thousand days and nights," a Yuga, rather, remained without the necessity of food and drink, which craving arose thereafter.

"Quadrupeds walked forth on the land, fish swam in the water and birds flew in the atmosphere, *in every two*, at the time good eating is enjoyed, a longing (*āvadhān*) arose therefrom and pregnancy and birth."†

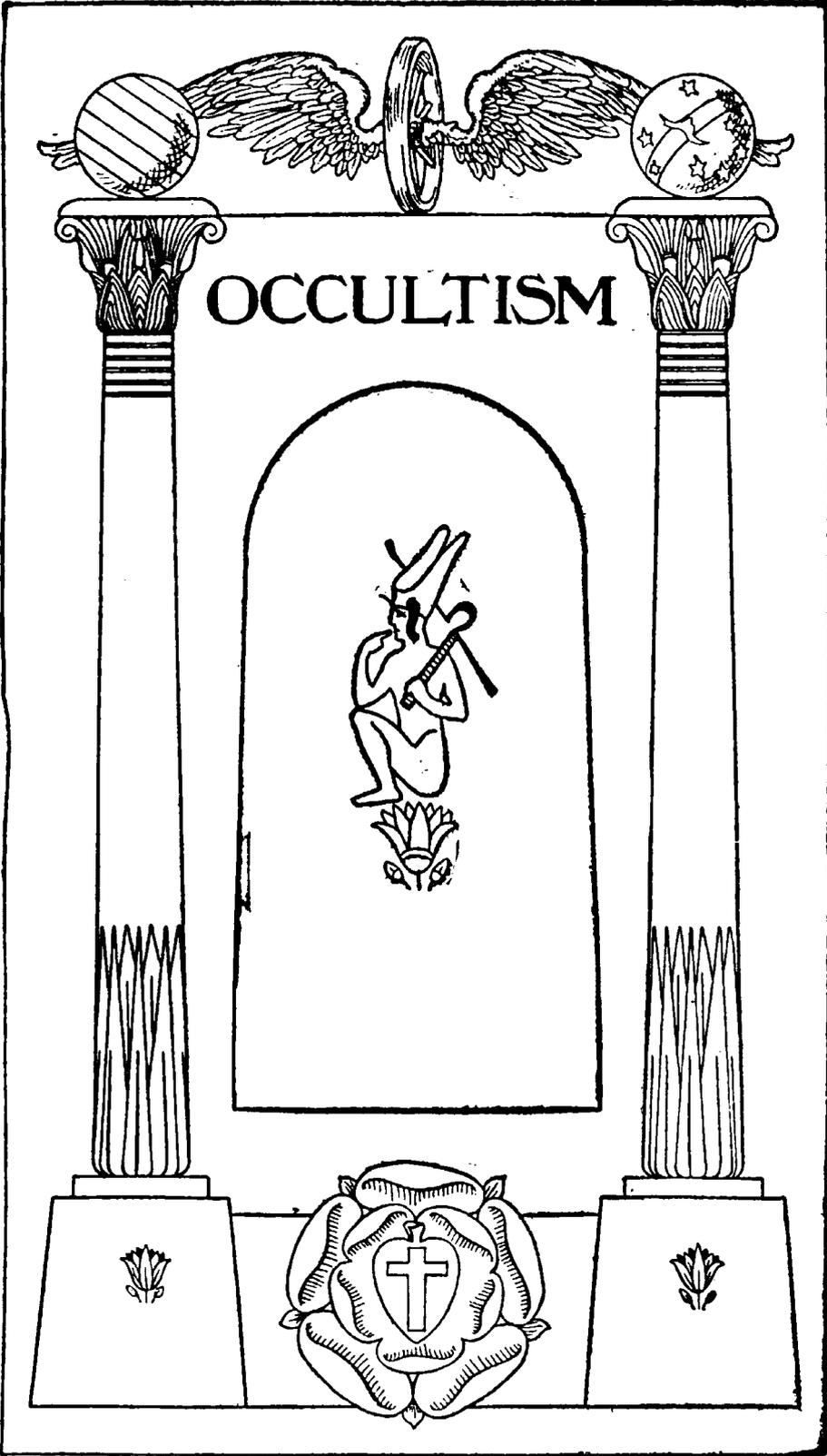
In the above few lines we see in a nutshell a clear reference to the hermaphrodite nature in "every two," the awakening of Kāma (*āvadhān*), in longing, and subsequently separation of sexes and procreation through terrestrial embryo in "pregnancy and birth."

N. F. BILIMORIA.

(To be concluded).

* *The Bundahish*, ch. xiv, 3-5. This is supported by *Zad Spāram*, ch. ix, 8.

† *Zad Spāram*, ix, 8-9.



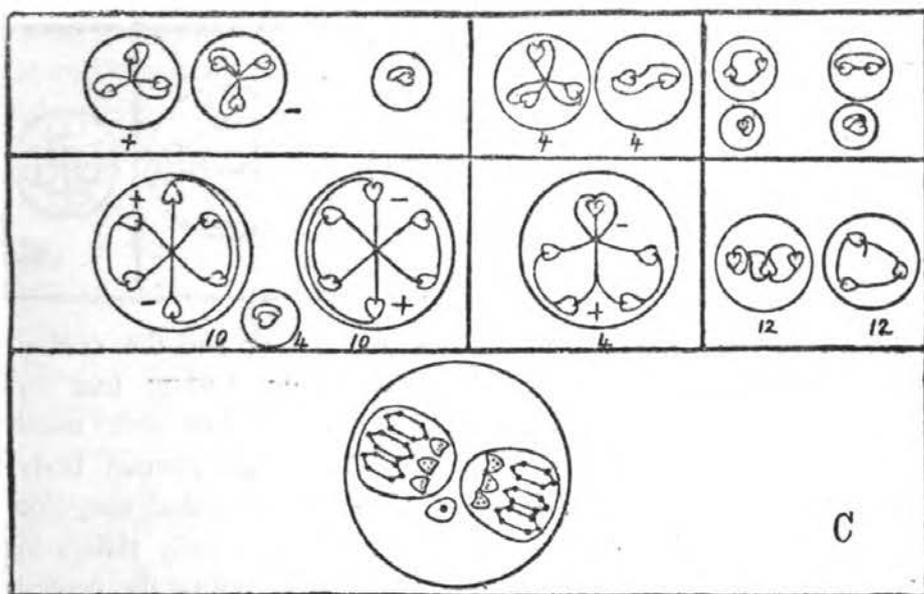
OCCULT CHEMISTRY.

X.

WE have now to consider the breaking up of the octohedral groups, and more and more, as we proceed, do we find that the most complicated arrangements are reducible to simple elements which are already familiar.

CARBON (PLATE III., 5 and XV., 1).

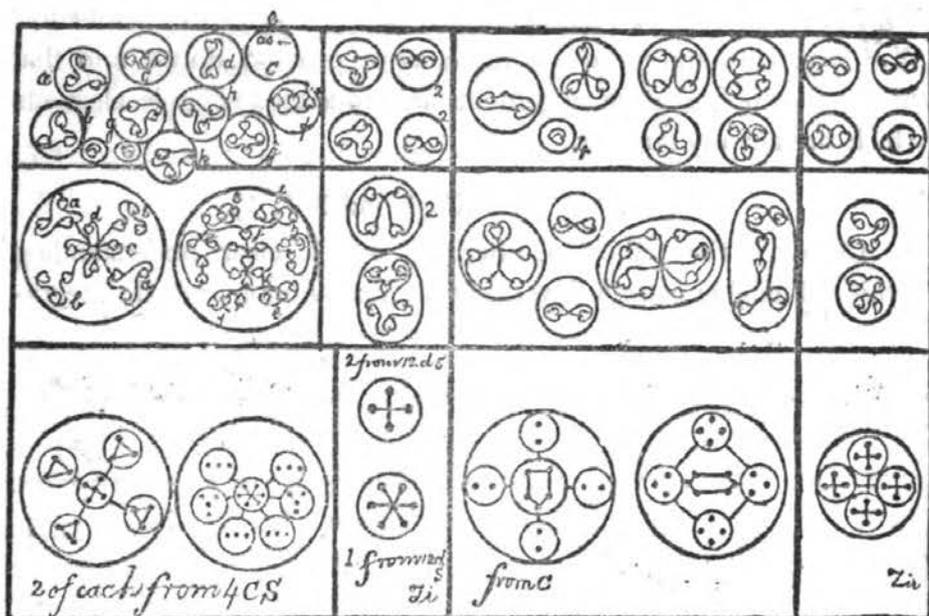
Carbon is the typical octohedron, and a clear understanding of this will enable us to follow easily the constitution and disintegra-



tion of the various members of these groups. Its appearance as a chemical atom is shown on Plate III. (opposite p. 379, February). On the proto level the chemical atom breaks up into four segments, each consisting of a pair of funnels connected by a single atom; this is the proto element which appears at the end of each arm of the cross in titanium and zirconium. On the meta level the five six-atomed 'cigars' show two neutral combinations, and the truncated 'cigar' of five atoms is also neutral; the 'leaves' yield two forms of triplet, five different types being thus yielded by each pair of funnels, exclusive of the linking atom. The hyper level has triplets, duads and units.

TITANIUM (PLATE III., 6 and XV., 2, 3).

On the proto level, the cross breaks up completely, setting free the pairs of funnels with the linking atom (*a* and *b*), as in carbon,



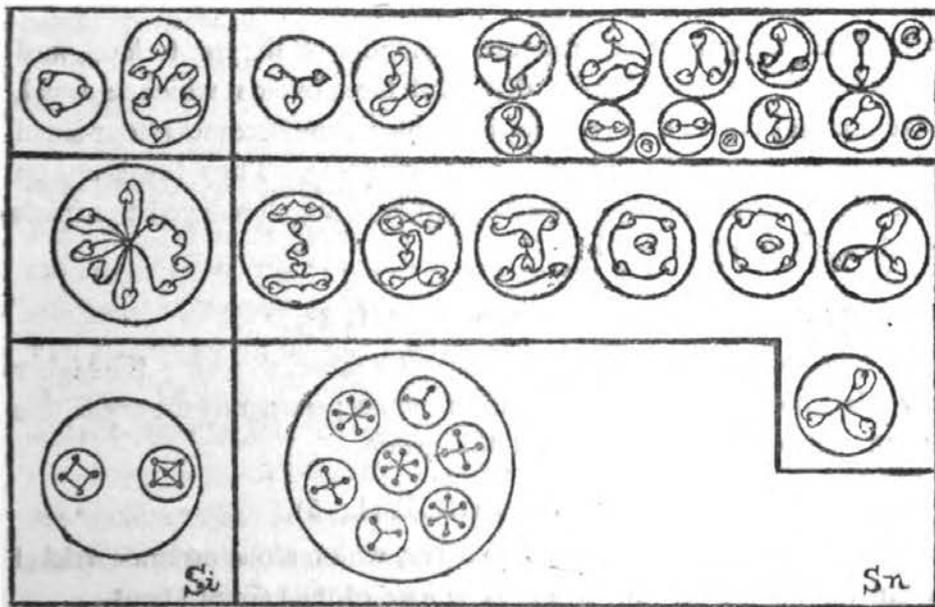
the four bodies marked *c*, the twelve marked *d*, and the central globe marked *e*. The latter breaks up again, setting free its five intersecting cigar-bearing tetrahedra, which follow their usual course (see Occultum, p. 628, April). The eight-atomed body in the centre makes a ring of seven atoms round a central one, like that in cobalt (see p. 628, April), from which it only differs in having the central atom, and breaks up similarly, setting the central atom free. The ovoid *c* sets free its four contained globes, and the ovoid *d* sets free the three within it. Thus sixty-one proto elements are yielded by titanium. On the meta level, *c* (titanium 3) breaks up into star-like and cruciform bodies; the component parts of these are easily followed; on the hyper level, of the four forms of triplets one behaves as in carbon, and the others are shown, *a*, *b* and *f*; the cruciform quintet yields a triplet and a duad, *c* and *d*; the tetrahedra yields two triplets *g* and *h*, and two units; the septet, a triplet *k* and a quartet *j*. On the meta level, the bodies from *d* behave like their equivalents in sodium, each *d* shows two quartets and a sextet, breaking up, on the hyper level, into four duads and two triads.

ZIRCONIUM (PLATE XV., 2, 5).

Zirconium reproduces in its *c* the four forms that we have already followed in the corresponding *c* of titanium, and as these are set free on the proto level, and follow the same course on the meta and hyper levels, we need not repeat them. The central globe of zirconium *c* sets free its nine contained bodies ; eight of these are similar and are figured in the diagram ; it will be observed that the central body is the truncated 'cigar' of carbon ; their behavior on the meta and hyper levels is easily followed there. The central sphere is also figured ; the cigar follows its usual course, and its companions unite into a sextet and an octet. The *d* ovoid liberates five bodies, four of which we have already seen in titanium, as the crosses and sextet of sodium, and which are figured under titanium ; the four quartets within the larger globe also follow a sodium model, and are given again.

SILICON (PLATE XVI., 1).

In Silicon, the ovoids are set free from the funnels on the proto level, and the truncated 'cigar,' playing the part of a leaf is also liberated. This, and the four 'cigars,' which escape from their ovoids, pass along their usual course. The quintet and quartet remain together, and form a nine-atomed body on the meta level, yielding a sextet and a triplet on the hyper.



GERMANIUM (PLATE XVI., 2, 4).

The central globe, with its two 'cigar'-bearing tetrahedra, need not delay us ; the tetrahedra are set free and follow the occultum disintegration, and the central four atoms is the sodium cross that we had in titanium. The ovoids (XVI., 4) are liberated on the proto level, and the 'cigar,' as usual, bursts its way through and goes along its accustomed path. The others remain linked on the meta level, and break up into two triangles and a quintet on the hyper.

TIN (Plate XVI., 3, 4).

Here we have only the spike to consider, as the funnels are the same as in germanium, and the central globe is that of titanium, omitting the eight-atomed centre. The cone of the spike we have had in silver (see p. 729, May), and it is set free on the proto level. The spike, as in zinc, becomes a large sphere, with the single septet in the centre, the remaining six bodies circling round it on differing planes. They break up as shown. (Tin is Sn.)

IRON (PLATE IV., 1., and XVII., 3).

We have already dealt with the affinities of this peculiar group, and we shall see, in the disintegration, even more clearly, the close relationships which exist according to the classification which we here follow.

The fourteen bars of iron break asunder on the proto level, and each sets free its contents—a cone and three ovoids, which as usual, become spheres. The twenty-eight-atomed cone becomes a four-sided figure, and the ovoids show crystalline contents. They break up, on the meta level as shown in the diagram, and are all reduced to triplets and duads on the hyper level.

COBALT (PLATE XVII., 4).

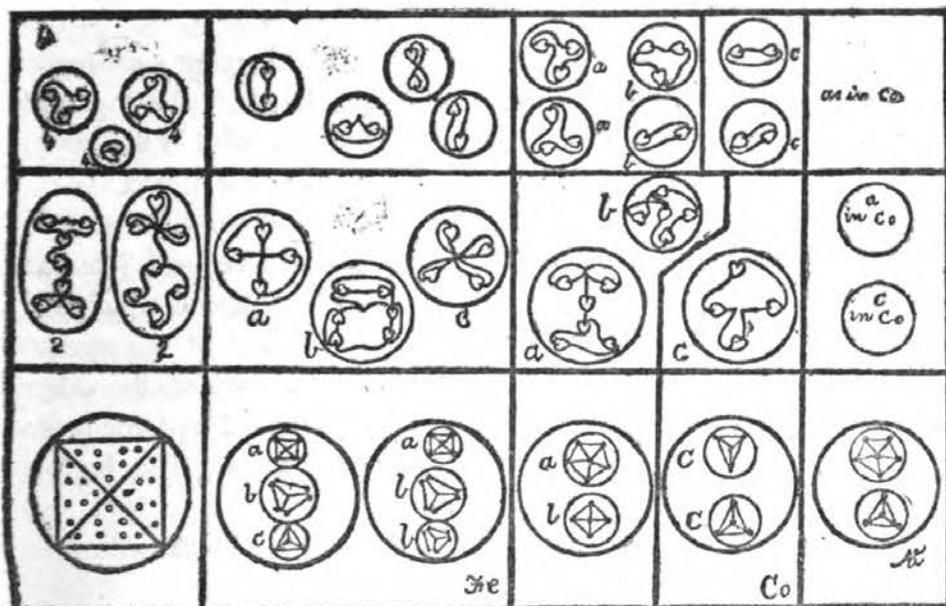
The ovoids in cobalt are identical with those of iron ; the higher ovoids, which replace the cone of iron, show persistently the crystalline forms so noticeable throughout this group.

NICKEL (PLATE XVII., 5).

The two additional atoms in a bar, which alone separate nickel from cobalt, are seen in the upper sphere of the central ovoid.

RUTHENIUM (PLATE XVIII., 1).

The lower ovoids in ruthenium are identical in composition with those of iron, cobalt and nickel and may be studied under iron. The upper ones only differ by the addition of a triplet.



RHODIUM (PLATE XVIII., 2).

Rhodium has a septet, which is to be seen in the *c* of titanium (see *k* in the titanium diagram above) and differs only in this from its group.

PALLADIUM (PLATE XVIII., 3).

In palladium this septet appears as the upper sphere in every ovoid of the upper ring.

OSMIUM (PLATE XVIII., 4).

We have here no new constituents ; the ovoids are set free on the proto level and the contained globes on the meta, all being of familiar forms. The cigars, as usual, break free on the proto level, and leave their ovoid with only four contained spheres, which unite into two nine-atomed bodies as in silicon, (see above).

IRIDIUM (PLATE XVIII., 5).

The twenty-one-atomed cone of silver here re-appears, and its proceedings may be followed under that metal (see diagram, p. 729, May). The remaining bodies call for no remark,

PLATINUM (PLATE XVIII., 6).

Again the silver cone is with us. The remaining bodies are set free on the proto level, and their contained spheres on the meta.

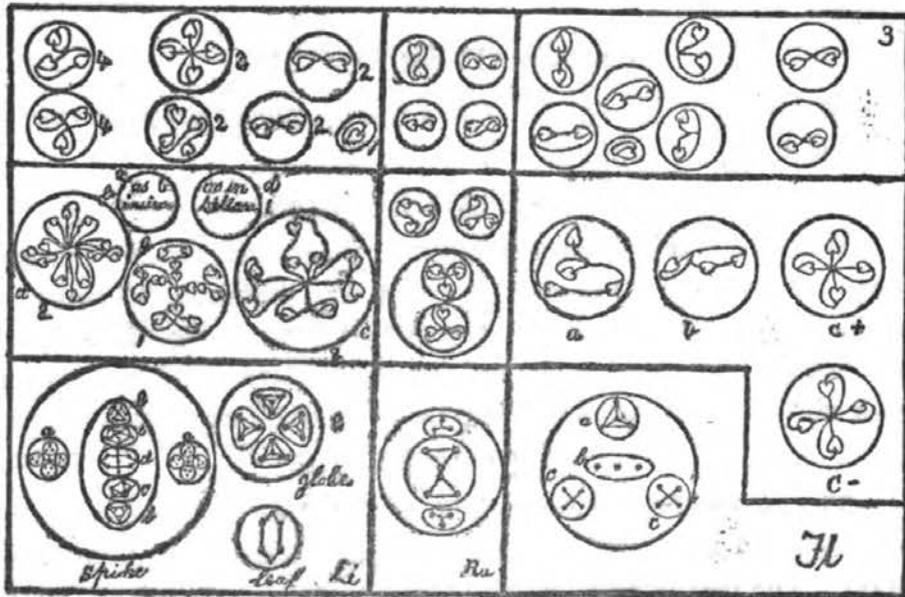
LITHIUM (PLATE IV., 2, and XIX., 1).

Here we have some new combinations, which recur persistently in its allies. The bodies *a*, in Plate XIX., 1, are at the top and bottom of the ellipse; they come to right and left of it in the proto state, and each makes a twelve-atomed body on the meta level.

The five bodies within the ellipse, three monads and two sextets, show two which we have had before : *d*, which behaves like the quintet and quartet in silicon, after their junction, and *b*, which we have had in iron. The two bodies *c* are a variant of the square-based pyramid, one atom at the apex, and two at each of the other angles. The globe, *e*, is a new form, the four tetrahedra of the proto level making a single twelve-atomed one on the meta. The body *a* splits up into triplets on the hyper; *b* and *d* follow their iron and silicon models; *d* yields four duads and a unit; *e* breaks into four quartets.

POTASSIUM (PLATE XIX., 2).

Potassium repeats the lithium spike; the central globe shows the 'nitrogen balloon,' which we already know, and which is surrounded



on the proto level with six tetrahedra, which are set free on the meta level and behave as in cobalt. Hence we have nothing new.

RUBIDIUM (PLATE XIX., 3).

Again the lithium spike, modified slightly by the introduction of an ovoid, in place of the top sphere ; the forms here are somewhat unusual, and the triangles of the sextet revolve round each other on the meta level ; all the triads break up on the hyper level into duads and units.

FLUORINE (PLATE IV., 3, AND PLATE XVII., 1).

The reversed funnels of fluorine split asunder on the proto level, and are set free, the 'balloons' also floating off independently. The funnels, as usual, become spheres, and on the meta level set free their contained bodies, three quartets and a triplet from each of the eight. The balloons disintegrate in the usual way.

MANGANESE (PLATE XVII., 2).

Manganese offers us nothing new, being composed of 'lithium spikes' and 'nitrogen balloons.'

ANNIE BESANT.

(To be continued.)

All life is exile from an unguess'd home,
 Worlds half-remembered, where perhaps we trod
 (For memories haunt us of a calm, grand peace)
 When we were flowing in the veins of God.
 There is a rhythm in the windy trees,
 A gleam in th' apple-bloom,
 A measured music in the hidden brook,
 That seems the counterpart of something gone :
 Whole lives forgotten live in a bell's tone,
 A sudden landscape, or a sister's look.

ROBERT W. CRUTTWELL.

(From the Newdigate Prize Poem, 1907.)

SOME OCCULT INDICATIONS IN ANCIENT ASTRONOMY.

(Continued from p. 1136.)

WHEN so great a discordance as 5·6 seconds is found between two admittedly great authorities in recent times, and that upon the one element of all others which is supposed to be determined with the greatest exactitude, what possible estimate are we to make as to the value assignable to the periods of, say, Jupiter and Saturn, where the matter is complicated not only by the error of the solar year used in reducing the observations, but also by the "great inequality" and other equations of their mean motions, about the exact values and periods of which astronomers are divided? We may gain some ideas on this point from an examination of the elements of the planet Uranus, as respectively published by Professors Newcomb and Leverrier about thirty years ago, within a year of each other; in which we note that the common epochal value of the mean longitude in the ecliptic differs by *five minutes* of arc, and in the periodic time they disagree to the extent of some fourteen hours.* So that neither of these two astronomers (assigning equal weight to their respective determinations) could be certain as to the exact position of the planet for any given date, within *ten days*. And this as the result of 95 years of consecutive observations many hundreds in number; but in the case of a still more difficult planet (Neptune) under observation for a much shorter time, we are told that its elements are known "with a high degree of precision"†.

And yet, in face of such grave discrepancies as these, we are gravely told, and in the name of official science are doubtless expected to believe that:

"The astronomical tables have been carried to such an astonishing degree of accuracy, that it has been said, by the highest authority, that an astronomer could now predict, for a thousand years to come, the precise moment of the passage of any one of the stars over the meridian wire of the telescope of his transit-instrument with such a degree of accuracy that the error would not be so

* Ball's *Elements of Astronomy*, 413.

† *Mechanism of the Heavens*, 181, ed., 1850, by Denison Olmsted.

great as to remove the object through an angular space corresponding to the semi-diameter of the finest wire that could be made ; and a body which, by the tables, ought to appear by the transit-instrument in the middle of that wire would in no case be removed to its outer edge. ”*

Now, in regard to this quotation, it is only necessary to remember that the difference of 5·6 seconds above noticed, when multiplied by 1900 years, comes to one hour, thirty-three minutes, and twenty seconds ; and that this would cause those who used the respective tables of Messrs. Delambre and Leverrier to differ from each other in regard to the transit of any particular star by all that time—equal to 23 degrees 20 minutes of arc upon a great circle of the heavens—to be convinced how very little the “ highest authority ” could have been aware of what he was saying. Under these circumstances we can hardly be expected to join with the author last quoted, when he so confidently remarks that he “ can assure the young student, that the evidence on which these statements are founded is perfectly satisfactory to those whose attainments in the sciences qualify them to understand them ”.†

Such discreditable assumptions and statements are apt to give the impression that all modern astronomical constants are unreliable ; but fortunately experiment proves that they must nevertheless be very accurate ; otherwise, as we shall see, the Mahāyuga would have to be set aside as worthless. But, as we find that which is now supposed to be “ the most perfect of all the sciences ”‡ containing such incongruities, we may be justified for the purposes of this enquiry if we proceed to elect a tentative value for the odd seconds of the solar year, according to whatever elements we may deem most reliable—and in this we only follow the same rule as the management of *The Nautical Almanac* adopts, when whatever are thought to be the best elements are chosen from year to year. For, this matter becomes of the utmost consequence in the examination of the Mahāyuga and the sun’s mean motion therein, where, unless we are provided with some data as to the possible limits of error in our radical numbers, it will not be

* *Mechanism of the Heavens*, 181, ed., 1850, by Denison Olmsted,

† *Ibid*, 100.

‡ Milner’s *Gallery of Nature*, I, article on Astronomy.

feasible to assign corresponding limits to the sun's place in the Zodiac when we are dealing with long periods of time. And it appears upon trial, that an error of only *one second* per year will, when multiplied by 4,000,000 odd, entail an uncertainty of some 49 degrees of the sun's calculated longitude, or about fifty days of his mean motion in the ecliptic.

The determination of the sun's mean motion (and therefore of the tropical year) is said to have been made by M. Delambre from some 2,000 observations; * whilst that of Leverrier was based upon more than 3,000. The instrumental means may have been better in his case, and he is supposed to have made use of some later refinements than Delambre in discussing these observations, so that his values are held to be the more accurate—moreover, as we have above seen, the corrections up to 1900 are immaterial. If both calculators had been equal in other respects, the weight or value which might be allotted to the determinations of each would be directly as the number of observations, supposing both sets equally accurate; in which case Leverrier's value would be to Delambre's as 3 to 2; but, owing to the above considerations, we shall be safer in using the proportion of 5 to 2. In this case, therefore, *twice Delambre plus five times Leverrier*, the sum divided by 7, will give the average value of the odd seconds we are in search of as 47.63 nearly. We may for the present assume this to be sufficiently correct, for it is found to agree with the same quantity as determined by a comparison of the observations transmitted to us by Hipparchus, 2,000 years ago, with those of the modern astronomers; though the latter have rejected the ancient observations as inferior to their own, because the latter are much more accurate and numerous, which makes up for the comparatively short period over which they extend. And the determination at which we thus arrive serves to indicate that the progress made in 120 years of assiduous observing has not been nearly so great as may be pretended, nor the ancient observations so valueless, as may be seen from the fact that M. de la Lande, in 1780, gained the prize of the Copenhagen Royal Society for his *Mémoire sur la véritable Longueur de l'Année Astronomique*, in which the odd seconds are 48 † and thus differ from our

* Vince's *System of Astronomy*, iii, 2, ed., 1808, Tables of the Sun.

† *Ibid*, i, 56, ed., 1814.

adopted value only 0. 37. And it may here be noted that the mean motion of the sun used by Leverrier and Hansen, though it may be adapted to the last hundred years, is on the whole too rapid, in consequence of their year being a little too short ; for this is becoming annually more and more manifest by the corrections which are given for the moon's places as calculated from the Lunar Tables of Hansen. These latter are adapted to the too rapid motion of the sun used ; and therefore the moon's mean motion is also too fast, since the corrections which Professor S. Newcomb gives in *The Nautical Almanac* show a constantly increasing quantity to be subtracted from the moon's places, as these are given from Hansen's elements, though the whole of the difference is not due to this cause.

In adverting to the values which may be quoted for the mean motions of the planets per century as they appear at the present time, and as they may be found according to the Mahāyuga, or any other period extending over millions of years, an examination of these as given by Leverrier some thirty years ago, and as adopted in *The Nautical Almanac* for 1900 from Newcomb and Hill, shows that there are still outstanding uncertainties amounting to five seconds of longitude in a hundred years ; and yet it appears by comparison that the latter are to the former, as regards accuracy, only more so in about the proportion of 6 to 5, or but very little to be preferred. Under these circumstances we may adopt any of them as they appear best to meet the required case.

But there is another and much more far-reaching reason why we may expect to find that the centennial motions of the planets which suit the Mahāyuga will differ slightly from present-day determinations, which may be thus illustrated. It is a well-known fact that the moon in her course about the earth is affected by the varying annual distance of the latter from the sun ; which causes the orbit of the moon alternately to contract and dilate, and her mean motion to differ accordingly. It is also well-known that the slow change which in the course of many centuries goes on in the eccentricity of the earth's orbit causes another alteration in the movement of the moon, which expresses itself as an increase of a few seconds per century in her longitude. Now both the law of analogy and the results of experience indicate that just as the moon

revolves about the earth and the latter about the sun, so does the sun itself revolve about some enormously distant centre. By correspondence, his orbit about this centre will be elliptical; and consequently his distance from it will vary, as possibly the eccentricity also. And in such a case there will undoubtedly be similar corrections to be applied to the centennial mean motions of the planets, which we find in the annual and centennial motions of the moon; for all their orbits will similarly dilate and contract, as the sun may move nearer to or further from his primary.

Now as the sun's orbit must be vastly larger than any with which we are familiar, and its periodic time unimaginably long, so these corrections to the planetary motions must be insensible during the historic period; moreover in this time they would all be equal and have the same sign, and so could not be distinguished. But when we have a period such as the Mahāyuga, covering millions of years, and apparently coming to us from some remote antiquity which may be long anterior to tradition—then if such a period is found to be an almost exact multiple of the planetary years known to us, but on the whole is found to require a common difference by some minute quantity whether in excess or defect, it will be a fair presumption that such a quantity is of the nature of a secular equation of the mean longitudes, arising from the different position of the sun at some remote epoch in regard to the unknown centre about which it revolves. Or, seeing that we have no means of ascertaining by what means the Mahāyuga was discovered, it may be that the results arrived at are what they would be if the sun had *no* motion in space.

S. STUART.

(To be continued.)

"I AM THE WAY."

SOME THOUGHTS UPON THE "ELIXIR OF LIFE."

THE hope of discovering some compound or process which would prolong life indefinitely or ensure uninterrupted memory has led many men of intellectual and occult attainments in all times and ages to devote themselves long and arduously to the problem. It would indeed be surprising if this were not so—death having always been universally feared, and to retain their clutch upon existence, unsatisfactory and miserable though it be, the large majority would make almost any sacrifice. Lord Lytton makes one of his characters say, in answer to the question as to why, seeing her old age and wretchedness, she so earnestly prayed a potion to lengthen her days—that it was not that life was so sweet, but death was so bitter. Which suggests fairly well the general sentiment.

The fact that the most prominent characteristic of material things is Impermanence—that they are all subject to change and decay—has led the more subtle to abandon the idea that success could be attained with a lotion, potion or compound of material substances; albeit some researchers are said to have produced remarkable results—such as the renewal of the menses, etc., in the very aged—by the use of some highly volatile mixture of herbal origin. There are good reasons for thinking that the latter statement is not wholly to be discredited. Possibly the potion was saturated, by reason of the sympathetic relationship of the plants to stellar or astral influences, with vivifying etheric energy; though more probably with the quickening magnetism of the physician himself. But that the indefinite prolongation of existence without any lapse of memory, if possible to the higher types of humanity in its present condition at all, must be the result of a *process* spread over a very long period of years—and then with certain favorable characteristics and circumstances to begin with—is, of course, a settled thing amongst occultists.

It is of course obvious that this question of endless life involves that of the purpose of existence and its goal. For clearly, unless the former be accomplished there is little likelihood of attaining to the latter—and of thus escaping the final extinction which awaits all created things. Thus, in dealing with this great subject we must

necessarily treat of the Path to the soul's emancipation—of "the way out" of this world of change, decay, death, and, worst of all, re-birth. The able article on this subject to be found in *Five Years of Theosophy* contains, perhaps, the most lucid and explicit directions for the seeker after longevity yet written. Still, it is not comprehensive, and a little elaboration of some aspects of the subject only glanced at therein will not only be helpful (to the less advanced) but appears to be very necessary. Moreover, for the special reasons hereinafter stated, it is proposed to frequently refer to the general arguments of the article in question. After outlining the process by which immortality is gained it says: "This is the only road by which there is the faintest scientific likelihood that 'Death' can be avoided, perpetual memory secured, (and) infinite wisdom attained... .. There, as plainly as words can put it, is the Path (to power). Can they (the Theosophists) tread it?"

Now this path for which so much is claimed has been and is being followed by many very earnest and determined seekers after freedom and occult power; and while their system of development, transmutation or regeneration may not be exactly identical with that outlined by the authority quoted, and they do not perpetually cry "to live—to live," it is sufficiently close thereto to be classed with it. In fact, it appears to be a very prevalent mode of occult development. The dangers of the method in question, its short comings, *its utter futility* to accomplish the object sought, however, are among the reasons for this paper. As it is thus proposed to discuss the system of a popular school, it will be quite a convenience to take as a text the representative deliverance above named, especially as it contains indispensable knowledge upon one aspect of our subject, and it is desired to treat the same exhaustively. The influence of an occult work containing a large part of the truth does not materially decrease with time as long as it is accessible, but rather the contrary. The "Elixir of Life" aforesaid is, as far as it goes, both able and instructive, and it is intended first of all to elaborate somewhat upon the verities embodied in it—and especially upon certain facts purposely avoided by the author, namely, those dealing with our relationship to the ethers—firstly, because there is a very good reason why longevity should be sought for, and secondly, because the transmutation of the grosser physical elements

as therein insisted upon is absolutely essential to that complete and *harmonious* development of all faculties, powers and principles herein advocated.

" So, then, (our authority says) we have arrived at the point where we have determined literally to crack the outer shell known as the mortal coil or body and hatch out of it, clothed in our next... ..Having by a long training and preparation adapted it for a life in this atmosphere, during which time we have gradually made the outer shell to die off.....we have to prepare for this physiological transformation.....The whole secret is to succeed in evolving it (the astral body) out and separating it from the visible.....Each of these (inner men except one) has in turn to survive the preceding and more dense one and then die." He then goes on to say that the whole rationale of continued existence is (a) the development of an extremely powerful will, and (b) the weakening of the concrete action of the body to make it amenable to that will. "First, then, must be the determination—the WILL...to survive and continue..... And... ..it must not only be a passing resolution of the moment..... but a settled and continued strain, as nearly as can be continued and concentrated without one single moment's relaxation.....To live, to live, to live must be his unswerving resolve."

Obviously the development of an impregnable will is absolutely essential to occult development of any kind whatsoever. Without it there cannot be adequate restraint of thought or interior concentration, upon which the attainment of oneness with the invisible etheric worlds so largely depends. The operation of the will is, of course, considerably hampered by the irresponsiveness of a gross nervous system, etc., in addition to which it is necessary to raise the rate of vibration of the whole organism to correspond measurably with the higher ethers and be played upon by them. Will is the Force inherent in Ether, and anything which acts as an obstruction to the influx of the latter not merely hampers the will but detracts from its actual force ; not only hinders its action but weakens the will itself by lessening its volume. Thus, in strengthening the will-force it is necessary to 'open' oneself to the etheric streams. Now this is a part of our subject intentionally avoided by the writer quoted, who says herein that "this knowledge, though of vital importance in other respects, need not be explained

now." Decidedly it is of vital importance, for the method under discussion consists of nothing more nor less than the establishment of sensible relations between the being of the aspirant and the ethers to which the elements thereof are related—in other words the attainment of oneness with the ethereal worlds. To these forces and substances we are indebted for all our 'vehicles.' We are absolutely dependent upon them, and apart therefrom have no existence whatever—in form. Amongst the writings of Kwang Tse (Sacred Books of the East) appears the following suggestive deliverance in this connexion :

"The knowledge of all creatures depends on their breathing. But if their breath be not abundant, it is not the fault of Heaven, which tries to penetrate them with it, day and night without ceasing ; but men notwithstanding shut their pores against it. The womb encloses a large and empty space ; the heart has its spontaneous and enjoyable movements. If their apartment be not roomy, wife and mother-in-law will be bickering ; if the heart have not its spontaneous and enjoyable movements, the six faculties of perception will be in mutual collision."

It is really highly important that the neophyte thoroughly realise his entire dependance upon his sympathetic relationship to 'heaven,' and that "all actions are performed by the energies of nature." Otherwise he will never rise above the limitations of the personality, etc. and indubitably will be absolutely bound to the 'wheel' of manifested life. None can hope for immortality who do not eventually in the performance of every action recognise the real *modus operandi* thereof. We cannot do better than give in this connexion the dictum of another authority, not less reliable because otherwise maligned :

"The brain is not a laboratory. It is as static as the head of a negative attractor until influenced by certain orders of vibration, when it reveals the true character of the outreach so induced. The brain is the high resonating receptacle where the sympathetic celestial acts, and where molecular and atomic motion exhibits itself as according to the intensification brought to bear upon it by the celestial mind-flow..... We find that the mind may be considered a specific order of inter-atomic motion sympathetically influenced by the celestial flow, and that it becomes when thus excited by this

medium a part and parcel of the celestial itself. Only under these conditions of sympathetic assimilation can it assert its power over physical organisms ; the finite associated with the infinite."

That profound mystic, Emerson, also wrote on the same subject :

" As with events, so it is with our thoughts. When I watch that flowing river, which, out of regions I see not, pours for a season its streams into me—I see that I am a pensioner, not a cause, but a surprised spectator of this ethereal water ; that I desire and look up, and put myself in the attitude of reception, but from some alien energy the visions come."

Now it will be seen from the above that in the refining of our outer vehicle, the question of our daily bread—our diet—is of the first importance. The foods commonly consumed, even when meat is excluded, are quite unsuited to the purpose in view : partly because of their obstructive nature, and partly because they are permeated with salt—which in many ways is peculiarly harmful to the would-be immortal—and with the subtle spirit of fire. Somewhere in one of the Eastern sacred books it is stated that when fire is introduced into the system it shuts out all the other 'life winds.' One of the most illuminated seers has reported the following from no less an Intelligence than Hermes—heard in trance :

" If you would be perfect and able to know and to do all things, quit the heresy of Prometheus Let fire warm and comfort you externally : it is heaven's gift. But do not wrest it from its rightful purpose, as did that betrayer of your race, to fill the veins of humanity with its contagion and to consume your interior being with its breath. Of all the evil uses of heaven's good gifts, none is so evil as the internal use of fire. For your hot foods and drinks have *consumed and dried up the magnetic power of your nerves*, sealed your senses, and cut short your lives. Now you neither see nor hear, for the fire in your organs consumes your senses. Ye are all blind and deaf, creatures of clay."

This warning refers to cooked foods, which even when cold, retain the ' spirit ' of the fire—one undesirable action of which is the stimulation of the animal desires.

It is extremely desirable that the purest, most highly solarised and readily atomised substances be ingested, and that they should

contain all the nutritive elements in an unchanged, assimilable form. Cooking coagulates and renders insoluble some of the most important elements, amongst which are albumen and the various organic salts, and should be avoided by those desiring to raise the vital and sensitive standard. The writer first quoted recommends a diet of fruit and milk for most cases. The fruit is all right, but there is a strong doubt about the milk, if an animal product is meant. In the first place it is entirely too deficient in nutriment to meet the requirements of one who has undertaken the most arduous and exhausting task conceivable. The following are some objections to cow's milk. It retains the aura of the animal, which is decidedly objectionable in that the user is subjected to sympathetic vibrations ; it may cause gastric disturbances ; a large number of cows are affected with disease, the majority being unhealthy ; and it contains the impurities found in the blood from which it is derived. By far the best substitute is found in nuts, which have the highest nutritive value, are virtually immune from disease, and, like fruits, are strongly etherised by the sun, have a high rate of vibration and are readily burnt in the system. The following are comparative analyses :

	Water.	Protein.	Carbohydrates (Starch, Sugar).	Hydro-carbons (Fats).	Organic Salts.
Milk ...	87°/o	3.3°/o	5°/o	4°/o	.7
Nuts (Almonds)	4.8°/o	21°/o	17.3°/o	54°/o	2°/o

Important as this question of food is, we cannot dilate at greater length upon it now, it is too wide a subject. But many have found after considerable experiment that this diet of fruits and nuts is by far the most agreeable and suitable for the would-be adept. (As to quantity, the amount required daily, would in a very large number of cases, average 2 lbs. fresh fruit, 4 oz. dried fruit (dates, etc.,) and 4 oz. nuts, taken in two meals). Still, all systems cannot be treated alike, and some need very careful handling—the gradual change from one régime to the ideal one, perhaps spread over a fairly long period. Again, in some cases where the body is a great hindrance, to keep it under subjection it may be necessary to lower its vitality, and keep it at a low ebb until that no longer is safe. All depends upon the condition of the organism. " Know thyself," the old behest, is of special import here. As a general rule, however, those who tread the highest level—the horest Path—must have the advantage of a specially fine organisa-

tion to begin with. Presuming this to be the case, then, and that it is not necessary to deplete the bodily powers for the subdual of desire, or the acquisition of spiritual clairvoyance, it will be found that the neophyte will have use for all the vitality he can possibly absorb, and his greatest difficulty will be the maintenance of a proper balance between income and outgo, supply and demand. As whatever path he tread to infinite life he must keep himself under "a settled and continued strain"—which means intense mental concentration to the exclusion of THOUGHTS, the rapid and ceaseless drain upon brain and nerve tissue—and the nervous force must be adequately replenished. With the reservations above stated, we do not think that the eligible candidate for Oneness with the Infinite need worry himself greatly about reducing his food supply to a minimum, as directed by the first quoted authority. Let him rather take all he can comfortably consume or burn. His tastes, and later his intuitions will be reliable guides. Hereschel wrote in this connexion :

"The brain and nervous system seem to bear a somewhat close resemblance to a galvanic battery in constant motion, whose duty it is to provide a certain and continuous supply of its special fluid for consumption within a given time. As long as supply and demand are fairly balanced, the functions which owe their regular and correct working to the fluid are carried on with precision ; but when, by excessive demands carried far beyond the means of supply, the balance is not only lost, but the machine itself is over-strained and injured, disorder first and disease after are the result."

Nervousness and impaired mental powers are the surest signs of overstrain, and their warning should be promptly heeded.

CECIL. W. WATSON.

(To be concluded.)

ECHOES FROM THE PAST.

LETTER FROM COLONEL OLCOTT TO MR. H—X—.

[This interesting letter appeared in *Hints on Esoteric Philosophy*, long out of print.]

COLOMBO, CEYLON,

30th September 1881.

DEAR MR. X.,

The enclosed card, to the *Spiritualist*, I had written and put under cover to—as early as the 27th instant—post-dating, so as to correspond with the P. and O. Mail day—and meant it to go straight to London by this post. But on the night of that day I was awakened from sleep by my *Chohan* (or *Guru*, the Brother whose immediate pupil I am) and ordered to send it *viā* Simla, so that you might read it. He said that it would serve a useful purpose in helping to settle your mind about the objective reality of the Brothers, as you had confidence in my veracity, and, next to seeing them yourself, would as soon take my word as any other man's to the fact. I have to ask the favor, therefore, of your sending the letter on by the next succeeding post, readdressed to——.

I can well understand the difficulty of your position—far better, I think than H. P. B., who, womanlike, hates to reason. I have only to go back to the point where I was in 1874, when I first met her, to feel what you require to satisfy you. And so going back, I know that as I would never have taken anybody's evidence to so astounding a claim as the existence of the Brothers, but required personal experience before I would head the new movement, so must you, a person far more cautious and able than myself, feel now.

I got that proof in due time ; but for months I was being gradually led out of my spiritualistic fool's paradise, and forced to abandon my delusions one by one. My mind was not prepared to give up ideas that had been the growth of 22 years' experiences, with mediums and circles. I had a hundred questions to ask and difficulties to be solved. It was not until a full year had passed by, that I had dug out of the bed-rock of common sense the Rosetta stone that showed me how to read the riddle of direct intercourse with the Brothers. Until then I had been provoked and exasperated by the—as I thought—selfish and cruel indifference of H.P.B. to my yearnings after the truth, and the failure of the Brothers to come and instruct me.

But now it was all made clear. I had got just as much as I deserved, for I *had been ignorantly looking for extraneous help to achieve that which no man ever did achieve except by his own self-development.*

So as the sweetness of common life had all gone out from me, as I was neither hungry for fame nor money, nor love, and as the gaining of this knowledge and the doing good to my fellow-men appeared the highest of all aims to which I could devote my remaining years of life, I adopted those habits and encouraged those thoughts that were conducive to the attainment of my ends.

After that, I had all the proofs I needed, alike of the existence of the Brothers, and their unselfish devotion to humanity. For six years have I been blessed with this experience, and I am telling you the exact truth in saying that all this time I have known perfect happiness. It has seemed to you "the saddest thing of all" to see me giving up this world and everything that makes the happiness of those living in the world, and yet, after all these years, not only not made an adept, but hardly having achieved one step towards adeptship. These were your words to me and others last year ; but if you will only reflect for one moment what it is to transform a worldly man, such as I was in 1874—a man of clubs, drinking parties, mistresses, a man absorbed in all sorts of worldly public and private undertakings and speculations—into that purest, wisest, noblest and most spiritual of human beings, a Brother, you will cease to wonder ; or rather you will wonder, how I could ever have struggled out of the swamp at all, and how I could ever have succeeded in gaining the firm straight road.

No one knows, until he really tries it, how awful a task it is to subdue *all* his evil passions and animal instincts, and develop his higher nature. Talk of conquering intemperance or a habit of opium-eating—this self-conquest is a far harder task.

I have seen, been taught by, been allowed to visit, and have received visits from, the Brothers ; but there have been periods when, relapsing into a lower moral state (interiorly) as the result of most unfavorable external conditions, I have for long neither seen them nor received a line from them. From time to time one or another Brother who had been on friendly terms with me (I am acquainted with about a dozen in all) has become disgusted with me and left me to others, who kindly took their places. Most of all, I regret, a certain Magyar philosopher, who had begun to give me a course of

instruction in occult dynamics, but was repelled by an outbreak of my old earthly nature.

But I shall win him back and the others also, for I have so determined ; and *whatever a man really WILLS, that he has*. No power in the universe but one can prevent our seeing whomsoever we will, or knowing whatsoever we desire, and that power is—SELF !

Throughout my studies I have tried to obtain my proofs in a valid form, I have known mesmerism for a quarter of a century or more, and make every allowance for self-deception and external mental impressions. What I have seen and experienced is, therefore, very satisfactory to myself, though mainly valueless to others.

Let me give you one instance :

One evening, at New York, after bidding H. P. B. good-night, I sat in my bed-room, finishing a cigar and thinking. Suddenly there stood my Chohan beside me. The door had made no noise in opening, if it *had* been opened, but at any rate there he was. He sat down and conversed with me in subdued tones for some time, and as he seemed in an excellent humor towards me, I asked him a favor. I said I wanted some tangible proof that he had actually been there, and that I had not been seeing a mere illusion, or *māyā*, conjured up by H. P. B. He laughed, unwound the embroidered Indian cotton *fehla* he wore on his head, flung it to me, and—was gone. That cloth I still possess, and it bears in one corner the initials of my Chohan in thread-work.

This at least was no hallucination, and so of several other instances I might relate.

This same Brother once visited me in the flesh at Bombay, coming in full day-light, and on horse-back. He had me called by a servant into the front room of H.P.B.'s bangalow (she being at the time in the other bangalow talking with those who were there). He came to scold me roundly for something I had done in T.S. matters, and as H.P.B. was also to blame, he *telegraphed* to her to come, that is to say, he turned his face and extended his finger in the direction of the place she was in. She came over at once with a rush, and seeing him dropped on her knees and paid him reverence. My voice and his had been heard by those in the other bangalow, but only H.P.B. and I and the servant *saw* him.

Another time, two, if not three, persons, sitting in the verandah

of my bungalow in the Girgaum compound, saw a Hindū gentleman ride in, dismount under H.P.B.'s portico, and enter her study. They called me, and I went and watched the horse until the visitor came out, remounted and rode off. That also was a Brother, in flesh and bones ; but what proof is there of it to offer even to a friend like yourself? There are many Hindūs and many horses.

You will find in an old number of the *N. Y. World* a long account of a reporter's experiences at our headquarters in 47th Street. Among the marvels witnessed by the eight or ten persons present was the apparition of a Brother who passed by the window and returned. The room was on the second story of the house, and there was no balcony to walk on.

But this it may be said, was all an illusion ; that is the trouble of the whole matter ; everything of the kind seen by one person is a delusion, if not a lie, to those who did *not* see it. Each must see for himself, and can alone convince himself.

Feeling this, while obeying my Chohan, as I try to do in little as well as great things, and sending you these writings, I do so in the hope, though by no means in the certainty, that your present reliance on my veracity will survive their perusal.

I have never, I should mention, kept a diary of my experiences with the Brothers, or even of the phenomena I witnessed in connexion with them. There were two reasons for this—first, I have been taught to maintain the closest secrecy in regard to all I saw and heard, except when especially authorised to speak about any particular thing ; second, never expecting to be allowed to publish my experiences, I have felt that the less I put on paper the safer.

You may possibly glean, if not from personal observation, at any rate from the printed record of my American services of one kind or another, that I am not the sort of man to give up everything, come out as I did, and keep working on as I have done, without having obtained a superabundance of good proofs of the truth of the cause in which I am embarked. And you may possibly say to yourself : " Why should not I, who am more capable of doing good to this cause than a dozen Olcotts, be also favored with proofs? " The answer you must seek from another quarter ; but if my experience is worth anything, I should say that that answer would be in substance that, however great a man may be at this side of the

Himālayas, he begins his relationship with the Brothers on exactly the same terms as the humblest Chelā who ever tried to scale their Parnassus ; he must " win his way. "

If you only knew how often, within my time even, a deaf ear has been turned to the importunities, both of influential outsiders professing readiness to do everything in the way of personal exertion and liberal gifts, and of our own fellows, who pretended to be ready to sacrifice the world if the Brothers would only come to them and teach them, you would perhaps be less surprised at their failure to visit you.

Events have always proved their wisdom, and so it will be in your case, I fancy ; for if you do see them, as I hope and trust you may, it will be because you have earned the right to *command* their presence.

The phenomena they have done have all had a purpose, and good has eventually come even from those which brought down upon us for the moment the greatest contumely. As for my mistakes of judgment and H. P. B.'s occasional tomfooleries, that is a different affair, and the debits are charged to our respective accounts.

My teachers have always told me that the danger of giving the world complete assurance of their existence is so great, by reason of the low spiritual tone of the Society, and the ruthless selfishness with which it would seek to drag them from their seclusion, that it is better to tell only so much as will excite the curiosity and stimulate the zeal of the worthy minority of metaphysical students. If they can keep just enough oil in the lamp to feed the flame it is all that is required.

I do not know whether or not there is any significance in the fact of my Chohan's visiting me on the night of the 27th, but you may. He made me rise, sit at my table and write from his dictation for an hour or more. There was an expression of anxiety mingled with sternness on his noble face, as there always is when the matter concerns H. P. B., to whom for many years he has been at once a father and a devoted guardian. How I do hope you may see him ! You would confess, I am sure, that he was the finest possible type of *man*.

I have also personally known——since 1875. He is of quite a different, a gentler type, yet the bosom friend of the other. They

live near each other, with a small Buddhist Temple about midway between their houses.

In New York, I had——'s portrait, my Chohan's, that of another Brother, a Southern Indian Prince, and a colored sketch on China silk of the landscape near——'s and my Chohan's residences with a glimpse of the latter's house and of part of the little temple. But the portraits of——and the Prince disappeared from the frames one night just before I left for India.

I had still another picture, that remarkable portrait of a Yogī about which so much was said in the papers. It too disappeared in New York, but one evening tumbled down through the air before our very eyes, as H. P. B., Dāmodar and I were conversing in my office at Bombay with (if I remember aright) the Dewan Sankariah of Cochin.

You and I will never see Jesus in the flesh, but if you should never meet——, or one or two others whom I might mention, I think you will say that they are near enough our ideal "to satisfy one's longing for the tree of humanity to put forth such a flower."

I am ordered to say that you may use this letter as your judgment may dictate, after noting carefully its contents. With sincere regards and best wishes,

Yours,

H. S. OLCOTT.

Were all thy fond endeavors vain
 To chase away the sufferer's mart ?
 Still hover near, lest absence pain
 His lonely heart.

For friendship's tones have kindlier power
 Than odorous fruit, or nectared bowl,
 To soothe, in sorrow's languid hour,
 The sinking soul.

Sa'pī.

SCIENTIFIC NOTES.

THE article on "The Æther of Space" which appeared in the June *Theosophist* contains important information from the standpoint of science. Its importance arises from the fact that it can be immediately linked with some of the results of physicists. The articles on "Occult Chemistry" are also of great importance, but scientific researches are not at present sufficiently advanced to enable us to bridge over the gaps between the two, whereas some of the statements in "the Æther of Space" are immediately assimilable to the exoteric investigations.

Even the most startling statement contained therein that what we call matter is not matter but the absence of matter will probably not be received by the scientific world with either great surprise or incredulity, for some of them have been already led to conclude that such is the case. On June 10th, 1902, Prof. Osborne Reynolds delivered "The Rede Lecture" on *An Inversion of ideas as to the Structure of the Universe*, published by the Cambridge University Press, wherein he shows that physical phenomena are all mechanically explainable if the parts of space which appear to us as filled with matter are in reality empty space, whilst what to us is empty space is filled with matter.

The complete mathematical proof of this was communicated by him to the Royal Society on February 3rd, 1902, and was accepted for publication in full. It was published in 1908 by the Cambridge University Press as Vol. III of Prof. Reynolds Scientific Papers.

The above work, therefore, may be said to constitute a scientific proof of the fundamental statement in the article on "The Æther of Space" and Prof. Reynolds claims to have shown that it not only explains physical phenomena but that it is the *only conceivable* mechanical explanation of the Universe. The nature of the proof is highly technical and can only be followed by advanced mathematicians. So far it has not caused much discussion in the scientific journals and no attempt has been made to refute either the premises or conclusions. It may be said in a sense to have been shelved, the attention of scientific men having been drawn away to the more attractive theories of J. J. Thomson and Sir Oliver Lodge.

When modern physicists first measured the mass of an electron and found it was only about one thousandth of that of Hydrogen, it seemed at first to some of us that this was inconsistent with the result

of occult investigation, for we had been told in 1895 that hydrogen consisted of eighteen physical atoms.

But on page 825 of the June *Theosophist* we are now told that each of these physical atoms is represented by 49 astral atoms, hence Hydrogen will be represented by $18 \times 49 = 882$ astral atoms; and if these 882 astral atoms have collectively the same mass as an atom of Hydrogen, then the mass of one of them will be about one thousandth of the mass of Hydrogen; in other words *the mass of one of these astral atoms is the same as the mass of an electron* and in all probability is identical with it.

If this surmise be correct, as I believe it is, very important conclusions follow from it, for it means that modern physicists in discovering the electron *have crossed the physical borderland and discovered the astral plane*; so far they have been under the impression that in the electron they had found the basis of physical matter, whilst in reality they have found the basis of Astral matter; and since modern theories of electricity are now all based upon the distribution and motions of these electrons, it follows that all these theories have astral matter for their basis and that *all manifestations of electricity are astro-physical phenomena*.

The investigations of J. J. Thomson and others have proved that these electrons are all charged with a fixed quantity of electricity, and that the electrons whose mass is about one thousandth of the hydrogen atom have all a *negative* charge. The electron having a positive charge has not yet been isolated, but so far it is known that the bodies carrying the equivalent positive charge to the negative electron have masses never less than the atom of hydrogen and often much greater than this; hence it seems that *positive* electricity is always associated with *physical* matter, whilst *negative* electricity is always associated with *astral* matter. From this the very natural inference can be drawn that all astral matter is negatively charged and all physical matter positively charged, so that the science of electricity may be said to be the science of the interaction of the physical and astral planes. In other words it is a borderland science, involving two mutually interpenetrating universes, the physical and the astral.

G. E. SUTCLIFFE.

BUDDHA.

I spoke the holy name as soon
As sunrise woke the world,
For every morn as one new-born
The spirit's wings are furled ;
I spoke His name at busy noon,
For then the soul astray
And known to none is like to one
Whose home is worlds away ;
And when at evening, robed and crowned,
The soul returns redeemed,
I went apart and in my heart
I spoke His name and dreamed.
And thus I came to weave the sound
With vast eternal things,
And dreamed until I rose at will
On unbeholden wings
Beyond the range of hurt or harm
From earthly joy or pain ;
For when I spoke His name I woke
And was divine again.
It has more power than any charm
Or talisman may hold,
Than any ring that Queen or King
Worked wonders with of old.
For when the good within me drifts
Anigh that lurid flame
Whose vapors keep the soul asleep,
I do but speak His name
And like a breath of wind it lifts
The curtains of this Hall ;
Wherein all night we keep alight
The torch of festival.
And in the midmost passion there
That sears the soul and scars,
Amid the cries I turn my eyes,
Look out, and see the stars !
I see the stars far off but clear,
Like to the final goal
Which He discerned and haply learned,
The One Encircling Soul.

AUBREY VERNON.

MAITREYA.

The World grows weary : when shall He be born
Who age by age hath saved Her perishing !
Ever She climbeth : ever THAT within
Her heaving bosom yearneth unto THAT
Without, Self unto Self, Deep answering Deep ;
And ever as the wheeling Days go by,
Like Sisyphus She plungeth down, down, down
Exanimate into the black Abyss,
Whence with return to tortured sense, her cry
Ascends to the far spaces of the Heavens
And He Himself comes forth, the Lord of All—
Aja, Achyuta, Eka, Akshara—
Unborn, Immortal, Sole, Unperishing !
Not as the Lord of Worlds in blinding blaze
Of Love Consummate cometh He, but lo !
Tenderly wrappeth Him in human flesh,
And, entering the strait chamber of the womb —
Hail ! O pure womb He chooseth—lieth hid,
Even as we, long months of growing wonder,
Resteth at length, even as we, close-drawn
By arms of utter love, on Māyā's breast—
Man, Very Man, that man unshent may look,
And, looking, learn and live. Yea, in his smile,
Lit with the inextinguishable flame
Of Love Divine, Earth's misery melts and runs
Like ice in joyous Springtide ; and She sighs
The soft sigh of one waked from evil dream,
And smiles a slow smile back to Him ; and soon,
Tenderness breeding tenderness, Her heart
Glowes suddenly within Her, and She falls
In happy flood of weeping at His feet.
Then, lifted by His gracious hand, Her eye
Filled with new light, and on Her lip a song,
She turns Her to the sky y-pointed peaks,
And climbs—and climbs !

O Thou Compassionate,
O Thou who trodest the whole bitter way,
And, overcoming, wert enthroned with THAT
Whence Thou and all have come ! O hear us now
As from the Depths we cry to Thee ! O come,

Come as Thou camest in the ages past
 To save Thy world! O, lay Thy splendours by :
 The Robe of woven Flame from out the Sea,
 The shoreless Sea of Fire that sinks and swells
 Stirred by the ebbing, flowing of the Breath!
 How can we reach Thee so enpanoplied
 In shafts of living Light—how know Thee Kind?
 Come, O Compassionate Lord, to us who fear
 Thy awful Beauty, veiled in the form
 Our little human lives have made so dear—
 Man among men. Tread these our common ways,
 Smile on us, speak with us, yea, sit at meat
 At these our tables in dear friendliness
 Till all the wonder of that love and grace
 Constrain us, and in passion of wild joy
 We fling us, O Belovèd, at Thy feet.
 Ho! ye who watch the heavens evermore
 From all Earth's Sacred Mounts—is there no sign
 Of His appearing? Breaks there yet no Star
 In gorgeous spilth of light against the blue?
 Nay—none. Yet soon, O very soon shall Earth
 Gaze on that glory, and the whisper run
 Swift thro' the startled lands. "Thus," men shall say,
 "Thus have we heard it was of old, and thus,
 "Cry all the prophets, ever will it be
 "When the Lord visiteth His peoples: lo!
 "Let us search out His birthplace, and adore!"
 And some will search and find, and Nations all
 Shall know that that towards which their age-long life
 All blindly strove hath come at unawares:
 But will burst sudden into glorious bloom,
 And O the fragrance—O the loveliness!
 The world grows weary: Come, Maitreya, come . . .
 Surely her cry hath risen to Thine ear,
 Pierced thro' the shrouding splendours to the still
 Small flame where all Thou ever wert burns on
 In deathless miracle; and as of old
 The brooding love of Thee will conquer Thee,
 And Thou wilt come, and as beneath her wings
 A hen her chickens gathereth, so Thou,
 O Christ, wilt gather in Thine own.
 Come . . . Come!

MARSYAS.



THEOSOPHY IN MANY LANDS.

NEW ZEALAND.

Our Section has just had the great privilege of a visit from Mrs. Besant. It is fourteen years since she came to New Zealand last, and great changes have taken place with regard to the feeling towards Theosophy in the meantime. After a stormy passage from Sydney Mrs. Besant, accompanied by Mrs. John (wife of the General Secretary of Australia), Miss Christie and Miss Browning (Joint Organising Secretaries of the New Zealand Section) arrived in Auckland on July 26th, and the two first ladies became the guests of the Assistant General Secretary and of the Treasurer of the Section. In addition to members' and E.S. meetings, two lectures were given and a public conversation meeting held. On July 30th Mrs. Besant started for Wellington; the sea-trip from Onehunga to New Plymouth was smooth, but then there was a long journey of twelve hours before reaching our capital city. In Wellington two lectures were delivered in addition to a public conversation and members' meetings, and the same was the programme in Christchurch which was reached on August 4th. Dunedin was the last of the branches to be visited, and Mrs. Besant gave three lectures and one public conversation meeting during her stay of four days. I need hardly say how deeply grateful our members are to our President for coming among us. Our only regrets were that her visit was so short that several meetings had to be crowded into one day in every place, and that she visited us during our winter. This made her stay less comfortable than we should have liked. I understand Mrs. Besant has not felt winter weather since 1893, and she must have felt the cold severely, especially on draughty platforms. The general public supported the meetings well and there will be a surplus to be divided with India. We should have wished it larger, but in proportion to the length of time allotted to New Zealand, the expenses for travelling were very heavy. We are hoping for increasing membership as the result of her visit, but in any case much good has been done by spreading our

teachings in such a masterly way before large audiences. The press has been sympathetic as a whole, and has given good reports and interviews. Country members came from long distances to the four centres but it was impossible to visit the whole of our fifteen branches. On August 10th Mrs. Besant and Mrs. John left the Dominion for Hobart, carrying with them our heartfelt good wishes for a pleasant voyage and if possible a return in the not too-distant future. Mrs. Besant laid her finger on several weak points in our new country. She endeavored to stir members up to realise the effects of a scheme of education which is purely secular, to teach the importance of young voters being instructed and led to feel their responsibility to the country. Few of the clergy of any denomination take advantage of the clause in our Education Act, which permits them to give religious teaching before or after school-hours, and only in one or two towns is this important branch of education attended to—and then generally by non-skilled teachers. The second difficulty is also a great one, as every girl and boy is given a vote on reaching the age of twenty-one. I hope soon we may establish a League of Service to band together members to grapple with these and other problems. Another difficulty we have to contend against is that our clergy and ministers are directly dependent on their congregations, and if they preach advanced theology, the older and more conservative portion of their followers object and cut off supplies. The result is that our churches are not keeping pace with modern thought, and church membership is not recruited from the ranks of the young thinking men and women. One Presbyterian Minister, Mr. Gibson Smith, has just published a book dealing with the Atonement, and giving very much the views of the New Theology. I understand he is to be summoned before his Presbytery; next month I may be able to tell you the result of his trial.

K. B.

FRANCE.

During the closing of our sectional headquarters there has been little to record of special interest to our fellow members, except the appearance of a beautiful book by Dr. Steiner, entitled *The Mystery of Christianity and the Mysteries of Antiquity*, translated by M. Schuré, whose preface to this work is particularly fine. This is the first of Dr. Steiner's books to be translated into French. During the holidays some few of our members have done some useful work in the provinces in the direction of meetings and lectures, but we have no special

organisation for this purpose like our fellow members in Holland. It is gratifying to notice the increasing tendency towards a rapprochement between Spiritualists and Theosophists; hitherto the former have ignored our theories, taking up a position of irreconcilability while throwing the onus for this attitude upon us.

It may be that in earlier days, before the formation of the French Section, some of our more prominent members exhibited a somewhat sectarian and contemptuous spirit, but this was only temporary and the most conciliatory attitude was shortly adopted by Theosophists, some of whom have even taken as subject for public lectures, and treated in the most sympathetic manner, questions regarding Spiritualism and its phenomena, while relegating these to their rightful place.

This winter, as I have already remarked, a spiritualistic conference was held by invitation at our headquarters. May not this be regarded as an evidence of a more sympathetic attitude between ourselves and the Spiritualists, who appear to have a real desire to draw nearer to us, and the sympathy they have shewn we most gladly reciprocate.

Among other proofs of this friendly feeling was an invitation given to our General Secretary to attend a materialising séance, given by the medium Miller, and together with various representatives of different movements who were present, our Secretary was requested to exercise such rigid scrutiny over the arrangements as would satisfy him that no kind of imposition was possible.

It must however be admitted that in later séances, where the same control has not been exercised, the medium Miller has been detected in the very act of deception. The fact that the Spiritualists themselves have had the honesty to make this known to us, and to the other representatives of various movements who were present, is very much to their credit.

A.

GREAT BRITAIN.

There is little activity to record for the month of August—the great holiday month of the whole year. Only the Conference of the Northern Federation, held on the 15th and 16th, broke the silence of the month. This took place at Harrogate under the presidency of Miss Edith Ward. The discussion was on Telepathy, its probable or possible, use and abuse; some of the Lodges appear to have been experimenting in this direction, but no results at all comparable with those achieved under the auspices of the Psychical Research Society have, as yet, to be recorded. On the Sunday evening there was a

crowded audience, largely visitors to Harrogate, to listen to Miss Ward's lecture on "Destiny". There must be many readers of theosophic literature who owe their first introduction to the subject to a casual visit to the Theosophical Hall while staying at Harrogate.

Writing of literature, one cannot but be struck by the number of publishing houses which are now issuing books on occult, or semi-occult, subjects. Several have passed through my hands lately from the firm of Werner Laurie. One is by Miss Katharine Bates, *Do the Dead Depart?* and is a particularly readable and popular discussion of problems connected with Spirit Return, Spirit Guardianship, Clairvoyance, Materialisation, etc. Specially interesting to members of the T. S. is the chapter on Reincarnation, which Miss Bates treats in an open-minded fashion that should commend itself alike to believers and non-believers; she emphasises the lesson that the development of character is the main thing, and that recollections of past incarnations are in no sense essential, nor is the non-existence of memory an argument of any validity against the theory. Another book from the same press is Beckles Willson's *Occultism and Common Sense*, which is a reprint of articles that appeared in the *Westminster Gazette*; articles that in the main are characterised by fairness and even a sympathetic attitude, for Mr. Willson has been convinced, as Professor Barrett puts it in the Introduction to the work, by the study of a painstaking and honest inquirer "that no theories based on fraud, illusion, nor even in telepathy, are adequate to account for the whole of the phenomena he has reviewed." Singularly enough Professor Barrett allows himself to write and Mr. Willson apparently to endorse the old slander with regard to H.P.B., to whom he refers as a "fraudulent medium." Old prejudices die hard. Why cannot Professor Barrett do H.P.B. the justice that he would extend, say to Eusapia Paladino, and admit a marvellous mediumship with the inevitable corollary of a possible use by powers of ill on occasions? So much at least an investigator of Professor Barrett's reputation might be prepared to admit, but no; poor H.P.B. must go down to all posterity, as far as the Psychic Research element can secure it, branded by the inexperience of Dr. Richard Hodgson!

But those who have secured the "Stanzas of Dzyān" and the Commentaries of the *Secret Doctrine* through such 'mediumship' as that of H.P.B. are not likely to be affected by the verdict of Dr. Hodgson's admirers; only it is well that they too should be prepared to accept everything on its own merits and *not* because it comes through

a particular channel which may have become especially endeared. No members of the T.S., should make a claim for infallibility, even for H.P.B.

Mentioning the "Stanzas of Dzyān" reminds me that the T.P.S announces that they are to be issued separately in convenient pocket-form. A welcome addition to our miniature library. The Blavatsky Lodge, I hear, is going to make a special study of the Stanzas during its autumn session.

E.

BULGARIA.

There is something new and strange and elevating in the feeling with which I am sitting down to write this letter. The reader may be directed to seek for our country in Europe. This is necessary not only for brothers outside Europe, for I have met even Europeans who do not know where this nation abides, for it has played but a small rôle in the recent history of the continent. The Bulgarian people belong to the Slavic sub-race, and their language is one of the many Slavic dialects. As a student of Theosophy I should point out a peculiar coincidence. Being on the way between East and West, between Constantinople and Europe, between dying Byzantium and regenerating Germany, Bulgaria played the part of the transferer of the civilisation and especially of the secret literature to West and North. Our great ruler Simeon in the tenth century, with a group of devoted workers under him, not only translated from Greek many important religious and mystic works but also wrote original treatises. These in due course of time influenced the West and the North, especially Russia, which at the time was quite an uncivilised country.

The great mystic tradition which played so important a rôle in the Middle Ages in Europe came from Asia to the West *viā* Bulgaria, brought and implanted for the first time in our soil by a band of monks. This band was headed by the priest Bogomil, a learned and spiritual man, and the movement bears his name to this day. Definite particulars about this movement are somewhat lacking, but there are reasons to suppose that one of the workers was the younger son of the ruler, Boyan, a very mysterious personage, a wandering bard. For two centuries the Bogomils influenced the country and their 'perfect men' were wandering all over the land with a mission forgotten now. Even to-day the tradition remembers the mode of meditation of those mystics—the Indian mode of sitting down on the ground

cross-legged. They took the doctrine from the Manichæans in Asia, and when the persecution dispersed them they went West and North, and gave birth to other mystic bodies. The old city of Sofia (now entirely transfigured into a European city) had till late a street bearing the name of the great mystic, Bogomil.

I shall mention also another mystic body of which still less is known now; that is the sect with a probable origin in S. Paul, or one of his disciples—Pavlikenies. Even to-day we have a big village with the same name, Pavlikeny, a Railway Station.

The present theosophical movement began in our country in 1900. The first book translated and published (1902) was Colonel Olcott's *Buddhist Catechism*. In 1904 was published a pamphlet on the lines of Dr. Pascal's *A. B. C. de la Théosophie*. In October, 1905, began our first theosophical monthly, *Bulgarian Theosophical Review*, which lived three years. With the death of it has been started the present review, *The Path*, which now is in its second year. During these four years have been translated and published the following works: *An Outline of Theosophy*, *Clairvoyance*, *The Other Side of Death*, and *Invisible Helpers* by Mr. Leadbeater, and *The Ancient Wisdom and Necessity of Reincarnation* by Mrs. Besant. Now are coming out in *The Path*, *The Astral Plane* and *Esoteric Christianity*. Besides these we are intending to publish the *Bhagavad-Gītā* and the lecture of Mrs. Besant, *Spiritual Life for the Man of the World*.

The first Branch of the T.S. was founded in January, 1908. Unfortunately it returned its charter last December, because some of the members left the Society. The second one bearing the name of our late beloved President, "President Olcott," was formed on the 1st March, 1907, and it gathers in its fold all the remaining Theosophists, about 20 in number.

From the very beginning the Bulgarian Theosophists have been attached to the French Section, but after the decision of the last meeting of the General Council in Benares we are transferred to the Headquarters at Adyar. We are now receiving *The Adyar Bulletin*; our difficulty however is that the English language is less known in our country than French and German. Only one or two amongst us can profit by this publication. To avoid this disadvantage, we have decided to start a lithograph monthly only for our members and sympathisers. It will keep our members in touch with the theosophical movement in all countries, borrowing information from the sectional bulletins, which we have in exchange for *The Path*.

Greetings to brothers and sisters all over the globe, and hail to our great leader!

S. N.

INTERESTING PHENOMENA.

The following letter was received by the Editor, and will interest many of our readers.

“ Some years ago I buried a baby boy aged $8\frac{1}{2}$ months ; prior to the death of the child our nights were peaceful and quiet, nothing whatever occurring to disturb us, but the very first night after the child was buried my wife and self were rudely awakened and very much startled by a terrible crash in the fireplace. Before I got the light to see, I told my wife that several bricks must have fallen down the chimney and smashed the grate to atoms, but on getting the light and examining the grate, strange to say, there was not the least damage done, not even a bit of dust or mortar in the grate. We were naturally very much nonplussed, especially as a similar crash occurred two or three times, and repeated several times night after night. In a week or two the crash changed in sound, and it then appeared as if a strong man had struck the marble mantle with a heavy sledge hammer, and I repeatedly got up to examine, feeling sure it must be broken ; but no, not the least sign of damage ; and so it went on until we removed to another house and selected a bed-room without a fire place. Then it was the chest of drawers ; I got up many times to examine them, as the noise made me feel sure they were smashed to atoms, but there was no sign of a crack or break in them. We removed them out of the room ; then it was in the washstand. We removed that also, and everything else but the bedstead and bedding ; then the row was in the corner of the room, similar to the walls parting with a crash. But as years passed, so the noise decreased in volume and became less frequent, until it died away in the course of three or four years.”

These phenomena are familiar to students, but it is the first case I have met with in connexion with the passing over of a young child. I doubt if the new astral body of a baby would be sufficiently organised to act as a vehicle of conscious effort to attract attention from the earth-dwellers left behind. An advanced Ego, retaining his old astral, would be able to produce them, but an advanced Ego would not manipulate forces so clumsily. Has any one of our readers met with a similar case ?

The following experience, that may seem strange and wonderful to one unfamiliar with theosophical teachings, is taken from the *Daily Chronicle* ; to the Theosophist it is neither strange nor wonderful :

Last autumn a Catholic girl, who had spent some years in a Convent School on the Continent, was assisting the Mother dusting the pictures, under the direction of the Mother Superior, Mère Columba. As Miss Wilson—I purposely alter all names for obvious reasons—was standing on the steps of a ladder in order to reach a picture high on the wall, she suddenly found herself on the ground, “looking at herself,” so she phrased it, still standing on the ladder. The Mother Superior was at the foot of the ladder. Beside her, to her surprise, Miss Wilson saw an old school-friend in the costume of a nun. The girl—a Miss Smith—had left the school two years before, and Miss Wilson had no idea that she intended to take the veil. What surprised her most of all was that she felt herself compelled to follow Miss Smith, who at once moved towards the door of the nuns’ refectory, into which the school girls were never admitted. She passed through the door and walked across the refectory. She noted with some curiosity the arrangement of the furniture, but her attention was caught specially by a picture on the wall, crossed, so it seemed to her, by two strings of red tape, which appeared somewhat odd. There was no time for examination, for her guide moved swiftly on, and in a few seconds they left the room and entered the convent chapel. As they entered she saw her uncle, Captain Oldham, advancing to meet her. He was dressed as usual, and he seemed very sad. Amazed at finding him there, she greeted him affectionately, and exclaimed : “ Oh, uncle, why did you not tell me you were here ? I am so delighted to see you.” His reply was startling. He said : “ My dear, I have shot myself.” “ Oh, uncle,” she cried in alarm, “ I hope you have not hurt yourself seriously,” for she was quite sure the real man stood before her. “ You do not understand me, child. I have killed myself because the woman I cared for could not love me. Pray for me, for I am very unhappy, and I want you to pray for me.” Miss Wilson and her friend knelt down and prayed for the sufferer. She noticed with some surprise that as they knelt upon the wooden prayer stool, which usually creaked as the weight of the worshipper pressed it on the tessellated pavement, they made no noise. But she prayed earnestly for the peace of her uncle’s soul. When they arose from their knees, Captain Oldham looked at her gratefully and seemed less haggard and sad

Her companion then retraced her steps, and again the strange constraint compelled her to follow. Through the refectory they walked, and back to the room where she had been dusting. When she reached the foot of the ladder she became momentarily unconscious, and when she regained consciousness she was standing on the ladder, her school friend had vanished, and she heard the voice of Mère Columba saying : " My dear child, how pale you look. You must be ill. Come down from the ladder at once and lie down." Passively she obeyed and was put to bed, where she slept for some hours. This was on Saturday morning. When she awoke, the Mother Superior asked her what had ailed her. " Why had she so suddenly become unwell." Miss Wilson told Mère Columba exactly what had happened. " My dear child, you must have been dreaming. This is all sheer imagination. Spirits do not return like this, and besides, your uncle is probably all right. It is very wicked to say such things." Miss Wilson, school girl-like, was awed by the words of Mère Columba, feeling that unwittingly she might have committed some great sin. She begged the Mother not to say a word about it to anyone, since it was so wicked, and the promise was given.

Next morning, just before four o'clock, when the bell had not yet rung for Matins, Miss Wilson was wakened by her uncle's presence in her room. He did not speak. She only saw his face and bust, and there was a wistful look on his countenance. She got up and prayed earnestly for the repose of the troubled spirit. She had been his favorite godchild, and, despite the warnings of the Mother Superior, she knew it was reality and no dream. Every morning for two months her uncle came to her at the same hour, and great was her joy to find his face becoming more and more cheerful. At the convent all letters, both out and in, were read by the Mother Superior. On the Wednesday after her uncle's first appearance, Miss Wilson received a letter from her mother, telling her that her uncle had died suddenly the previous Wednesday.

Before Miss Wilson left the convent for the Christmas holidays she was taken through the refectory. Everything was just as she had seen it on her previous visit. She looked eagerly for the picture which had attracted her special attention. There it was in the same place. It was a picture of a martyr. But she now perceived that what she had taken for two strings of red tape were two streams of blood, which the realistic spirit of the artist had painted streaming from the wounds of the martyred saint. When Miss Wilson returned

home her mother met her at Charing Cross. "Mother, tell me the truth about my uncle. He did not die suddenly, as you wrote. He shot himself." Her mother started. "What do you mean? How do you know? Who has been telling you about it?" "Uncle came himself to the convent chapel on the Saturday morning, and told me that he had shot himself because of his love for a woman who did not love him."

Then her mother told her the facts. They were exactly as the uncle had said. It had been a great surprise to them all that he had been in love. But when his corpse was discovered, on the mantelpiece was a scrap of paper on which he had written an unwitnessed last will and testament. He stated that he had decided to end his life because the woman he cared for could not love him. He left everything he possessed to his favorite godchild, Miss Wilson.

CORRESPONDENCE.

FOUNDATION DAY.

The Theosophical Society was founded on the 17th day of November thirty-three years ago. To all Theosophists, that day is sacred; and it is a day worthy to be remembered with feelings of reverence and gratitude, every year, by all members the world over.

The 17th day of November should be an Anniversary Day of the Society, celebrated by all Lodges, whereas the official Convention is only celebrated in one place.

The Council of the Dharmālaya Lodge T. S. of Bombay proposes to celebrate the Foundation Day this year on the 17th of November next, and to do the same every year.

G. B. VAIDYA.

ACADEMICAL MAGAZINES.

1. *Journal of the Pāli Text Society, 1906-1907.*

We hurry to bring to the notice of our readers the principal contents of this most important number which only now has come into our hands.

The Zen Sect of Buddhism, by Daisetz T. Suzuki, (pp. 8—43) is, so far as we are aware, the first scientific monograph on this subject. "Among the many sects of Buddhism that developed in the Far East we find a unique order, which claims to transmit the essence and spirit of Buddhism directly from its author, and this not in a form of any written document or literary legacy. Its scholastic name is the Sect of the Buddha-Heart, but it is popularly known as Zen Sect (Jhāna in Pāli, Shan in Chinese, and Dhyāna in Samskr̥t)."

Of the *history* of this sect in India not much more is known than the names of the twenty-eight patriarchs after the Buddha, "who successfully transmitted the 'Seal' down to Bodhidharma, who came to China in the year 520 A.D." and was living there, in the Shao Lin monastery (State of Northern Wei), silently sitting against the wall in deep meditation, for a period of nine years. Finally there came to the 'wall-gazing brahmin', as people called him, a former Confucian scholar, named Shen Kuang, and after many fruitless efforts attained to be received as his pupil and successor. In the same year Dharma died, and Shen Kuang became the Chinese patriarch of the sect, under the Buddhist name Hui K'o. There followed, in due succession (each Zen master had to be sanctioned by his predecessor and could not teach anything the latter did not approve of) three other patriarchs, and then, after the death of the latter (Hung Jen), the sect was divided into a Southern (orthodox) and a Northern school, the latter of which, however, soon died out. The sixth patriarch, Hui Neng, was a great religious genius under whom the sect made rapid development, spreading especially among the thoughtful class of people. A collection of his sermons, called 'Fa pao t'an ching' was incorporated in the Chinese collection of the Buddhist sacred books, and is considered one of the most authoritative works of the Zen sect.

For fear of schism, Hui Neng did not hand down the insignia to his successors, when he died. With his death (713), therefore, the history of the Sect enters quite a new period. Any leader, henceforth, "who was duly trained under a recognised master, and received his sanction for his spiritual attainment, was at liberty to develop the

faith and practice of the Zen Sect in any manner best suited to his individuality." At once the Sect divided into two schools, both of which, however, were considered orthodox. And then came the greatest time of the Sect, covering a space of about 800 years, *i.e.*, from the middle of the T'ang to the end of the Sung dynasty. In this time the Sect pervaded the whole of China and became thoroughly Chinese itself. "Almost all the important temples and monasteries now existing in the Middle Kingdom belong to the Zen Sect, though the Sect as a living faith is as dead as everything else in that old tottering country." In Japan at present we have two schools of the Zen Sect, Sodo and Rinzai. The former was introduced A.D. 1233, the latter A.D. 1191. The former tends towards quietism, while the latter is more speculative and intellectual. "The military class of Japan, which had for long been seeking a religion to satisfy their spiritual needs, found at once their ideal in the teachings of Zen." Zen was greatly patronized by the emperors and now "thoroughly permeated every fibre of Japanese life and civilisation." "The calmness and even joyfulness of heart at the moment of death which is conspicuously observable in the Japanese; the intrepidity which is generally shown by the Japanese soldier in the face of an overwhelming enemy; and the fairness of play to an opponent, so strongly taught by Bushido—all these come from the spirit of the Zen training."

Now, what does this *Zen discipline* consist in? The answer our author gives to this question is not quite lucid and decidedly too short. The training, he says, is a double one: intellectual and conative or affective. The latter is accomplished by the means of *Zazen*, *i.e.*, *Dhyāna*. "In this the pupil is required to sit quietly for a certain length of time, during which he will think of the 'Ko-an' given to him." And the intellectual training consists in the efforts he makes to find out the meaning of the 'Ko-an.' Yoga, as a state of trance or self-hypnotisation, is not taught but rejected in the Zen Sect. But it seems that the conative or affective phase of Zen discipline exactly corresponds with what Hindūs consider the first steps, the irremissible condition, to Yoga. For in the *Sermons of a Buddhist Abbot* (delivered in America by one of the highest representatives of the Zen hierarchy) we read the following quotations from the *Chandradīpa-samādhi Sūtra*: "When a man practises *dhyāna* according to the regulation, all his senses become calm and serene Having a close watch over all the senses, *dhyāna* guards them against the intrusion of evils the mind being concentrated on higher thoughts, all sorts of

temptation and attachment and egoism are kept away." A 'ko-an' is a magistral case which was discussed or constructed by the old masters, e.g.: "When an ancient master of Zen was asked what was the essence of Buddhism, he said: 'The oak-tree in my garden.' What is the signification of this?" or: "What is your original face which you have even before your parents were born?"

What do Zen masters aim to attain by this training? "Their efforts seem to be to come in contact with the universal reason or life which animates all things, and personally to feel its pulsation, as when the eye comes in touch with the ethereal waves it at once recognises it as light. When one has this actual inner feeling, which might be called intuition or immediate knowledge, as western philosophers would have it, Zen teachers designate such a one a Buddha, a Bodhisattva, or Daizen Chishiki (great, good, wise man)."

Turning from here to the *Philosophy of Zen* we cannot help regretting that the author confines himself to giving a few extracts from the *Sermons of the Sixth Patriarch*. We cannot gather from them anything more than that, at the time of the sixth patriarch, the philosophy of Zen was not different from that of the Mahāyāna in general. The idea of the 'emptiness' (s'ūnyatā) stands in the centre. "The land of all the Buddhas is like unto vast space. The very essence of our being is from the first devoid of determinations, and there is nothing particular which could be taken hold of like an object of sense. When I speak of the absolute emptiness of our essence, it should be understood in this sense." "All things exist in the essence of every sentient being." "The Mahā-prajñā-pāramitā... does not depart, nor does it come, and all the Buddhas of the past, present, and future are born of it." "All beings are from the beginning in possession of the Bodhi-prajñā (wisdom) and the reason why they are unable to realise it is due to their confused subjectivity." This is, of course, pure Vedānta, not a borrowing, but the very part of Buddhism, as it seems, which the Master—"well knowing"—did not teach his disciples, or, as a Japanese author puts it, the flower which developed out of the bud of the Buddha-dharma.* As to the counterpart of this theory of emptiness, viz., the doctrine of the 'Not-Self' (anātman, anattā), † it seems no longer to be in favor. But it is evident

* It may be noticed here that just now an Indian pupil of Professor Jacobi has tried to prove (with success, I am told) that Vedānta (the system, not, of course, the Upaniṣads) is a child of Mahāyāna!

† The paper on "Anattā and Reincarnation" which I have promised the *Buddhist* (Ceylon) for one of its next numbers, will, I hope, put an end to the confused ideas current on this subject.

from the Ko-ans recorded in the history of the Sect that by *earlier* Zen masters it was quite as much, if not more, emphasised than even *s'ūnyatā*. Yet, after all, it was not philosophising the Buddha recommended (he rather warned against it), but something entirely different, and this is a fact which has nowhere and never so well been borne in mind as by the Zen Sect, which illustrates it by the following beautiful story. "When Bodhi-Dharma, the first Chinese patriarch of the Sect, was passing away from this world, he wished to see if his disciples understood his spirit. One of his disciples, in response to his question, said: 'As I understand, the essence of Buddhism is vast emptiness.' Dharma said: 'You have obtained only my skin.' The other replied: 'As I understand, I give just one glance at it, and it is never repeated.' * Dharma said: 'You have reached as far as my bone.' He then asked Hui K'o what was his view of Buddhism, and the latter folded his hands against his breast and stood in his place without a word. Dharma then said: 'You have truly grasped my spirit,' and the patriarchal authority was given to him." Zen religion is mysticism, individualism. It "proposes to deal with concrete living facts, and not with dead letters and theories." It "labels itself as 'a special transmission outside the canonical teaching of the Buddha,'" and, consequently, does not rely upon any *Sūtras* or *Abhidharmas*. "What it claims to have transmitted from the Buddha is his spirit." Never there was a belief so absolutely opposed to the cult of the person as is Zen. The Buddha himself was treated very unkindly by many a Zen follower. Says Rinzai: "The Buddha is like other plain bald-headed monks, and those who seek enlightenment through him are grievously mistaken." That means, indeed, to cast away the good with the bad. Likewise the disregard of the sacred books has had its curious effect, *viz.*,—a very prolific Zen literature!

Similes in the Nikāyas, by C. A. F. Rhys Davids. This is a great boon for both the student of Buddhism and of comparative literature. It is a complete index of all similes and sense-images occurring in the *Sutta Pitaka*. Only the *Niddesa*, *Apadāna*, *Buddhavaṇṣa*, and *Cariyā-pitaka* have not been taken into account. From the preface we may mention that in the similes and figures of speech the lion appears often, the tiger seldom; the lotus (unknown in the *Vedas*) has but a moderate part; and the most prominent 'metaphorical actions' are cutting (*chindati*) and crossing over (*tarati*).

* This refers, of course, to the principles of *anitya* and *anātmān*.

Sulla-Nipāla in Chinese, by *M. Anesaki*, makes us acquainted with the interesting fact that, though the *Sulla-Nipāla* as a whole never existed in China, yet over a half of the single texts do exist in the Chinese literature, e.g., the whole *Aṭṭhakavagga*.

2. *Journal of the Royal Asiatic Society of Great Britain and Ireland, April 1908.*

The Nations of India at the Battle between the Pāṇḍavas and Kauravas, by *F. E. Pargiter*. This is a paper read before the Society with reference to a map reproduced here, in which the names of the peoples supporting the Pāṇḍavas are printed in blue, the Kauravas and their allies in red, and others in black. The story has been taken "just as it stands," the author's aim being not to criticise, but to yield a base for the examination of epic ethnology. The work has been done with utmost care, and it can be said to have already produced at least one important result, viz., the discovery of the fact that "the division of the contending parties may be broadly said to be South Madhyades'a and Pāñcāla against the rest of India' (i.e., the Kauravas and their allies.)" In the discussion following the lecture Dr. Grierson took up this point and developed it in the following way : the more eastern of the Āryan tribes were for a long time little subject to Brahmin influence. Here Sāmkhya, Buddhism, Jainism arose. "At the time of the Great War even so western a country as Pañcāla was unorthodox." "The Pāṇḍavas themselves, as Hopkins says, had no Brāhmanical standing and were evidently a new people from beyond the pale." Their great ally was Kṛṣṇa Vāsudeva, "the traditional founder of the anti-Brāhmanical monotheistic Bhāgavata religion. Its followers called themselves Sātvatas, and these Sātvatas were prominent on the Pāṇḍava side.... From this point of view the war resolves itself into a combat between Brahmanism (the Kauravas) and anti-Brāhmanism (the Pāñcālas and Pāṇḍavas), the former to the West, the latter to the East," and further we find that "it was at the same time a struggle between the later (represented by the Kauravas) and the earlier (represented by the Pāñcālas) Āryan immigrants to India." The 'treaty of peace' which sanctioned the alliance between Sāmkhya-Yoga and Brāhmanism is the Bhagavaḍ-Gītā Brāhmanised and incorporated in the *Mahābhārata*. "It is now the text book of the Brāhmanised Anti-Brāhmanists."

The modern Hindu Doctrine of Works, by *G. A. Grierson*. A translation, from the Hindī, of two sections from the *Bhakta-kalpadruma*

of Pratāpa Simha (written in 1866), with some introductory and concluding remarks. Mr. Grierson combats the idea that Hindūism is not a missionary religion. "Here (*i.e.*, in the doctrine of Bhakti) we have a form of belief which actually *lives* upon its missionary work. It ignores all caste, and every follower of the cult is, and if he is genuine must be, a missionary." Mr. Grierson admits that "further study in the direction suggested by Professor Keith" has convinced him that "the old Bhāgavata monotheistic religion" cannot have originated through or been influenced by Christianity, because it dates "from an age perhaps contemporary with the early Upaniṣads." "That the ancient Bhāgavata faith was originally a rival of the Vedic religion is, I think, admitted by all scholars, whether Indian or European, who have studied the subject. As adopted by Brāhmaṇs, and given a superficial Vedic coating, we have it in the Bhagavaḍ-Gītā, and even here the loose connection with orthodox Brāhmanism is patent in every line. As Mr. Telang shows, all that we can say of the author of the poem as we have it now is that he does not throw the Vedas absolutely overboard." "Going back to the origins, we see that, as all the world over, it is to the priestly caste that we owe the emphasis laid upon works and ceremonial, while it is the laity—the Kṣatriyas and Vais'yas of ancient India—who first laid down the law of the necessity of devotion and faith that in the course of centuries has developed into the modern Hindū doctrine of *bhakti*."

The S'āṅkhāyana Araṇyaka, by A. Berriedale Keith, is a description of the contents of this Araṇyaka (belonging to the Ṛg-Veda) the latter half of which is now being printed for the first time. It contains the Kauṣītakī and several untitled Upaniṣads. The Adyar Library has a very old Ms. of it (lately brought from Benares) which might have been welcome to Mr. Keith, whose edition is based on the two only MSS. available in Europe.

The Rummindci Inscription and the conversion of Asoka to Buddhism, by I. F. Fleet. With great sagacity it is shown here that the Lumbini inscription and certain other 'edicts' do not, as was hitherto believed, tell for the conversion of Asoka. In the mentioned inscription the word *mahīyile* does not refer to any religious worship, but simply means that by the king "the honor was done (this place)" of coming in person. If, further, the inscription says that the king ordered a stone pillar to be set up in memory of the birth of the Sakya saint, we must not forget that there are numerous similar instances, *e.g.*, of Vaiṣṇava kings making grants to S'aiva temples

and *vice versa*. Quite as little the account of the eighth edict, *viz.* "This king Devānampiya-Piyadassi, when he was ten-years-anointed went to *sambodhi* ; therefore (there is now) this touring for *dharmā* " does in any way refer to the conversion. For the first expression means "came to reason," *i.e.*, came to condemn hunting and similar royal amusements which he was fond of before, as the edict itself says, and as to *dharmā*, there is an exact definition of it in the second pillar edict which shows that it is "the ordinary *dharma* of kings, which is laid down in the Mānavadharmas'āstra I, 114." There are only five records marking Asoka as a Buddhist, and they tell us the following facts : "Asoka was converted to Buddhism and became a lay-worshipper about half-way through the 30th year after his anointment to the sovereignty. A little more than 2½ years later, and consequently soon after the commencement of the 33rd year, he formally joined the Buddhist Samgha. A little more than 5 years after that, early in the 38th year, he followed a not infrequent custom of ancient Indian rulers, and abdicated, and, taking the vows of a monk, withdrew to spend his remaining days in religious retirement.....And from that retirement, one year later, he sent forth this notification (of Brahmagiri, Rūpnāth, etc.) that 'the Gods of Jambudvīpa with their followers were proved to be false, and the doctrine of the Buddha was established as the true religion.'"

The discussion on the child Kṛṣṇa is continued. Mr. Keith's statement that "Patañjali distinctly says that Vāsudeva is a Samjñā (denomination) of the Bhagavant (*i.e.*, Viṣṇu-Kṛṣṇa)" is proven a double mistake by a (hitherto unpublished) note of the late Professor Kielhorn. *Tatra bhagavataḥ* is a wrong reading of the Benares edition for *latrabhavataḥ* (given by most MSS.) which "does not in the least suggest that the personage denoted by the proper name is a divine being." Even the wrong reading would not suggest this, the word *bhagavat* being, in the Mahābhāshya, once an epithet of Kātyāyana and in all the remaining cases an epithet of Pāṇini ! There is also *A reply to Mr. Keith, by Mr. Kennedy* himself, but it is not much more than a repetition of his former statements, excepting his calling attention to the Jaina legends of the Antagaḍa-Ḍasāo which seem, indeed, sharply to distinguish between at least two Kṛṣṇa, *viz.*, Devakī-putra, the hero of Dvārakā, and, secondly, the hero of the great war. This is not contradicted by Mr. A. M. T. Jackson who, however, succeeds in giving the fatal blow to Mr. Kennedy's six months' child, *viz.*, his nice hypothesis of Christian teachings

transplanted to Mathurā by the Gujars. That the child Kṛṣṇa is much older than the Gujars is shown "by the discovery at Mandor in Mārṅwār of sculptures of certain of his exploits which cannot be dated later than the Christian era (see Arch. Survey Report, Western India, 1906-07, p. 33, para. 24);" and further by the *date of the Harivams'a*. The final redaction of the *Harivams'a* may in all likelihood be assigned to the second period of the Kshatrapa sway over the west coast of India, *i.e.*, 218-300 A.D. But that the poem must be much older shows the legend of Parasurāma. In its earliest form it was localised on the east coast of India, and its transference to the western coast was already complete by 100 A.D., as we know by an inscription. "In the earliest enumerations of Samskr̥ṭ literary works we find the *ithasā-purāṇam* mentioned in such a way as to imply *that there was but one Purāṇa*, and that it was regarded as a supplement to the Itihāsa. As the latter name belongs *par excellence* to the *Mahābhārata*, it is hard to avoid the conclusion that the Purāṇa in question was what has now become the *Harivams'a*."

P. C. Ray's *English Translation of the Mahābhārata* has lately been examined by Dr. Grierson, and the result was the discovery that wherever it varies from the Samskr̥ṭ, it literally agrees with the older Bengali translation, though the latter is several times condemned by the translator with considerable emphasis. It may be added here that P. C. Ray has merely *published* the work, the translator of which was the late Pandit Kisari Mohan Ganguli who received, in the last number but one of the *Journal of the German Oriental Society*, the rare honor of an obituary notice by Professor Jacobi. The Paṇḍit is also the translator of the Charaka Samhitā, which translation was published under the name of Kaviraj Avinash Chandra Kaviratna. How the first work could be called 'very conscientious' by such a severe critic as Professor Jacobi uses to be, is a riddle which seems not to admit of any other solution but that he perused a very small portion of it only. Professor Deussen in his latest work says that in the 'flood of words' of the translation "the Samskr̥ṭ words are often no longer to be recognised at all."

DR. F. OTTO SCHRADER.

(To be concluded).

REVIEWS.

ECHOES FROM THE GNOSIS. VOL. X.*

We have received the 10th Volume of Mr. Mead's *Echoes from the Gnosis*, dealing with the ancient Gnostic poem, which he entitles "The Hymn of the Robe of Glory." He tells us that it has been known by other names—such as "The Hymn of the Soul" and "The Song of Deliverance". But in the absence by loss of its primary title, Mr. Mead considers that "The Hymn of the Robe of Glory," best describes the scope of the poem.

It was written originally in old Syriac, a copy of which is in manuscript in the British Museum, bearing the date A.D. 936. There is besides a version in Greek, which has been lately discovered at Rome; and also a summary by an Archbishop of Thessalonica prior to the XIth century. By some strange chance, it was introduced into a Syriac translation from the Greek of *The Acts of Judas Thomas, the Apostle*, and is supposed to have been a hymn sung by him, when he was imprisoned in the "country of the Indians." Although it cannot be asserted positively, yet there seems little doubt that the poem was from the pen of Bardasanes or Bardaisan, "the last of the Gnostics," who lived between A. D. 155 and 233—the author of 150 Psalms and Hymns "On the model of the Psalm-collection of the second temple."

The Poem, in many parts, bears a striking resemblance to the Parable of the Prodigal Son, and again it presents an exposition of the Parable of the "Merchantman seeking goodly pearls" and finding at last the "One pearl of great price."

The key-note of the whole poem is the search for and finding of the pearl—"the light-spark," the ray of the Logos, the Christ-nature in man, hidden in the body—of which Egypt, where the pearl was found, is the type. Incorporated with the key-note, and forming its harmonious surrounding, is the description of the "Ineffable Vesture," with which the pearl seeker and finder was clothed; a vesture, twofold in its nature, spoken of as the *Robe of Glory* and the *Purple Mantle*—signifying the Heavenly Dwelling of the Initiated Man.

Another remarkable point is the duality of the Father's Son:

* By G. R. S. Mead. Theosophical Publishing Society, 161, New Bond Street, London, W.

the Son who remained—the Supernal Man, and the Son who went forth—the Christ, who won the pearl “yet are they both one.”

The fourth point, is the “Letter” which was given to the pearl seeker, sealed by the Father, “so that it shall not be torn to pieces in descending through the regions or planes.” The mystical interpretation of the letter seems to be the “plan woven out of the permanencies of a man’s previous incarnations, passing down through all the planes, till it reaches the natural body on the physical plane.”

It is impossible in the small space available to enter into all the symbolic meanings of this wonderful spiritual poem, as set forth in this remarkable book. The volume is divided into four parts : the preamble, the poem itself, comments, and notes, the latter dissecting the poem, almost line by line. It is a masterly exposition, and will well repay the study of the earnest student, who is not afraid to dig deeply into its mystical teaching.

M. O. M-S.

UNE ÂME DE FEMME. *

A Woman's Soul is a theosophical novel in which the author shows what high ideals ought to guide all artists in their daily life, in order that their works may really act as “the leaven that leaveneth the whole lump.” It has been objected, and perhaps correctly, that this novel is not of the kind that people will rush to buy, because it is so full of teachings which the general public cannot understand or appreciate. But though an author wishes to have as great a circulation as possible for his works, he must not cater to the taste of a perverted public, but rather lead his readers on so that they will appreciate his high ideals, as is well portrayed in the work under review. It would take too much space to quote all the beautiful thoughts expressed mostly by the heroine of the book ; suffice it to mention the following : “Whatever you may do, put your whole soul into it ; do not allow your thought to wander wherever it likes, be its absolute master. If you create a work of art, give it all your attention ; do the same if you are adding up figures or writing labels ; force your thought to fix itself entirely on your work ; never do one thing while thinking of another ; there are no details in the life of the wise man ; every moment of our day has its importance.”

C. K.

* By M. Reepmaker, Paris.

A BRAINY DIET FOR THE HEALTHY.*

The above treatise on the diet question will be welcome to those who seek confirmation for their preference of a mixed diet.

The different kinds of foodstuffs are discussed and cooking recipes given, the net result being that meat, fish and dairy produce take the first place, in the opinion of the author, as brain-producing food. Vegetables prevent the formation of an excess of uric acid; fruit is admitted to be an excellent food for the healthy, but should be taken moderately, as many diseases can be traced to an inordinate use, and because it decreases the appetite for meat and vegetables. Vegetarians are warned that they may die of brain-starvation, that the indigestible cereals, pulses and nuts are detrimental to brain-workers and cause a prematurely aged appearance, ill-health and often premature death !

Much may of course be said for a mixed diet from a purely physical point of view, but the arguments brought forward will hardly convert vegetarians, especially those who take the higher aspects of the food question into consideration.

— A. SCH.

SHRĪMAT BHAGAVAD GĪTĀ. †

The book is very neatly got up and is available for four annas. It is printed in the Devanāgarī type and is intended for those who want the sacred song for ' Pārāyanam '. The publisher has done a useful service to the Samskr̥t-reading public by printing this sacred book in such a handy shape and in bold characters.

— A. K. S.

SONS OF THE SUN. ‡

The book must appeal to many readers, for there is a wealth of thought in the poems, as well as charm of style and originality. It is gratifying to note that popular American writers, with firm convictions of their own, are giving out such thought, instilling into their readers the desire to understand the true meaning of life, teaching them that there is a much deeper significance in the seeming than they have generally understood, if they would only search for it.

— M. B. R.

* By Sophie Leppel, L. N. Fowler & Co., London.

† Printed by Mr. T. K. Balasubramhanya Aiyer, B.A., of the Shri Vanī Vilās Press, Srirangam.

‡ By Martha Virginia Burton, Chicago.

MODERNE GESUNDHEITSBAUTEN.*

Modern Health-Institutions gives an outline of theosophic doctrines, showing how they apply in architecture to the construction of our houses, their inner arrangement, furnishing and ornamentation, all of which should be in harmony with and symbolise the seven principles in man, so as to be conducive to our highest physical, moral and spiritual well-being and development. Readers find a description of such a building erected in Herisau (Switzerland) and the booklet closes with an appeal on behalf of the "Society for the erection of Institutions for public welfare" whose Secretary is Carl Beck in Ebingen (Württemberg) Jägerstrasse 199.

A. SCH.

The article on "The Æther of Space" by Mrs. Besant and Mr. Leadbeater in the June *Theosophist* is translated into Italian.

Gurudershena is a Gujrāti booklet interesting and well-written. The writer seems to have studied our literature. Those treading the path of Devotion will find a few nice reflexions to think over.

We have received from Germany a pamphlet issued as two lectures by Annie Besant. They are translations from some Dutch reports, and contain some serious errors. No translations even of written books should be issued without the consent of the author being asked, and translations of translations of speeches, which have not even been seen by the speaker, are very undesirable, since they may, as in this case, put into the speaker's mouth errors for which he is not responsible, and which he can rarely contradict.

MAGAZINES.

The Theosophical Review, September, contains the second instalment of Mr. Mead's "Stray Notes on the Christ-Mystery," "The Revelations of B. Angela of Foligno," by Dr. Wells, "The Supremacy of the Will," "The Contemplative," by Michael Wood, "Goethe's Outlook on Life" "The True Basis of Education," etc.

The Theosophic Messenger, August, contains a nice contribution on "Abul Fazl," by C. Jinarājaḍāsa. Mr. Warrington writes on "Personal Purity." "The Pose of Martyrdom" is a readable piece. "The Scientific Basis of Vegetarianism," by Prof. Winfield S. Hall, Ph. D., M. D., of North-Western University Medical School, Mercy

* By Baumeister H. Grunwald, Leipzig.

and Western Hospital, Chicago, who is a lecturer on dietetics, is a very useful contribution. The Query Department in charge of Mr. C. W. Leadbeater is as usual instructive ; the answers are worth serious reading. " Letter from Adyar " is copied from the *Adyar Bulletin*.

Theosophy in Australasia, August, contains " The Besant Lectures," " The ' Voices ' of Joan of Arc," " A. B.—Impressions—and a Result," " The Pathway of the Active Life," by Mr. John, etc.

Theosophy in New Zealand, August, has " A Buđđhist Story " copied from *Texts from the Buđđhist Canon*, " Questions and Answers " and other usual Notes.

Revue Théosophique, August, contains a translation of Mrs. Besant's "The Place of Masters in Religions," " Conscience," by Dr. Pascal, etc.

The South African Bulletin, August, with " Editorial Notes " and " News and Activities " has an article by Mr. C. E. Nelson on " The Unmanifest made Manifest."

The C. H. C. Magazine, September, concludes " Some Aspects of Political Evolution," by Mr. Corley. Mrs. Besant's article on " Nationalism v. Provincialism " is very instructive. Other small contributions make up a very good number.

The Lotus Journal, August, has the concluding portion of Mrs. Besant's lecture on " Religion and Psychology." Miss Mallet writes on " Beethoven." It is an interesting number.

American Theosophist, August, continues to be interesting. The number contains " Karma and Fatalism," " Mediumship and Clairvoyance," " The Gospel of Joy," " Clairvoyance and Clairaudience," by Hilda Hodgson-Smith, " Brotherhood through Language " by A. P. Warrington, the fifth instalment of " Hints to Young Students," " Vegetarianism," etc.

Among our foreign magazines we have also received : The Cuban *Revista Teosófica*, June-July ; German *Neue Lotus Blüten* of Dr. Hartmann, Finnish *Tieläjä*, including, along with various translations, " The Miracle of the Cross," by V. H. V. ; Scandinavian *Teosofisk Tidsskrift* for July-August ; the East Indies *De GuldenKeten* ; Italian *Ultra* ; Spanish *Sophia* ; the South American *La Verdad* ; all for August ; *The Modern Astrology*, containing " The Signs of the Zodiac analysed " and other interesting matter, *The Modern Review* with a beautiful colored picture of Rāja Rammohun Roy and very readable matter printed neatly and well. Also, *The Vedic Magazine*, *The Dawn*, *The Brahmavadin* and *The Mysore Review*, for July ; *The Oriental Mystic Myna*, *The Prabuddha Bharata*, *Notes and Queries*,

The Indian Review containing the "Resurrection of India" by Mr. H. Crossfield, "Leo Tolstoy," by Arthur Davies, etc., *The Phrenological Journal*, with "The Voice as an index of character," *The Harbinger of Light*, *The Theist*, *The Siddhanta Deepika*, *The Kalpaka*, for August; *The Ceylon National Reformer*, containing "The Village Community and Modern Progress," "The Future Education of the Indian Woman," by Sister Nivedita, "The Dipavamsa and Mahāvamsa," by Prof. Geiger, etc., *The Christian College Magazine*. The *Gujrāti Cherāg* for September is a good number. *The Light of Reason*, is as usual well made up with short but useful articles, including "Common Life," "Cure for Misery," "Happiness," etc.

NOTES.

Dr. Steiner is doing fine work in Europe and his indifatigable energy is marvellous. He has been lecturing this year in Holland and in Norway, outside his own territory, and has lately given a series of lectures in Stuttgart to Theosophists, gathered together from all parts of Germany, from England, Russia, Denmark, Switzerland, France, Austria, Bavaria, on "Welt, Erde and Mensch." Dr. Steiner is a fine orator, as well as a mystic and a thinker, and Germany may well be proud of its General Secretary; as President, I rejoice to see such splendid work being done by a leading member of our organisation.

All readers of the *Theosophist* will be glad to hear that Dr. English writes: "My health has been steadily improving since the first month of my stay here [Ootacamund] and perhaps we shall remain here through October I shall be glad to render assistance in proof-reading, after returning to Adyar, as the Anniversary Report always necessitates considerable extra labor." It was, and is, my hope that a few months' rest, and the release from the strain of work which had to be completed to the hour, would enable Dr. English to give us his valuable help for a long time to come. His experience will be of great use to the younger workers, and the co-operation between young and old is helpful to both.

Headquarters has to suffer a regrettable, but we hope temporary, loss. Mrs. Russak has remained in Adyar throughout the summer, and her health is much strained. She is therefore returning for the winter to the place in Germany—Weisser Hirsch, Dresden—where she before took a rest-cure, and will go thence to America to visit her mother and to do some T.S. work, joining me on my arrival in the States, and returning with me to India. We all hope that her health will thus be restored, and that she will long be able to work for the Society she loves.
