

# THE THEOSOPHIST.

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## ON THE WATCH-TOWER.

IT is pleasant to hear from time of time of life and energy showing themselves at various points touched in the many pilgrimages which make up my life. Hobart, Tasmania, had been for years a rather sleepy place so far as Theosophy was concerned, but now is showing a vigorous life, Mr. Hawthorne's work there having proved very helpful. In Launceston he has also done very good work, eleven new members having joined the Lodge during the month he was working there. From England comes news of activity, despite holiday time; at Middlesbrough the old Lodge which surrendered its charter is being replaced by a new one of better material, and there is movement in hitherto sleepy Gloucestershire. All looks well for the future.

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September 1st was our second day in Oakland; we had a question meeting in the afternoon and a good audience for the lecture at night. Of course there are interviews and reporters everywhere, but these may be taken for granted. Southern California is, however, prolific in enthusiasts, who claim high authority without having anything special to reveal. A very curious woman of this sort is 'Mother Alice,' who wrote to me several letters bidding me go to see her; as Muhammad would not go to the mountain, the mountain came to Muhammad, and Mother Alice turned up in the sitting-room of the hotel. I greeted her politely, and she responded by raising her left hand high in air and "fixing me with her glittering eye." I offered her a chair, and enquired what she wanted; the second arm went up like the first, and she stood motionless, glaring at me, with arms upraised, and spake no word. It became monotonous, so I gently suggested that I was a busy woman, and that perhaps if she had nothing to say she would excuse me. Then she sat down and, producing

paper and pencil, wrote down that she had not spoken for seven years; that seemed awkward for a messenger, and I suggested that we might part. Then she wrote that she had a great message for me, but that I was not ready for it. I agreed with her, and she departed, picking up some formidable parcels which I presume contained her message. On the 2nd September we left for Los Angeles, arriving early on September 3rd. A Lodge meeting in the afternoon and a lecture to a large audience in the evening made up the tale of work. Here a kindly lady came to take me to the house of the one I was seeking. I sent a message of thanks, saying that I was not seeking anyone, and she departed sadly, saying that she was "sorry for Mrs. Besant." Saturday, September 4th, was a busy day; we had an E. S. meeting in the morning and then went by electric trolley to Pasadena, about twelve miles off. Here I gave a lecture in the Shakspeare Club, and answered questions, and then we took a short automobile drive through this prettiest of towns. One very pleasant thing was the reverence shown for living things; no birds may be killed in the town, and our little winged brothers are fearless and tame. As we drove we passed in the middle of a road a wide-spreading ancient tree; so unusual a sight drew a question, and the answer was that the authorities would not cut down an old tree; I noticed other trees similarly in possession of the middle of a road. Kindness to living creatures is taught in Pasadena schools, as well as practised by the elders, and the town is a centre of good influence. After the drive we returned to Los Angeles for a public lecture, and on the following morning put ourselves into the train for San Diego.

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The visit to our southernmost point was brief but pleasant. The lecture was in the afternoon and was given to a large audience, the most friendly and enthusiastic that I have met with during the present tour. In the evening there was a pleasant gathering of the Lodge, and then into the train once more for Salt Lake City.

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It was a long run of 900 miles, first through Southern California, then across a corner of Nevada into Utah, and onwards to the great city planned and shaped by the genius of Brigham Young.

Here we again greeted Mr. Jinarājādāsa, who had arranged to give four lectures after mine. The audience was not a very large one, but as usual showed keen interest, and the five consecutive lectures should sow some seed for the future. Next morning, September 8th, we again entered the train for another long run—741 miles—to Denver, the capital of beautiful Colorado. It was an interesting journey, but across many hastily repaired wash-outs, which delayed us; up to Leadville, more than 10,000 feet above the level of the sea, we climbed; for some distance our train of twelve coaches had three engines pulling in front and one pushing behind, for we rose 1,500 feet in six miles, a grade of exceeding steepness. In the early morning of the 9th we saw the gleam of snow on the mountain-tops and thick frost on the grass, and then ran easily downwards. But we were more than four hours late in arriving, so saw little of our Denver friends and their beautiful city, and the warmth of the greeting intensified our regret at the brief stay. A lecture to a moderate but very friendly audience was given, and the same night we again had to take the train to travel another 572 miles to Omaha, arriving there at 5 P.M. on September 10th. At 7 there was an informal gathering of members, and at 8-30 a public lecture. The night was spent in bed for a wonder, with no wheels running underneath, and on the following day came the comparatively short journey to Kansas City, where we arrived at 4-30 P.M. As usual a posse of reporters, and in the evening a large members' meeting.

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Kansas City seems to be short of halls, and the Lodge had to take a huge place, the Convention Hall, seating 15,000 people, very costly and entirely out of proportion to any audience we were likely to have. Two public lectures were arranged for Sunday and one for Monday; the audiences were about the same at each lecture—about 1,500 each—but the strain of speaking in so large a hall twice in one day was more than should be put on any lecturer. The papers treated us well, being less sensational than they usually are. The weather was very stormy, and on Sunday evening I spoke to an accompaniment of thunder, lightning, wind and pelting rain. On Monday afternoon we had an E. S. meeting, and left the City on Monday night after the lecture, arriving at St. Louis on the morning

of the 14th September. St. Louis has no Lodge, so we had a very quiet day, only broken by newspaper reporters; the hall for the lecture was a pleasant one, belonging to the local Young Men's Christian Association, and many of the young men were among the audience, listening earnestly to the description of the after-death life. At 10 P.M. we were in the train once more, *en route* for Louisville.

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The general atmosphere of Louisville was an immense improvement on that of St. Louis and Kansas City; the latter are poisoned by having become huge centres of slaughter, and pay the penalty of their ghastly trade. We had a little E. S. meeting in the morning and a meeting of the local Lodge in the afternoon. A lady at the latter appealed to me in great indignation; she was a prominent member of several ladies' clubs, and a person had asked her for lists of members, saying that he wished to send to them some 'Theosophical literature'; she willingly helped him, and later found, to her horror, that she had been the innocent means of introducing into these assemblies of refined and honorable women the obscene pamphlet issued from Point Loma. I could but sympathise with her for having been duped in so dishonorable a way, but tried to show her that it is the people who do such things who are to be pitied, and that it is far better to be the injured than the injurer. Surely to be full of malevolence is to be an object of profound pity to all who know the law.

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In the evening, the Scottish Rite Cathedral held a moderate audience, which atoned by its attention for its paucity of numbers. The following morning, September 16th, we were in the train for Chicago, where we arrived about 6 P.M. It was a sorrow to learn that Dr. Van Hook had been taken suddenly ill and had had to submit to an operation, and would thus be debarred from attending the Convention. The next morning I found him very weak and with some fever, unable to raise his voice above a whisper. He has, however, gathered strength rapidly, and on the 20th September he was able to dress for the first time. The first lecture was given on September 17th, to a small audience; on the following day we had an E. S. meeting in the morning, and in the afternoon a reception, at which Mrs. Van Hook kindly supplied her husband's

place ; the evening was occupied by a meeting of members, to whom I spoke on Yoga. The business meeting of the Convention began on Sunday morning, September 19th. Dr. Van Hook was elected as General Secretary by 244 to 36 votes, these last being cast by 6 Lodges. The American membership has now reached 2,816—the highest point ever touched ; 86 had resigned during the year and 33 had passed over. The Convention was beautifully harmonious, not a harsh word being said by any one, and the spirit of those present was evidently that of peace and good will. A wave of strong affection surged over the whole meeting on the proclamation of the election of the General Secretary, and it was evident that he had found his way to the hearts of the members. Happy, indeed, is the American Section in having secured the services of one so strong and capable, whose one thought is the service of the Masters.

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The audience on the evening of September 19th was much larger than on the 17th, and it had again grown larger on the 20th, but still the Chicago lectures cannot be called a success. In addition to the lecture on the 20th there was a question meeting in the afternoon, very largely attended. The work in Chicago concluded on September 21st with an E. S. meeting in the afternoon and a Masonic one in the evening. At 10-30 p. m. we drew out of Chicago in the train for Cleveland, and the Chicago Convention was only a pleasant memory.

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We reached Cleveland, Ohio, early on the following morning. There was an E. S. meeting in the afternoon, and in the evening I lectured in a pleasant 'summer theatre,' packed to the doors with an audience of 1,200 persons. Cleveland is a pretty town with a splendid park, through which a friend kindly took us in his automobile on the way back from the afternoon meeting. America is waking up to the demands of beauty, and on all sides one sees evidences that beauty is being recognised as necessary daily bread rather than as a luxury that can be dispensed with. With such immense natural resources in this direction, with plenty of room and a scattered population, the great Republic of the West should be able, in a few centuries, to overtop on the ascending spiral of evolution the beauty which Greece gave to the elder world.

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On the afternoon of September 23rd, we had a pleasant meeting of the Cleveland Lodges in the pretty rooms of the larger one. The rooms are simply and effectively colored, and were tastefully decorated with flowers for the meeting. Six o'clock found us at the station, bound for Washington, and we slept our way to the capital city, arriving there shortly before 9 A.M. on the 24th. Washington has built for itself a splendid new station, worthy of chief city of the Republic, the finest station in the way of architecture that I remember having seen—though not the largest. The day passed quietly, and the first duty—after the inevitable reporters—was the evening lecture, delivered to a fair audience. The meetings on Saturday were of the E. S. and T. S. The Washington Lodges are active and have prepared admirable courses of the lectures for the autumn and winter. The press is not unfriendly, and is more sober and dignified than that of New York and Chicago, so that an effective propaganda might be made through it, appealing to the thoughtful and the cultured. A second lecture was given on Sunday to a much larger audience, and at 5-35 P.M. we started for Boston, hallowed by memories of Emerson and his friends, "The Hub"—short for "hub of the universe"—as its lovers call it.

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Boston had prepared a very heavy programme of work. We arrived on September 27th, a little before 8 A.M., and reporters soon appeared on the scene; at 10 began a two hours' meeting of the E. S.; 3 P.M. found us in the rooms of the Metaphysical Club, which were packed to suffocation for a lecture on "The Use of the Imagination"; between the return at 5 P.M. and the public lecture at 8, more reporters pressed their claims, and, when night came, rest was not unwelcome. The second day repeated the first, the Theosophical Society Lodges taking the place of the E. S. in the morning, and the afternoon being occupied by a very pleasant invitation meeting in the house of Mrs. Kehen, where I expounded Theosophy to a very cultured audience; the house was interesting as having been built by Edwin Booth, and the spacious salon I spoke in seemed to have been planned for such uses. The ideas presented were very warmly welcomed, and Theosophy has evidently a future in the more exclusive circles in "The Hub." A

public lecture closed the work in the evening, and we spent the night in travelling to New York.

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New York was in the midst of a tumultuous celebration, the Hudson-Fulton festival, and the papers were crammed with accounts of pageants, aeroplane flights, marches, naval displays. It naturally played havoc with the lectures, and the audiences were small—a new experience in New York. On October 1st, there was a reception in the afternoon, at which a birthday gift was made to me from the New York Lodges—a gift which I have placed to the credit of the Blavatsky Gardens' purchase fund. A member returning from a visit to Chili brought me a very prettily drawn address of greeting signed by members in Valparaiso, and a handsome silver triangle, bearing the seal of the Theosophical Society; it will go into the memento case at Headquarters, to bear silent witness to the love which pours thither from all parts of the world.

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October 2nd, saw a group of loving and faithful members gathered round their President on the deck of the Cedric, which was to bear her back to the Old World. Two of them, Mr. Warrington and Mrs. Kochersperger, had travelled with me all the time over the 10,629 miles which measured the trip since I landed in New York on July 31st. My grateful thanks go to both for the unvarying and unwearied kindness which guarded me throughout the journey, shielding me from all discomfort and doing all that could be done to lighten the heavy work. We visited 33 towns, two of them twice—in the outgoing and returning; I gave 48 lectures to the public, and held 54 other meetings, at all but four of which lectures were also given. The work was arduous but very pleasant—save for the ceaseless malignity of Point Loma which followed me everywhere, but failed to injure seriously, despite the expenditure of time and money which might have been put to such much nobler uses; I rejoice to have been allowed to bear so much mud-throwing, intended to injure the Theosophical Society, for there is no privilege greater than to be allowed to shield a great cause with one's own body; the persecutors used to torture and murder; now they vilify and slander; the spirit is the

same, and the end is the same—defeat for them and triumph for the cause they assail. Well said Bruno: "To know how to die in one century is to live for all centuries to come." The messengers of the White Lodge are ever bespattered and assailed; it is the sign of their apostleship. Little need they reckon of the storm whose feet are on the Rock of Ages, but alas for the craft that dash themselves into pieces on that Rock!

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The White Star Line may well be proud of the extraordinary steadiness of their ships, if they are all like the Cedric. I have never been in a vessel so steady and so quiet. The throb of the engines is scarcely perceptible, and it is difficult to know that we are moving, unless one looks over the side and sees the water rapidly slipping past. The first two days were smooth; then on Tuesday we had fog, and the unmusical voice of the ship blared out minute by minute to warn the fishing craft of the monster steaming through their tract; after fog followed wind and heavy seas, until the steamer lay off Queenstown and tumbled some of us off into the tender which puffed away with us to the Emerald Isle. There Mrs. Sharpe met me, and we had to remain in Queenstown for the night, for the last train for Dublin had left, and we walked to a neighboring hotel. The morning saw us in the train, a leisurely concern which lounged over the 177 miles which lie between the port and the capital, and deposited us in Dublin at 5-30 P.M. We had a pleasant gathering of interested folk in the evening, and on the Monday I lectured to an audience of some 300 persons, who came by invitation from Belfast, Limerick, Wexford and other towns as well as from Dublin itself. It was pleasant to see and feel the quick response and the growing enthusiasm of the listeners, and at the end Professor Barrett, F. R. S., President of the Royal College of Science in Ireland, spoke a few kind words of sympathy and thanks. The Land of Saints has not, so far, taken her rightful place in Theosophy, for she is to Europe what India is to the world—a witness for the spiritual life. The time has come when the light should burn up upon her altars, and Dublin has breathed upon the smouldering embers.

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The outcome of the visit to Dublin is the formation of two Lodges—a very satisfactory beginning for the Theosophical Society in Ireland. Each will start with about twenty members. May their work prosper under the Blessing on which all our work depends! Counting these two, and the Anglo-Belge, which has rebuilt itself and rejoined, twelve new Lodges have been formed since I came to England, and 240 new members have joined. The total number of members lost by resignation from the Section throughout the troubles of the last sixteen months is 537. Some of these have formed independent Societies outside the Theosophical Society—the Eleusinian, the Quest, the Hermetic—and there is one Lodge of members who have resigned from the Section and attached themselves to Adyar.

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On October 17th we had an E. S. meeting in the morning, and in the afternoon I lectured in the Passmore Edwards Settlement in Bloomsbury, Mr. Gooch, M. P. taking the chair. The hall was very full, and the audience followed with close attention the lecture on the "Power of Thought," and showed much enthusiasm. On the 19th, many friends gathered, first in the Masonic Temple and then in 106, New Bond Street, the Headquarters of the Theosophical Society in Great Britain, to greet with kindest welcome one of our best workers in the north, Hilda Hodgson-Smith, as the bride of Lieutenant Powell, R. E. The marriage had taken place at Harrogate on the preceding day, and a considerable number of the bridal party came southwards with the bride and bridegroom to the little Theosophical festival held in their honor. Music, silent thought, and a brief address from myself, formed the graver part of the meeting, and then we went to Headquarters for the reception, at which the bride duly cut the wedding-cake with her husband's sword. Lieutenant and Mrs. Powell leave for India after a tour on the continent, and we shall meet at Brindisi on November 14th. Mrs. Powell leaves a gap behind her, but will help the work in the land to which her husband's duty calls him, and their home will be a centre of Theosophical life.

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On the 20th of October many friends gathered at Oxford for the lecture delivered at the Town Hall. The large floor of the

building was filled with an interested audience, and Professor L. P. Jacks, the Editor of the *Hibbert Journal*, took the chair. One of the Colleges provided the stewards for the meeting, and a very large number of undergraduates attended. It was pleasant to be greeted by Mr. Basil Hodgson-Smith as an "Oxford man"; he joined his College—Worcester—this term. The public meeting was preceded by a pleasant gathering of members and friends, to whom I made a short address, followed by various questions.

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The last English lecture was given on October 21st to the Spiritualist Alliance, and the Suffolk Street British Artists' Hall was crowded to listen to a talk on our relations with the three worlds. It is desirable that Theosophists and Spiritualists should co-operate where they agree, and discuss with friendly feeling where they differ, for both aim at knowledge and oppose materialism. The world is wide and temperaments are various, and the full recognition of liberty of thought and the showing of mutual respect will conduce to the general recognition of the reality of the unseen worlds.

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Mr. Hall Caine, the famous novelist, has been writing some articles in the London *Daily Telegraph* on "Aspects of the East." He was good enough to send me the final one, "The Awakening of the East," with a friendly note thanking me for the inspiration he had received from me on the subject. It is a noble plea for right relations between the centre of the Empire and its eastern dependencies; he quotes the *Mahābhārata* on the destroying strength of weakness and declares that England should be in the East "to shelter the weak, to give security to the oppressed."

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The need of safeguarding the Indian youths who come over to England, inexperienced and thrown on their own resources in a new land, has been for long recognised by lovers of India, and various attempts have been made to effect it. Now the Government has taken the matter up and has formed an Advisory Committee in England with a Bureau to give information, and Mr. Arnold—late professor of Aligarh College—has been appointed as Secretary and Adviser. I see with pleasure that the work of

the Bureau is exactly on the lines of our own Indian Students' Aid Association, with the natural exception that it does not enrol friendly families who will invite lads as visitors to their homes. The United Provinces Government has put me on their Local Committee and I shall very gladly co-operate in this good work. Some may object to the movement as trying unduly to control the youths, but it should be remembered that in no civilised country, except India, are crowds of lads allowed to go abroad without supervision and control, to do as they please and to ruin themselves as they choose.

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Civilisation constantly presents new problems, and one that has risen before me in all the hotels is a large one, considering the number of hotels on this vast continent. In every bedroom, in every bathroom, in every train lavatory on starting, the American politely places a piece of soap delicately cased in paper wrapper fastened down. As I always carry my own soap, I leave the wrapper unbroken for the next comer; but as they are mostly opened and the soap used, what becomes of the innumerable soap-cakes that are used once or twice, and then cast aside? Probably an industry has sprung up to utilise the waste soap!

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Antitoxins, like curses, come home to roost. A small four-years old boy, of Whiting, Indiana, had diphtheria and the Chicago 'Board of Health' supplied antitoxin. Paralysis of the throat and legs followed, and Dr. E. L. Denison, the physician in attendance says: "It is my personal opinion that this state of paralysis is caused by antitoxin." Other physicians disagree and defend antitoxin, but—the boy is paralysed. Many cases of this kind may be looked for in the future, and should be placed on record.

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The vivisectionists have received a great blow in the paper read by Dr. Calmette, head of the Pasteur Institute at Lille, before the French Association for the Advancement of Science. Dr. Calmette declared that the promises of Koch and others of the cure of tuberculosis by a serum were delusive, and that there was "no anti-tuberculosis serum in existence which has any real curative power." The only way to cure is by a recognition of the

disease in its earliest stage and by preventing further infection. The end of all these boasted researches, I may add, will be similar disappointment, and the medical world will be left face to face with a crop of new diseases and a crowd of patients devitalised by poisons and without resiliency. A sign of the uneasiness aroused by the exposure of vivisectionist practices may be seen in an article in the *Leeds Mercury* of July 22nd, on the sense of pain and its small localisation. It is quite true that animals feel pain less than man because they do not add to it anticipation and memory to the same extent as does the human sufferer. But it is an ill use to make of this fact to defend vivisection.

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Miss Elsa Barker has writtarn a remarkable book, telling the story in modern form of the Founder of Christianity. It is not, however, the re-telling of the story itself that gives the book its charm, but the rare beauty of the teaching put into the mouth of the hero. Miss Barker seems to have assimilated all that is noblest in the spiritual teaching of the past and present, and to have thrown it into exquisite aphoristic form. The book is called *The Son of Mary Bethel*, and it is published by Duffield Company, 36 West 37th Street, New York City.

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At the American Hospital Association, holding its Eleventh Annual Conference, a most cheering statement was made by Dr. R. R. Ross; he reported that the average cost per patient for drugs fifteen years ago was \$ 2.50 (*anglice* 10s.), while now it is only 91 cents (*3s. 9¼d.*). Hospitals, he said, are adapting themselves to new conditions, and recognise the value of fresh air and mental treatment as far superior to drugging. A new movement has been started in the United States following in the wake of Christian Science, with differences, called the Emmanuel movement; a patient is first submitted to a physician, and, if he considers the case to be one which will respond best to mental healing, he sends it on to the Christian minister, who then deals with it from the mental and spiritual standpoint. It is interesting to notice how the Churches are again beginning to act on the precept of S. James: "Is any sick among you, let him send for

the elders of the Church and let them pray over him, anointing him with oil in the name of the Lord."

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From all parts of the Theosophical world cheering news reaches the watchman who surveys it. Letters from Tasmania, from the President and Secretary of the Hobart Lodge, confirm the accounts previously received of Mr. Hawthorne's good work, and the new vitality of the movement there. For the first time in its existence of nineteen years, the Branch rented a room for its meetings after my visit, and now, a year later, it has more than trebled in size and is seeking a larger dwelling-place. In Great Britain remarkable activity is being shown, and the establishment of "A Training Centre for Theosophical Students" at Harrogate is full of promise; Mrs. Sidney Ransom (Miss J. M. Davies), at great personal sacrifice on the part of her husband and herself, has taken charge, and courses of study are being planned and classes established. All information may be obtained from Mrs. Ransom, at 12, East Parade; there is accommodation for resident students. Mr. Fricke writes from South Africa, sending a very full programme of work; every day has a class, a members' or enquirers' meeting, or a public lecture. From New Zealand comes the unpleasant news that the bigoted Bishop of Auckland has forced the Warden of S. John's College, Auckland, a brilliant Oxford man, to resign because he is a member of the Theosophical Society. Such action only disgraces the Christian Church, and still further alienates from it the sympathy of educated and broad-minded men, between whom and the Church a gulf is widening which only Theosophy can close; at the same time it strengthens Theosophy, for which good men are ready to sacrifice themselves. On the other side of the account it is pleasant to note that Dr. Uhl, the President of the College of the American Evangelical Lutheran Mission at Guntur, India, lent their fine College Hall, with the consent of the College Council, for the public meetings of the Theosophical Federation held in that town.

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A large number of public libraries in England have accepted the *Theosophist* for their reading rooms, so that the number of our readers will be very largely increased. It is impossible to tell

how widely the good seed may be scattered by the presence of our magazine in rooms where thousands read every year.

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The swift progress now being made by the Theosophical Society in Anglo Saxon countries has disproved the many prophecies of its downfall as the inevitable consequence of the Presidential election of 1907. It was to perish in a storm of public obloquy, and no respectable person was to remain in it or join it. All that could be done by the prophets to ensure the fulfilment of their prophecies has been done both in America and in England, even to the wholesale circulation of obscene literature, which must have done incalculable moral harm among the young. The tone of the opponents of the Society as regards its future has now changed, and I have just received a circular in which the writer states: "To me the Theosophical Society, as it is now conducted, is a failure, even though its membership should continue to increase and its cause seemingly prosper. . . . So what shall it profit the Theosophical Society if it gain the whole world and lose its soul?" Nothing, I heartily answer. But the writer may be as mistaken in this as in his former ideas. Time alone can decide. And even now there are signs not of the loss of its soul, but of good hope that that soul will be illuminated and transfused with the Spirit.

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Miss Lucy Bartlett, who has done such admirable work in introducing the Probation system into Europe, and has written on it in our columns, has a valuable letter in the London *Times* on the subject. "The essence of probation," she writes, "is education—education arrived at by a carefully organised system of supervision in which the element of friendship is the chief note." She lays stress on the importance, the necessity, of the aid of private citizens who volunteer to co-operate with the State Officer:

It is this co-operation between State and private citizen which requires to be grasped as the essential feature of probation. Only so can the supervision be made truly educative—only so can any really redemptive work be accomplished. The State is dependent upon its private philanthropists for the supply of necessary numbers and the necessary moral quality—the private workers are dependent upon the State for the supply of authority. . . . Probation offers possibilities

for the junction of public and private force such as no other reform has yet offered. In this it should be seen to have not merely a great penal value, but also a general sociological significance of possibly far-reaching importance. May not the system be the herald of a new era, in which in all departments the value of this co-operation will be recognised, and in this light may it not be considered worthy of the deepest consideration—its possibilities worthy of the fullest testing?

In a word, the elder brothers must help the younger. Probation is Brotherhood applied to penology.

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It is interesting to learn from the *Life and Writings of Swedenborg* that Robert Hindmarsh, a printer, son of a Wesleyan minister, founded a Theosophical Society in the last quarter of the 18th century. The passage occurs on p. 683, and runs as follows:

“After a variety of moves and an increase of numbers, in 1784 chambers were rented in New Court, Middle Temple, and the title assumed, the Theosophical Society, instituted for the purpose of promoting the Heavenly Doctrines of the New Jerusalem by translating, printing and publishing the Theological writings of Emanuel Swedenborg.

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A crowd of kindly faces was the last impression of London as the train steamed out of Liverpool Street Station, carrying Mrs. Sharpe and myself to Harwich, the first stage towards Amsterdam. The sea was the reverse of kindly, for there had been high winds for days, and we arrived at the Hook of Holland more or less ragged in feeling. It was dark and cold, but we were well wrapped up, and rumbled off contentedly across the Holland flats, and presently dawn broke, grey and damp, and we looked out of the window at the grazing cows, and thought how chilly their quaint shirts must feel on such a morning. Soon we arrived in Amsterdam, to be greeted by the General Secretary and Mrs. Windust and other friends, and ere long found ourselves in the familiar and hospitable Headquarters in Amsteldijk. How many memories cluster round that building, memories of the days when faithful Piet Meuleman and Esther Windust and W. B. Fricke first raised the banner of Theosophy in Holland. The only outward change is the acquiring of a piece of additional land on the back, whereon a good temporary building has been raised for the E. S. and Co-Masonry, and therein we held a meeting on the evening of our arrival, October 22nd. The 23rd was well filled; it

opened with a large E. S. meeting, or rather meetings, and in the afternoon we went to Haarlem, and had first a Lodge and later a public meeting; members had gathered from all parts of the country in surprisingly large numbers. After the public meeting we returned to Amsterdam, arriving there at about 10-30 P.M.

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On Monday, October 25th, we started for the Hague at 9 A.M. and the morning after our arrival was spent in interviews. In the afternoon there was a large members' meeting, and then we returned to Amsterdam—it took two hours each way, from house to house—and in the evening came a public lecture. It was held in the big Concert Hall, and, despite the rain, the audience numbered over 1,000 persons. That was the closing scene of the Dutch visit, for the next morning we took the train for Brussels, where we arrived a little after mid-day. The inevitable interviews filled the first part of the afternoon, and then followed the usual E. S. meetings, and in the evening a large gathering of members. On the morning of the 27th more interviews, and at noon we left for the Paris train, which carried us across the green country beneath dripping skies, and landed us in the midst of a crowd of friends, assembled on the Paris platform.

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Paris was great on interviews, eight mortal hours of them in three days! Members had come in from the provinces in such numbers that it was necessary to hire the Salle de la Société de Géographie for the lectures to members, instead of meeting as usual at the Headquarters. The first lecture there was given on October 28th to an audience which comfortably filled the hall. As these notes leave on the 29th, the rest of the Paris news must remain over till next week.

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In view of the near future it is interesting to find Mr. Andrew Carnegie stating that he was convinced that, sooner than most people imagined, a statesman would arise who, by uniting the democratic opinion of America and England, would warn Europe that war must end. Coming men, as well as coming events, cast their shadows before.



## INSANITY OR RELIGIOUS EXPERIENCE?

### A STRANGE CASE.

**WE** have had the pleasure of reading a most interesting article in a recent number of the *Theosophist* on the subject of clairvoyant visions and their investigation by trained clairvoyants for the purpose of analysis. Those of us who have studied Theosophy at all thoroughly invariably find that the possession of such invaluable knowledge brings across our path some fellow-man who is much in need of the knowledge we have; and amongst the motley crowd of curious people whom karma brings to meet us, some cases form so startling an example of the dangers that lie in the way when psychism is unaccompanied by knowledge, that an account of a recent one may not be uninteresting to students.

I must crave the indulgence of my readers for the constant intrusion of the personal pronoun in this article, but the taint of 'ahamkāra' gives a reality and piquancy to the narrative which it would not otherwise possess, so before proceeding further I must give a brief account of the circumstances under which I came into contact with the strange person round whom the interest of our story centres.

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I was staying with an Irish family at their country-house. My hosts were kindly, warm-hearted Irish people of ordinary

views on religious subjects, but having that love of the weird and uncanny which is ingrained in the blood of the Kelt. They were expecting a cousin called Tim from Ireland on a short visit, and they were anxious that I should see him, as he was amusing and pleasant, but was quite mad, for he constantly saw and heard things which did not exist. In fact, the poor fellow had just come out of a lunatic asylum, where he had been incarcerated for nearly two years. On hearing this, I decided to stay until the cousin arrived, and I am heartily glad that I did so, as I was able to help him considerably. Tim, as he was called, turned out to be a tall, well-made Irishman, with dark hair and very deep-set and earnest-looking blue eyes. He was a great talker and his chief topic was religion. When he stopped talking—which was not often—he wore a placid, almost bovine look of the most ineffable resignation. Now it happens that my duties sometimes take me round the asylums of the north of England, and I have within the last few years seen many so-called mad people; but it was indeed difficult to find anything particularly mad about this man except that he was guilty of the heinous crime of thinking a little differently from his relations, and it happened that in course of time he came to talk of his experiences while at the asylum under treatment for “religious mania”.

Our friend was the son of Irish protestants, who, though in many respects most excellent and God-fearing people, were extraordinarily crude and dogmatic in their religious opinions. In this atmosphere of go-to-Church-every-Sunday and of family prayers and bible reading, hell-fire-tracts and a wrathful God and all the other caricatures of the real Christianity, Tim was brought up.

His inborn mystical temperament found little satisfaction in these inanities, and all through the years of his childhood and early manhood his greatest desire was to know the truth. He used to sit meditating for hours together, constantly striving to realise the truth, and the result of this constant and strenuous meditation is all the more remarkable, since he never heard of Theosophy, or Occultism, or hypnotism, or any other ism in his life until he met me.

When he was about thirty years of age he went out to a distant colony and led a lonely though healthy life in the bush.

The solitude of the bush offered further opportunity for his musings, and after a short time his spiritual vision began to unfold. At this juncture I think I had better let him continue the narrative in his own words, as it is more interesting than any narrative in the third person could be.

“When was it that you began first to see things?” I enquired.

“Well,” he said, “that is a little difficult to say, because for all I know I may have been seeing spiritual things without knowing it, as, when I was in the Colonies, I had considerable difficulty in distinguishing astral objects, as you call them, from physical ones, and I found it out one day, to my cost.”

“How did you find out you couldn’t tell the difference?” I thereupon asked.

“Well,” he went on, “I was one day at a tennis party, and after the game was over, I sat down in a chair, lit a cigarette, and settled myself down to watch the beautiful sunset that was just forming at the time. All of a sudden, I saw walking towards me the figure of a man whom I know slightly, and with whom I had hunted in the bush. I got up and shook hands with him, and we had some conversation about the loan of a gun he had promised me. Having settled the matter, he went off, and I sat down again in my chair and discovered that the other people present were regarding me with looks of stony horror.

“Are you mad?” said one man to me.

‘What on earth do you mean?’ I replied.

‘Why,’ he answered, ‘you got up and shook hands with the air just now, and talked a lot of nonsense about a gun to empty space.’”

The narrator paused here, then peered thoughtfully into the air in front of him, evidently seeing before him something of interest to which my eyes were blind. “You can imagine my feelings,” he continued, “when I heard that, but I knew as surely as that I am here talking to you, that I saw and spoke with the man, and I vehemently insisted that I had seen him, whatever the others might say. From that day onwards I was doomed,” he said pathetically; “no one would associate with me; I was looked upon as a hopeless lunatic and madman, and people who got to hear of the incident avoided me as much as possible.”

Truly, the unfortunate man had been through a most unhappy experience, and after I had assured him of my sympathy with his difficulties, he went on :

“Gradually I began to have a distinctly clearer feeling of life and thought, a sensation that is very difficult to describe; everything I saw and heard seemed to possess a brilliance and fire which was quite unusual, and I knew that at those times I was ‘seeing.’”

“But didn’t you notice any difference between the people you saw in that condition and the ordinary people one sees every day?” I asked.

“Yes,” he said, slowly, and with some hesitation, as if he hardly dared to tell me what he was on the point of saying, “sometimes a most beautiful and shining form used to come to me and soothe my wretchedness with words of comfort and consolation. He was a very tall fair man, with hair and long beard of a very striking golden color, having an expression of great gentleness, and yet force, in his blue eyes. He shone with such a white and pure brightness that I thought he was an angel.”

“Did you see him often?” I asked.

“Yes,” he replied, “frequently; he used to come every few days and put me through a kind of series of exercises in my newly-acquired vision—for instance, he would tell me to keep perfectly still and note carefully what I saw, and on some occasions I was quite mistaken in what I thought I saw, and on other occasions quite right.”

“I suppose you had pictures put before you,” I interjected.

“Yes,” he said, “on one occasion, when he told me to note what I saw, I became perfectly still and attentive and looking up into the sky noticed three or four thin, dark-looking men, having the appearance of Hindūs, who seemed to be gliding through the air; they came right past me and seemed to be eventually swallowed up into the sun. All these Hindūs were bright and shining men, though not as glorious-looking as my instructor, who seemed pleased with my account of what I saw and said: ‘Good, you were quite right.’”

Now here was a most extraordinary case of a man who had absolutely no knowledge of Occultism or occult doctrine, who

held in some directions very narrow views on religious subjects, and who, from subsequent statements, showed that he was perfectly convinced that by the special favor of God he alone of all the millions of humanity had had a private archangel to show him the mysteries of the Universe. He was quite convinced of his utter infallibility on all divine knowledge, because God had shown it to him through his Messenger, yet when I explained the doctrine of re-incarnation to him he rejected it with pious horror as something too revolting for words. To his mind, an eternity of happiness in heaven was infinitely to be preferred to a future series of painful lives on earth. Yet, for all his peculiarities, there was no doubt of his intense earnestness nor of the reality of his clairvoyance, as any student will see from his answers to various questions that were afterwards put to him.

"Tell me some more about the exercises you were put through by your teacher—they interest me greatly," I said.

"I well remember one occasion," he replied slowly, "when I was told carefully to note what I saw. I looked, and saw a man walking by, as if in deep thought. He seemed to have various colors round him, and with every movement of his body he shook off dust-like little clouds of force. Another thing about him was very curious. Hundreds of brightly shining little objects of various colors shot forth from him with incredible velocity into space. It was not unlike a series of rockets of various colors shooting from him in all directions. My 'Angel' told me my description was fairly correct."

I wondered for a moment what this could be, and finally decided it must be the thought-forms which fly with the speed of light to the person to whom they are sent.

Here I must give a brief description of the terrible mental and physical suffering our friend went through, when the news of his constantly seeing spooks and hearing voices reached the ears of his ignorant and narrow-minded relatives. They first of all tried to persuade him that it was all pure hallucination, and that it was quite impossible for him to see anything which *they* could not see. He protested vigorously and insisted that he did see things invisible to them. His relations and their doctor then came to the conclusion that he was hopelessly insane, and suggested

that he should go away for a 'rest cure' for a few weeks. In order to please them, he went to a 'home,' only to find, to his unutterable horror, that he was confined in an asylum as a certified lunatic! His masters were the doctors-in-charge and two raw young medical men, who, though remarkably proficient in cutting up dead bodies and live dogs, were about as incapable of forming reliable opinions on questions of psychology or insanity as the wasp is incapable of explaining the smell of a rotten egg.

Some of the attendants at the asylum were men who had formerly been butchers. One man in particular, a bloated, blaspheming, beer-swilling ruffian, took a fiendish delight in knocking about the unfortunate inmates, and, on one occasion, because our friend reproved him for kicking a patient over eighty, he half murdered Tim and reported to the doctor that the patient had been very violent! It was perfectly useless complaining to the doctors-in-charge, as they never believed anything the patients said to them.

This life of horror continued for some months, our friend occasionally relieving the monotony by abusing the warders and having desperate fights with them, after which he was usually put in a padded cell to cool off. A man might have gone into the asylum perfectly sane, but it was indeed difficult to keep so with the padded-cell treatment and the company of a body of men who had brought themselves into a pitiable condition of lunacy by the practice of filthy vices. There was, however, one patient who kept very quiet; he spoke little, was dignified and grave in appearance, and seemed to be constantly meditating. Tim struck up a friendship with this man and found him to be perfectly sane and reasonable. He was a remarkable person—a 'religious maniac' according to the asylum books, but he was so quiet and studious that it was difficult to see where the 'mania' came in. He too was an ardent seeker after Truth, and would have given his soul to find it. He too had been put in there by narrow-minded relatives who were aghast at his assertions that he could hear people talking to him who were not present. In these strange surroundings the two truth-seekers quickly became friendly and learned to know one another. This man told Tim that he had long pursued his search after Truth, and, one evening,

after a long day's study of Darwin, he heard a voice say to him quite plainly: "Would you undergo any sufferings to know the Truth?" He replied that he would, and the voice then told him it would be necessary for him to go through great suffering before enlightenment came. He had an idea that he was then going through the trouble and suffering named. The description that Tim gave of the man was so interesting that I asked if he had seen anything in connexion with him.

"Now you come to ask that"—he answered, then, pausing reflectively, he continued; "I shall never forget that."

"What was it then?" I asked.

"Well, one day I was walking in the grounds of the asylum about a hundred yards from the house, when I began 'seeing'. To my astonishment, I perceived, moving up and down the house, a most beautiful ball of light of various colors of such brilliancy that my eyes were almost dazzled at the sight of it. In the middle of this sphere of light and color my friend moved, and the light moved with him. He seemed to be bathing in the middle of it and caused it to pulsate with various colors every few minutes. It was a glorious sight—that beautiful sort of aureole—something like what one sees in pictures round Our Lord, only this was almost as high and broad as a house."

A significant description surely! A tense silence filled the room after that remark. I turned to a book-shelf on which I had a copy of *Man Visible and Invisible*. Pointing to the page on which is illustrated the higher vehicle of the Arhat, I asked him if it was anything like that. He looked with intense interest at the picture.

"Yes," he replied, "just like that in color, but not quite so large."

Here indeed was a strange thing! A man entirely ignorant of Occultism giving a good description of the higher vehicles of those who are on the path!

"Where is your friend now?" I asked.

"Where?" he replied mysteriously, "that, no man must know; he is living in retirement in Ireland. He gave me an address to which I may write, but I may not give it to any one else."

"Have you heard from him since he left the asylum?" I inquired.

"Yes, I have. He wrote saying he was now at perfect peace, because he had found himself—funny expression to use—I wonder what he meant by it."

"Wait till you have studied Theosophy," I said. "You will know then. Now, Tim, time is getting short, and I must be going—meanwhile tell me of any more experiences you have had since."

"There was one experience which was distinctly unpleasant," Tim went on. "I was down by some pig-styes not long ago, when, to my horror, I saw a horrible, rusty-red, claw-like thing come shooting through the air at me. It did its best to get into my body, and all the time I resisted desperately. I managed to keep it away, but before leaving me, it made a sort of headlong charge at me, stinging my face and shoulders painfully as it passed; then it shot into the pigs in the sty, where it caused quite a commotion, but seemed to get a foot-hold. Now, the extraordinary and totally inexplicable thing to me is that the very next day all the pigs in that sty had to be killed, because they were found to have contracted swine fever!"

"What an unpleasant experience!" I cried. "Now, do give me a pleasant one just to end up with."

"Why certainly—here goes; sometimes I have violent tremblings, especially if I have been seeing much. On one such occasion I noticed that my instructor, the shining man with the golden hair of whom I spoke to you before, was by my side. He came closer and closer to me and finally seemed to be standing right in my body. My sensations were indescribable. I seemed to be a different person—seemed, in fact, to be a being of vast knowledge and immense power, living in an atmosphere of boundless peace and love. The whole of the past and all the future of the world was open before my gaze; I knew the reason for everything that existed in the world; I saw clearly a marvellous and ineffable union to which we were all to come, a huge plan in which the smallest insect had its part; vistas of loveliness and glory that it is impossible to conceive opened up in the far distant future, but more marvellous still was the unutterable confidence in the Power at the Heart of the Universe, the never-failing certainty of success,

and the peace and consolation which came of the knowledge of the goal and the way to act in order to reach it. It was a marvelous experience—one quite hopeless to put in our blunt, bald, English tongue.”

Here my friend and I parted, the richer for our exchange of experiences.

Truly, an experience like this sets one thinking. It shows clearly what great dangers lie in the way of psychism unaccompanied by knowledge. It also shows, both in the case of Tim and his friend, that the karma that has to be gone through, before enlightenment can come to the soul, is exceedingly severe. But isn't it worth a thousand evil karmas? It first shows how good always comes out of what to our blind eyes appears to be evil.

It secondly shows that the distinction between astral objects and physical ones is a matter of great difficulty to the untrained clairvoyant, and ignorance here may lead to most uncomfortable complications.

It therefore behoves all budding psychics to keep a sharp look-out during the days when clairvoyance is gradually unfolding itself, or they will find themselves placed in awkward positions.

That, in short, is the story of this curious case. Let us profit by it, by all means; yet we should never fail to keep in mind the fact that out of evil cometh good, and the most extraordinary and out-of-the-way experiences form lessons for the soul. It matters little from what direction we start our studies; the goal in all cases is the same, for as Shri Kṛṣṇa says in that immortal song, the *Bhagavad-Gītā*: “The paths men take from every side are Mine!” and in that grand saying we can take comfort.

H. O. WOLFE-MURRAY.

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#### THE COST

A sad soul wailed in song its bitter woe,  
 And all around,  
 In hearts which through their pain the language know  
 An echo found.  
 Who would attain the distant heights must wear  
 Both rose and thorn.  
 For unto Genius, hollow-eyed Despair,  
 A twin, was born.

—*Ethel McFarland.*

## THEOSOPHY IN RUSSIA.

**T**HEOSOPHY may be understood in two ways. It can be understood as the scientific-religious philosophy, lately put forward in the movement founded by H. P. Blavatsky and H. S. Olcott, a movement which was until recently unknown in Russia. Or we can understand Theosophy in a deeper and wider sense. Theosophy is the Divine Wisdom, which in all times enlightened the spiritual search carried on by humanity and which lies at the root of the esoteric side of all religious systems. Like a guiding star it pointed the way for ancient India, Egypt, Persia, Assyria and Chaldæa; it illuminated the philosophy of ancient Greece and Rome; it gave birth to the schools of Plato, Pythagoras and Alexandria; its flame brightly burned in Palestine under the influence of Jesus and this flame spread over to Europe by the fiery force of the apostles' work. This light burned in the Middle Ages; it illuminated the seekings of the Gnostics, radiated above the stake of Giordano Bruno, pointed the way to Jacob Boehme and Swedenborg. It did not cease to burn even in the ages of deep scepticism, and made an appeal to worship beauty, art and eternal ideals. After a period of extreme materialism, in the age when the positive philosophy flourished, the flame was again lighted when, amidst caustic sneers and ignorant lack of understanding, a Russian woman of genius, H. P. Blavatsky, fearlessly raised the torch.

In our fatherland, rich in spiritual religion, this light has never gone out. The traditions of Arcona, the myths of the Bulgarians, the Tchèques, the Poles, are a testimony to a deep Slavonic esotericism. Their old songs and tales bear the same testimony, for we constantly meet the struggle with the snake, and the strongest and bravest hero always aims at becoming the servant of mankind. We know that the legendary myth of the struggle with the dragon, the winged snake, had always a deep symbolic sense in the popular myths. The dragon symbolises the passionate principle which man overcomes before he can enter the spiritual path. Only after the victory over the monster of darkness the soul awakens to a new life and is illuminated by the dawn of a new comprehension. When man struggles sincerely and earnestly, he begins to burn all obstacles in his way and he swiftly

advances. He leaves behind him the passionate and swift earthly joys, the tremendous vacillations of pain and joy, personal troubles and storms. Without regret he leaves also the bright flowers in the sunny lanes and goes forward, leaving behind one wall after another, rising from step to step. He does not want to go back, for his look is fastened on the Eternal, and heavenly sounds strike on his ears. He advances and advances, realising one achievement after another, and insensibly approaches the gate of superpersonal life, that life which shines above the earthly life, as the starry sky above us. But here, before the entrance to a higher life, a tremendous trial awaits him; out of the karma of his past incarnations the spectre of his unquenched desires appears before him, and this shadow of former passions arises in the shape of a monster so terrible as to overpower the most fearless heart. If man does not lose courage and boldly fights, the monster disappears and the threshold is crossed. But woe to him who in terror shrinks back and forgets to seize his fiery sword; the dragon will devour him or make him his slave. All mystics and saints speak of this terrible spiritual fight. In their teachings and writings they tell of the danger and advise the seekers of the spiritual path to achieve the work of purification before advancing. Purity is a great force in the world; all dragons bow before it. This is why all religions call us to the work of purification. In all times, in all esoteric schools, there existed three steps; the first was Purification, the second Illumination, the third Power.

In the old temple of Sophia in Kief there is preserved still the old icon of Divine Wisdom, Sophia. Sophia stands on the crescent. A ladder of seven steps stands at her feet. Faith, Hope and Love lead to the Purity, which achieves the way of Purification. Purity leads to Humility and Grace (Illumination) and then to the seventh step, Glory (Power). The four lower steps form the one step of Purification, the two following form the second Illumination, and the last achieves the spiritual path, Glory. So we have in this image three steps, which are repeated in the religious esotericism of all nations and all times.

The ascent from one step to another is accompanied by special trials, by a spiritual fight which needs the tension of all

interior forces; the old myths symbolise these struggles in the fight with the dragon, the winged snake. These form the legendary fights of heroes with the snake and the fight of saints with monsters, with the devil. All these fairy tales hide under a fantastic form very real phases of the soul, who passionately seeks the truth and is burning on her way all limitations and chains. In the light of Theosophy the study of popular myths and traditions acquires a deeper sense, and confirms with an all-convincing force the old myth of a world-wide scientific-philosophical synthesis.

During the ages of the historical building of Russia the national religions found expression in the pilgrimages and songs of the Kalik-pilgrims, in the life of monasteries, in religious tales and legends. Later they found expression in the seekings of our sects. And the more the Russian history advanced, the more the spiritual thirst of the national soul expressed itself definitely and passionately.

Amongst the more enlightened classes of the nation this thirst gave to its literary and social seeking a peculiar coloring by this increasing anxiety and aspiration to something higher, which does not let the Russian rest content with temporary improvements and conditional victories, but unceasingly impels him further and further. This 'holy unrest' is heard in the songs of our poets, in the writings of our extraordinary critics, in the works of our writers and in our social seekings. All our spiritual movements are colored with it; all our storms, doubts and dreams are born in it. The positivism, brought to us from the West, could not resist this attitude; atheism itself has taken in Russia almost a religious character, and this gave the right to speak of the "religious disbelief" of the Russian intelligenzia. From the other side our great mystics, Novikoff, Jchadaeff, Dostoïevsky, Homiakoff, Vladimir Solovieff, have deepened Russian religious thought. We may say that from the very birth of Russian literature, the spirit of Theosophy, the Divine Spirit, has brooded over her. The question of God and the possibility or the impossibility of denying Him was always the vital question with the Russian. As Dostoïevsky says it is impossible for him to "live without God once and for all," and the thought provoked such mental suffering as to bring on illness or madness, of which we have examples in many of

Dostoïevsky's heroes. Why is there such a drama in the solution of this question? In his interesting speech "Intelligence and the Narod"<sup>1</sup> S. Boulgakoff has very well answered this question. By burying God in our conscience, says he, man is obliged to bury also the divine in his soul, the divine which is the real nature of the human soul. We may think of ourselves what we choose, we may consider ourselves as human apes, as a result of economical relations, as an automatic machine, as a piece of matter which by mechanic necessity has a consciousness of its own—all this has been and is said of man, "but notwithstanding these opinions man does not cease to be what he is, created by a Power which endowed him with needs and qualities of a higher spiritual nature." Then he says:

"In the soul of humanity which loses God there must be an awful void, for man may choose one doctrine or another, but he cannot stifle the voice of his conscience, the thirst of an absolute sense in life. He extinguishes the sun and thinks he can keep light and heat; he makes desperate movements to save and keep the divine and fill the void with new deities, but the unsafe ground gives way under his feet and the spiritual atmosphere becomes more and more painful. Touching is this struggle of humanity for its spiritual existence and its desperate efforts to find ground here and there."

In that desperate struggle S. Boulgakoff rightly sees the effort of the drowning man to seize something higher which may replace the lost God. He is replaced by "the good of the people," by the ideal of new social forms, by the worship of beauty, as is the case in the modern literary and artistic currents. But the living Spirit cannot be replaced by a form notwithstanding its charming beauty, and material good cannot quench the thirst of humanity notwithstanding the new ideal social forms. Sadness grows in the heart and the fear of death does not leave him who loses God, and all his work loses all sense in the face of the Eternity which he denies.

Boulgakoff ends by a passionate address to the intelligence whose mission it is to lead the people to higher aims. For the fulfilment of that mission the intellectual classes must come nearer to the people, whose ideal has always been and is the Christ; they must go through a great work of religious self-study and awaken to a new life.

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<sup>1</sup> Narod=people.

"The birth of the new man of which the Savior spoke in the conversation with Nicodemus can be only in the depth of the human soul. The work of historical achievement cannot be separated from the spiritual work of the resurrection of the human personality, and this cannot be realised without our will. . . The historical fate of Russia is now hanging in the balance of that invisible inner struggle, which is going on in the Russian Soul."

In this article the author points to two symptoms of our abnormal atheistic time: the fear of death and the growing number of suicides; suicide is very frequent amongst our young people. We may add to this all possible forms of nervous disease and madness. It has gone so far that youths and girls of thirteen to sixteen years of age lose their inner balance; they are taken from school and sent to sanatoriums. Doubtless our stormy social life and those awful vibrations which saturate our psychophysical atmosphere play a great rôle in those sad signs of the times, but not less important is the rôle of unbelief, an entire detachment from God and eternal ideals. If we add to this the influence of the new licentious literature, which under the mask of individual freedom preaches the morals of the animal-man, we see a picture at which posterity may well tremble. There is nothing surprising in our young people, our children, losing their balance, and in the number of suicides being so terribly on the increase.

As Theosophists, we entirely endorse the speech of S. Boulgoff; we should not like to change a single word of it, so near does it come to our view of things. But we can add to it something. The prejudice which tears intelligence so tragically from the people, the prejudice rooted in the false opinion that science and philosophy exclude religion, that prejudice can fall only when religion shall rise against it in full armour, when it shall use the result of the work done by Theosophy and shall stand not merely on the ground of feeling and faith, but on the ground of well established scientific-religious synthesis.

Contrary to agnosticism, this synthesis gives a right to say that there is a religious Gnosis, that there exists religious experience, and that we can know the Divine Source of Life. This synthesis is rooted in the same laws as science; the law of conservation of energy, the law of causality, the law of evolution, for in the spiritual world there are exactly the same laws as in the physical world. On the basis of these laws Theosophy affirms

that there is no death and that our Spirit grows and evolves just like everything else in the universe. Science has recognised that the form is perfecting itself and developing. Theosophy adds: our Spirit also grows and evolves, or still better, unfolds. The hidden God, who abides in the soul of every man, gradually, life after life, breaks his chains and manifests in his whole force and beauty. The process is slow and painful, for man in his ignorance clings to the form and cries when the loved form perishes, but the path of seeking and suffering ends in heavenly joy, the joy of him who at last has found himself, his hidden God, and unites with him for evermore. Without these sufferings there could be no independent growth. Our aim is to enter the path of Divine humanity, to enter it consciously or freely. Only through deep suffering grows self-knowledge and our spiritual essence freely unfolds.

Sometimes the Theosophical seeking of that inner God is falsely understood (by those who do not sufficiently know Theosophy) in the sense of the negation of the God of the Universe, our Father in Heaven. But Theosophy affirms that the ineffable Source of Life, the God of the Universe, can be known by us only through His reflexion, which burns in the human soul. Sometimes men go mad in seeking God, and do not find Him. They seek Him in nature, in art, in love, in beauty, in heroic deeds, and all in vain, although God abides in every particle of the universe and in every manifestation of Spirit. He himself, like the sun, radiates over the universe and we can know Him only if we rise to Him by one of His rays—those invisible links which unite our hidden God with the God of the Universe. In every one of us abides one of those rays—in the robber and in the criminal, in the dull and in the gifted man, in the saint and in the insignificant man; in the soul not awakened to spiritual life the ray lives under the rough layers of passions; in the enlightened soul it burns in a bright flame, and powerfully tells us of the Eternal Source whence it came. In the purified and enlightened Soul the awakened Spirit is born to a new life, as the baby of which the Gospel speaks; I pray, brethren, says S. Paul, that Christ born in you may grow to the full measure of Christ's stature.

The time will come when this holy Child, the Christ of the future, will be born in the heart of all humanity; of this birth the Savior spoke with Nicodemus, of him S. Paul dreamt, and we who

have sought light and truth, we all aspire to it and to it we are called by the science of Spirit, Theosophy, the deepened and enlightened Christianity, which builds its mansion on the living Spirit, not on the letter which kills; this Christianity is pure esotericism, Theosophy, the Divine Wisdom, which radiates in the depths of all religious revelations. The deep-sighted Vladimir Solovieff understood Christianity in this light. In his beautiful lectures on Divine humanity he says: "The emancipation of human consciousness from the power of natural forces and the gradual spiritualisation of man through the devolving of the divine principle forms the historical process of mankind." And further on, speaking of the words of the Apostle S. Paul, that all nature awaits with hope the revelation of the sons of God, he says :-

"This revelation and glory of the sons of God, which all creatures await with hope, is the free realisation of the divine-human relation in mankind, in all spheres of life and activity; all these spheres must be brought to a divine-human unity, must enter a free theocracy, in which the Universal Church shall acquire the full measure of the age of Christ."

The religious esotericism of all nations and times leads man to the Path on which his higher destination is opened to him. It is the path which Solovieff calls the divine-human progress; and Theosophy calls it the path of discipleship.

When all mankind attains this aim, nations will unite in the understanding of one Truth and the one path to God, and then there will be "one flock and one shepherd," the dawn of a new culture shall rise on earth, a culture based on fraternity and love, and in the sky will shine the Sun of Truth, the Sun of a New Day.

ALBA.

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Consider whether, even supposing it guiltless, luxury would be desired by any of us, if we saw clearly at our sides the suffering which accompanies it in the world. Luxury is indeed possible in the future—innocent and exquisite; luxury for all, and by the help of all; but luxury at present can only be enjoyed by the ignorant; the cruelest man living could not sit at his feast unless he sat blindfold.

RUSKIN.

## MENTAL INTENSITY.

### II. MEMORY.

In our last (See vol. xxx Pt. ii p. 558) we dealt with knowledge, and the means of working in accordance with Law for rendering the mind swifter to comprehend, to grasp, and to think—to receive, to hold, and to render up again—this, with the aid of the Law of Undulations for helping the mind to expend its energies with greatest effect, and the Laws of Contiguity, Similarity and Contrast for directing them along the right channels. Knowledge is at once empirical and absolute; empirical, because the Law of Contiguity ultimately governs the whole of it, both as regards space and time relations, and the mental life only becomes and expands on account of perception and observation; absolute, because the Laws of Similarity and Contrast which one finds in the mind accord with the realities or relationships which are necessary that phenomena may appear as such.

Discrimination plays a most important part in the economy of thought, and our various suggestions may have shown also that we have used it to distinguish between words and things, and to notice that while all knowledge is a process of naming, the names may be artificial or real, in arbitrary words forming a code, or in true names (sounds) or other characteristics. In the process of comparison we saw (in the previous article) that while some pairs of words, such as wheel and circle, or hot and cold, conveyed a relationship between the things, others, such as infant and fantail or subtle and shuttle, did not, though as sounds they suggested each other. Contiguous things suggest one another in nature also, or rather in experience of nature. There is a use to be made of this. Voluntary contiguity or association is meant to mean the deliberate bringing together in the mind of things which are not naturally associated. To quicken the receptivity of the mind, and for the acquisition of learning as distinct from knowledge, the practice and use of voluntary contiguity may be undertaken. A small chaos is made for himself by the man who embraces learning as such. In learning, things are artificially forced into contiguity in the mind, either by a process of repetition or of factitious association. In the cosmos, in anthropogeny, in history and in the individual life there is the same artifice. People

live in the past and judge from the remembered incidents of it what is to be the future course of action. It has the characteristic of separation. If in the present we were closer to nature, memory might well be replaced to a great degree by character and learning by knowledge. But the artificial process is with us, and it is well to study and *use* it consciously, instead of blindly. Contiguity governs the recall of past experience, or active memory, and that in the degree of the vividness of the experience. So, to remember the events of history or anything where things have to be remembered in connexion with one another, make an artificial association in ideas or in words, either direct or indirect. Thus the fact that the greatest volcanic eruption on record occurred at Krakatoa may be remembered by a careful comparison, two by two, of the series eruption—crack—Krakatoa; or, to take a more difficult case, that the Theosophical Society was founded in New York, Yorick—superphysical phenomena—Theosophical Society. The associations of course, will be different for different minds, and the one with the richest and readiest store will most easily and effectively make them. This method is worth using whenever one has anything to remember, and is worth practising in connexion with any study, or even for the sake of the mental gymnastic alone. Let the student try his hand at learning ten or a dozen facts each day by this method, keeping in mind that it is the *effort* needed to link the things which chains them together in the mind. Then, we may turn to study the other side of the shield, the necessity for repetition, or repeated experience.

Memory is the life of the dreaming consciousness, of the soul that is neither awake, nor asleep. It represents the passive or inturned side of consciousness; not the passively receiving, nor rendering, but the holding. It is far removed from will because it does not change itself, and from activity, because it does not change others. It is three-fold. One may safely say that memory is perfect as the world of experience, that is, complete. In the world of experience the objects are known by perception, inference and testimony. Memory, the subjective or inner world, resembles the outer world in this three-fold characterisation. Memory testifies to our having taken part in some experience; perfected memory includes the whole of our experience. Its testimony ranks with

outer testimony, inference with inference, and perception with perception. Divide memory into three :

Observation,  
Retention, and  
Reproduction.

The three means of experience appear on each plane as

Perception,  
Testimony, and  
Inference.

These reproduce themselves in the three parts of memory :

Observation	{	Perception Testimony Inference	}	Retention	{	Perception Testimony Inference	}	Reproduction	{	Perception Testimony Inference.	}
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In our preceding article we have studied observation. In its part concerned with direct knowledge or perception we have tried to see it under the name of discrimination. The testimony of past experience also is present in each act of observation, and inference also is ever-present. We considered the strengthening of observation—cursorily enough—but even that could not be done without the mention of the other two, as, if one of the three disappears, the whole ceases to exist. Now we will try to deal with retention, and the means of reproduction. But first let us notice how predominance occurs. Memory *as seen* is the expression in *activity* of the habit of the mind. It is thus seen not completely in itself, but in its reproductive aspect. Memory is complete in itself, but is manifested, becomes seen, in three aspects according to the predominance of its three factors :

<i>Observation</i> :	PERCEPTION,	Testimony,	Inference.
<i>Retention</i> :	Perception,	TESTIMONY,	Inference.
<i>Reproduction</i> :	Perception,	Testimony,	INFERENCE.

Now, concerning retention, we must note an important fact which is of practical value just here. Just as the senses must be still in order to receive the impress of outer objects, so must the mind be still to receive and register clearly in the testimonial memory the experience of the man. There are degrees of clarity, though not of persistence, as far as the memory of the mind as such is concerned. And since stillness is necessary, *pause* is necessary ; that is to say, retention involves time. And, generally speaking, in learning, where ideas are required to be prominently impressed whether singly or together, *pause* is essential, and that

usually takes the form of repetition of the thing to be remembered. It would be more effective to hold the image steadily before the mind, but most people require the aid of repetition, to blot out other impressions. Expressing this fact from a materialistic standpoint, and in this following several well-known psychologists, we may say that organic registration consists in a nutritive modification of the cerebral substance, and therefore for fixation of impressions time is necessary. Of course, there must be a cerebral modification, as well as some cerebral substance, for every expression of consciousness through the brain, or by a cerebral modification of cerebral substance! But the phenomena of memory cannot be explained in terms of substance *minus* memory.

Retention involves time, or pause, or contemplation—call it what we will. Understanding and memory are not the same thing. Understanding may be swift even to the point of intuition, which illuminates the darkness of the mind, throwing the objects within it into relief, like the blue lightning in the depths of night. But just as quickly it may also pass away. A man reads swiftly through a book, well understanding each idea, and then forgets, while another labors through it, scarcely able to grasp its meanings, but remembers them afterwards. Not that this as a fact is always thus, for it is possible that the swift mind might remember even better than the slow. But then he would have learned to *pause*. A swift and clear pause of attention would accompany the act of understanding. This pause, or active silence or stillness, if so it may be called, replaces the process which is repetition in the uncontrolled mind. It should be practised with dispassion. Take the idea you have newly understood, and pause upon it with dispassion. Impatience is Lethe in this matter, for it involves the mind in other visions, replacing the memory memory by the inferring memory (anticipation ; with its passion in the form of hopes and fears), or the observing memory (remembrance ; with its passion in the form of regrets, remorse, discontent, resentment, and other things).

We have spoken of observation and retention. Now a few words may be said about reproduction. Reproduction is memory in activity, not memory in itself. If memory as seen were not reproduction, but what we have called testimonial memory, then

whenever we remembered we should simply be living the past over again without even knowing it to be past—a curse rather than a blessing. In reproduction there is inference, and in inference there are reference-points. This is very important in the study of memory, and in its training. In a sense all life and forms in the active worlds are this reproductive memory on a larger scale—in the mind of the Logos. The past is there also reproduced under new conditions constantly; there being some sort of inference or working out of thought upon old materials. In it also reference-points appear. These reference-points in nature and in man have to do with time and space, permanence and extent. It has been well said that if men's lives had not some reference-points in them, they would lose the sense of self-identity. Such points are night and day, waking and sleeping, meal-times, business or occupation, language, daily interests and environment, dress, others' opinions, and name. Let all these be changed in one night, so that a man wakes up to new things in all these respects, and he is an uncommonly strong soul if he can retain his memory, and what is usually called sanity. Reference-points, are necessary, but even they are only relative. Such are they, in nature, as the stars, the sun, the revolution of the earth, the seasons, day and night, north and south. Time exists for us as known only in reference to these things and their movements, which may or may not be really regular. If the earth went round the sun in half the absolute time one year than the preceding, and all other things accordingly swiftened their changes, no one would know it. Things hang in space, and there is no up or down, nor this side or that, except conventionally, by code and agreement. Sleeping and waking, walking, talking, working, eating, dressing, and such things occupy a similar position in human life.

Reproduction may be natural or artificial. The latter is the result of what was called voluntary contiguity, and is very useful to people who lecture, or write. It is only available when the things have been studied with a view to their recall. The former has sometimes two names; remembrance, when there is no appreciable effort of recall, and recollection when the sense of effort is clearly present. We shall now consider some useful practices for the two classes of reproduction. Natural memory, here so

called, is the recalling of things and events in the order and relationship in which they have been presented in experience. In order to train the mind to swift reproduction, observation and retention must also be trained. The three processes—receiving, holding, and giving—must all be practised. The first, observation, gives clarity and exactitude; the second, by repetition or by the pause, gives fullness and certainty; the third, by will, gives obedience and readiness. Here is a kind of mental breathing-exercise or *Prāṇāyāma*. Let us actively turn this three-spoked wheel of mental activity, insight and will. We will take three (out of the many possible) useful practices :

(1) Take some simple object or picture, such as a watch or a coin a flower or a symbol. *Examine* it carefully in every respect,—form, size, color, the relation of the parts to each other, weight, odor, inscription, and everything else you can think of—*pause* for a moment upon each characteristic and detail as you notice it, and reproduce it in the mind. Next shut your eyes, and go over the mental image of the object with the same care with which you observed the object itself. Afterwards look at the object and see how much and in what way your image falls short of what it should be. Note the details very carefully. The next day, without looking at your object bring up the image, go over it in detail, and then compare. When looking at the image do not be too hasty. Let the mind take the various points easily. But above all things *insist* upon its obedience. What the mind can reproduce easily it will do with pleasure, but when it meets a difficulty it turns aside. The turning away to something more pleasing is a sign of the difficulty it meets. Bring it back and force it to complete the work. Insist upon utter obedience, under penalty of a more difficult and disagreeable task, if need be. It is easy to lie upon the ground, and there is no fear of a fall. If we find difficulty, falls and failures, we are on the road to success, so long as we pick ourselves up again. We may know that we have picked ourselves up by the fact that we fall again; if we had remained on the ground we could not do so. Without effort there is no progress; with effort there is no standing still.

(2) If we have been to a lecture, or read a chapter of a book, let us recall the substance of it, in order if possible; write down in our own words what we have read, then compare carefully, and do it again. Let us not look anything up until every effort, active and passive, has been made to revive it. Let us use every aid the mind can give itself. An active association of the things remembered will often bring forth the forgotten; and as calm pondering upon a void, or a swift glance into its depths, will often reveal its fullness.

(3) In the evening we must recall the incidents of the day in fair detail, and each day select some portion of it for the special recall of minute details, of conversation for example, or anything else. What were all the people whom you met in the tramway-car or train like, how were they dressed and where did they get in or out; what did so-and-so say and do exactly? There is no lack of details.

Now as regards the *artificial* memory, so called here, we may note first that it is the linking together in the mind of things which were not thus linked or associated in our experience—for the purpose of recalling them together. The gentleman who ties a bit of string round his finger to remind him that he must purchase some things for his wife is practising the art in an elementary way. We will mention only one practice in this connexion, the one which is very useful to young lecturers. A lecturer will decide upon a number of ideas he wishes to express, of things he wishes to say, and of little anecdotes or similes with which to illustrate his points. How is he to remember them, especially if he be nervously disposed, and how keep them in the right order? By linking each point with some point of an object perfectly familiar. Some think of a room, with its various parts, door, windows, furniture, etc., and link their points to these objects by imagination. Suppose a lecturer wished to speak in turn in his lecture, of Hindū customs, something Emerson had said or written, the value of education, umbrellas, and the Post Office. He would fix upon his room in his mental eye. Imagining himself standing in the doorway and casting his eye round, he would picture perhaps a Hindū in the first corner; on the wall, a little further on, a portrait of Emerson; in the next corner a school-boy studying; then a rack with the latter's coat, cap and umbrella; then a letter-rack on the wall, and so on. Another way is to use the figure of a man, associating, either by imagination or by some natural method we have already dealt with, the various parts in turn with the ideas of the lecture: head, trunk, arms, and legs with their parts. This often proves very effective.

Persons who have special difficulty in sitting quietly and reproducing their ideas should practise this method. Go into a room alone, and lecture to an imaginary audience. Picture the room full of people, and try to do as well as if they were actually criticising your attainments. Allow no carelessness. Make the mind do its best. Many people have practised this with very great benefit.

In conclusion, let me remind the reader of two little Samskr̥t words: *abhyāsa* and *vairāgya*. The first means constant practice, the second dispassion. Constant practice is essential for the

acquisition of any art that you do not already understand ; and especially is this so in arts of mind and of peace. There is no difficulty in concentration and continuity when new inspiration, new obstacles, new dangers meet us face to face day by day ; but when it is the same old mind, feeble and perfunctory, vacillating and dyspeptic, peevish and irritable, invalided and disconsolate, the tale is very different. Constant practice in the face of failure and discouragement ; every conquest is made in the shadow of death. Sigh not for the zest of life and the vigor of youth, for the coursing flood of life, and the keen scent of the morning air. Though the sun be at its setting, journey on towards the east. You shall meet him sooner in the coming day.

ERNEST WOOD.

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“I AM THE CUP: THE WINE IS THAT”.

O Love, it is not I, not I, who come  
 With lips upon thy lips to kiss the dumb ;  
 A greater than thou knowest surely lies  
 Clasped to thy breast, illumined with thine eyes.

Nay, let *them* be illumined ! Let them see,  
 Not the poor body and sordid soul of me,  
 But, in a rainbow mist of wheels and wings,  
 Pulsating with the joy of cosmic things,

God's messenger to thee ! Behold me now,  
 No faded woman with a weary brow,  
 But sphere-begirt, star-kindled, and divine—  
 The chalice of thy soul's communion-wine.

Drink, and be glad. Lo, all shall pass away  
 Save only this—the rapture of to-day  
 Quenched in a desolate rain of human tears,  
 Entombed beneath a crust of earth-bound years.

Yet hast thou trod through me the hidden place  
 Where Love unveils his sacramental face ;  
 Shatter the empty cup, the prism devoid of light !  
 Who drinks and sees hath need no more of taste and sight.

L.



### CHINESE ESOTERICISM.

Though words could exhaust this theme, they would not be so profitable as the preservation of its inner essence—*Tao Teh King*.

I entitle this article "Chinese Esotericism," not "Taoism," though it deals with the chief books of the Taoistic school, because the modern system, bearing that name, has as little to do with the teachings of Lao Tzu, the founder of the school, as the Institutes of John Calvin have with the spirit of the Master Jesus. Although favored by some of the Emperors of the Han dynasty (B.C. 206 — A.D. 12) Taoism has never been in the ascendant in China, and is to-day regarded by the *élite* of the Chinese scholastic world with profound contempt. They have no comprehension of the three works with which I illustrate this paper, the translations of which have been made directly from the Chinese.

#### I. THE CLASSIC (OR SCRIPTURE) OF PURITY AND REST.

The *Classic of Purity and Rest* is a small brochure of peculiar interest to Theosophists, because of the statement made by Mr. C. W. Leadbeater that it is of Atlantean origin. Our Chinese

version must therefore be a translation; it is the only version we possess and I have only seen it in manuscript. In the *Sacred Books of the East* Dr. Legge renders three paragraphs into English which I have omitted, although they exist in my manuscript. They are evidently the commentary of a student of the *Tao Teh King*. An imperfect translation of this *Classic of Purity*, which I sent to a friend in Chicago, was there printed and sold about ten years ago, without my consent. The rendering which follows is a *corrected* and revised copy of that piece of hasty and imperfect work, never intended as a completed exposition of this most ancient of world-scriptures.

TEXT.

The Experienced and Exalted One said :

Heaven and Earth are brought forth and nourished by the Supreme, the Formless TAO.

The Sun and the Moon are made to revolve by the Supreme, the Impassible TAO.

All things grow and are maintained by the Supreme, the Nameless TAO.

I do not know Its name, I am compelled to call It simply TAO.

Now the TAO includes both the clear and the turbid. It is both active and still.

Heaven is clear, the earth is turbid. Heaven is active, the earth is still. Man is clear, woman turbid. Man is active, woman still.<sup>1</sup> All that is is because it departs from itself, and flows on to the very end.

The clear is the cause of the turbid, the active of the still. Were man able to be ever both clear and still, the heaven-earth would be united indeed.

Now the spirit of man loves purity, but his mind disturbs it. The mind of man loves stillness, but his desires draw it away.

Were one able always to dismiss desire, the mind would quicken of its own accord. When one is able at all times to keep his mind clear, the spirit is pure of its own accord. The 'six desires' as a matter of course sprout no more; the 'three poisons' gradually disappear. The reason why men are unable to attain this is because their minds are not clear, their desires undismissed.

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<sup>1</sup> 'Man,' 'woman' represent macrocosmic principles. So also do 'heaven,' 'earth.'

One who dismisses desire looks within, and in his mind there is no mind; he looks at his form, and in his form there is no form; he looks further and observes nature, and in nature there is no nature.

When he understands these three he sees a void, but when he would note the void there is nothing to make a void. Although the void is nothing, the nothingness of this nothing is also nothing, and when the (idea of the) nothingness of nothing has disappeared there is profound and constant silence.

When this silence is so profound as to admit of no further silence, how can desire arise?

When desire cannot arise there is genuine rest.

The TRUE unfailingly responds to all creation. The TRUE always possesses THE SELF.

In this constant response, and constant stillness, there is constant purity and rest.

Whoever has this Purity and Rest may gradually enter the true TAO.

Having entered the true TAO he is styled the 'Possessor of the TAO'.

Yet though styled the 'Possessor of the TAO,' he in reality possesses nothing.

Only as he transforms all living things can he be styled 'POSSESSOR OF THE TAO.'

Whoever is able to perceive this may be entrusted with the sacred TAO.

## II. THE HIDDEN SIDE OF THE SEAL.

Of the origin of the *Yin Fu King*, or the *Hidden Side of the Seal* little is known, but it is doubtless a pre-Taoistic production, that is, a work composed prior to Lao Tzu's *Tao Teh King*, the *chef d'œuvre* of the Taoist cuisine. The average reader will do well to follow the advice of the commentator Hsiu-Hui-Hi and judge the booklet on its merits, irrespective of its authorship.

### TEXT.

I. Ponder the way of the Unseen; acquiesce in its evolutions. This is the limit of achievement. There are Five Despoilers in 'The

Unseen'; whoever knows these prospers. They exist also in man; from man they spread through the world.

Even the universe may be held in the hand, and all things spring from me.<sup>1</sup>

Man is the Moral Nature of 'The Unseen.' He embodies its motive power. When the TAO of the Unseen is fixed, the mould for man is determined.

Heaven puts forth its disruptive energies, the stars with the constellations commence their revolutions; earth puts forth its disruptive energies, dragons with snakes appear on the dry land; man puts forth his disruptive energies, he is in harmony with heaven and earth; these combined actions of heaven, earth and man are the basis of all transformations.

Sagacity and stupidity are constituents of the moral nature; they may be concealed, or they may be directed to act. All misdirection lies with the nine apertures (of the body), especially the three most important (eyes, ears and mouth) which now are in movement, and are now at rest. Wood produces fire; evil once arising it is certain to predominate. The state produces corruption; movement in this direction means ruin. Who understands these things, and cultivates them, may be called a Holy Man (a Master).

II. The Unseen produces and destroys in accordance with the principles of the TAO. Heaven and Earth are robbers of Nature; Nature is the robber of man; man is the robber of Nature. These three Plunderers act rightly, all three are peaceful. Hence it has been said: 'All forms are in order when nourishment is opportune; every variation takes place tranquilly when action is well-timed.'

Men recognise the subtlety of 'The Mysterious', but they do not know whence 'The Mystery' springs. In the firmament above, in the world around, everything acts according to Law. It is this which perfects operations. It is this which manifests the exquisiteness of nature.<sup>2</sup>

<sup>1</sup> "Will they ever return to me, those grandiose, immortal, cosmogonic dreams, in which one seems to carry the world in one's breast, to touch the stars, to possess the Infinite?"—*Amiel's Journal*.

<sup>2</sup> Writing in the twelfth century Yang-Wan-Li said: "The earth performs the part of a mother. All things are her children. What a mother has to do for her children is simply to nourish them". Therefore the Chinese worship Heaven as Father, Earth as Mother. Cf. *Secret Doctrine*, I. pp. 283, 284.

It is difficult for man to discover the motives of the 'Three Plunderers.' The Princely Man practises it and is firm in poverty. The small man puts it into practice and thinks little of life.

The blind hear well, the deaf see well ; to be able to cut off one source of advantage is to gain ten-fold more than any teacher can give ; to be able to do it at all times is to gain a myriad benefits. The external both stimulates and slays the mind—the directing power is the I.<sup>1</sup>

Unmercifulness is the greatest mercy of 'The Unseen'.<sup>2</sup>

Nothing is less worthy of notice than a sudden crash of thunder and a blustering wind.<sup>3</sup>

When the Spirit overflows there is supreme joy ; when the Spirit is disinterested there is complete tranquility.<sup>4</sup>

Absolutely impartial, 'The Unseen' appears most partial.

Necessity controls the animal creation.<sup>5</sup>

Life is the root of death ; death, the root of life.

Kindness springs from injury ; injury from kindness.

The stupid study Nature and think to become Sages ; I seek enlightenment by doing everything at the right time.

Men regard sageness as stupidity ; I consider it as the opposite.

Men seek sageness by extraordinary methods ; that is not my way.

Anyone can see that to enter water or fire (to attain sageness) is to court self-destruction.

The principle of spontaneity is stillness ; thence were born the Heaven-Earth, and all phenomena. The method of the Heaven-Earth is to proceed gradually ; therefore duality flourishes, the passive and the active principles (of nature) alternate, and the various transformations arrive rhythmically.<sup>6</sup>

<sup>1</sup> Cf. *Matt.* XIX, 12.

<sup>2</sup> "The hour has struck with the commencement of this century to dethrone the 'highest God' of every nation in favor of One Universal Deity—the God of Immutable Law, not charity ; the God of Just Retribution, not mercy, which is merely an incentive to evil-doing and to a repetition of it". *Secret Doctrine*, III, p. 51.

<sup>3</sup> The maximum of noise, the minimum of effort.

<sup>4</sup> Unlike the thunder and the wind Spirit attracts no notice to itself.

<sup>5</sup> Nature acts paternally to the animal. Habits and fur change with the changing seasons, but man has to protect himself from the inclemencies of the weather.

<sup>6</sup> Cf. *Ps.* CIV.

The Sage (the Holy Man or Master) knows that it is not possible to oppose spontaneity, and therefore in all His affairs He places His dependence on absolute stillness. The principles of absolute stillness cannot be found by calendrical computations; its source is the marvellous machinery from which every phenomenon has sprung; the Eight Diagrams;<sup>1</sup> the Sexagenary Cycle;<sup>2</sup> the occult motives of spirits, and the plan according to which Nature's dual principles mutually overcome each other—each visibly exhausting its functions in manifold phenomena.

### III. THE TAO TEH KING.

We now come to the most important part of our study, the *Tao Teh King*, by Lao Tan, more generally known as Lao Tzu, or "The Old Philosopher". Tradition says that he came from his mother's womb as an old white-haired man of eighty. Like Confucius, with whom he was contemporary, Lao Tzu claimed no originality. "I am a transmitter, not a maker" said Confucius; "I teach that which others have taught" (42) Lao Tzu wrote.<sup>3</sup> But if Confucius was an editor, he was also a teacher who made the ancient, half-forgotten truths living and forceful; and if the "advantages of weakness had been taught before Lao Tzu" his predecessors had failed to make clear the danger of self-assertiveness. Lao Tzu claims that it was his insistence on this which made him "chief among the teachers". (42) Confucius and Lao Tzu represent divergent lines; the former is the practical man of affairs, the latter a mystic for mystics. It scarcely needs mentioning that the few who appreciate Lao Tzu are the leaders of Chinese spirituality. Devotion is sadly lacking in the Chinese nature. Towards everything spiritual he is usually agnostic.

Very little is known of Lao Tzu's life. He reminds us of Joubert, of whom Carlyle wrote: "He had the air of a soul which had by chance encountered a body and was doing the best he could with it". All pictures represent Lao Tzu as a man with very long ears, riding an ox, the tamed ox, symbolising of course

<sup>1</sup> The eight combinations of straight lines which form the basis of the *Yi King*, or the *Book of Changes*. These trigrams are doubled into hexagrams to denote the unity of the Three Powers. See *Sacred Books of the East*, Vol. XVI.

<sup>2</sup> We are now in the seventy-fifth cycle of Chinese history.

<sup>3</sup> The numbers in brackets after quotations from Lao Tzu, refer to the chapters of the *Tao Teh King* from which the words are taken. The version used is that which I published in 1905, (Independent Book Concern, Chicago.) See the *Theosophical Review*, Vol. XXXVII, p. 369.

the lower passions. Disgusted with the corruptions of his age he retired from his official position under the government of his day, and when about to cross the frontier for some destination unknown, he wrote the *Tao Teh King*, at the request of the Custom House officer, Yin Hsi. The tractate contains only five thousand words, yet there is scarce a topic it does not illustrate. The book, as it has reached us, suggests the peaks of a submerged continent, not an entire map of the ancient mystic's scheme; or else, perhaps, some very imperfect notes of half-forgotten addresses. The thought is a buried thought. The connexion of the sentences is not grammatical but spiritual. There is lack of ordered sequence, and the conclusions do not always spring from the premises.

To make our author's transcendental conceptions somewhat more intelligible I will treat the subject under the figure of an Idealised Commonwealth. Three factors contribute to this commonwealth. The *Tao*, or the Cause of causes; *Teh*, or the Power inherent in the TAO—note "inherent in," not emanated through; *Holy Men*, (or Masters), in whom the TAO and its TEH are personified. Thus LAO Tzu's TAO-TEH might be compared to Brahmā-Vishṇu, the framer and upholder of cosmos. Beginning from above Lao Tzu works downwards, but does not descend below the level where devotion to the Ideal supersedes the attractions of the mental—the Buddhic plane; even when he refers to the physical he raises it to this lofty height, so that only when Lao Tzu describes the results of the absence of the TAO do we see anything as we know it here. Lao Tzu's classic is without either proper names or historic data.

TAO is an untranslatable term,—the algebraic  $x$  of spiritual thought. Its nearest equivalent is the Samskr̥t Boḍhi; in English it might be spoken of as TRUTH under the two aspects of the revealed and the unrevealed; but all this is an exposition, not a translation. Any who attempt more are light-hearted and injudicious advocates. If it were possible to personify TAO, which it is not, we might apply to it Tennyson's well-known lines:

We feel we are nothing—for all is Thou and Thee;  
We feel we are something—*that* also has come from Thee;  
We know we are nothing—but Thou wilt help us to be.

Yet we cannot identify TAO with the Hindū Parabrahman and the First Logos veiled in Mūlaprakṛti, for the TAO after all is not

All That Is, but only the ideal tendency in all that is. In chapters 30 and 55 Lao Tzu speaks of the Not-TAO, and in chapter 24 of those who are outside TAO. "The TAO" he says "leads to continuity. Though the body be no more, there is then no danger" (16). "Who never departs from his base, endures long; he dies, but does not perish; he lives eternally" (33). "Employ the light; revert to this enlightenment; no calamity will then be bequeathed to the body. This is indeed to practise the Unalterable" (52).

"TEH" means the the TAO energising; the Holy Men are the human rulers who apply the TAO to the governance of humanity. The title of Lao Tzu's work might therefore be rendered *The Scripture of the Tao and Its Operations*. Coming now, more particularly, to the subject matter of Lao Tzu's classic we will analyse its contents under seven heads, following in our investigation Lao Tzu's own conception of an abstract, ideal commonwealth.

A. *Those who are ineligible for the commonwealth of the Tao.* A piece of gold may shut out the light of the sun, and the door of Lao Tzu's āshrama (temple) is closed against anything, however good, which places TAO in the shade. "The great TAO faded and there was benevolence and righteousness. Worldly wisdom and shrewdness appeared and there was much dissembling. The family relations no longer harmonious, there was filial piety and paternal love. The State and the clans in anarchy, there was loyalty and faithfulness" (18). Separative self-assertion under any guise is a departure from Truth, therefore benevolence, righteousness, filiality, paternalism, loyalty, devotion, are each degenerates. Woe to the pilot who turns from the flashing signals of the Lighthouse to admire the other harbour lights. Hear Lao Tzu again: "When everyone in the world became conscious of the beauty of the beautiful it turned to evil; they became conscious of the goodness of the good and (goodness) ceased to be good" (2). "None can protect the hall that is filled with gold and jade. Opulence, honors, pride, necessarily bequeath calamity. Merit established, a name made, then retirement—this is Heaven's TAO" (9). Mystics are alike in all ages, and Thoreau, who could hardly have been familiar with Lao Tzu's work, said: "A man is rich in proportion to the number of things he can afford to let alone"; how often have speculators proven the truth of this adage! Unless the senses are polarised

they stupify more than they stimulate, and Sir Walter Scott echoes Lao Tzu's most practical ethic when he writes :

Look not thou on beauty's charming,  
 Sit thou still when kings are arming,  
 Taste not when the wine cup glistens,  
 Speak not when the people listens,  
 Stop thine ear against the singer,  
 From the red gold keep thy finger,  
 Vacant heart, and hand, and eye,  
 Easy live and quiet die.

Returning to Lao Tzu we learn that "the men who are great live with that which is substantial, they do not stay with that which is superficial; they abide with realities, they do not remain with what is showy" (38). With this we may compare a saying from Mencius: "To dwell in the wide house of the world, to stand in the correct seat of the world, and to walk in the great path of the world; when he obtains his desire for office, to practise his principles for the good of the people; and when that desire is disappointed, to practise them alone; to be above the power of riches and honors to make dissipated, of poverty and mean condition to make swerve from principle, and of power and force to make bend—these characteristics constitute the great man." "Hence" continues Lao Tzu: "Humility is the root of honor; lowliness the foundation of loftiness" (39).

B. *How to become eligible for the commonwealth.* The candidate must turn his back on everything that is personal. "Be concerned with non-concern" (63). Lao Tzu reminds the ambitious: "The most skilful warriors are not warlike; the best fighters are not wrathful; the mightiest conquerors never strive; the greatest masters are ever lowly" (68). *Nicht jene, die streiten, sind zu fürchten, sondern jene, die ausweichen,*" say the Germans. The sense life of hearing, seeing, smelling, tasting, feeling, must be transcended and transmuted, for as Lao Tzu puts it at the end of his seventy-fifth chapter: "It is only those with whom life is no object who truly value life". But the outer can only be forgotten as it is supplanted by a stronger affection. Affection for *this* can only be driven out by affection for *that*. As the personal fades the universal dawns; the higher we ascend in the scale of being the more the merely personal and local recedes. Therefore says Lao Tzu: "The highest goodness resembles water" (8). Water never

asserts itself. Water assumes the shape of the vessel holding it. Water seeks the lowest place. Says the *Voice of the Silence*, "Ere thy Soul's mind can understand, the bud of personality must be crushed out; the worm of sense destroyed past resurrection." Well may Lao Tzu remark: "Producing! Nourishing! Developing, without self-consciousness! Acting, without seeking the fruit! Progressing, without thinking of growth! This is the abyss of energy" (10). This is the key-note to all that Lao Tzu has to teach. Chuang Tzu, apparently impressed with the loftiness of his predecessor's ideals, said: "The whole of life is a round of solicitude, its duties are never finished"; but it is also as true that still greater are the troubles of those who live for themselves alone, and disregard wider claims. The so-called "Path of Woe" is in reality the "Path of Peace," for, as Lao Tzu pertinently says: "Were I not conscious of my body, what distresses should I have?" (13) Every conception changes when the consciousness is identified with the Christ; or, as it is very well put in the *Theologica Germanica*: "The more the self, the I, the Me, the Mine, that is self-seeking and selfishness, abate in a man; the more God's I, that is God Himself, increases in him." The extent to which Lao Tzu carries this healthful doctrine is shown in his nineteenth chapter: "Abandon knowledge, discard wisdom—the people will gain a hundredfold. Abandon the humanities, discard righteousness—the people will return to filial love. Abandon cleverness, discard gain—robbers and thieves will be no more". So long as virtue needs cultivating it may degenerate into vice. There is no safety until *spontaneity*, or naturalness, is reached. Lao Tzu often insists on this: "Man's standard is the earth. Earth's standard is the heaven. Heaven's standard is the TAO. The TAO's standard is spontaneity" (25). "This is the TAO of Heaven . . . Without being summoned, spontaneously arriving" (73). The pupil must become the TAO, the TAO must be able to assimilate the pupil. "Were princes and monarchs able to maintain it, all creation would spontaneously submit" (32). The least tinge of self-gratification subtracts from the strength of the force, turns its energies to one side. Therefore the Christ said: "He that abideth in Me, and I in Him, the same bringeth forth much fruit". (*John XV. 5*) Lao Tzu speaks of this experience

when he writes: "Practise non-action and everything will be regulated" (3). It is, as he sets forth in his twenty-eighth chapter, to be placid in shade, while conscious of brightness; to be content in disgrace, while conscious of merit; abide in the Christ, not in the self.

C. *The citadel of the commonwealth.* We will now glance at Lao Tzu's concealed Treasure, which he would have all share, but which few desire—THE TAO. "Looked for but invisible—It may be styled 'colorless'. Listened to, but inaudible—It may be styled 'elusive'. Clutched at but unattainable—It may be styled 'subtile'". (14) "The TAO which can be expressed is not the Unchanging TAO; the name which can be named is not the Unchanging Name. . . .The Eternal Non-Being leads towards the fathomless. . . .The Abyss of the abysmal is the gate of all mystery" (1). "The TAO is as emptiness, so are its operations. It resembles non-fulness" (4). The theme does not lend itself to profitable discussion, and we had better adopt the attitude of the ancient prophet of the Hebrews and say: "The Lord is in His holy temple; be silent all the earth before Him". (*Hab. ii. 20*).

D. *The extent of the commonwealth's operations.* The field in which the TAO works is coterminous with nature herself, whose power of permanence is, Lao Tzu contends, her non-attachment to any self-centred project. She concentrates on the ALL-WILL, not on any separated pleasure. She is able, Lao Tzu says in Ch. 7, constantly to produce because she produces nothing for herself. Life is best found when lost, least known when most eagerly sought. "Concealed and nameless, yet it is the TAO alone which excels in imparting and completing" (41). "The TAO produces, Its energy nourishes, increases, feeds, establishes, nurtures, controls, broods over. It produces, but keeps nothing for Itself; acts, but does not depend on Its action; increases, but does not insist on having Its own way. This is indeed the mystery of Energy" (51).

E. *The nature of the commonwealth's government.* "Who" asks Lao Tzu "is able to have a superabundance for the service of the world? Only the possessor of the TAO. Hence the Holy Man acts without priding himself on his actions, completes his work without lingering on it;—he has no desire to display his

superiority" (77). Summing up his policy for his commonwealth a in sentence he says: "Govern a great state as you would fry a small fish" (60). Commenting on this, I say in my edition of Lao Tzu's work: "As a small fish stewing in the pan will be broken up if it be moved about too much, so will the Empire be fatally injured if its natural development be interfered with. The only safe course is to follow the TAO". Neither the natural development of the individual, nor the national idiosyncrasy of the race must be obstructed. Those who would guide must build and conserve, not tear down and destroy. Where there is force there is danger. Such is Lao Tzu's ideal! Some of us hear in it an echo of the words of One who came later, but whose influence is greater. "Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away". (*Matt.* v. 39-42) Lao Tzu would say of such teaching: "This is marching without moving; baring the invisible arm; regarding the enemy as if he were not; grasping the sword that is not" (69). "The weak overcome the strong, the soft control the hard. Everyone knows this, but no one practises it" (78). Therefore rulers and reformers in trying to remove one evil frequently create another.

F. *The rulers of the commonwealth.* There are no politicians in Lao Tzu's commonwealth. Its chiefs have transcended personality with its petty prejudices. Of the Sage, or Master, Lao Tzu says: "He is not self-regarding, therefore he is cognisant. He is not egoistic, therefore he is distinguished. He is not boastful, therefore he has merit. He is not conceited, therefore he is superior. Inasmuch as he strives with none, there are none in the world able to strive with him" (22). A commentator adds: "The eye does not look at itself, therefore it sees everything; the mirror never reflects itself, thus it is able to reflect images. What time has anyone who is ever attending to himself to give to anything else?"

G. *The life of the commonwealth.* How will all this work out in practical life? The unspiritual non-mystic will, I fear, find

the conclusion as unsatisfactory, and as foolish, as the premise; and yet, had he eyes to perceive, every well-wisher of mankind would find in Lao Tzu's commonwealth the fulfilment of his loftiest ambitions. Of that man who "approximates to the Tao, who abides by that which men despise," Lao Tzu says: "He revolutionises the place in which he dwells; his depth is immeasurable; he strengthens moral qualities by what he bestows; he augments sincerity by what he says; he evokes peace by his administration" (8). "Therefore the method of government by the Holy Man is to empty the heart, while strengthening the purpose; to make the will pliant, and the character strong" (3). "A great country is lowly. Everything under heaven blends with it. It is like the female, which at all times and in every place overcomes the male by her quietude. Than quietude there is nothing that is more lowly. Therefore a great state gains the smaller state by yielding; while the smaller state wins the greater by submission. In the one case lowliness gains adherents, in the other it procures favors" (61). Probably these paradoxes will be rejected to-day as they have always been in the past, for man, whether as an individual or a state, has yet to learn the truth of the poet's verse:

The highest hills  
Are wrinkles in Time's transitory dust;  
The tiniest rills  
Are seas at birth that mould the earth's huge crust;  
There is nor great nor small—our fumbling eyes  
Confuse the Essence with mere shape and size.

But Richard Burton was a mystic, and so the wise man refuses to accept him as a teacher, even though he sometimes amuses himself with his verse. Yet was not the Lord Buddha also a mystic? And could any saying be harder than his: "A man who foolishly does me wrong I will return to him the protection of my ungrudging love; the more evil comes from him, the more good shall go from me." This is not the way of the world, but mystics seem to be a law unto themselves. Did not the Christ say: "Love your enemies, and pray for them that persecute you". And Lao Tzu said: "I would return good for good. I would also return good for evil" (49). "For hatred return perfection" (63). Doctrine such as this requires a substantial interior, a mobile exterior, and he who would attain its blessedness must be willing

to obey the instruction of S. Augustine: "Go not abroad, retire into thyself, for truth dwells in the inner man." Lao Tzu likewise has some terse aphorisms of the same order, but we conclude with his announcement that "the highest attainment is to know non-knowledge," (71) a reminder of S. Paul's saying: "If any man thinketh that he knoweth anything he knoweth not yet as he ought to know". (I. Cor. viii. 2).

Measure thy love by loss instead of gain ;  
 Not by the wine drunk, but by the wine poured forth,  
 For love's strength standeth in love's sacrifice,  
 And whoso suffers most hath most to give.

C. SPURGEON-MEDHURST.

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### THE FINGERS OF ONE HAND.

In her *First Steps in Occultism* H. P. B. tells us that one of the conditions for co-discipleship is that "the upāsakas while studying must take care to be united as the fingers on one hand." How many have looked at their own hands when studying this passage? If they took even the most casual glance they would see that the hand cannot do its work properly unless the thumb acts in apparent opposition to the four fingers. I think the simile used conveys a great truth and drives us to look below the surface meaning. What we should look for is not superficial unity, but the same kind of unity as we see in our hands, that is, union at the base and union of aim. In this light we find it far more easy to become tolerant to those who have different conceptions from ourselves as to methods of work, emotional points of view and intellectual explanations. We have the union of the base in our common origin, and our common love and devotion for our Masters; we have the union of goal in our common longing to become co-workers with Them and through Them with the Logos; therefore we can afford to ignore the differences which in reality give the necessary opposition required for a perfect grip.

KATE BROWNING.

## LAO TSZ AND HERAKLEITOS.

### I.

A certain type of thinkers regard life as an intellectual problem: to them living is mostly equivalent to intellectual evolution. They consider action and feeling mainly as two forms of necessity from which they seek to emancipate themselves in complete knowledge and perfect wisdom. Their ideal is the attainment of freedom, not the freedom of free-will in the abstract, but that of pure judgment with concomitants of creation or annihilation, expansion or contraction, desire or renunciation. Their pivotal interests in life lie in psychology—the knowledge and study, first, of their own minds, and, secondly, of other minds with which to compare their own. They greatly appreciate biography as a branch of literature and especially enjoy the study of minds like their own, as reflected in their writings. Very soon, however, they discover that, whatever be the difference in its manifestations, there is an absolute unity of human thought, everywhere and always. Character, temperament, social surroundings, education and civilisation may differ, but the fundamental stages, as well as the types, of the human mind are found ever and anon fully and independently exemplified in different countries, in different times, in different individuals.

Truly says Douglas<sup>1</sup> in writing on Lao Tsz :

The contemplation of the same objects of supreme importance to man has been attended by the same results among the quick-witted Greeks, the subtle-minded Hindūs, and the prosaic Chinamen.

We might add the proviso: when of the same type and stature.

Hence a psychologist will become wary and cautious, and will try, when comparing cases of similarity of thought, to disentangle historical connexions, dependencies and causalities from those resemblances originating in the essential similarity of type of the inner nature of the individuals compared. At the same time he will carefully note inner relationships of thought, even though clad in the deceptive, because variously hued, mantles of diverse languages, terminologies and phraseologies, whose outer forms frequently show no single point of contact.

That the conception of reincarnation, when accepted, lends new force to these considerations and deepens them is clear.

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<sup>1</sup> Robert K. Douglas, *Confucianism and Taoism*, London, n.d., p. 218.

Let us suppose that a Chwang Tsz came back as Nietzsche, an Aristoteles as Herbert Spencer, a Vergil as Tennyson, a Cicero as Gladstone<sup>1</sup>—and at once a new science would spring up : the science studying the interrelation and interdependence between the thought and the form it takes in expression from its time and surroundings.

Naturally psychological investigators would be specially interested in those thinkers and their works in whom they found kinship, and this interest would be enhanced by a series of outer and inner coincidences and points of contact in the case of two different people, apparently wholly unconnected on the outer planes of existence.

Such cases exist, exist in great numbers, and it is a hobby of philosophic historians or historical philosophers to compare various thinkers and to trace in minute details not only how they agree and differ, but how they are dependent the one on the other, what they have from this source and that, to whom they are indebted for various elements in doctrine or expression, and so forth. Often writers go much too far in this direction and lose sight of the extent of original thought-labor that every thinking individual does for himself without any aid beyond that of a typical catchword that he may chance to meet during the period of his formation. Indeed, in the case of ancient writers there is now-a-days a tendency to read more philosophical meaning than is warranted into terms which may have been more or less current counters, just as an unexperienced translator may be tempted to render passages from a foreign language by the aid of etymological analyses of words. The same holds good for phraseology and method. Where, therefore, mutual dependence is practically ruled out of court beforehand as in all probability inadmissible, the enquiry becomes more interesting because more purely psychological.

Now the two thinkers, Lao Tsz<sup>2</sup> and Herakleitos, furnish excellent material for such a comparison, and an attempt at an exhaustive analysis of their character and philosophy is a task to be yet undertaken, and a difficult task it would be. The biographical

<sup>1</sup>The first two pairs are merely given as imaginary equations. The latter two were really identical according to occult enquiry. My authority in this matter is Mr. Leadbeater.

<sup>2</sup>Pronounce as : *Loud Sir*, with the stress on the *loud*.

data concerning both are scanty, insufficient and even not above suspicion as to reliability. The written remains of both are brief, difficult to understand and in no satisfactory state of preservation. Under these circumstances a profound psychological comparison of the two authors is an undertaking which cannot be satisfactorily carried out within the limits of a magazine article, nor would it be of such a nature as to find a suitable place in these pages. Further, an exhaustive essay on the subject would demand fuller opportunities for research than can be had here in India. Anyone prosecuting special studies outside the radii of the great western libraries will understand that a dweller in the East is daily made painfully aware that life in the Orient is strangely limited as to its capacities for original literary investigation.

When nevertheless undertaking to contribute some considerations serving towards the fulfilment of such a task, the only aim I can here and now set myself is to indicate certain points of resemblance and difference between the two thinkers, their lives and their works', and to suggest certain psychological explanations for the same. At some later time and elsewhere I may perhaps find an occasion to work out these points in fuller detail, or someone else may feel prompted to do so. The problem is worth while considering and in any case suggests an instructive comparison. To trace the succession of mental types may prove as fruitful and as illuminative as the more ordinary path of historical comparison. What follows is a hint of a line of literary labor which may yield astonishing results and cannot fail to attract those psychologically-minded students of whom I spoke before,

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<sup>1</sup> Though both Lao Tsz and Herakleitos have each been 'compared' and 'connected' with many other philosophers or philosophical influences, I am not aware of any special attempt to contrast the two. I find, however a note in J. Dyer Ball's *The Celestian and his religions, etc.*, (written with truly DyerBallically Christian bias!), Hongkong, 1906, p. 64,—quoted from a writer whose name is not mentioned—to the effect that "He (Lao Tsz) may be compared with both Parmenides . . . and with Herakleitos . . ." This is perhaps a quotation from T. Watters' articles in *The Chinese Recorder* of 1868, '69 and '71. They are not here at my disposal.

I also find in the Reverend C. S. Medhurst's book (C. Spurgeon Medhurst, *The Tao Teh King*, Chicago, 1905) on p. ix, a reference to the similarity between Lao Tsz's Tao and Herakleitos' Fire or Æther. We will come back to this more fully later on.

On the other hand there is a fuller series of comparisons between Chwang Tsz, the disciple of Lao Tsz, and Herakleitos, by A. Moore in Herbert A. Giles' *Chuang Tzu*, London, 1889, p. xviii, *et. seq.*

and who are the people who should take this form of research seriously in hand.

## II.

The biographical data concerning both our philosophers are unsatisfactorily few and contradictory. Their respective dates even are far from certain.

The (uncertain) date of Lao Tsz's birth is given as 604 B. C. and an interview between him and Confucius is recorded which some calculate<sup>1</sup> as having taken place in 517, Lao Tsz then being 87—if all this is correct—and Confucius 34 years old. Soon after this interview Lao Tsz left his country. Sz Ma Ts'ien, the great Chinese historian, says: "Then [time not specified] he went away. No one knows where he died."

Of Herakleitos it is said that "he flourished" about 504-501 B.C., that is: the sixty-ninth Olympiad. Nestle<sup>2</sup> puts him as early as circa 535-475; some others compute a somewhat later date,<sup>3</sup> and Mills says definitely that he died about 470-478.

A case of immediate reincarnation is therefore *a priori* not an impossibility, and it is good not to lose sight of this, even in passing and without insisting upon the point.

There is a tradition current in our own midst that the advent of the Buddha<sup>4</sup> brought in its train a change of 'officials' in the occult hierarchy and a consequent great activity of teachers of religion and wisdom in the most widely distant regions of our globe—the manifestation of a brilliant galaxy of sages about the sixth century before our era, following the full Nirvāṇa of the Lord Gauṭama.

Some writers<sup>5</sup> have remarked this phenomenon independently of the modern theosophical tradition, others<sup>6</sup> have denied it. Not knowing how exactly to interpret this tradition and what practical values to assign to it, we shall do well to bear it in mind

<sup>1</sup> *Encyclopædia Britannica*, s. v. Lao Tsz.

<sup>2</sup> Wilhelm Nestle, *Die Vorsokratiker*, Jena, 1906, p. 33.

<sup>3</sup> Arthur Fairbanks, *The First Philosophers of Greece*, London, 1898, p. 23.

<sup>4</sup> The dates of the Buddha, according to clairvoyant research by Mr. Leadbeater, are: birth 623 B. C., first preaching 588, death 543.

<sup>5</sup> For instance: G. G. Alexander, *Confucius the Great Teacher*, London, 1890, p. 7; C. Spurgeon Medhurst, *op. cit.* p. xvii; E. H. Parker, *The Taoist Religion*, London, n. d., p. 2.

<sup>6</sup> For instance Rhys Davids in one of his early books, which I have not at my disposal and which I am, therefore, unable to quote exactly.

when dealing with problems like the one before us lest hints shedding light on its interpretation should escape our notice. In the light of this suggestion cases may be thought of where sages may be either looked upon as reincarnations—direct or with intervening lapses of time<sup>1</sup>—or may be conceived as successive and visible representatives of one teacher, school of teaching or even mere inner current of influence, all of them not necessarily manifest in the outer world.

Leaving aside, then, the possibility of deeper identity, and only looking for the type of mind exhibited, let us try to define in general terms how we look upon the general character of our two thinkers, both as to similarity and as to contrast.

This can be summed up in very few words.

Both seem to be fundamentally of one type: that of aristocratic individualism in practice, of abstract intellectuality in theory.

Both have a refined, ethical, æsthetical, philosophical, religious temperament.

Both have a touch of the ascetic, both judge the world and its ambitions vain, both seek solitude and rest.

In short, both are of that self-conscious, strong, yet refined, nature which stands alone—and cannot but stand alone—rejecting the vulgar and the outer in scorn or pity, to seek the inner and the higher, alike with the highest mind and the deepest—because hidden—reverence.

For the love of true beauty all what calls itself beautiful but is not, is rejected gently or haughtily; for the love of the truly high or divine its counterfeit is spurned. Because of intellectual keenness stupidity is met by sarcasm, for 'with fools even gods battle in vain'; and because of the self-consciousness there is much loneliness and much misunderstanding.

In so far then these two are of the same type, but to say this would be incomplete without the addition that each represents one aspect of that type.

I mentioned scorn and pity, gentleness and haughtiness: the Chinaman manifests the gentler, the Greek<sup>2</sup> the sterner aspect of the type.

<sup>1</sup> Mr. Leadbeater lends his authority, for example, to the statement that Jesus, Apollonius of Tyana and Ramanujacharya were successive reincarnations of the same person.

<sup>2</sup> Compare Hermann Diels' *Herakleitos von Ephesos*, Berlin, 1901, p. ix.

Sz Ma Ts'ien<sup>1</sup> records an interview between Confucius and Lao Tsz about the ancient Chinese rites, and most likely also about art of governing<sup>2</sup> by these rites and by the traditional wisdom of the old sages. The story may or may not be strictly reliable as related: compare for instance Chwang Tsz's very different, not impartial and rather rhapsodical version of what seems to be the same interview<sup>3</sup>.

Diogenes Laërtios<sup>4</sup> relates that Darius wrote a letter to Herakleitos asking him to become his teacher, and publishes this letter<sup>5</sup> together with Herakleitos' answer. Most likely this correspondence is spurious, but it may nevertheless be a remnant of some true tradition in which a trait of the real character of Herakleitos is reflected.

We give here Lao Tsz's answer to Confucius and Herakleitos' answer to Darius in parallel columns for comparison.

LAO TSZ<sup>6</sup>.

The men of whom you speak, together with their bones have all disappeared and mouldered away. Their words alone are still extant. When the times are favorable to a sage he is honored. When the times are unfavorable to him he errs about at haphazard. I have heard it said that a clever merchant carefully hides his riches in order to make believe that he possesses nothing. The sage of perfected virtue has the looks of ignorance on his face.

Away with your proud airs and your many wishes, your insinuating manners, and your wild views. All this is of no good to you.

That is all I have to say to you.

HERAKLEITOS<sup>7</sup>.

All the men that exist in the world are far removed from truth and just dealings; but they are full of evil foolishness, which leads them to insatiable covetousness and vainglorious ambition. I, however, forgetting all their worthlessness, and shunning satiety, and who wish to avoid all envy on the part of my countrymen, and all appearance of arrogance, will never come to Persia, since I am quite contented with a little, and live as best suits my own inclination.<sup>8</sup>

<sup>1</sup> Sz Ma Ts'ien, *SseKi*, Book Lxiii, p. 1-2.

<sup>2</sup> Parker, *op. cit.* p. 3: "Confucius paid a special visit to..... Lao Tsz (who, according to some, had already once been either in the flesh or by correspondence his tutor)...Confucius' great object was to maintain social decency and the royal power."

<sup>3</sup> Chwang Tsz, Book or Chapter xiv, 6. James Legge, *Sacred Books of the East*, Vol. 39, Oxford, 1891, p. 357. H. Giles, *op. cit.* p. 184

<sup>4</sup> *The Lives of Philosophers*, Book ix, 1.

<sup>5</sup> 'A stupid letter', Diels, *op. cit.*, p. 38.

<sup>6</sup> I use the translation by Léon de Rosny: *Le Taoïsme*, Paris, 1892, p. 31, as more colloquial than that of others. De Rosny's useful work is not mentioned in the full biographical lists of Parker's and Medhurst's works cited above.

<sup>7</sup> C. D. Yonge's translation. London; (Bohn), 1853, p. 381.

<sup>8</sup> Compare Chwang Tsz's answer to the emissaries of the prince of Chou on a similar errand. Book xvii. 11 and the other like story xxxii. 13. The first story occurs also in Giles's *Gems of Chinese Literature*, London, Shanghai, 1884, p. 28.

It is remarkable to note how closely the general sense of these two answers—authentic or not—agree. Here is the place to give also two parallel judgments on Lao Tsz and Herakleitos, the one spoken by Confucius to his pupils after the above-mentioned visit,<sup>1</sup> the other related by Diogenes Laërtios<sup>2</sup> as a saying of Socrates after reading 'a small book' of Herakleitos, given him by Euripides.

## CONFUCIUS.

I know that birds can fly, I know that fishes can swim, I know that quadrupeds can run. What runs can be caught in traps, what swims can be caught on hooks, what flies can be caught by arrows. As to the dragon, I do not know how he bestrides the winds and clouds to rise unto the heavens. To-day I have seen Lao Tsz: he is like the dragon.

## SOCRATES.

What I have understood is nobly thought, and so also, I believe, is that which I did not understand. For such [a book] one should be a Delian diver [to get at the full depth of its meaning].

As to the isolated position of our thinkers, and their being misunderstood by the masses, this too may be exemplified by parallel judgments. We quote Diogenes Laërtios<sup>3</sup>, Diels<sup>4</sup> and Nestle<sup>5</sup> for Herakleitos, Douglas,<sup>6</sup> and Sz Ma Ts'ien<sup>7</sup> for Lao Tsz.

## LAO TSZ.

In them [Lao Tsz's writings], it has been said, are to be traced the outpourings of a misanthrope who advocated an ascetic seclusion from the cares and turmoils of the world as well as from its sights and sounds. Some have accused him of writing, he knew not what. . . . (D.)

He was a superior man, who liked to keep himself unknown. (S. M. T.)

## HERAKLEITOS.

He was above all men of lofty and arrogant spirit. At last, becoming a complete misanthrope, he used to live, spending his time in walking about the mountain; feeding on grasses and plants. (D. L.)

For he is no cold logician and rationalist but a religious fire-soul with deep understanding for the instinctive and mystic elements of religion as they burst forth in divine inspiration. (N.)

<sup>1</sup> Sz Ma Ts'ien, *loc. cit.* and Chwang Tsz, XIV, 6.

<sup>2</sup> *Op. cit.* II. 4, (Socrates), p. 65.

<sup>3</sup> *Op. cit.* IX. 1, p. 376.

<sup>4</sup> *Op. cit.* p. iii.

<sup>5</sup> *Op. cit.* p. 34.

<sup>6</sup> *Op. cit.* p. 191, 192, 196.

<sup>7</sup> In a phrase given by Legge. (S. B. of the E.) Vol. 39, p. 35, but omitted from the historian's report by most other writers.

Far from being a misanthrope, his writings display a kindly sympathy for his fellow-men. Lao Tsz held that man's nature was good, and that he who avoided the snare of the world, and acted in all things in conformity with the uncontaminated instincts of that nature, would possess Tao and would eventually return to Tao. (D.)

The philosophy of the Obscure Herakleitos is not at all so obscure as antiquity and modernity agree in complaining. (D.)

The literary remains of both have come to us in such a state as is thoroughly compatible with a possibility that their original forms were of about the same extent. Moreover both are of the same aphoristic character.

Lao Tsz's book stands now as a compact whole of fully 5,000 words, divided (in Medhurst's translation) into about 350 paragraphs. It has not yet fully been dealt with by 'higher criticism,' but a hurricane of controversy on the subject was raised some twenty-five years ago by (now) Professor Giles<sup>1</sup> who swung the battle-axe of literary criticism with iconoclastic fury. He was followed and surpassed in that direction by Mr. T. W. Kingsmill<sup>2</sup> "the chartered iconoclast of sinology" according to Parker; another case of being *plus royaliste que le roi, plus papiste que le pape*. But *n'en déplaise* many points have still to be sifted in a more moderate temper. Into that problem we will not enter.

Herakleitos' literary remains have come to us in a battered and eroded state, as a mere skeleton of the once living organism, of his book called *On Nature*. They contain now some 1,500 words in some 130 dicta, about a third of the total number in the *Tao Te King*. Textual criticism has however, attained here a higher stage than with Lao Tsz.

But the nature of the writings as they are before us is the same: they are aphoristic sayings with slender logical sequence, obscure in style, terse of expression.

Both are described by some modern critics as casual jottings rather than fully elaborated texts.

<sup>1</sup> Herbert A. Giles, *The Remains of Lao Tzu*, Hongkong, 1886.

<sup>2</sup> In *The China Review*, Vol. XXIII and Vol. XXIV.

DOUGLAS<sup>1</sup> AND PARKER<sup>2</sup>.

Its short sentences are doubtless but the texts of the sermons that were preached by the old philosopher to his disciples. To us these *viva voce* commentaries and glosses are lost, and only the headings remain. . .

Every part of his system, from its first conception down to its minutest details, was the legitimate offspring of his own brain. (D.)

As Lao Tsz had already attained 'world'-wide celebrity before he wrote his 5,000 word book at the Pass, we may justly assume that all his sayings, memorable and otherwise, had enjoyed a wide publication in book or pamphlet form, not to speak of oral vogue, long before he was invited by the keeper to jot down as an *aide-mémoire* the heads of his discourses in the way they have since come down to us. (P. a)

Lao Tsz as a book is absolutely original. (P. b)

DIELS<sup>3</sup>.

He had certainly already long finished his system in his mind when he took the stylus to note down his lonely soliloquies. . .

To some few of his confidants he has most likely shown his note-books and emptied his heart with a sardonic smile or in deep oracles. .

Herakleitos thus opens the series of lonely men who fixed in the only form adequate for that purpose, the aphoristic form, their brooding, self-conscious and world-despising thoughts.

Instead of the insipid world that he had lost, he built up for himself a new one, neither created by any God nor by any man.

If this conception of Herakleitos' book is right, there can be at the outset little chance to reconstruct the fragments in their original mental sequence.

I venture to suggest another possibility as to the character of both these writings. May they originally not have been what now-a-days we call 'private instructions' or 'esoteric papers', subjects for meditation and discussion in private groups, perhaps to be commented upon and to be expounded to the faithful by qualified disciples through word of mouth ?

Diogenes Laërtios relates about Herakleitos :

He deposited this book in the temple of Diana, as some authors report, having written it intentionally in an obscure style, in order that only those who were able men might comprehend it, and that it might not be exposed to ridicule at the hands of the common people.

In quite the same vein is Lao Tsz's saying to Confucius, which Sz Ma Ts'ien reports, that :

A clever merchant carefully hides his riches.—

<sup>1</sup> *Op. cit.* p. 191.

<sup>2</sup> a. *The Taoist Religion*, p. 5. and b. *The Tao-Têh King*, London, n.d., p. 23.

<sup>3</sup> *Op. cit.* Introduction.

<sup>4</sup> See Edmund Pfeleiderer, *Die Philosophie des Heraklit von Ephesus im Lichte der Mysterienidee*, Berlin, 1886, p. 57, note, speaking of 'a certain esotericism of Herakleitos'.

wholly in keeping with what we find in Lao Tsz's book itself. For instance :

Ch. 17. Cautious! They [the ancient sages] valued their words.

Ch. 27. Good doers [or travellers] leave no tracks.

Ch. 56. Knowers talk not, talkers know not.

Ch. 70. Those who know me are few.

It is not illogical to suppose that a germ at least of the subsequent rampant esoterism in latter Taoism may have been already in actual existence within Lao Tsz's own immediate circle.

But a curious and striking coincident is certainly a statement by Gomperz<sup>1</sup> when taken in juxtaposition with Sz Ma Ts'ien's story<sup>2</sup>. I cannot discover on what authority the sequence of the facts narrated is based, but it is certain that the German professor was at the time of writing his paragraph in no way thinking of Lao Tsz. Mead<sup>3</sup> in writing on Herakleitos also copies this statement without further question.

#### TSZ MA TS' IEN ON LAO TSZ.

He lived a long time in the empire of Chen. When he saw their dynasty decaying he left his post and went to a barrier-gate situated on the frontier of the empire. The warden of the gate, called Yin hi, then said to him : " You have decided to live in retirement; I beg you to compose a work for my instruction [for me, for my sake]" Lao Tsz then composed a book in two parts, (in which he expounded the meanings of *Tao* and *Te*) and consisting of fully 5,000 characters. Then he went away and no one knows where he died.

#### GOMPERZ ON HERAKLEITOS.

He withdrew to the solitude of the mountains, where he ended his days, having first deposited in the temple of Artemis a roll of manuscript containing the result of his life's work as an inheritance for generations to come.

This exact parallelism of these two stories, representing both thinkers as renouncing the world and depositing their literary legacies, in the form of a book, on the threshold of their departure, is, to say the least, startling.

On the subject of both philosophers renouncing the world and leaving their homes we shall have something to say later on.

Turning now to the contents of the books, both may be described by the definition given of each separately.

<sup>1</sup> Theodor Gomperz, *Greek Thinkers*, London, 1906, Vol. I. p. 62.

<sup>2</sup> *Op. cit.*, *loc. cit.*

<sup>3</sup> G. B. S. Mead, "The Words of Herakleitos" in *The Theosophical Review*, Vol. 40, p. 419 and 518.

ON NATURE <sup>1</sup>.

Herakleitos' book is said to have been divided into three parts: (1) Concerning the All; (2) Political; (3) Theological.

TAO TE KING <sup>2</sup>.

[Lao Tsz's book was on the Tao, and the Tao is described as:] (1) the Absolute; the totality of Beings and Things; (2) the phenomenal world and its order; and (3) the ethical nature of the good man and the principle of his action.

As a matter of fact these two descriptions are strictly applicable to the contents of either book, describing their tenor and subject-matter very aptly and completely.

But not only do form and contents cover each other in both cases as far as general characteristics go; there are even concrete and specific analogies.

Both writers love antithesis, paradox and word-play, as cannot well be otherwise with thinkers who have learned to acknowledge the fatality of the world's happening and who at the same time have opposed to it the exercise of their individual free-will in withdrawing from participation in its coarser turmoil.

It may be remarked, in passing, that the paradox is after all merely the verbal expression of a momentary equilibrium of opposites, expressing for the fleeting instant what philosophy strives to express more permanently. Lao Tsz himself says:

Ch. 78. True words seem paradoxical.

And Herakleitos:

Fr. D. 108. B. 18<sup>3</sup>. Of all whose words (logoi) I have heard, not one reaches so far as to know that Wisdom is apart from all [Words].

Examples of these characteristics can be adduced. All fragments to be quoted further on from Herakleitos are marked with their serial number in both Bywater's <sup>4</sup> (B) and Diels' <sup>5</sup> (D) text-editions.

## LAO TSZ.

Ch. 24. When faith is insufficient, it shall find no faith.

Ch. 14. It may be called 'the form of the formless,' 'the image of the imageless,' in a word 'the indefinite' <sup>6</sup>.

## HERAKLEITOS.

D 18, B 7. If you do not hope, you will not find that which is not hoped for.

D 32, B 65. One [thing], the only Wise, is willing and yet is unwilling to be called by the name of Zeus.

<sup>1</sup> Diogenes Laërtios, *op. cit.* ix. 1.5., quoted in Fairbanks' words, *op. cit.* p. 23.

<sup>2</sup> Douglas, *op. cit.* p. 190. See also Parker, *The Taoist Religion*, p. 11-14.

<sup>3</sup> Mead's translation, *loc. cit.*

<sup>4</sup> *Herac. Eph. Reliquiae*, Oxford, 1877.

<sup>5</sup> *Op. cit.*

<sup>6</sup> Medhurst's translation.

Ch. 1. The name that can be named is not the unchanging name.

D 60, B 69. Upward, downward, the way is one and the same.

Ch. 78. The Divine Way is like the drawing of a bow—it brings down the high and exalts the low.

D 51, B 45. They do not understand that which draws apart agrees with itself [*or*: enters into itself (D)]: mutual union as with the bow and lyre.

Note again the coincidence of the magnificent bow-symbol used by both.

When we turn to the few examples of word-play which we can trace in the two books we need not insist upon the fact that it needs further argumentation before paradox and punning may be taken as akin.

In Herakleitos we find four examples of word-play.

The first occurs in fragment D 26, B 77. There the verb HAPTÔ is used three times, once in its meaning *to light* (as for example a lamp) and twice in its meaning *to touch*.

Secondly we find in D 41, B 19 a use of the words HEN TO SOPHON which is a play on the same words used in a slightly different sense in fragment D 32, B 65. Roughly 'said, in the one case the words mean: "One [form of earthly] Wisdom is to know such and such," and in the other: "One [divine principle] which is the only [real] Wisdom," etc. See fragment D 32, B 65, quoted above.

Thirdly we find in D 48, B 66 a pun on the twofold meaning of the word BIOS, which, if accented in one way, means *bow* and, if accented in another way, means *life*. The fragment runs:

The name of the bow (BIOS) is life (BIOS) but its work death.

Compare fragment D 51, B 45, quoted above.

The last example is to be found in fragment D 25, B 101. It is a play on the similarity of the words MOROS (*death*) and MOIRA (*reward*).

The fragment runs:

Greater deaths (MOROI) receive greater rewards (MOIRAS).

It must be stated, however, that, for various reasons which it would be out of place to discuss here, there is still room for difference of opinion in the matter of deciding in how far these puns are real or accidental. The same holds good for the examples to be adduced from the *Tao Te King*. Still, in a study

comparing both our writers, this point should not be overlooked, as it contains at least the germ of a suggestion for fuller inquiry.

The word TAO<sup>1</sup>, the key word of the *Tao Te King*, is in itself a constant pun, because (quite apart from all further considerations) it has decidedly two meanings: that of a path or road proper, and then that of the path of conduct, the principle, method, course, and so forth, in short a complexity of non-physical meanings which culminate in the specific, spiritual sense in which it is mainly used in the *Tao Te King*, namely something like the Absolute, or the Logos, or—as Mr. Medhurst puts it so graphically—“the algebraic  $x$  of spiritual thought”. The word TAO might be said to contain the Greek notions of HODOS and METHODOS in one word. Besides the same word TAO, in still another signification, means to speak or to say.

Therefore the opening phrase of the *Tao Te King*, TAO K'Ō TAO<sup>2</sup> has been rendered by many translators<sup>3</sup> as meaning “The Tao that can be expressed,” though others<sup>4</sup> render it as “The Tao (way) that can be trodden [or: walked upon]”.

In the first case the word-play would resemble the first example quoted from Herakleitos.

I cannot resist the temptation of here seizing the opportunity to recommend ‘Course’ as a candidate-word for consideration by would-be writers on Taoism. I have not yet met it in the steadily swelling lists of Tao-equivalents. It has at least as many merits as several rivals already in the field, and by its help—this is the slender excuse for mentioning the matter at all in this place—we might render TAO K'Ō TAO as “the Course that can be discoursed upon,” preserving the pun intact.

In the 53rd chapter we meet another pun, of a different nature. The phrase runs:

The great Tao [Path, the abstract Spiritual] is very plain, yet the people prefer the bye-paths (KING)<sup>5</sup>

We might translate:

The Grand Course runs very straight, yet the people prefer excursions.

<sup>1</sup> See Chinese characters No. 1.

道道可道徑盜道無有衆人俗人

<sup>2</sup> See Chinese characters, No. 2.

<sup>3</sup> For instance, Medhurst, *op. cit.*, Parker *The Tao-Teh King*.

<sup>4</sup> For instance James Legge, in the *Sacred Books of the East* and Giles in *The Remains of Lao Tzu*.

<sup>5</sup> See Chinese characters, No. 3.

And yet again the word-play would have been fairly correctly transposed.

In that same 53rd Chapter we find also what looks like a pun of the nature of the Greek play on the double meaning of BIOS.

The Chapter, after enumerating many wickednesses in the world, ends with the words "this is robbery (TAO) <sup>1</sup> and swaggering, no Tao <sup>2</sup> indeed!"<sup>3</sup>

The two words TAO, here used, are absolutely the same in pronunciation both as to sound and tone: the difference between the two words, altogether dissimilar in meaning, is only perceptible to the eye, the written characters for them being totally unlike.

So we perceive that even in this concrete matter we find all along the line points of contact—of whatever value this resemblance may ultimately prove to be<sup>4</sup>—between our philosophers.

But there is more. Both sages have had a colossal influence by their widening out of one single philosophical term each. Herakleitos left his Logos, Lao Tsz his Tao a deeper, nobler, wider, richer, grander word than it was when they received these terms. They made veritable Master-words out of them by their vivifying influence. This remarkable coincidence is of the greatest significance though we must be contented with merely indicating it.<sup>5</sup>

In dealing with terminology we have also to refer to the remarkable similarity between the two Greek words CHRĒSMOSUNĒ (*want*) and KOROS (*superfluity*)<sup>6</sup> on the one hand—which to Herakleitos were equivalent to the processes of cosmogenesis and cosmic conflagration or dissolution through fire (See fragments D. 65,

<sup>1</sup> See Chinese characters, No. 4.

<sup>2</sup> See Chinese characters, No. 5.

<sup>3</sup> My own conception of these words is such that I believe the pun to be far more forceful than is shown above. In my opinion the words should be translated "this is vaunting tao (robbery) not [the real] Tao, indeed." In discussing this passage with my friend Rev. C. S. Medhurst he contended that Chinese syntax would, under no circumstance, allow such a construction. Deferring to his greater knowledge of the language, he having spoken it for some twenty-five years, I have gladly followed his translation, thereby enfeebling the pun theory. In my own several years old Dutch rendering of the passus I had followed the other sense. In reading over, however, the remarks on the *Tao Te King* by Deussen, who as a rule quotes Victor von Strauss for renderings, I found again 'Das heisst mit Diebstahl prahlen, wahrlich nicht Tao haben' and so I wonder if, after all, my conception may not be true.

<sup>4</sup> I am of course aware that in the past the pronunciation of the two words *tao* may have differed and in such case my theory would fall flat. On this I must leave specialists to decide.

<sup>5</sup> Compare Diels, *op. cit.* p. viii, Parker, *The Taoist Religion*, p. 3. and Lawrence H. Mills, *Zarathushtra and the Greeks*, Leipzig, 1903, p. 77-107. It is interesting to note that Diels also ascribes the formation and first use of the word *philosophos* to Herakleitos.

<sup>6</sup> Translated by some as *satiety*, *riches*, *fullness*, etc.

B. 24)—and, on the other hand, to the two Chinese terms *wu*<sup>1</sup> (*wanting*), with the meaning of non-existence, and *YIU*<sup>2</sup> (*having*, *possessing*), with the meaning of existence.

## LAO TSZ.

Ch. 40. The movements of the Tao are cyclical. . . . All that is [lit.: Heaven, earth and the myriad existences] is born from existence (*YIU*); existence is born from non-existence (*wu*).

Ch. 25. There was a completed, amorphous something before the heaven and the earth were born. Tranquil! Boundless! Abiding alone and changing not! Extending everywhere without a risk.

I do not know its name, but characterise it—the Tao. Arbitrarily forcing a name upon it I call it the Great. Now 'great' suggests<sup>3</sup> going on, going on suggests distance, and distance suggests return.

## HERAKLEITOS.

D. 64 and 65, B. 24 [quotation from Hippolotos].

He also says that this Fire is endowed with Reason and the governing cause of all things. But he calls it *Want* (*CHRĒSMOSUNĒ*) and *Superfluity* (*KOROS*). According to him *Want* is the process of cosmogenesis and *Superfluity* the process of cosmic conflagration.

D. 30, B. 20. This cosmic order, the same for all things, no one of gods or men has made, but it always was, and is, and ever shall be, an ever-living Fire, its kindling and its extinguishing are its measures.

Another typical Herakleitian word is identical with one of Lao Tsz, namely the scathing term *HOI POLLOI*—literally *the many*, that is: the common herd, the unenlightened, the ordinary people. This expression is exactly identical with the Chinese term *CHUNG JAN*<sup>4</sup>, also meaning *the many*. Another shade of the same meaning is conveyed by a slightly different expression *SUH JAN*<sup>5</sup>, literally *the common*; the vulgar, the profanum vulgus. Both expressions are used by Lao Tsz. The second in each of these two pairs of characters, *JAN*, means merely *man*, both in the singular and plural and so is the equivalent of the Greeks *HOI*.

## LAO TSZ.

Ch. 20. *The common people* are clever, O, so clever. I alone am confused, confused.

## HERAKLEITOS.

D 17, B 5. *The many* do not judge things just as they come to them; nor do they understand what they experience, but they think they do.

JOHAN VAN MANEN.

(To be continued.)

<sup>1</sup> See Chinese characters, No. 6.

<sup>2</sup> See Chinese characters, No. 7.

<sup>3</sup> I take from Parker's translation the rendering 'suggests' instead of 'I call it' and the like.

<sup>4</sup> See Chinese characters No. 8.

<sup>5</sup> See Chinese characters No. 9.

## HYMN TO THE DANCING SHIVA.<sup>1</sup>

( शिवताण्डव स्तोत्रम् )

TRANSLATED FROM THE SAMSKṚṬ.

Anyone seeking among the religious literature of Hindūism for a brief work which should yet express at once the deep devotion, the mystical instinct and the appreciation of māntric magic which all so deeply move the minds of its followers could find no better example than the short hymn to Shiva in His aspect of Master of the World-Dance which we know as the Shiva Ṭāṇḍava Śtoṭra—a hymn ascribed to the great Rākṣhasa King Rāvaṇa, of Lankā, who, it is said, broke forth spontaneously into this, one of the most beautiful and inspiring of Samskrṭ Śtoṭras, while engaged in the worship of Shiva.

In the translation the metre and number of the original Samskrṭ hymn have been retained, but it is perfectly impossible to reproduce its wonderful alliteration and onomatopoesis in English without losing the literality of its rich imagery. For the worshipper of Shiva the Hymn is almost the very Dance of the Lord of Ascetics itself, reproduced in the human soul. Chanted by one who knows Samskrṭ it produces a very striking effect upon the hearers, even though they may not understand the meaning of the words. In order that the western reader may be able to feel something of the song we reproduce the first verse and also two lines each from the ninth and thirteenth verses in Roman characters.

Ja-tā-ṭa-vī-ga-laj-ja-la  
Pra-vā-ha-pā-vi-ṭas-ṭha-le  
Ga-le-va-lamb-ya-lam-bi-ṭām  
Bhu-jañ-ga-ṭuñ-ga-mā-li-kām ;  
Da-mad-da-mad-da-mad-da-man  
Ni-nā-ḍa-vad-da-mar-va-yam  
Cha-kā-ra-chaṇ-da-ṭāṇ-da-vam  
Ṭa-no-ṭu-nah-shi-vaḥ-shi-vam.

Sma-rach-chhi-ḍam-pu-rach-chhi-ḍam  
Bha-vach-chhi-ḍam-ma-khach-chhi-ḍam  
Ga-jach-chhi-ḍān-ḍha-kach-chhi-ḍam  
Ṭa-man-ṭa-kach-chhi-ḍam-bha-je

<sup>1</sup> As we have not received any explanatory text from Dr. Coomārasvāmi to accompany our illustration of Shivan we publish here the translation of a most interesting śtoṭra dedicated to the dancing Shiva, as being appropriate.

—ASST. EDITOR.





SIVAN.  
COLOMBO MUSEUM.

Block by U. RAY.]

[Paragon Press





SIVAN.  
COLOMBO MUSEUM.

Work by U. RAY.]

Plaque 100

Vi-lo-la-lo-la-lo-cha-nâ.  
 La-lâ-ma-bhâ-la-lag-na-kam  
 Shi-ve-ṭi-man-ṭra-much-cha-ran  
 Sa-ḍâ-su-khî-bha-vâm-ya-ham.

---

O prosper us, Auspicious Lord,  
 Performer of the frantic dance ;  
 O Bearer of the little drum  
 Sounding damad damad damad ;  
 As through the forest of Thy hair,  
 Descends the purifying stream  
 About Thy neck, from which depends  
 Thy garland made of serpent-kings.

O may'st Thou be our constant joy,  
 Who dost the young-moon crest employ ;  
 Upon whose brow the triple fire  
 Blazes ḍhagaḍ ḍhagaḍ ḍhagaḍ ;  
 The River of the Shining Ones,  
 Revolving in Thy mound of hair,  
 Like wind-tossed creepers, waves upthrows,  
 And glory on Thy head bestows.

May we find bliss within Thy Being,  
 O Thou, enrobed in Space alone ;  
 Whose mind is gladdened by the glance,  
 Side-long and constant, love-entranced,  
 Of Pârvatî, sweet daughter of  
 The Lord of Mountains, Himavat ;  
 Whose eyes compassionful, dispel  
 Our miseries insufferable.

In Thee, O Master of all Life  
 My heart ecstatic joy may feel ;  
 O Thou, with upper garment smooth—  
 The passion-blinded demon's skin ;  
 The tawny serpents in whose hair  
 Shed from the jewels of their hoods  
 Upon the Quarter's faces fair  
 A radiance, like to saffron spread.

O Great One, Wearer of a Skull,  
 May we be prosperous in Thee ;  
 On whose broad brow blazes the fire  
 That with its sparks consumed the god  
 Of lower love ; who art obeyed  
 By all the leaders of the gods ;  
 Among whose hair the Ganges plays ;  
 Whose crest-jewel gleams with moon-like rays.

May'st Thou, O Moon-Tiaraed One,  
 To us eternal riches be ;  
 O Thou, the foot-stool of whose throne  
 Is carpeted with pollen strewn  
 From flowers that deck the jewelled crowns  
 Of all the gods, from Indra down ;  
 Whose twisted hair in coils is bound—  
 The king of serpents girdled round.

Thou, Three-Eyed One, be our delight ;  
 O Thou, who form'st, with highest skill,  
 Rare figures on the breast of her  
 Descended from the Lord of Hills ;  
 Upon the hearth-stone of whose brow  
 Blazes dhagad dhagad dhagad  
 The fire in which was sacrificed  
 The fell five-arrowed god of love.

O Thou, Upholder of the Worlds,  
 Extend to us Thy blessings rich ;  
 O Skin-adorned, moon-beams-graced ;  
 Thou bearer of the Holy Flood ;  
 Whose neck, enwrapped in darkness thick  
 As moonless midnight, flashes forth  
 Amidst the ring of gathered clouds  
 Its shining light unconquerable.

I Worship Thee, Death-vanquisher ;  
 Destroyer of the demons dark,  
 The cities three, the god of love,  
 The sacrifice, and birth and death ;  
 Whose graceful plantain-stem-like throat  
 Sheds radiance all about Thy neck,

Resembling with its splendor dark  
The fully-blossomed lotus blue.

I worship Thee, Death-vanquisher ;  
Destroyer of the demons dark,  
The cities three, the god of love,  
The sacrifice, and birth and death.  
Around the tree of all the arts,  
Well-blessing, rich, a creeper twines,  
The juice of which like honey flows—  
Thou art the bee that garners this.

O Shiva, Thou art Conqueror ;  
Performer of the frantic dance,  
Preluded by Thy little drum  
Sounding dhimin dhimin dhimin,  
With melody sublime and grand ;  
While on Thy awful brow the fire  
Flares with the fanning of the breath  
Of serpents whirling rapidly.

I worship Shiva in all things ;  
My eye rests equally upon  
A hard stone and the softest bed,  
A serpent and a string of pearls,  
A priceless diamond and a clod  
Of earth, a friend and enemy,  
Mere grass and women lotus-eyed,  
His subjects and a mighty king.

O when am I not filled with joy ?  
From evil thoughts my mind released,  
My hands before my forehead joined,  
In holy Ganges' bower I dwell,  
Repeating ever and again  
The Shiva manṭra written plain  
Upon the forehead of her grace  
The best of women, Pârvaṭī.

O Thou, joy-giver day and night,  
Extend to us our hearts' delight,  
O Shining Presence, Lord Supreme  
To Pârvaṭī, of women Queen.

In Indras land the maidens fair  
 Wear jasmine clusters in their hair ;  
 From these the pollen dropping free  
 Exudes a salve which graceth Thee.

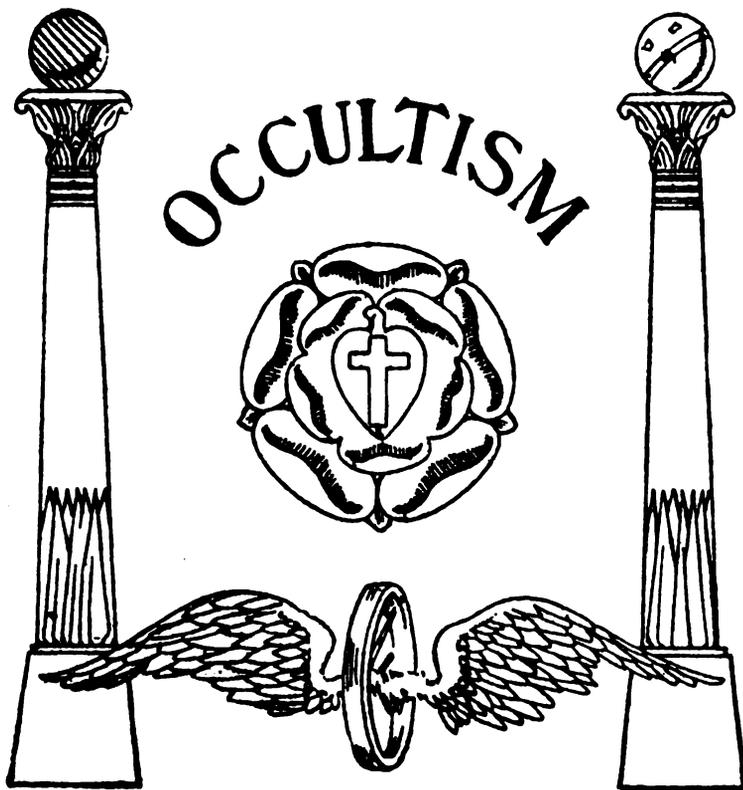
O may the world be blessèd by  
 Thy marriage-music benison,  
 With " Shiva Shiva," as its theme,  
 When sweet-eyed Pârvaṭī is bride ;  
 The sound of which, melodious,  
 By siddhi-gifted women sung,  
 Destroys all evils, be they dire  
 As the sub-ocean blazing fire.

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Shiva is the first member of the Hindu Trimūrṭi or Trinity. He is the Destroyer and Regenerator, and the Lord of Ascetics, robed in Space. The matted hair is always worn by the Paramahamsas, who wander about practically naked, though of course no real occultist thus reproduces these symbols in his person. It may be intended as a sign of indifference to the world. From the head springs forth the Ganges, the Holy River of the Devas—a purifying stream, thus again connected with regeneration, though in a more feminine or *gracious* aspect. The hair is bound up and the neck garlanded with serpents, which are constantly employed as symbols in connexion with the Wise Ones of the Holy Path. The fire blazing upon the brows burns up everything of a transitory nature, including the God of Love—and yet we find still the human love employed as a symbol, and Pârvaṭī, probably the deepest aspect of Nature, appearing constantly as His bride. The tiger-skin which He wears may well be an emblem of the slain desire-nature. He is destroyer of Death, of the three-worlds, of the cycle of births and deaths, and the sacrifice. He is Trilochana, The three-eyed One, in the centre of whose forehead is the third eye from whose sight nothing is hidden.

ERNEST WOOD.

S. V. SUBRAHMANĀM.



## COMMUNICATION BETWEEN DIFFERENT WORLDS.

*(Concluded from p. 233.)*

**I**T may be taken for granted as a general rule that no Being who is functioning on higher planes will go to a great expenditure of energy to manifest Himself physically at a point far removed from that at which His physical body is living, if He can do the work He needs to accomplish without such manifestation. He will always use the smallest amount of power necessary to achieve the aim He sets before Himself ; He will take the easiest way, employ the easiest method ; if the person with whom He wishes to communicate has so organised his higher bodies as to be able to receive communications on the subtler planes, then most certainly He will not go to the expenditure of energy necessary for appearance on the physical. Still it is sometimes necessary, and in olden times it was usual, for a Master to teach on the physical plane when His physical body was far away from the place at which the teaching was to be given. In such case the question arose, and arises : “What is the best method of communication ?”

The Ancients answered this question in a simple and definite way. They said, and truly said, that the best method of communication was to use a pure, carefully trained and carefully guarded body, highly organised as to the nervous system, from which the legitimate owner could easily step out, or be sent out, leaving this body an empty tabernacle into which the Teacher—whose own physical body was far away—could step, and use it as His own. Such a body is like a well-made garment out of which the owner can slip, leaving it to be put on and worn by another. If a body is to be thus used, it is necessary that it should be guarded with scrupulous care; the surroundings should be beautiful and peaceful; no rough or jarring vibrations should be allowed to ruffle the atmosphere; coarse and impure persons should not be allowed to approach it; its diet should be non-stimulating, nutritive and free from all products of ferment and decay; careful physical culture should preserve it in health. In the ancient Temples, ruled by those who were themselves Initiates of the lower or higher Mysteries, such bodies were to be found—those of the Vestal Virgins, or Sybils. These Virgins were originally young girls brought up with extreme care within the Temple precincts, and allowed to come into touch only with those who were pure and noble, and such a Virgin would be chosen as the means of communication. Seated on a stool or chair isolated from the earth's magnetism, the girl would leave her body—if trained to do so at will—or she would be thrown into a trance; then a Master, or a high Initiate, would take possession of the body, and through it teach the disciples gathered for instruction. That was the favorite way of teaching among the Ancients, and it was a good way, for it caused little disturbance of normal, physical forces; it merely afforded to a higher Being a vehicle which He could use, while the Vestal was no more disturbed than by an ordinary going to sleep. This was the way in which Pythagoras was wont to give instruction to His disciples in more lives than one.

In modern days such an organism is spoken of as that of a medium, and the lack of knowledge has brought about a degradation of the office; a person who is born a sensitive is taught to be passive, allows himself to be thrown into a trance and his body to be taken possession of, without knowledge of the entity who is

going to use it, without discrimination or power of self-defence. Such persons usually pollute their bodies with flesh and alcohol, meet all people indiscriminately, allow anyone to sit with them, live amid sordid surroundings. The results are naturally trivial or repulsive. For this one cannot blame the mediums; it is ignorance which leads to such conditions. If Mr. Stead be able to carry out the plan that he and his astral-world friend Miss Ames—Julia—have formed, he will raise the medium to a far higher position, will guard sensitives from evil surroundings, and will fence his séance-room against undesirable intruders belonging both to the physical and astral worlds. 'Julia's Bureau' is the first attempt in modern days to open systematic and carefully guarded channels of communication between the living and super-living along this particular line; nor are the absent living excluded from using it, if they are able to go thither in their astral bodies.

In our own days, H. P. Blavatsky was largely used by her Master and other Teachers as such a means of communication. She was a most extraordinary and rare compound. Her body and nervous system were of the most sensitive type; she was born a medium, and was surrounded during her childhood and youth by a wealth of mediumistic phenomena. But she had also an intelligence of extraordinary vividness and a will of steel. Rarely indeed is such a combination found, but it was ideal for an occultist; in fact, a Master said that no such body had been available for two hundred years. Her character was positive and imperious, and her occult training made even stronger her already strong will. Throughout her life as one of the Founders of the Theosophical Society, she was constantly stepping out of the physical body, in order to place it at the service of her own Master or at that of one of the Teachers, the face and voice sometimes so much changing as to bewilder unaccustomed spectators. Colonel Olcott has told us in his *Old Diary Leaves* that most of his own occult instruction reached him in this ancient way; she would step out of her body, a Master would step in, and through her lips would teach the eager devoted disciple. Of all ways of communicating, as I said above, this is the best, because it causes least disturbance; but there are few people who are fit to serve as such a channel. Not understanding the conditions necessary to make the body fit for

the use of a Being on the level of a Master, people do not train and keep their bodies sufficiently well to be used in this way, and for the most part what is done now-a-days along these lines is not of the nature of possession but rather of inspiration, when the mind is raised above its normal level by contact with the mind of the Master, and some of His thought flows through it.

The very opposite of this means of communication, as dangerous as the other is safe, is where a materialisation of a physical body is brought about. Our Masters have used also this method, and in the early days of the Theosophical Society it was not infrequently employed. The Master comes in His *māyāvī rūpā*—phantasmal body—and densifies it on the spot where He chooses to appear by drawing out of the atmosphere, or out of the body of some one present, the particles which, built into the subtle body, make it visible and sometimes tangible. Colonel Olcott saw his Master first in this way in New York; so also I saw Him for the first time in Fontainebleau in 1889. In this way several of the Masters and of Their initiated disciples have appeared to members of the Theosophical Society. Mr. Leadbeater, *Ḍamoḍar*, *Paṇḍiṭ Bhavāni Shankar*, Mr. Subbiah Chetty, are some of the various witnesses of such appearances at Adyar and elsewhere.

The question will naturally be asked: Why should so impressive and satisfactory a means of communication be dangerous? Because of the universality of the well-known law that “action and re-action are equal and opposite.” Whenever the forces of the higher planes are caused to affect the lower directly, there is a re-action equal to the action caused, and the direct action down here of a Brother of the White Lodge is followed by a similar direct action here of a Brother of the Dark Lodge. One of the Masters in an early letter explained this dangerous re-action from the phenomena worked by H. P. Blavatsky, and the destructive results on those around her, and many of us have seen plenty of confirmation of the law. Wherever these manifestations of force occur there is storm and trouble, and those who seem, at the moment, to be most highly favored are those on whom falls the weight of the inevitable recoil. They suffer physically or mentally, there is loss of equilibrium or nervous disturbance. The nervous strain to which H. P. Blavatsky was subjected by the wealth of phenomena pro-

duced by her broke down her physical health and aged her before her time. And it is noteworthy that because of the strain involved by this play of forces in the life of discipleship, physical health has ever been in the East a condition of discipleship.

Biographies of seers, of saints, are full of evidence of the working of this law, and without definite training no physical body can stand the strain of psychic experiences. So constantly have hysteria and seership been found together that some regard all exhibitions of seership as resulting from disturbance of mental equilibrium, and it is true in very many cases that psychic sensitiveness and overstrained nerves go together. Magnetic, electrical and other forms of etheric vibrations are set up on the physical plane with the exhibition of the subtler forces, and unless people within their reach know how to protect themselves they pay for their presence in disordered nerves and strained brains.

Another means of communication is the sending of a message by the Master through a disciple. Such a message would often be given by the disciple in his Master's form. For astral and mental bodies follow the thought of their wearers, and if the disciple bearing the message is thinking intently on his Master, his body might assume His appearance and the sender of the message would appear as its deliverer. The mental or astral body assuming that form, the denser material built into it would also follow it, and thus an appearance of the Master might take place although He Himself was not present.

Similarly, again, a thought-form of the Master might bring the communication, and that happens more frequently than the actual coming of the Master to any particular place. It has been observed, quite apart from any question of a Master, that one person will see the form of another where only a thought-form had been sent, and no visit had been paid in the astral body. A person whose mind has been fairly well-trained may send such a thought-form, and it will assume the form of the sender. I have myself very often been told that I had appeared in particular places and had done certain actions, and those who had seen the phantasm were not easily to be convinced that I had not paid them any visit but had only thought of them. If the percipient had been trained to close observation, he would have been able to distinguish

between a thought-form and a person, but in the absence of such training a person may say quite honestly: "I saw my friend," when he had only seen his friend's thought-form.

Moreover, it is possible for a person to project a thought-form and then to perceive it as an external object. A Master might send a thought to a student, and thus bring about a change of consciousness in that student on the higher levels of the mental plane. That change of consciousness caused by the Master will bring about corresponding vibrations in the student's causal body, and these will be reproduced in the normal way in the mental and astral bodies and thus carried to the etheric; a person most readily affected through the auditory nerves might under such circumstances hear the Master's voice, and hear it either inside or outside his brain; one most readily affected through the optic nerves might equally see the Master's form; each might believe that he had heard or seen the Master Himself, when he had unconsciously manufactured in his etheric brain the voice or the form. In such cases the communication would be a real one, but the shape it would take on the physical plane would be illusory.

It is stated in the Acts of the Apostles that when the Holy Spirit came down upon the twelve, every one in the assembled crowd heard them speak in his own tongue. To the person who does not understand matters such as those with which this article deals, the story seems incredible. Yet it is not so. For the thought of the Apostles caused in each hearer a mental change, reproducing itself in the mind of each; that change became each man's thought, and reached each man's brain in the ordinary way; there it clothed itself in words, the words into which each man was accustomed daily unconsciously to translate his own thoughts. The man thought that he heard the Apostles speaking words in his own language, whereas they spoke in thoughts and he translated them into his own tongue. Similarly, if a worker on the astral plane finds that he cannot communicate with some one whom he desires to help through the medium of a common language, he will—if he have learned to use his mental body—transmit the thought to the mind of his companion, leaving him to translate the mental image into his own language. He does the translation, but he will consider that his friend has spoken to him,

whereas he has only received from him a mental impression which he has himself translated after his accustomed fashion. That wonted interaction of mind and brain, the normal translation of mental image into words, is used by those working on higher planes as offering a convenient means of communication with those on lower planes, who use a language unknown to themselves. Thus an eastern Master, not knowing English, will "speak in English" to a western pupil. He may even write it by taking from the pupil's brain the words He needs.

There is one other possibility that should not be omitted : the personification of a Brother of the Light by a Brother of the Shadow, or of a disciple of the one by a disciple of the other. It may happen that for the deceiving of a person possessing wide influence, and the consequent harm that may be wrought by such an one when deceived, a Brother of the Shadow may personate a White Brother, and give a mischievous order or direction. In such a case everything depends at first on the intuition of the one whom it is sought to mislead, and then the matter passes on to the intuition and judgment of others. Should such a possibility be before the Society, each member must form his own opinion on the veracity and reliability of the communication, after considering all the circumstances of the case, the knowledge and the character of the supposed victim, the bearing of the communication on the welfare of the Society, and all collateral happenings. Sometimes the question can be finally decided only after the expiry of a considerable period of time ; thus in the case of the Judge secession, time has spoken by the continuance and growth of the original Society, its output of literature, its increasing vitality and power, compared with the breaking up of the secession into various smaller bodies, the decrease in adherents, the paucity of literature, the small influence on the public. Time proves all things, and its verdict is without appeal. So will it be with the controversy aroused by the Adyar manifestations. In patience possess ye your souls, and after using your best judgment await that verdict. The fire of time proves all things ; it burns up dross and leaves the gold purified and resplendent. The Lord of the Burning-Ground throws all things earthly into His fires ; let us await the results without fear, willing that our dross shall be consumed and hoping that some pure gold may, in the end, remain.

It will be evident to those who consider these various means of communication that it is well-nigh impossible for persons at a distance from the place where a communication has been made to decide on the form it may have taken, unless they have at their command occult methods of investigation. The nature of the manifestations which took place at Adyar in the winter of 1906-1907 could not be decided by the ordinary member of the Society, unversed in occult phenomena. He was forced either to rely on the good faith and accuracy of those present during their occurrence or able to study them occultly, or to suspend his judgment. The data were insufficient for an independent decision in the matter. And such is the case with regard to most of the phenomena which have occurred in the history of the Society. Unless we can accept the good faith and the competence of the witnesses, or have the power to investigate the past for ourselves, we must perforce suspend our judgment. Irrational credulity and irrational incredulity are both signs of an unbalanced mind, and where evidence sufficient to satisfy us is lacking, our right course is to abstain alike from affirmation and denial. It is clear that in such matters each must decide for himself, and that none has the right to dictate how any other member shall think. A person who has definite knowledge may affirm that such and such a thing happened, but he cannot claim authority to impose his knowledge on others as sufficient proof of the happening, nor should he blame them if they deny his competence as a witness. The entire freedom of each member to exercise his own reason on these matters is necessary to the security and progress of the Society.

The paucity of communications permitted to be made public during many years was a proof of the want of balance, judgment, common-sense and calmness in the general Society. People had come to regard communications from the Masters with doubt, suspicion and fear, and consequently, as they caused much turmoil, they were withheld, save when absolutely necessary. In the earlier days they were common because the fact of the open door was very generally recognised. Now they are rare, because of the turmoil they cause. But if we believed what theoretically most of us accept, that we are living in three worlds all the time and are related to those worlds by the inclusion of their matter in our body,

we should regard it as natural, not unnatural, that we should receive by way of our appropriated matter impacts from each of the three worlds. On our receptiveness, not on these outer worlds, depends our knowledge of them and our communication with them.

It is all-important for the progress of the Society that, however true the fact of communication between these worlds, neither the fact itself, nor any particular instance of it, should be imposed upon the members of the Society by authority, either open or tacit. Each member must be left free to accept or reject on his own responsibility that which is affirmed by any other. If, in the exercise of this discretion, a member rejects what is true, that is his own loss, and it is far better that he should lose than that the Society should be deprived of the liberty which keeps open the path of progress. If a majority of the Society rejected a true and important communication, a communication from a Master, then the Society would perish as an organisation, and the minority would be left to carry on the work. That was the peril in which the Theosophical Society stood after the manifestations at Adyar, and the expression to Colonel Olcott of the Master's wish as to the nomination of his successor. But the great majority of the Society obeyed the Master's wish, and the danger was averted.

Such a peril might again confront us, but we must not buy security from it by restricting the freedom of members to think for themselves. Every member must be left free to believe or not to believe. None has the right to say: "I believe it, therefore you must accept it." None has the right to say: "I do not believe it, therefore you must reject it." There is no coercion in saying: "I know this to be true," any more than there is coercion in saying: "I know that putting those substances together will form an explosive compound"; if anyone chooses to put them together then he will find out by his own experience that such a compound is formed. As a Master once said when He was accused of uttering a threat because He stated what would follow a certain line of action: "A warning is not a threat." Elder students may see a danger that younger students do not see, and they are sometimes bound to put their knowledge at the service of the younger; but the younger must be left free to accept or to reject the warning, and in the latter case to buy their own experience at the cost of

suffering that would have been avoided by utilising the experience of their elders. Progress is made along both lines and is, for the most part, gained by a blending of the two methods. The laws of nature do not change because we are ignorant of them, and if we make a mistake, however conscientiously, we shall suffer as we strike against the law. The conscientious decision will improve our character, and our knowledge will be increased by our experience. Those who have already gained that knowledge may rightly offer it to their fellows though they may not impose it on them, otherwise would they lay themselves open to the reproach: "You knew we were ignorantly running into danger; why did you not warn us?"

The Theosophical Society, as the nucleus of the Coming Race, must encourage variety of opinion within its borders, in order that it may gather up within itself all seeds of truth, even though they be enclosed within husks of error. The husk will drop away and the seed will remain and grow. The Society will never be destroyed by varieties of thought, if only we practise perfect tolerance, and put no barrier in the way of freedom of expression. But do not let us encourage negations while discouraging affirmations, lest we should grow towards the darkness rather than towards the light.

While we guard liberty of thought and expression and encourage the fullest discussion of differences, let us not forget courtesy and gentleness, lest difference of thought should glide into vituperation of those who think differently from ourselves. Personal attack and imputation of evil motives are the weapons of attack used by the uncultured and the vulgar, and should find no place in Theosophical discussion. Love is as vital as knowledge for the growth of the future, and the knowledge which is without love is useless to the Master-Builders of the Coming Race.

ANNIE BESANT.

## THE BEGINNINGS OF THE SIXTH ROOT-RACE.

(Continued from p. 251.)

### THE GREEN TEMPLE.

**Y**ET one more type of temple remains to be described—a type which is decorated in a lovely pale green, because the thought-forms generated in it are of precisely that color. Of the temples already mentioned the crimson and the blue seem to have many points in common, and a similar link seems to join the yellow and the green. One might perhaps say that the blue and the crimson correspond to two types of what in India is called *Bhakti-yoga*; in that case the yellow temple might be thought of as offering us the *Jñāna-yoga*, and the green temple the *Karma-yoga*; or in English we might characterise them as the temples of affection, devotion, intellect and action respectively. The congregation of the green temple works also chiefly on the mental plane, but its particular line is the translating thought into action—to get things done. It is part of its regular service to send out intentionally arranged thought-currents, primarily towards its own community, but also through them to the world at large. In the other temples too they thought of the outside world, for they included it in their thoughts of love and devotion or treated it intellectually; but the idea of these people is action with regard to everything, and they consider that they have not surely grasped an idea until they have translated it into action.

The people of the yellow temple, on the other hand, take the same idea quite differently, and consider it perfectly possible to have the fullest comprehension without action. But the devotees of this green temple cannot feel that they are really fulfilling their place in the world unless they are constantly in active motion. A thought-form to them is not an effective thought-form unless it contains some of their typical green—because, as they say, it is lacking in sympathy—so that all their forces express themselves in action, action, action, and in action is their happiness, and through the self-sacrifice of the action they attain.

They have very powerful and concentrated plans in their minds, and in some cases I notice that many of them combine to think out one plan and to get the thing done. They are very careful to accumulate much knowledge about whatever subject they take up as a speciality. Often each one takes some area in the

world into which he pours his thought-forms for a certain object. One, for example, will take up education in Greenland, or social reform in Kamtchatka. They are naturally dealing with all sorts of out-of-the way places like these, because by this time everything conceivable has already been done in every place of which we have ever heard in ordinary life. They do not use hypnotism, however; they do not in any way try to dominate the will of any man whom they wish to help, but they simply try to impress their ideas and improvements on his brain.

#### THE LINE OF THE HEALING DEVAS.

Once more, the general scheme of their service is like that of the others. They do not bring with them any physical instruments, but they have their mental forms just as the intellectual people have, only in this case they are always plans of activity. Each has some special plan to which he is devoting himself, though at the same time we must observe that through it he is devoting himself to the Logos. They hold their plans and the realisation of them before them just in the same way as the other men do their thought or color-forms. It is noteworthy that these plans are always carried to a great height of conception. For example, a man's plan for the organisation of a backward country would include and be mainly centred in the idea of the mental and moral uplifting of its inhabitants. These devotees of the green temple are not actually philanthropical in the old sense of the word, though it is certainly true that their hearts are filled with the sympathy with their fellow-men which expresses itself in the most beautiful shade of their characteristic color. Indeed, from what glimpses have been caught of the outer world it seems evident that ordinary philanthropy is quite unnecessary, because poverty has disappeared. Their schemes are all plans for helping people or for the improvement of conditions in some way.

Suggestions of all kinds and sorts of activity seem to find their place here, and they appeal to the active or healing devas, the type identified by Christian mystics with the hierarchy of the Archangel Raphael. Their deva-priest puts before them as his text or as the dominant idea of the service something which will be, as it were, an aspect of all their ideas and will strengthen every one of them. They try to present clearly their several

schemes, and through that they gain development for themselves in trying to sympathise with and help other people. After the preliminary tuning-up and the opening benediction there comes once more the offering of their plans. The opening benediction may be thought of as bringing the sympathy of the *devas* for all their schemes and the identification of the *deva*-priest with each and all of them.

When the time of aspiration comes, each offers his plan as something of his own which he has to give, as his contribution, as the fruit of his brain which he lays before the Lord, and also he has the thought that thus he throws himself and his life into his schemes as a sacrifice for the sake of the Logos. Once more we get the same magnificent effect, the splendid sheet and fountains, the great glowing sea of pale luminous sunset green, and among it the flames of darker green shooting up from the sympathetic thought of each member present. Just as before, all this is gathered into a focus by the *deva*-priest, is sent up by him to a circle of healing *devas* above, and through them to the Chieftain of their Ray, who once more presents this aspect of the world to the Logos.

When they thus offer themselves and their thoughts there comes back the great flow of response, the outpouring of goodwill and of blessing, which in turn illuminates the sacrifice which they have offered through the line to which each has directed himself. The great *devas* seem to magnetise the man and increase his power along this and cognate lines, raising it to higher levels, even while they increase it. The response not only strengthens such thoughts of good as they already have, but also opens up to them the conception of further activities for their thoughts. It is a definite act of projection, and it is done by them in a time of silent meditation after the reception of the blessing.

A fact which was observed was that there are many types among these people, that they bring different *chakrams* or centres in the mental body into activity and that their streams of thought-force are projected sometimes from one *chakram* and sometimes from another. In the final benediction it seems as though the Logos pours himself through His *devas* into them, and then again out through them to the objects of their sympathy, so that an additional transmutation of the force takes place, and the

culmination of their act is to be an active agent for His action. Intense sympathy is the feeling most cultivated by these people; it may be said indeed to be their key-note, by which they gradually rise through the mental and causal bodies to the buddhic, and there find the acme of sympathy, because there the object of sympathy is no longer outside themselves, but within.

The sermon in this case seems frequently to be an exposition of the adaptability of various types of elemental essence to the thought-force which they require. Such a sermon is illustrated as it goes on, and the thought-forms are constructed before the congregation by the deva and materialised for them, so that they may learn exactly the best way to produce them and the best materials of which to build them.

#### INDEPENDENTS.

In the special lines of development of these temples there seems a curious half-suggestion of the four lower sub-planes of the mental plane as they present themselves during the life after death, for it will be remembered that affection is the chief characteristic of one of these planes, devotion of another, action for the sake of the deity of a third, and the clear conception of right for right's sake of the fourth. It is, however, quite evident that there is no difference in advancement between the Egos who follow one line and those who follow another; all these paths are clearly equal, all alike are stairways leading from the level of ordinary humanity to the path of Holiness which rises to the level of adeptship. To one or other of these types belong the great majority of the people of the community, so that all these temples are daily filled with crowds of worshippers.

A few people there are who do not seem to attend any of these services, simply because none of these are to them the most appropriate ways of development. There is not, however, the slightest feeling that these few are therefore irreligious or in any way inferior to the most regular attendants. It is thoroughly recognised that there are many paths to the summit of the mountain, and that each man is absolutely at liberty to take that which seems best to him. In most cases a man selects his path and keeps to it, but it would never occur to him to blame his neighbor for selecting another, or even for declining to select any

one of those provided. Every man is trying his best in his own way to fit himself for the work that he will have to do in the future, as well as to carry out to the very best of his ability the work at present before him. Nobody harbors the feeling "I am in a better way than so-and-so," because he sees another doing differently. The habitual attendants of one temple also quite often visit the others; indeed, some people try them all in turn rather according to their feeling of the moment, saying to themselves, "I think I need a touch of yellow this morning to brighten up my intellect; or perhaps I am becoming too metaphysical, let me try a tonic of the green temple; or on the other hand, I have been straining very hard lately along intellectual lines, let me now give a turn to affection or devotion."

#### CONGREGATION OF THE DEAD.

Many people also make a practice of attending the magnificent though more elementary services which are frequently held in the temples, ostensibly for children; I shall describe these in detail when speaking of the subject of education. It is interesting to observe that the peculiar nature of the temple services of this community has evidently attracted much attention in the astral world, for very large numbers of dead people make a practice of attending the services. They have discovered the participation of the devas and the tremendous forces which are consequently playing through them, and they evidently wish to partake of the advantages. It will of course be understood that this congregation of the dead is recruited exclusively from the outside world, for in the community there are no dead, since every man, when he puts aside one physical body, promptly assumes another in order to carry on the work to which he has devoted himself.

#### THE MASTER OF RELIGION.

The whole of the religious and educational side of the life of the community is exclusively under the direction of the Master K. H., and He Himself makes it a point to visit all the temples in turn, taking the place of the officiating deva, and in doing so showing the fact that He combines within Himself in the highest possible degree all the qualities of all the types. The devas who are doing work connected with religion and education are all marshalled under His orders. Some members of the community

are being specially trained by the *devas*, and it seems probable that such men will in due course pass on to the line of the *deva* evolution.

#### PUBLIC BUILDINGS.

It was mentioned in the beginning that when the community was founded a vast block of central buildings was erected, and that the houses of the first settlers were grouped round that, though always with ample space between them for beautiful gardens. By this time many subordinate towns have sprung up in the district—though perhaps the word town may mislead a twentieth-century reader, since there is nothing in the least resembling the sort of town to which he is accustomed. The settlements may rather be called groups of villas thinly scattered amidst lovely parks and gardens; but at least all such settlements have their temples, so that every inhabitant is always within quite easy reach of a temple of the variety which he may happen to prefer. The whole estate is not of very great size, some forty or fifty miles in diameter, so that even the great central buildings are, after all, quite easily available for anyone who wishes to visit them. Each temple has usually in its neighborhood a block of other public buildings—a sort of public hall, an extensive library, and also a set of school-buildings. We shall now proceed to describe these schools, and the many interesting features of the new education.

#### THE EDUCATION OF CHILDREN.

As we should naturally expect, very much attention is paid in this community to the education of the children. It is considered of such paramount importance that nothing which can in any way help is neglected, and all sorts of adjuncts are brought into play; color, light, sound, form, electricity are all pressed into the service, and the *devas* who take so large a part in the work avail themselves of the aid of armies of nature-spirits. It has been realised that many facts previously ignored or considered insignificant have their place and their influence in educational processes—that, for example, the surroundings most favorable for the study of mathematics are not at all necessarily the same that are best suited for music or geography. People have learnt that different parts of the physical brain may be stimulated by different lights and colors—that for certain subjects an atmosphere slightly charged with electricity is useful, while for others it is positively

detrimental. In the corner of every class-room, therefore, there stands a variant upon an electrical machine, by means of which the surrounding conditions can be changed at will. Some rooms are hung with yellow, decorated exclusively with yellow flowers, and permeated with yellow light. In others, on the contrary, blue, red, violet, green or white predominates. Various perfumes are also found to have a stimulating effect, and these also are employed according to a regular system.

Perhaps the most important innovation is the work of the nature-spirits, who take a keen delight in executing the tasks committed to them, and enjoy helping and stimulating the children much as gardeners might delight in the production of especially fine plants. Among other things they take up all the appropriate influences of light and color, sound and electricity, and focus them, and as it were spray them upon the children, so that they may produce the best possible effect. They are also employed by the teachers in individual cases; if, for example, one scholar in a class does not understand the point put before him, a nature-spirit is at once sent to touch and stimulate a particular centre in his brain, and then in a moment he is able to comprehend. All teachers must be clairvoyant; it is an absolute prerequisite for the office. These teachers are members of the community—men and women indiscriminately; devas frequently materialise for special occasions or to give certain lessons, but never seem to take the entire responsibility of a school.

The four great types which are symbolised by the temples appear to exist here also. The children are carefully observed and treated according to the results of observation. In most cases they sort themselves out at a quite early period into one or other of these lines of development, and every opportunity is given to them to select that which they prefer. Here again there is nothing of the nature of compulsion. Even tiny children are perfectly acquainted with the object of the community and fully realise that it is their duty and their privilege to order their lives accordingly. It must be remembered that all these people are immediate reincarnations, and that most of them bring over at least some memory of all their past lives, so that for them education is simply a process of as rapidly as possible getting a new set of vehicles

under control and recovering as quickly as may be any links that may have been lost in the process of transition from one physical body to another.

It does not of course in any way follow that the children of a man who is on (let us say) the musical line need themselves be musical. As their previous births are always known to the parents and schoolmasters, every facility is given to them to develop either along the line of their last life or along any other which may seem to come most easily to them. There is very full co-operation between the parents and schoolmasters. A particular member who was noticed took his children to the schoolmaster, explained them all to him very fully, and constantly visited him to discuss what might be best for them. If, for example, the schoolmaster thinks that a certain color is especially desirable for a particular pupil he communicates his idea to the parents, and much of that color is put before the child, he is surrounded with it and it is used in his dress and so on. All schools are, of course, under the direction of the Master K. H., and every schoolmaster is personally responsible to Him.

#### TRAINING THE IMAGINATION.

Let me take as an example the practice of a school attached to one of the yellow temples, and see how they begin the intellectual development of the very lowest class. First the master sets before them a little shining ball, and they are asked to make an image of it in their minds. Some who are quite babies can do it very well. The teacher says:

“ You can see my face ; now shut your eyes ; can you see it still ? Now look at this ball ; can you shut your eyes and still see it ? ” It must be remembered that the teacher, by the use of his clairvoyant faculty, can see whether or not the children are making satisfactory images. Those who can do it are set to practise day by day, with all sorts of simple forms and colors. Then they are asked to suppose that point moving, and leaving a track behind it as a shooting star does ; then to imagine the luminous track, that is to say, a line. Then they are asked to imagine this line as moving at right angles to itself, every point in it leaving a similar track, and thus they mentally construct for themselves a square. Then all sorts of permutations and divisions of that square are put before them. It is broken up into triangles of various sorts, and it is

explained to them that in reality all these things are living symbols with a meaning. Even quite the babies are taught some of these things.

“ What does the point mean to you ? ”

“ One. ”

“ Who is One ? ”

“ God. ”

“ Where is He ? ”

“ He is everywhere. ”

And then presently they learn that two signifies the duality of spirit and matter, that three dots of a certain kind and color mean three aspects of the deity, while three others of a different kind mean the soul in man. I notice that a later class has also an intermediate three which obviously means the monad. In this way, by associating grand ideas with simple objects, even tiny little children possess an amount of Theosophical information which would seem quite surprising to a person accustomed to an older and less intelligent educational system. I notice also an ingenious kind of kindergarten machine, a sort of ivory ball—at least it looks like ivory—which, when a spring is touched, opens out into a cross with a rose drawn upon it like the Rosicrucian symbol, out of which come a number of small balls each of which in turn sub-divides. By another movement it can be made to close again, the mechanism being very cleverly concealed. This is meant as a symbol to illustrate the idea of the One becoming many and of the eventual return of the many into the One.

#### MORE ADVANCED CLASSES.

For a later class that luminous square moves again at right angles to itself and produces a cube, and then still later the cube moves at right angles to itself and produces a tesseract, and most of the children are able to see it and to make its image quite clearly in their minds. Children who have a genius for it are taught to paint pictures, trees and animals, landscapes and scenes from history, and the child is taught to make his picture living. He is taught that the concentration of his thought can actually alter the physical picture, and the children are very proud when they can succeed in doing this. Having painted a picture as well as they can, the children concentrate upon it and try to improve it,

to modify it by their thought. In a week or so, working at the concentration for some time each day, they appear to be able to produce quite considerable modifications, and even a child of fourteen can, from much practice, do it more rapidly than even our President did in the twentieth century, in spite of her extraordinary gifts in that line.

Having modified his picture, the child is taught to make a thought-form of it, to look at it, to contemplate it earnestly, and then to shut his eyes and visualise it. He takes first purely physical pictures ; then he has given to him a glass vessel containing a colored gas, and by the effort of his will he has to mould the gas into certain shapes—to make it take a form by thought—to make it become, inside its vessel, a sphere, a cube, a tetrahedron or some such shape. Many children can do this quite easily after a little practice. Then they are asked to make it take the shape of a man, and then that of the picture at which they have previously been looking. When they can manage this gaseous matter fairly easily they try to do it in etheric, and then in purely mental matter. The teacher himself makes materialisations for them to examine when necessary, and in this way they gradually work upward to more advanced acts of thought-creation. All of these classes seem open to visits from parents and friends, and often many older people like to attend them and themselves practise the exercises set for the children.

#### THE SCHOOL SYSTEM.

There seems to be nothing in the nature of the boarding-school, and all children live happily at home and attend the school which is most convenient for them. I notice that in a few cases the deva-priests are training children to take their places ; but even in these cases the child does not appear to be taken away from home, though he is usually surrounded by a special protective shell, so that the influence which the deva pours in upon him may not be interfered with by other vibrations.

A child does not seem to belong to a class at all in the same way as under older methods ; each child has a list of numbers for different subjects ; he may be in the first class for one subject, in the third for another, in the fifth for some other. Even for quite small children the arrangement

seems to be far less a class than a kind of lecture-room. In trying to comprehend the system, we must never for a moment forget the effect of the immediate reincarnations, and that consequently not only are these children on the average far more intelligent and developed than other children of their age, but also they are often unequally developed. Some children of four will remember more of a previous incarnation and of what they learnt than other children of eight or nine; and again some children will remember a certain subject fully and clearly, and yet have almost entirely lost their knowledge of some other subjects which seem quite as easy. So that we are dealing with entirely abnormal conditions, and the schemes adopted have to be suited to them.

At what corresponds to the opening of the school, they all stand together and sing something. They seem to get four lessons into their morning session, but the lessons are short, and there is always an interval for play between them. Like all their houses the school-room has no walls, but is supported entirely on pillars, so that practically the whole life of the children, as well as of the rest of the community, is lived in the open air, but nevertheless the children are actually turned out even from that apology for a room after each of the lessons, and left to play about in the park which surrounds the school. Girls and boys are taught together quite promiscuously. It would seem that this morning session covers all of what would be called the compulsory subjects—the subjects which everybody learns; there are some extra lessons in the afternoon on additional subjects for those who wish to take them, but quite a considerable number of the children are satisfied with the morning work.

#### THE CURRICULUM.

The school curriculum seems very different from that of the twentieth century. The very subjects are mostly different, and even those which are the same are taught in an entirely different way. Arithmetic, for example, appears to have been very greatly simplified; there are no complex weights and measures of any kind, everything being arranged on a decimal system; but they seem to calculate very little, and the detailed working-out of long rows of figures would be denounced as insufferably tedious. It would seem that nothing is taught but what is likely to be

practically useful to the average person in after life ; all the rest is a matter of reference. In earlier centuries they had books of logarithms, by reference to which long and complicated calculations could be avoided ; now they have the same system immensely extended, and yet, at the same time, much more compressed. It is a scheme by which the result of practically any difficult calculation can be looked up in a few moments by a person who knows the book. The children know how to calculate, just as a man may know how to make his own logarithms, and yet habitually use a book for them to avoid the waste of time in tedious processes involving long rows of figures.

Arithmetic with them is hardly a subject in itself, but is taken only as leading up to calculations connected with the geometry which deals with solid figures and the higher dimensions. The whole thing is so different from previous ideas that it is not easy to describe it clearly. For example, in all the children's sums there is no question of money, and no complicated calculation. To understand the sum and know how to do it is sufficient. The theory in the schoolmaster's mind is not to cram the brains of the children, but to develop their faculties and tell them where to find facts. Nobody, for example, would dream of multiplying a line of six figures by another similar line, but would employ either a calculating machine (for these seem to be common) or would use one of the books to which I have referred.

The whole problem of reading and writing is far simpler than it used to be, for all spelling is phonetic, and pronunciation cannot be wrong when a certain syllable must always have a certain sound. The writing has somewhat the appearance of shorthand. There seems to be a good deal to learn in it, but at the same time, when he has learnt it, the child is in possession of a finer and more flexible instrument than any of the older languages, since he can write at least as fast as any ordinary person can speak. There is a very large amount of convention about it, and a whole sentence is often expressed by a mark like a flash of lightning.

The language which they are speaking is naturally English, since the community has arisen in an English-speaking country, but it seems to have been modified considerably. Many participial forms have disappeared, and some of the words are different.

But, as I have said, subjects are learnt quite differently now. Nobody learns any history, except isolated interesting stories, but everyone has in his house a book in which an epitome of all history can be found. Geography is still learnt to a limited extent. They know where all the different races live, with great precision, in what these races differ and what qualities they are developing. But the commercial life has dropped; no one bothers about the exports of Bulgaria; nobody knows where they make woollen cloth, nor wants to know. All these things can be turned up at a moment's notice in books which are part of the free furniture of every house, and it would be considered a waste of time to burden the memory with such valueless facts.

Once more I say, the scheme is strictly utilitarian; they do not teach the children anything which can be easily obtained from an encyclopædia. They have developed a scheme of restricting education to necessary and valuable knowledge. A boy of twelve usually has behind him, in his physical brain, the entire memory of what he knew in previous lives. It is the custom to carry a talisman over from life to life, which helps the child to recover the memory in the new vehicles—a talisman which he wore in his previous birth, so that it is thoroughly loaded with magnetism of that birth and can now stir up again the same vibrations.

#### CHILDREN'S SERVICES.

Another very interesting educational feature is what is called the children's service at the temple. Many others than children attend this, especially those who are not yet quite up to the level of the other services already described. The children's service in the music temple is exceedingly beautiful. The children perform a series of graceful evolutions, and both sing and play upon instruments as they march about. The children's service in the color temple is something like an especially gorgeous Drury Lane pantomime, and has evidently been many times carefully rehearsed.

In one case I see that they are reproducing the choric dance of the priests of Babylon, which represents the movement of the planets round the sun. This is performed upon an open plain, as it used to be in Assyria, and groups of children dress in special colors (representing the various planets) and move harmoniously, so that in their play they have also an

astronomical lesson. But it must be understood that they fully feel that they are engaging in a sacred religious rite, and that to do it well and thoroughly will not only be helpful to themselves but that it also constitutes a kind of offering of their services to the deity. They have been told that this used to be done in an old religion many thousands of years ago. The children take great delight in it, and there is quite a competition to be chosen to be part of the sun! Proud parents also look on, and are pleased to be able to say "My boy is part of Mercury to-day," and so on. The planets all have their satellites—more satellites in some cases than used to be known, so that astronomy has evidently progressed. The rings of Saturn are remarkably well represented by a number of children in constant motion in a figure closely resembling the 'grand chain' at the commencement of the fifth figure of the Lancers. An especially interesting point is that even the inner 'crape' ring of Saturn is represented, for those children who are on the inside of the next ring keep a gauzy garment floating out so as to represent it. The satellites are single children or pairs of children waltzing outside the ring. All the while, though they enjoy it immensely, they never forget that they are performing a religious function and that they are offering this to God. Another dance evidently indicates the transfer of life from the moon-chain to the earth-chain. All sorts of instruction seems to be given to the children in this way, half a play and half a religious ceremony.

#### SYMBOLIC DANCES.

There are great festivals which each temple celebrates by special performances of this kind, and on these occasions they all do their best in the way of gorgeous decoration. The buildings are so arranged that the lines are picked out in a kind of permanent phosphorescence, not a line of lamps but a glow which seems to come from the substance. The lines of the architecture are very graceful, and this has a very fine effect. The children's service is an education in colors. The combinations are really wonderful, and the drilling of the children is perfect. Great masses of them are dressed identically in the most lovely hues, delicate and yet brilliant, and they move in and out among one another in the most complicated figures. In their choric

dance they are taught that they must not only wear the color of the star for spectacular purposes, but must also try mentally to make the same color. They are instructed to try to fancy themselves that color, and try to think that they actually are part of the planet Mercury or Venus, as the case may be. As they move they sing also and play, each planet having its own special chords, so that all of the planets as they go round the sun may produce an imitation of the music of the spheres. In these children's services also the *ḍevas* often take part, and aid with the colors and the music. Both *kāma* and *rupa ḍevas* seem to move quite freely among the people, and to take part in daily life.

The children's service in connexion with the yellow temple is also exceedingly interesting. Here they dance frequently in geometrical figures, but the evolutions are very difficult to describe. I notice one performance which is exceedingly pretty and effective. Thirty-two boys wearing golden brocaded robes are arranged in a certain order, not all standing on the same level, but on raised stages. They seem to represent the angles of some solid figure. They hold in their hands thick ropes of a golden-colored thread, and they hold these ropes from one to another so as to indicate the outline of a certain figure—say a dodecahedron. Suddenly, at a preconcerted signal, they drop one end of the rope or throw it to another boy, and in a moment the outline has changed into that of an icosahedron. This is wonderfully effective, and gives quite a remarkable illusory effect of changing solid figures one into another. All such changes are gone through in a certain order, which is somehow connected with the evolution of the matter of the planes at the commencement of a solar system. Another evolution is evidently to illustrate something of what was described in the recent article on "On Revelations." The children represent bubbles. A number of them rush out from the centre and arrange themselves in a certain way. Then they rush back again to the centre and again come still further out, and group themselves in quite a different way. All this needs much training, but the children appear very enthusiastic about it.

C. W. LEADBEATER.

*(To be continued.)*

## IN THE TWILIGHT.

“**H**AS anything been happening lately among the Invisible Helpers?” asked the Youth.

“Naturally something or other is always happening,” replied the Shepherd; but the work is not always picturesque enough to merit special description. However, I have in mind one or two incidents that may interest you. One evening recently I was dictating in my room a little later than usual, when one of our younger helpers called (by appointment) in his astral body to accompany me on my night’s round. I asked him to wait for a few minutes while I finished the piece of work upon which I was then engaged, so he circled about the neighborhood a little, and hovered about over the Bay of Bengal. Seeing a steamer he swooped down upon it (in mere curiosity, as he says) and almost immediately his attention was attracted by a horrible grey aura of deep depression projecting through the closed door of a cabin. True to his instructions, on sight of such a distress-signal he at once proceeded to investigate further, and on entering the room he found a man sitting on the side of a bunk with a pistol in his hand, which he raised to his forehead and then laid down again. The young helper felt that something ought to be done promptly, but being new to the work he did not quite know how to act for the best, so he was in my room again in a flash (and in a great state of excitement) crying: ‘Come at once; here is a man going to kill himself!’

“I stopped dictating, threw my body on to a sofa, and accompanied him to the ship. As soon as I grasped the state of affairs, I decided to temporise, as I had to return and finish the work upon which I had been engaged; so I strongly impressed upon the would-be suicide’s mind that this was not the time for his rash act—that he should wait until the middle watch, when he would not be disturbed. If I had impressed the thought of the wickedness of suicide upon his brain he would have begun to argue, and I had no time for that; but he instantly accepted the idea of postponement. I left my young assistant in charge, telling him to fly at once for me if the man so much as opened the drawer where I had made him put the pistol. Then I returned to my body and did a little more dictation, bringing the work to a point where it could be conveniently left for the night.

“As twelve o'clock approached I returned to relieve my young helper, whom I found in a very anxious frame of mind, though he reported that nothing particular had occurred. The would-be suicide was still in the same state of depression, and his resolution had not wavered. I then proceeded to investigate the reasons in his mind, and found that he was one of the ship's officers, and that the immediate cause of his depression was the fact that he had been guilty of some defalcations in connexion with the ship's accounts, which would inevitably be very shortly discovered, and he was unable to face the consequent exposure and disgrace. It was in order to stand well with a certain young lady and to make extravagant presents to her that he had needed, or thought he needed, the money; and while the actual amount involved was by no means a large one it was still far beyond his power to replace it.

“He seemed a good-hearted young fellow, with a fairly clean record behind him, and (except for this infatuation about the girl which had led him into so serious an error) a sensible and honorable man. Glancing back hurriedly over his history to find some lever by which to move him from his culpable determination, I found that the most powerful thought for that purpose was that of an aged mother at home, to whom he was dear beyond all others. It was easy to impress the memory of her form strongly upon him, to make him get out a portrait of her, and then to show him how this act would ruin the remainder of her life, by plunging her into inextinguishable sorrow, not only because of her loss of him on the physical plane, but also because of her doubts as to the fate of his soul hereafter. Then a way of escape had also to be suggested, and having examined the captain of the steamer and approved him, the only way that seemed feasible to me was to suggest an appeal to him.

“This then was the idea put into the young man's mind—that, in order to avoid the awful sorrow which his suicide must inevitably bring to the heart of his mother, he must face the almost impossible alternative of going to his captain, laying the whole case before him, and asking for a temporary suspension of judgment until he should prove himself to be worthy of such clemency. So the young officer actually went, then and there, in the dead of night. A

sailor is ever on the alert, and it was not difficult to arrange that the captain should be awake and should appear at his door just at the right moment. The whole story was told in half-an-hour, and with much fatherly advice from the kind captain the matter was settled; the amount misappropriated was replaced by the captain, to be repaid to him by the officer in such instalments as he could afford, and thus a young and promising life was saved.

“But here arises a very curious and interesting question as to the working of karma. What sort of link has been set up for the future between the young helper who discovered his predicament and this officer whom he has never seen upon the physical plane—whom it is not in the least likely that he ever will see? Is this action the repayment of some help given in the past, and if not how and in what future life can it itself now be repaid? And again, how strange a series of apparent accidents led up to the incident! So far as we can see, if it had not happened that I was working that night later than usual, that consequently I was not quite ready at the time appointed, that my young friend, instead of endeavoring, as he might well have done, to pick up the purport of the matter I was dictating, should choose to circle round in the neighborhood, and happen to see that steamer and be impelled by what he called curiosity to visit it—had any one of these apparently fortuitous circumstances failed to fit into its place in the mosaic, that young man’s life would have been cut short by his own hand at the age of three or four and twenty, whereas now he may well live to an honored old age, bringing up perhaps a family which otherwise would have been non-existent. This suggests many an interesting consideration—most of all perhaps that there is probably no such thing as an accident in the sense in which we generally use the word.

“To show the diversity of the astral work that opens before us, I may mention some other cases in which the same young neophyte was engaged within a few days of that described above.

“Every astral worker has always on hand a certain number of regular cases, who for the time need daily visits, just as a doctor has a daily round in which he visits a number of patients; so when neophytes are delivered into my charge for instruction I always take them with me on those rounds, just as an older doctor might

take with him a younger one in order that he might gain experience by watching how cases are treated. Of course, there is other definite teaching to be given; the beginner must pass the tests of earth, air, fire and water; he must learn by constant practice how to distinguish between thought-forms and living beings; how to know and to use the 2,401 varieties of elemental essence; how to materialise himself or others when necessary; how to deal with the thousands of emergencies which are constantly arising; above all, he must learn never under any circumstances to lose his balance or allow himself to feel the least tinge of fear, no matter how alarming or unusual may be the manifestations which occur. The primary necessity for an astral worker is always to remain master of the situation, whatever it may be. He must of course also be full of love and of an eager desire to help; but these qualifications I do not need to teach, for unless the candidate already possessed them he would not be sent to me.

“I was on my way one night to visit certain of my regular cases, and was passing over a picturesque and hilly part of the country. My attendant neophytes were ranging about and sweeping over areas of adjoining land as neophytes will—just as a fox-terrier runs on ahead and returns again and makes excursions on each side, and covers three or four times the ground trodden by the man whom he accompanies. My young friend who had a few days before saved the life of the officer suddenly came rushing up in his usual impulsive way to say that he had discovered something wrong—a boy dying down under the ground, as he put it.

“Investigation soon revealed a child of perhaps eight years old lost in the inmost recesses of a huge cavern, far from the light of day, apparently dying of hunger, thirst and despair. The case reminded me somewhat of the “Angel Story” in *Invisible Helpers*, and seemed to require much the same kind of treatment; so on this occasion as on that I materialised the young helper. In this instance it was necessary also to provide a light, as we were physically in utter darkness; so the half-fainting child was roused from his stupor by finding a boy with an amazingly brilliant lantern bending over him. The first and most pressing need was obviously water, and there was a rill not far away, though the exhausted child could not have reached it. We had no cup; we

could have made one, of course, but my eager neophyte did not think of that, but rushed off and brought a drink of water in his hollowed hands. This revived the child so much that he was able to sit up, and after two more similarly provided draughts he was able to speak a little.

“He said that he lived in the next valley, but on rising through the earth and looking round (leaving my materialised boy to cheer the sufferer, so that he should not feel deserted) I could not find anything answering to this description, and I had to return to the child and make him think of his home so as to get a mental picture of it, and then issue forth again with the image photographed in my mind. Then I found the house, but further away than he had described it. There were several people there, and I tried to impress them with the child’s predicament, but was unfortunately unsuccessful; not one of them seemed in the least receptive, and I could not convey my ideas clearly to them. They were much troubled about the child’s absence, and had been seeking for him; indeed they had just sent to gather together some neighbors from their valleys to make a more thorough search; and perhaps it may have been partly because of their preoccupation that they were hopelessly unimpressible.

“Long enough persistence would probably have broken down the barriers, but the child’s state left us no time for that, so I abandoned the task and looked round for available food to dematerialise, for as it was the child’s own home I felt that he had a right to it, and that it would not be dishonest. I hurriedly selected some bread, some cheese, and two fine big apples, and hastened back to the cave, and re-materialised this miscellaneous plunder in the eager hands of my neophyte, who proceeded to feed the child. The latter was soon able to attend to his own wants, and quickly finished every scrap that I had brought, and asked for more. I feared lest too much, after a prolonged fast, should do more harm than good, so I told my representative to say that he had no more, and that we must now try to get out of the cave.

“With a view to that I suggested to my boy to ask the other how he got in. His story was that he had been rambling about on the hills in a valley near his home, and had observed a small

cave in the hill-side, which he had never noticed before. He naturally went in to investigate, but he had not walked more than a few yards when the floor of the cave gave way under him, and he was precipitated into a far vaster cavern beneath. From his account he must have been stunned for a time, for when he 'awoke,' as he put it, it was quite dark, and he could not see the hole through which he had fallen. We afterwards inspected the spot and wondered that he had not been badly hurt, for the fall was a considerable one, but it had been broken for him by the fact that a mass of soft earth had fallen underneath him.

"It was impossible to get him up that way, for the sides of the cave were smooth and perpendicular; besides, he had wandered for two whole days among the galleries and was now some miles from that spot. After a good deal of prospecting we found, within a reasonable distance, a place where a little stream passed from the cave into the open air on a hill-side; the child, now strengthened by food and drink, was able to walk there, and the two boys soon enlarged the opening with their hands so that he was able to crawl out. It was evident that now he would be able to get home in any case, and we also hoped to be able to influence some of the searchers to come in that direction, so this seemed a favorable opportunity to part company.

"The father had a plan of search fixed in his mind—a scheme of examining the valleys in a certain order—and no suggestion of ours could make him deviate from it; but fortunately there was in the party a dog who proved more impressionable, and when he seized the trouser-leg of one of the farm-men and tried to draw him in our direction the man thought there might be some reason for it, and so yielded, and followed the dog. Thus by the time that the child was safely out of the cave the man and dog were already within a few miles. The child naturally begged his mysterious newly-found friend to accompany him home, and clung to him with touching gratitude, but the helper was obliged gently to tell him that he could not do that, as he had other business; but he convoyed him to the top of a ridge from which he could see the farm-hand far away on the other side of the valley. A shout soon attracted his attention, and as soon as that was certain, our young helper said good-bye to the boy whom he had rescued, sent

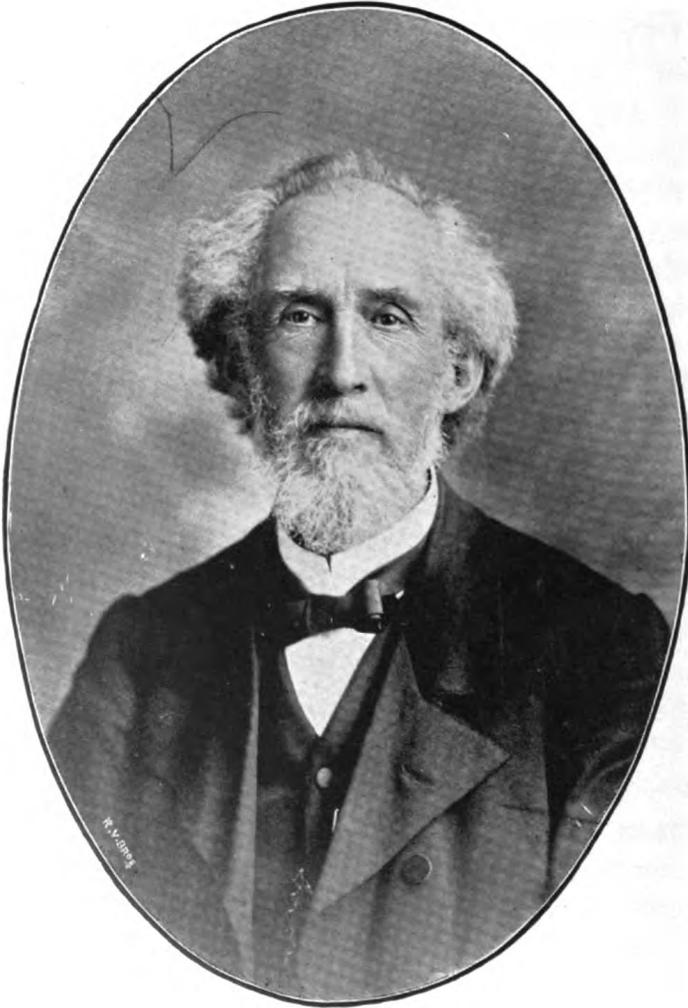
him off running feebly towards his friends, and then himself promptly dematerialised.

“The small boy who was helped can never have had the slightest idea that his rescuer was anything but purely physical ; he asked one or two inconvenient questions, but was easily diverted from dangerous ground. Perhaps his relations, when he comes to tell his story, may find more difficulty than he did in accounting for the presence in a lonely place of a casual stranger of decidedly non-bucolic appearance ; but at any rate it will be impossible in this case to bring any such evidence of non-physical intervention as was available in the parallel instance quoted in *Invisible Helpers*.

“A sad case in which it was not possible to do much directly was that of three little children belonging to a drunken mother. She received some trifling pension on account of them, and therefore could not at first be induced to part with them, though she neglected them shamefully and seemed to feel but little affection for them. The eldest of them was only ten years of age, and the conditions surrounding them, mentally, astrally and etherically, were as bad as they could be. The mother seemed for the time quite beyond the reach of any higher influence, though many efforts had been made to appeal to her better nature. The only thing that could be done was to leave my young assistant by the bed-side of the children to ward off patiently from them the horrible thought-forms and the coarse living entities which clustered so thickly round the degraded mother. Eventually I showed the neophyte how to make a strong shell round the children and to set artificial elementals to guard them as far as might be.

“A difficulty here is that nature-spirits will not work under such horrible conditions, and though of course they can be forced to do so by certain magical ceremonies, this plan is not adopted by those who work under the Great White Lodge. We accept only willing co-operation, and we cannot expect entities at the level of development of such nature-spirits as would be used in a case of this kind to have already acquired such a spirit of self-sacrifice as would cause them voluntarily to work amidst surroundings so terrible to them. Mere thought-forms, of course, can be made and left to work under any conditions, but the intelligent living co-operation of a nature-spirit to ensoul such forms can be had only when the nature-spirit is reasonably at ease in his work.”





DR. C. W. SANDERS.

## THEOSOPHICAL WORTHIES.

CHARLES WILLIAM SANDERS.

**T**HE present General Secretary of the New Zealand Section was born in London, on August 13th, 1835. In England he thoroughly studied homœopathy, so when he arrived in Auckland, New Zealand, in 1867 he started practice as a consulting homœopath. In this way he gained his honorary (and in him honorable) title of Doctor, and throughout the Section everyone knows whom we mean when we speak of "the dear old Doctor."

The Doctor is a born propagandist. When he became acquainted with Theosophy he collected the names of those of kindred tastes, and in September 1891 the Auckland Lodge of the Theosophical Society was born. From that date to the present day he has been an active worker in our organisation, never swerving from his devotion to the Masters and Their Cause, through good or evil report. Whether in the greater storms which shook the Society as a whole, or the lesser gales which affected the New Zealand Section alone, he has clung to his intense conviction of Their existence and guidance, and being a strong character, he has helped others to hold fast also.

In his own Lodge he acted as Vice-President from 1891 to 1896, and was then elected President. In 1897 the post of General Secretary became vacant and Colonel Olcott with considerable difficulty persuaded Dr. Sanders to allow himself to be nominated. Humility as to his own powers is another of his leading characteristics. In October he was elected and has retained the position ever since.

We may search the catalogues of our literature for the name of C. W. Sanders with very little result. He has contributed little to our printed matter, but he is above all a "man of letters." His correspondence is enormous, especially among his own people. He has gradually drawn round him a number of friends who look on his letters as sign-posts on their spiritual path. He has a strong intuitive faculty, and this enables him to give just the kind of comfort and help needed. He does not shrink from telling unpalatable home truths when necessary, but does it in such a way that no one is offended, and scores have elected him as their Father Confessor

and tell him every difficulty and fall. While we should describe Dr. Sanders as a devotee he has a wide knowledge of Theosophical writings, and can put a student in touch with half-forgotten articles in our Magazines; he is untiring in his willingness to write out extracts for enquirers. He is an enthusiast and believes in spreading the truths of Theosophy broadcast. He aims at making the Section a corporate body. It was largely owing to his initiative that travelling organisers were appointed. He has always advocated the maintenance of Sectional magazines as means of drawing members into closer touch with each other.

Owing to his zeal for Theosophy, he lost much of his interest in mundane matters, but we never hear one word of regret for loss of practice or money. In times of trouble he has held firmly to the belief that as long as he serves the Masters, They will not leave him without all that is needful for his bodily wants, and he has never had cause to change this attitude.

The respect and affection with which he is regarded by his Section was clearly shown on the occasion of his golden wedding last October. He was then presented with a substantial purse of sovereigns, but he wrote that the expressions of love and good-will were more to him than this outward and visible sign of regard.

Those of us who have been privileged to know him may well wish that he may remain long with us to guide the Section, and to hold up high ideals of renunciation and devotion. He may not be widely known outside New Zealand, but he is a prophet honored in his own country, and the spread of Theosophy there is largely due to his inexhaustible energy and cheerful self-sacrifice.

K. B.

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What does anxiety do? It does not empty tomorrow, brother, of its sorrow; but ah! it empties today of its strength. It does not make you escape the evil; it makes you unfit to cope with it if it comes.—*Ian MacLaren.*



## ROUND THE VILLAGE TREE.

### THE STORY OF GIORDANO BRUNO.

(Continued from p. 268.)

**I**N that monastery library Bruno found a danger that had been missed by the careless monks around him ; he tells us that "after having cultivated literature and poetry for a long time, my guides themselves, my superiors and my judges, led me to philosophy and free enquiry." But what place had philosophy and free enquiry within the walls of an Italian monastery, and what greater danger could befall a man than to find such things as these? At that time Aristotle was supreme in the Christian church, and Bruno, preferring the philosophy of Pythagoras and of Plato, soon found himself in conflict with his teachers. Pythagoras had taught that the sun was the centre of our system, and that the earth was but a planet revolving round it, and, Pythagorean student as he was, Giordano naturally followed the teaching of Copernicus on the same subject, despite all that Father Anselm could urge. And, indeed, Giordano had latterly shunned the kind old monk, being unwilling to give him needless pain, and yet more unwilling to seem to be less true.

For some weeks past Father Anselm had noticed that evil glances were being thrown on his favorite pupil, and he had caught one or two muttered phrases that alarmed him for his safety. A witty pasquinade, entitled "Noah's Ark," had been written by the young monk, and had given sore offence in the monastery, for in it he, under a thin veil of allegory, mocked at the luxury and ignorance of the monkish orders, and the lash of his sarcasm had curled round and stung some of the brethren in his own monastery, and bitter complaint had been made to the Prior that this young critic of monkish ways needed a lesson to teach him to keep that glib tongue of his from slandering his elders and superiors. At last the word "heretic" began to be bandied

about freely from mouth to mouth, and whispers circulated that the Prior would soon take measures to teach the malapert monk to mend the error of his ways. And one afternoon, as Bruno lay idly in the vineyard adjoining the garden of the monastery, he saw Father Anselm approaching with hurried steps and troubled countenance, and rising, he went to meet him and asked him gently what was amiss. The old man sank down on the sunny slope, well-nigh breathless with his haste and the grief that oppressed him, and Bruno waited patiently till he had recovered power of speech, and Anselm said :

“Giordano, my son, danger is around you. Your foolish talk about the earth moving, and of the inhabitants of other worlds than this, which you insanely pretend are among the stars above our heads, has reached the Prior’s ears. Father Jerome, who thought you aimed at him in that biting jest of yours on the swine saved by Noah in the ark, has whispered in the Prior’s ear that you are a heretic, dangerous to the good name of the monastery in the country round, and the Prior, who is, as you know, a good man, but withal somewhat narrow-minded in his faith—and truly he is blessed therein, in that it saves him from many anxious questionings of the doctrines of Holy Church—has taken alarm, and is minded to question you before the brethren touching your rejection of Aristotle, and your belief in these new-fangled theories of Copernicus. I fear me lest—”

“Fear nothing,” said the young monk, proudly, springing to his feet, and tossing back his head with a gesture of bright self-confidence that beseeemed him well; “Fear not for me, father, for I fear not for myself.”

“And therefore do I fear, my son,” answered sadly the elder monk. “Satan triumphs most easily over those that have not the ‘spirit of holy fear’. Your speculations are too bold, and you cannot have weighed well all that is implied in the idea of this firm world of ours revolving in space. Where do you believe hell is, and where the souls of the lost, and the devils chained in darkness, in this new universe of yours that has neither top nor bottom?”

“Truly,” said Bruno, laughing softly, “I have not troubled my brain much with such Satanic geography, and there can indeed

be no 'under the earth,' now that we know that it is ever turning in its journey round the sun."

"Hush, hush, my son!" the old man said hastily, crossing himself as he spoke. "Beware lest Satan himself come to show you the way to the prison beneath the earth, whence none goeth forth. But bethink you: whither went the blessed Lord when he ascended, going upwards, as we read, from the surface of this earth, and being received into heaven. How could he ascend from a whirling globe and in what direction went he when he was, as Holy Writ tells us, taken *up*? Tush, tush, my son, your fancies are blasphemous absurdities, and were they true the cardinal doctrines of our holy faith would become impossible, which may be the blessed Virgin and the saints forefend." And again he crossed himself piously as he spoke.

A strange and subtle smile flitted over Bruno's mouth at the last sentence of the simple father, and he opened his lips to answer. But ere a word was uttered he checked himself, thinking: 'Of what avail to shake the old man's faith'. So he spoke no word, but looked across the sea, his deep eyes full of search and longing, and of unsatisfied yearning after certainty of truth.

"Giordano!" again said the old monk, "listen to me. You are young and brave, but your youth and your courage will not avail you in to-morrow's strife. I shall have to do heavy penance for my warning, but warn you of your peril I will, at whatever risk. They are plotting to catch you in your answers, that they may stamp you heretic; and I know—" the trembling voice sank into a whisper—"I know that a messenger has gone to the Holy Office at Naples, and the inquisitor will be here to-morrow to—"

The bright listening face blanched for a moment, but then the mobile lips grew firm and set, and Bruno laid his hand gently on his friend's arm.

"What would you have me do, my father? You would *not* have me lie, even to escape the terrors of the Holy Office?"

"Fly! fly" the old man whispered. "Fly while there is yet time. Oh! my son! I would not see your young limbs broken on the rack, your young face writhen with pain! Oh! I have seen—I have seen—" The good monk's voice failed him, and he broke

down in strong emotion ; and then, hearing steps coming in the direction of the vineyard he rose and went hastily.

For an hour Giordano Bruno sat where his friend had left him, still seemingly gazing idly across the sea. But his heart was full of warring, surging thoughts, as he strove to judge his danger, and the best way of swift escape. Presently the light came back to his eyes, the smile to his lips, and he leapt to his feet. "Good fathers all," he said merrily, "I leave Noah's Ark to-night ; for I fear it is no longer an ark of safety for me."

So that night, when all were sleeping round him, Giordano Bruno rose silently from his pallet, and after listening a few minutes to see that none were stirring save himself, he unwound a rope which he coiled round his waist beneath his monkish frock, and knotting one end tightly to the bar of his window, he slipped out through the narrow opening and slid swiftly to the ground, and struck off across the country northwards, his heart bounding with new liberty, and his young limbs rejoicing in the strain of his rapid flight. And it was well he fled ; for the messenger to the Holy Office returned with tidings that ere day dawned the familiars would be at the monastery, and that they would seize the young rebel and take him to Naples instantly, and that the questionings should be done at the hall of the Holy Office itself. But when they came, those terrible bloodhounds of the Inquisition, they found an empty cell, whence the victim had escaped ; and they were fain to be content with excommunicating him—delivering him over, body and soul, to the devil ; while he, rejoicing in his strength, set his face northwards towards the Appenines.

Forward and northwards ever went the fugitive monk, generally on foot, but now and then getting a lift from a friendly traveller, wending his way in the same direction. When he approached a town, being afraid of being questioned, he usually hid till the evening fell, and then during the darkness slipped past unnoticed, as though he had committed some crime and were fleeing from the hands of justice. For it is one of the evils of superstition that in countries where it is powerful it treats honest men as criminals and criminals as honest men, provided only that the criminals are devout, and obey the clergy, and frequent the

Church. Until Christianity became softened and liberalised by Freethought, it was safer in every country of Christendom to be a murderer or thief than to be a heretic. For the murderer and the thief could buy forgiveness and safety by gold and by prayer, whereas the heretic found the rack and the stake the penalty for pure life and honest speech.

At last Giordano saw the white tops of the mountains which divide Italy from the fair Swiss land, and knowing that Switzerland had to a great extent thrown off allegiance to Papal Rome, and that the Protestant Reformers there dwelt in safety and in honor, he dreamed that when he crossed that mountain barrier he would be free to breathe in safety, far from the grim clutch of the Inquisition. Ah, Bruno! you have to learn that hatred of science and persecuting zeal are not the marks of one Christian sect more than of another, but are of the very essence of the Christian faith itself! As well seek for a blind man who can see, as for a Christian who can respect the freedom of thought of a heretic.

Up the steep sides of Mont St. Bernard he climbed, and he reached the top as soon as the sun began to sink; he stood and looked across the plain of Italy, billowing far beneath his feet, and as he looked the Italian heart in him melted, and he sank on his knees and stretched out his arms towards the wide landscape, glowing in the radiance of the setting sun:

“Italy! Italy!” he cried aloud, and the hot tears rolled down the brave young face, writhen now with pain; “Italy! Italy! my beautiful, my beloved! chained as Prometheus on the mountain peak, thou who hast brought to men that living fire, stolen from the burning heart of Nature, the divine, the self-sufficing, the mother of all; as Prometheus torn by vulture beak, torn by Pope and priest, yet as Prometheus undying, and looking for the redemption that shall be! Italy! I fly from the devils incarnate, made by Christianity out of men; shall I ever come back to thee, to live and die in thee? Hast thou for me a home and a refuge; or, my Italy, hast thou only a grave?”

O Giordano Bruno! noble son of Italia degraded; thy Italy has for thee no home or refuge; thy Italy has for thee not even a grave. Italian winds shall scatter thy ashes far and wide over Italian soil, and those ashes shall be the seeds that, after two

centuries, shall bloom into flowers of memory and gratitude for thee !

His last farewell to Italy spoken, Bruno turned his back resolutely on the land which the Inquisition was searing, and slowly paced along the path which led to the hospice of St. Bernard. As he turned the corner which shut out Italy, he came in sight of the long low building, sheltered from the wild winds and nestling beneath a guardian crag. No possibility was there that he should pass unseen that hospitable door, for already the dogs had scented his approach, and the deep bay of twenty noble animals welcomed the wanderer to the refuge of all travellers to the pass. But Bruno dared not enter a dwelling where his tonsure would tell of the profession he had rejected, and where he would find it hard to parry the curious questions of his hosts, so when he reached the Hospice door, he prayed but for a crust of bread and a drink of thin red wine, and, urging that his business forced him to haste onwards, despite the growing darkness, he started again on his way, down the path that led to the valley far below. Four or five of the dogs escorted him on his road, until he reached the limit of the snow, and then with a deep bay of farewell, they turned homewards again, leaving him to pursue, with lightened heart—since now indeed he was in Switzerland—his steep and slippery way. Downwards and downwards, ever, till he reached the refuge of St. Pierre, and there, wearied out, he craved a night's lodging, and slept his first really fearless sleep since he had quitted his monastery cell.

Far into the next day he slept, and at length awoke refreshed and vigorous, and started once more, still downwards, though the path was now less steep and rugged than it had ever been before. And thus on till the vale was reached, and on till he passed by the Tête Noire to Chamounix, and saw the mighty stainless head of Mount Blanc rise pure and dazzling against the clear blue sky. And onwards still, through a land now less stern and grand, but not less beautiful, until the broad waters of Lake Lemman smiled at the weary traveller, and until at length he reached the fair city stretched beside the Lake, and the walls of Geneva rose before him, the refuge to which his thoughts had pointed since he swung himself downwards from the window of his cell.

Fearlessly, with head erect, he passed into the famous city, the city of Calvin and of Beza. Calvin indeed was dead—he had died in 1564, and it was now 1580—but Calvin's spirit still dominated the city in which he had ruled supreme. At first Bruno found welcome from the Genevan Reformers, for they regarded him only as rebel to Rome, and dreamed not that the soaring spirit of this young man, now but thirty years of age, had broken not the fetters of Rome, but the fetters of Christianity, and that Calvin's narrow theology could no more hold him captive than could the statelier creed of Rome. For awhile, however, brief rest was his, until that warrior spirit of his, ever longing for battle with its peers, flung itself into hot controversy over the old quarrel with the philosophy of Aristotle. Just as Aristotle had become the pillar of orthodoxy in the Catholic church, so did Aristotle also rule unchallenged in Geneva. In fact, the Genevan citizens had actually passed a decree "for once and for ever, that neither in logic nor in any other branch of learning, shall any one among them go astray from the opinions of Aristotle."

Such iron mould of thought did in no wise suit Bruno's enquiring and ever-progressing genius and he soon found that, as before in the monastery, evil looks were cast on him, and hard words were his lot. To his surprise at first, and then to his bitter indignation, he found that the Protestants of Geneva claimed the right to dissent from Rome, and the right to persecute those who dissented from themselves, and at last, being told that the rulers of the city had begun to recall the fate of Servetus, burned in that very city by Calvin, but some twenty-seven years before, Bruno deemed that he would do wisely to take to flight once more, lest the prison he had fled from in Italy should reappear to incarcerate him in Switzerland.

For the second time Giordano was a fugitive. For the second time as night spread her precious darkness over the earth, Giordano stood beside an open window, watching for chance of escape. A friend had given him shelter whose house was on one of the city walls; and this night, when all was still, and the far-off tramp of the sentinel seemed only to mark the silence of the dusk, Giordano Bruno slipped down a rope from the window and safely reached the ground, and waving silent farewell to the faithful friend above,

he turned his footsteps towards France, outcast and fugitive once more, and slowly made his way to Lyons.

Of the stay of Giordano Bruno in Lyons we know nothing. At that time Lyons was a centre of printing, and from the presses of Lyons poured out books which were spread over Europe, carrying light. Did Bruno long to see with his own eyes those printing presses which then seemed so wonderful? We cannot say. But we know that his stay in Lyons was very brief, and that he passed on to Toulouse. But in Toulouse was no safe resting place for Bruno. Toulouse boasted itself the bulwark of the faith against the reforming tide, and soon threats resounded from every side against the heretic visitor, who, coming from the city of Calvin, was worse heretic than Calvin himself. Thirty-six years later a fellow-countryman of Bruno, Vanini the Neapolitan, was burned for heresy in that same city of Toulouse, and Bruno was wise in quitting it and seeking rest in more liberal Paris. An exciting journey was that of our young Italian through France—"a long and vast tumult," he himself styled it. Papist and Huguenot were fighting against each other with equal religious ferocity, equal religious fanaticism. "The Papists razed the Churches of the Huguenots; the Huguenots pillaged the sacristies of the Papists; blood flowed in town and country; fanaticism stifled family affection and civic friendship; the priests excommunicated with ringing bell and extinguished torch; the parsons anathematised pharisaism and idolatry." Through this Babel of wavering creeds the heretic went on his way, noting how religion desolated a Christian land, and how Catholic and Protestant alike robbed and murdered to the glory of their Gods.

In 1582, Bruno saw stretching before him the long-dreamed-of city of Paris—Paris where he hoped to find an asylum, perhaps a welcome. There the Sorbonne stood as the type of unyielding bigotry, of protest against all new thought; face to face with it was the Royal College of France, welcoming the scientific spirit, welcoming the new light. Here, indeed, was a fair field for the knight-errant of Freethought, and here he put lance in rest to charge gallantly down on his old foe Aristotle, the idol of the Sorbonne. He asked permission to teach philosophy in public, and this being granted, the young Italian was surrounded soon by

crowds of adoring pupils, attracted by "his ready wit and the Neapolitan warmth of his oratory." Here was a teacher who made the driest study attractive, the hardest subject easy. The King Henry III bade the young scholar attend his court; for the monk's cell he had the splendor of the palace; for weary cloistered hours the joy of intellectual combat, of vivid Parisian life.

"Giordano," said Henry brightly to him one day, entering his favorite's room; "Giordano, mon ami, I have good news for you. In the University a chair of Philosophy is vacant, and they tell me none can fill it better than a certain eloquent Italian, one Bruno, who has taken the town by storm."

Bruno, who had risen to his feet as the king entered, flushed over brow and cheek. "A chair, sire!" he faltered. "A chair for me in the University of Paris! I have dreamed of this at some future day, but I am yet too young, too unknown—"

"Tut, tut!" interrupted the King. "Who better than you can draw the youth of Paris, or better control the same turbulent youth? No easy task it has been found, I warrant you. No hesitation, Giordano mio; I will that a country-man of my mother shall fill a chair that he can fill so worthily."

"Sire, I can but accept," answered Bruno, gratefully. "I shall indeed have found rest and peace here, after my long wanderings. And when will my duties commence, my royal and generous friend?"

"Commence? Oh, at once," replied the King. "There are a few necessary formalities to be gone through, the signing of the papers and so on. And, by the way, Giordano, you are careless of your religious duties. I do not remember me to have seen you at mass. Do not forget, my dear professor, that attendance at mass is one of the duties of your position."

Bruno started, and his bright eager face clouded, and became dark and set as flint.

"Did I understand your majesty rightly?" he said gravely; "as a professor I must attend mass?"

"Yes, surely," quoth the king, unnoticing the change of his companion's tone and face. "You would not have the professor set an example of irreligion to the University? Oh, it is not a long business, I assure you. You need not grudge such short loss of time, you busiest of men."

Bruno turned and walked to the window, a sore conflict raging in his heart. The professorship gave him an assured position, an adequate income. After all, what was a mass? A number of foolish words, of senseless phrases. He need only pretend belief in it all, and he would be safe, and might pursue his philosophical studies in peace. If he refused, not only would he lose the professorship, but the fickle and bigoted king might turn against him, and he might be driven from Paris, as from Italy and Switzerland, from Lyons and Toulouse. Only a mass? "Only a lie," muttered Bruno to himself between his teeth, and then his brow cleared and his eyes shone out again bright and true; he turned back to the king, who was gazing at him with surprise:

"Sire," he said gently, "you are goodness itself to an Italian exile; be not angry that I cannot accept the condition annexed to the gift you honor me with."

"The condition?" questioned the king. "What condition?"

"Sire, the attendance at mass."

"That is folly, Bruno. I have told you the service is brief, and however indifferent you may be to religious duties, no good Catholic should object to attending mass."

"But, sire," answered the young man low and grave, "I am not a Catholic, and I cannot in honesty attend mass. Stay," he said pleadingly, as the king started back in horror. "I have not wilfully deceived you; my lectures have been on philosophy and not on theology, and no question of my personal faith has arisen. Long ago, I began to doubt; I became a monk in 1572 but study made my faith waver—"

He stopped, for his pleading was unheard. Henry was pacing up and down the room, his face black as night. At last he stopped and faced the young Italian.

"Do I understand you rightly?" he said sternly. "Do I understand that you are not a Catholic? that you reject the authority of Holy Church, and are a heretic, a Lutheran, or a Calvinist, or perchance one of the accursed Huguenot fanatics?"

"I am not a Catholic," answered Bruno steadily, "nor do I follow Luther or Calvin, or any of the Huguenot Protestants. I am a philosopher, a man of science, and my thought fits not into any creed I know."

There was silence for awhile; then the brave face and pleading eyes touched the king's heart, despite his religion, and he stretched out his hand to the young man, bold enough to hold his own face-to-face with danger, and with royal wrath.

"Adieu!" he said gravely. "Be silent on your heresy, if you value your life. Holy Church has sharp arguments wherewith to convince the unbeliever, and there are seats more uncomfortable than that of a professorship burdened with a mass. I will pray our Blessed Lady to bring you to a better frame of mind; but if the doctors of the Sorbonne hear of your impious folly, even my favor may not avail to shield you."

(*To be concluded.*)

A. B.

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## STORIES FROM THE HISTORY OF CEYLON.

### THE INTRODUCTION OF BUDDHISM INTO CEYLON.

SANGHAMITTA'S WORK.

(*Concluded from p. 272.*)

Princess Anula, with her thousand women had for a long time lived a retired life in Upasikā Vihāra, built in a secluded part of Anūrāḍhapura. They were wearing yellow robes, obeying the Ten Precepts, and preparing themselves to become Nuns, as soon as the High-Priestess Sanghamiṭṭa should arrive in Laṅkā.

When the festival of the Bodhi Tree was over, Sanghamiṭṭa ordained all these women, who were the first Nuns of Laṅkā. She taught them diligently and wisely, and soon the new Nuns gathered the women and children of Laṅkā round them, and taught them the principles of the Buddhist Religion. These Nuns kept strictly to the rules of the Order and in later times, when troubles arose, they kept their position firmly in the establishment called the Hahalhaka Hall, which King Tissa had arranged in Anula's residence, before she became a priestess. This Hall had twelve rooms of which three were the principal ones. In the first, King Tissa placed the mast of the ship, in which the Holy Branch had come. In the second, he placed one oar of the same ship, and in the third the rudder, with which the Minister Arriṭṭha himself had guided it. In this way the memory of the transference of the Branch was kept up by the Nuns, who were trusty guardians, and came very often to this place.

Sanghamiṭṭa lived at first with the new Nuns in the Upasikā Vihāra. But she wished to live the devout retired life, and it was

not quiet enough for her there. She wanted to be quiet and alone when she was meditating on life and the teachings to be impressed on the minds of her followers. So she sought a more secluded place. King Tissa found her one day resting at a new Thupa, which had been erected by him in the Mahāmegha Garden. Hearing from her the reason why she was there, he built for her, not far from the Hahalhaka Hall round this same Thupa, a pleasant Nunnery, known as the Hahalhaka Vihāra, and here Sanghamiṭṭa and a few of her Priestesses lived and taught, blessed by the women of Laṅkā, who listened to her as eagerly as the men listened to Mahinda. So these two royal children of King Dhammashoka, Mahinda and Sanghamiṭṭa, continued their glorious work of teaching in Laṅkā till the end of their lives. All Laṅkā was filled with the wisdom of their teachings and all the people were happy, content, and devoted to the Religion of the Buddha.

After King Tissa had completed all these buildings, he set up Thupas about sixteen miles distant from one another and enshrined in them those relics which had been brought over by the Thera Sumana from King Aśhoka. The Refection-bowl of the Buddha he placed in a separate room of his own palace and greatly venerated it. Tissa also constructed the grand Isurumuniya Temple, hewn out of a natural rock, with a noble Pokuma (bath) which was used for washing on festal days. He was a father to all his subjects and he thought and planned for the prosperity of Laṅkā. His Tissawewa Tank is a marvel. It is used to water very many paddy-fields and supply Anūrādhapura with water. How important this tank must have been in olden times is shown by the fact that at the present time, after its restoration, it waters 910 acres of paddy-land, while before its restoration the surrounding country only produced five. The tank itself is over three miles round.

I could tell a great deal more of the good King Tissa, who sacrificed his whole life for the sake of his people, his religion and his country. But I think we know enough of him always to bear him in grateful memory.

For forty years King Devanampiya Tissa reigned over Laṅkā and when he died all the people deeply mourned his loss. Laṅkā was in perfect order. Everywhere content and happiness reigned. Agriculture flourished. Art was making rapid strides, and Learning was spreading under the wise guidance of the Priesthood.

M. MUSÆUS HIGGINS.



## REVIEWS.

### CONVENTION LECTURES OF 1908.

*Gleanings from LIGHT ON THE PATH*, by Miss Lilian Edger, M. A. Theosophical Publishing Society, Benares and London, the *Theosophist* Office, Adyar, Madras. Price: Board 15 annas, Cloth Re. 1/4.

We have been accustomed for several years past to have the Convention Lectures from our President. It is with strange mixed feelings therefore, that we welcome this little volume of Miss Edger's. In expounding Theosophy to the Indian populace from the platform Miss Edger stands next to Mrs. Besant, and as such she fitly occupied the place of the Convention lecturer. Mr. Bertram Keightley was requested to take up this work, but he refused and Miss Edger was chosen and we think, on the whole, the volume under review proves the wisdom of the selection. Miss Edger's four lectures do not contain much that is new or original, but then very few people in the world can give that. *Light on the Path* is one of the most valuable and fascinating books written under the inspiration of Theosophy and though much has been said about it there will always be room for fresh light and new notes. Therefore we take up this small volume of Miss Edger with pleasure and find it a very good exposition of the terse and cryptic original. It contains some very fine thoughts and not a few helpful suggestions for the leading of the spiritual life. Scriptural quotations from Hinduism enhance the value of the book. It is an ethical work and will no doubt be appreciated outside Theosophical circles also, and its price is a trifle compared with the truths it proclaims; but its chief merit seems to us to lie in its effort to bring us nearer to the spirit of the marvellous *Light on the Path*.

B. P. W

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### A THEOSOPHICAL NOVEL.

*The Soul's Awakening*, by Richard Tonkin Denbow. J. N. de Bussy, Pretoria.

This is a Christian Theosophical novel, whose keynote is the idea that all progress and the success of humanity lie within its innermost Self; also that the Divine Life is equally present in all, whether of high or low caste, saint or criminal, and that therefore the erring ones are worthy to be uplifted by kind acts and thoughts, the author quoting frequently—"For thought is the greatest force in the world. It is a living thing." Karma and Reincarnation are woven into the whole story, and form the title for one chapter. The plot of the novel is somewhat unnatural, but some examples of social life as led by our modern smart set are very realistic. The term Theosophy is carefully avoided for its equivalent, Divine Wisdom, and Theosophical writers are referred to by their initials. The book will probably be read by many who would be unwilling to accept it were it labelled as Theosophical.

A. G.

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## THE LORD'S SONG.

*The Bhagavad Gītā*, Text and Translation by F. T. Brooks, Sri Vāṇi Vilās Press, Shrīraṅgam. Price Annas 14 in wrappers; Re. 1/4 cloth bound. (Translation without text Annas 6 in wrappers and Annas 14 cloth bound).

This priceless gem of the *Mahābhārata* is once again translated into verse by our friend Mr. Brooks. The *Gītā* is his favorite book and Mr. Brooks has devoted years of study to it, the result whereof we see in this excellent translation before us. Explanations to be tendered hereafter may, it is said, "occasionally satisfy the merely inquisitive intellect," but the real basis of the translation is primarily intuitional. It cannot be said that the versification needs no improvement, but as it is, the translation is very readable, and in certain respects unique. The printing of both the original Samskr̥t and the translation is neat, but we wish some of the vignettes at the close of chapters were altogether omitted; they are not very beautiful. The translation is worth perusing and a copy ought to be on the shelf of every library.

B. P. W.

## SACRED BOOKS OF THE HINDŪS, VOL. I.

By a private communication we have learnt that it was the *intention* of the translator more or less to paraphrase; to rely absolutely upon the Tikā (or Tikās); and even to work the latter into Shrī Maḍhva's Bhāṣhya wherever this appeared desirable. It is a pity that all this has not been stated in the Preface, the last sentence of which seems to convey rather a different idea. Looked at in this new light, Mr. Vasu's work is doubtless to be recommended. It fills a gap and must be welcome to many who are not in a position to work their way through the difficult original. It may also be added here that the notes (taken from the Tikās) are full of interest, and that the translation of the Upaniṣhats themselves appears to be exactly the one required by the Maḍhva standpoint, which has new and surprising solutions of many a problem.

F. O. S.

## PAMPHLETS.

*The Indians of South Africa* is a stirring brochure by H. S. L. Polak, which speaks for "Helots within the Empire and how they are treated". G. A. Natesan & Co., Madras, Re. 1.

*Rāmānuja and Vaiṣṇavism* is a lecture delivered on the occasion of the celebration of Rāmānuja's birth-day in connexion with the Shrīnivāsa-Maṇḍiram and Charities in Bangalore by Rao Bahadur M. Raṅgācharya, Professor of the Madras Presidency College. The *Brahmavāḍin* Press. Four Annas.

*The World of Devas and the Life of Men therein* is an interesting lecture by our friend Ernest Wood. Price one anna.

*The Tasnim-ul-Touheed* (Unity of God) is rendered into English for the first time from an original Arabic manuscript of Kalimulla Jehanabadi. It gives the reader one more peep into the Sufi Mysticism.

The translator prefers to remain unknown; he is a member of the Theosophical Society and we hope he will translate for us more of Sufi lore. Hog & Co., Madras. Three Annas.

*The Design Argument Anatomically and Physiologically Considered* is the fourth of the Hate-no-man series published by the Truth Seeker Co. of New York. Price 10 Cents.

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### TRANSLATIONS.

*H. P. Blavatsky and the Masters of the Wisdom* by Annie Besant has been translated into German.

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### OUR CONTEMPORARIES.

We regret that lack of space forbids the appearance of this department this month.

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### ACADEMICAL MAGAZINES.

*Vienna Journal for the Knowledge of the Orient* Vol. XXIII, No. 2.

The number opens with a suggestive article, by Jarl Charpentier (Upsala University), "On Rudra-Shiva," being a contribution to the problem of and how the third person of the Hindū Trinity is represented (1) in the Vedic and pre-Buddhistic time; and (2) with the Buddhists. It is a mistake to seek for Rudra-Shiva in the priestly hymns of the *Rgveda*, which show the religion of the 'upper ten thousand' only, not that of the people. The latter is found in the *Atharvaveda* and in certain portions of the *Yajurveda* such as the *Shatarudriya* (Vāj. S. XVI). Here we do find Rudra-Shiva in his earliest aspect, which is that of an All-Gandharva, so to speak, of a soul-demon *par préférence* who is the master of the deceased as well as of the phallic demons into which the latter used to be transformed, and as such the most terrible of deities. The *brahmachārin* of *Atharvaveda* XI, 5; V, 12; etc., is distinctly Rudra-Shiva, the great *linga*-bearer, the master of creative *tapas*. Of special importance for the knowledge of the Rudra cult are the *vrātya*-hymns of *Atharvaveda* XV. According to the *Sūtras* and *Dharmashāstras*, to the *vrātya* belonged the worst elements of the Indian people—outcasts, thieves, drunkards, etc.—and the wild tribes of the *Vindhya*, but also the highly educated nobility of Eastern India, —the *Licchavis* in *Vaishālī*, the *Mallas* in *Pāvā*, etc. The key to the riddle is that all these were worshippers of Shiva, followers of a religion which was abhorred by the priestly class already in the early Vedic time. The *vrātya* hymns are a little collection of psalms of the Shiva-worshippers. Here, for the first time, the "sole *Vrātya*" (Shiva) is called *mahādeva*, *ishāna*, *pashupati*, etc. The rude cult of the Shaivas, with its human sacrifice, also appears in the second book of the *Mahābhārata* as the religion of that *Jarāsandha* to whom *Kṛṣṇa* says: "How can you wish to worship the God *Shaṅkara* by [the slaughter of] human beings?" to which passage there are interesting parallels in the *Jātakas*. Again, in the *Karna-Shalya-samvāda* there is interesting news about the Shiva-cult of the *Vāhika* and related tribes. As to the Buddhists, it is known that Shiva does not appear in the *Tripitaka*

under any of his usual names, any more than does Viṣṇu, and that, indeed, he appears to be entirely unknown in this whole literature. This is very curious and leads one to suspect that the Buddhist representation of Rudra-Shiva is none else but *Māra*, the devil. According to our author, this is proved by the *Māra-Samyutta* of the *Samyutta-Nikāya*, where *Māra* appears as lion, bull, etc. We confess that this argument is not convincing to us, though the hypothesis as to the identity of *Māra* with Rudra-Shiva is doubtless very captivating.

"To come to the world for seven times" is the name of a paper, by Th. Zachariae, engaged with the idea (mentioned by several writers of the seventeenth and eighteenth centuries) that a faithful wife reaches liberation after having died, for seven successive lives, on the funeral pile of her husband. Is there any allusion to this belief in Samskr̥ṭ literature? Is there any Purāṇa where the account of Dakṣha's sacrifice and the death of Saṭī is followed by the promise of Mahādeva as to the fruit of seven successive Saṭīs (death of a widow on her husband's funeral pile), as related in Colonel Polier's book (1809)?

*Other Contents*: "The *Ratishāstra* of Nāgārjuna," by Richard Schmidt (with extracts from the Samskr̥ṭ original); "The problem of the ancient Babylonian dynasties of Akkad and Kis," by Friedrich Hrozny.

*Mind, Quarterly Review of Psychology and Philosophy, July, 1909.*

The most remarkable paper of this number is Professor J. E. McTaggart's article on "The Relation of Time and Eternity". The word *eternity* is taken here in the sense of "timelessness of existence" which, as is duly emphasised, is quite a different thing from persistence through time. Provided there be such a timeless existence (as it is attributed to God by the common theological view), what would be the relation between the temporal and the eternal? That depends, of course, on our interpretation of the temporal. The professor agrees with Schopenhauer, Hegel, Mr. Bradley ("the greatest of living philosophers"), and the 'Far East' that time is unreal. The problem, then, seems to come to the ancient question of the relation of Brahman and *Māyā*, to which the orthodox answer is that the very question is erroneous, because, where only one thing is real (from the highest point of view), all other things as well as any relation of the One to the Many are necessarily unreal. This view, however, which would condemn *ab initio* his whole paper, is evidently not familiar to our professor. The latter, though speaking of the unreality of time, is not a strict Advaitin. Temporal existence, he holds, is not a mere illusion, but rather a more or less imperfect self-manifestation of the timeless reality. As "through a window of red glass we shall see the objects outside correctly as to their form, size, and motion though not correctly as to their color," so (though the question is much more complicated here) "where existence appears to us under the form of time, we see it partly, but not entirely, as it really is." Upon this presupposition (to ground which no attempt is made) the question is raised "whether there is any law according to which states in time, as we pass from earlier states to later, tend to become more adequate or less adequate representations of the timeless reality". Let us suppose there were no such law. Then the relation of Eternity to time would be constant, just as in the case that Time and Eternity are both real, and we should

have to believe in some transcendent causality of the Eternal. On the other hand, if there be such law, we have three possibilities: either "the states of time, as we pass from earlier states to later, tend to become more adequate representations of the timeless reality," or (2) they tend to become less adequate, or (3) they are "least adequate in the middle," and "more adequate as they diverged from this at either end." In the first case Time 'runs up to Eternity, and ceases in Eternity'; in the second case it starts from Eternity and goes on diverging from it more and more; and in the third case it starts from and returns to Eternity. This does not of course mean that Eternity begins when Time ceases and *vice versa*—for Eternity always *is*—but only that, looking at the time-series, as we must do in everyday life, by taking time as real, Eternity is *to us* either future or past or both, according to the case we accept. The third case is only mentioned by the way as "one which is very improbable," and the second case is not discussed either, but merely stated and then dismissed with the words: "It seems to me that there are reasons for supposing that the first of the two cases is the one which really exists, and that Eternity is to be regarded as in the future and not in the past." Of what kind these 'reasons' are, we are, strangely enough, only informed in an appendix (§§. 23-28) devoted "to a consideration of some aspects of the possibility that it may be right to regard Eternity as the end of the future." Here we read: "The practical importance of the question whether the Eternal can be regarded as future appears to me to be enormous". . . . . "The reality of the Eternal can only have comfort for us, then, if we conceive it as future, since it is to the future that optimism must look. Nor do I see how we can regard the future optimistically unless we regard it as the progressive manifestation of the Eternal."

I do not know to what degree Professor McTaggart regards himself as a pragmatist, but surely this paper of his is a good example of the mischief which pragmatism is beginning to do. True philosophy is nothing less than a maid of our wishes: it asks for the true with inexorable hardness, and only subsequently states whether the true is pleasant or not. It inevitably ceases where metaphysical problems are decided by means of practical reasons.

*Other Contents:* "On Truth and Coherence" by F. H. Bradley; "The Higher Immediacy" by A. R. Whately; "Pragmatic Realism" by D. L. Murray; "Knowledge as Presentation" by Helen Wodehouse; "Discussions"; "Critical Notes."

DR. F. OTTO SCHRÄDER.

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## THEOSOPHICAL MAGAZINES.

*The Adyar Bulletin*, Adyar, November 1909. The 'Headquarters' Notes' give the month's news, after which Mr. Leadbeater concludes his essay on 'Protective Shells.' Elisabeth Severs contributes a story called 'Truth or Fancy.' The picture is rather dismal, and we prefer to vote for Fancy. P. Nārāyaṇan has an instructive little paper 'On Viḍyās—with special reference to Śhoḍashakala Puruṣha Viḍyā.' The paper bristles with dots, dashes and Samskr̥t terms but is for all that quite interesting. 'An Hour with Mr. Leadbeater' is an article in which Boswell Ernest Wood writes entertainingly about scraps of wisdom

fallen from the lips of his Dr. Johnson Leadbeater. The framework of his own make is amusingly put. Hope Huntley contributes a very readable poem on 'Creative Thought.' 'Theosophy the World over' retails the international news in the Theosophical world as well as the writer can do without occult sources of special information at his disposal.

*Theosophy in India*, Benares, October 1909. The number opens with a very warm tribute of admiration for Mrs. Besant, on the occasion of her sixty-second birthday, followed by the article by 'A Fellow of the T. S.' which under the title of 'October 1st, 1909, Greeting and All Hail!' has appeared in the majority of our Theosophical journals. It also voices the feelings of an admiring and grateful heart concerning Mrs. Besant. Next, U. Giṭāprasāda writes on the ever fascinating subject 'The fourth-dimensional space' and appends a table of geometrical constituents of bodies in from one to seven dimensional spaces. A continuation is promised. V. M. Thenge contributes a paragraph on 'Man identified with his ideals'. Then comes Mr. F. T. Brooks with the continuation of his 'The Gospel of Life,' with the sub-title 'The Dawn of a New Era.' 'Two Restoratives' by 'S.' brings two short quotations from old Hindū scriptures, lest we forget! Seeker contributes 'Our Matin Climb, Up to the White Lodge' and voices his usual enthusiastic and idealistic convictions about things that are or that should be. 'An interview with Mrs. Besant' is reprinted from *The Christian Commonwealth* and must be welcome to those who have not yet seen the original. It is signed Albert Dawson. Mazharullā Haidari contributes another interesting instalment culled from the rich Islāmic lore. 'Our wandering President' describes the activities of the P. T. S. since the previous month. 'Our Literature' brings a detailed review of the English Theosophical Magazines and 'Reviews' acquaints us with several new publications. There is some 'News' given under various headings and lastly the usual financial statements.

*Central Hindū College Magazine*, Benares, October 1909. 'In the Crow's Nest' given the news of the month, not forgetting Mrs. Besant's birthday. 'For the naming of a child,' a poem by Mrs. Besant, written many years ago, is reprinted. B. continues his 'Religion and Morality—a Dialogue,' after which we find the substance of a lecture by B. P. Wadia on 'Commercial Ideals'—delivered some time ago before the Short-hand Writers' Association in Madras. A paragraph on 'The Origin of the name Hindū' by Sir George Birdwood is reprinted. From Chandra Nārāyaṇa there is a pleasant little description of 'A Visit to Chitrakut' and Prān Lāl P. Baxī writes on 'The Sensitiveness of Ordinary Plants'. Raghunandan Prasād, a C. H. C. Student, writes a pleasing little pen-picture of 'Evening on the River Gaṅgā.' A. J. Willson contributes her ever interesting 'Science Jottings.' From Dr. A. K. Coomārasvāmi, we find (together with the picture) a note on 'Sundara Mūrṭi Swāmi' familiar to our readers. 'The Indian Ideal' gives the results of the prize-definitions asked of 'The Ideal which is binding all India into a nation to-day'. The answers are various and wide apart. The Editor prefers 'Dharma.'

*The Message of Theosophy*, Rangoon, October 1909. 'The First Precept' by Bikkhu Silacara opens the number. The reprint (*Theosophist*) of Aimée Blech's charming story 'The Test' is concluded. Nasarvanji

M. Desai draws attention again—as cannot be done too often—to that beautiful book the *Dhammapada*. He quotes fully from Beal's translation from the Chinese. Maung Lat gives the first half of a paper on 'Alcohol and its effects from a Buddhist standpoint'. There is some straight talk in it. 'The Present Outlook' is mainly a reprint of paragraphs from Dr. A. Marques' interesting *Scientific Corroboration of Theosophy*. 'Notes and News' conclude the number.

*Bramha Jūāna Vilakkam* (Tamil) Karikal, October 1909. This is a new Magazine which we bid heartily welcome. Our linguistic limitations prevent us, alas, from admiring more than its clear printing, the energy which it betokens and the usefulness it must needs possess.

*Theosofisch Maandblad voor Nederlandsch-Indië*, (Dutch), Surabaya, September 1909. Mrs. Besant's *Shri Rāma Chandra* is continued and her 'Search for Happiness' is concluded. Another continuation is Lilian Edger's 'Studies in *The Pedigree of Man*'. From C. W. Leadbeater we find 'The Mystic Chord'. H. v. W. contributes an interesting article on 'Some passages from the Korān in connexion with Theosophy.' Minor matters fill the last six pages.

*De Gulden Keten* (Dutch), Djombang, June-September 1909. In these numbers we find the following articles. 'Biblical Stories for Children'; 'A Sketch'; 'The Last of the Sottais in the cave of Remonchamps'; 'The Eagle'; 'Rhimes'; 'The Story of the Girl Bhadra'; 'Dear Links'; 'H. P. Blavatsky' (C. W. L.); 'How to become a Theosophist'; 'The White Palace'; 'From the Forget-me-not'; 'Poems'; 'The story of Prince Kunāla'; 'The Noble Rescuer'; 'Nature Spirits' (C. W. L.); 'Something from a lecture by Mrs. Besant'; 'The Cloud-King'; 'A Japanese Sermon'; 'In Self-conflicting'; 'Mrs. Annie Besant' (with portrait); 'Marussia' (from *The Adyar Bulletin*); and 'A Question'. Most of these articles are short stories especially suitable for the readers of this Theosophical journal for children.

#### EUROPEAN.

*The Vāhan*, London, October 1909. The General Secretary, Mrs. S. Maud Sharpe opens the number with some words of congratulation to Mrs. Besant on the occasion of her birthday. The article of 'A Fellow of the Theosophical Society' entitled 'October 1, 1909: Greeting and all Hail' follows. Arthur Gray reviews Mrs. Besant's *Changing World* at great length. The remainder of the number is, with the exception of some shorter book-reviews exclusively concerned with news, mainly Sectional. Two supplements accompany the issue. One is a reprint of Mr. Leadbeater's 'The Hidden Side of Lodge Meetings,' reproduced from *The Lotus Journal*, and the other is a full programme of the proposed activities and conditions of the recently established training centre for Theosophical students at Harrogate; both valuable documents.

*The Lotus Journal*, London, October 1909. Here too we find first some editorial remarks and then the above-mentioned article on the occasion of Mrs. Besant's birthday. Then follows an illustrated story 'The Meaning of the Moonlight,' by E. C. Matravers. 'What is the Theosophical Society?' by C. W. Leadbeater is brought to a conclusion in its reprinted form. B. and C. contribute 'An allegory for big and little children, by two of them' under the title of 'The Messengers'.

'Signs of the Opening Age' [by Mrs. Besant] is continued. In 'Our Younger Brother's Page' Christopher Pinchin, "aged 12" contributes a promising 'Chat about Animals'.

*Bulletin Théosophique* (French); Paris, October 1909. The main contents of the number are news and notes of various nature; but, in addition to these, we find C. W. Leadbeater's 'Small Worries' from *Adyar Bulletin* and an intelligent note by C. B. concerning Koilon, Æther, Electrons and similar conundrums.

*Annales Théosophiques* (French), Paris, Vol. II, No. 3. This excellent Magazine brings as usual a small number of first-class articles. Alta contributes an essay on 'Psychology and Theosophy' summed up in its concluding words "God is not only Light, God is Love." From L. Desaint there is a paper on 'H. P. Blavatsky and Science'. All that our good friend writes merits attention, and we should like to see his essay re-clothed in English dress for the benefit of non-French-reading students. The last article is by F. Warrain and treats of 'Symbolism and Metaphysics, an attempt to interpret the prelude of Lohengrin'. There are also some book reviews in which we find a graceful compliment addressed to the *doyen* of French Theosophical writers, Commandant D. A. Courmes. A very interesting number indeed!

*La Revue Théosophique Belge* (French), Brussels, October 1909. The 'Adept Letters' are continued and Mrs. Besant's 'The Coming Christ' is concluded. From our pages Janet B. McGovern's note on 'Theosophy in Prisons' is reproduced. Jean Delville, our energetic Belgian colleague, writes on 'Prophecy.' There are also some stray notes on various topics.

*Théosophie* (French), Antwerp, No. 5. Willem H. Kohlen writes on 'Training'—to will is to be able, he says—and F. J. van Halle writes on 'Thinking'.

*Theosophia* (Dutch), Amsterdam, October 1909. The first article is by Annie Besant; it is her London lecture on 'Brotherhood as applied to Social Conditions'. A. van Leeuwen contributes an interesting article on the fourth dimension under the title of 'A Digression'. A second instalment is to follow. The above-mentioned article by 'A Fellow of the Theosophical Society' is also given. E. Windust relates a vision of a young Fellow of our Society; its title is 'The Morning Prayer.' Dr. J. W. Boissevain, the Editor, tells us some *impressions de voyage* gathered during a recent summer trip. He compares East and West and—*rara avis*—stands up for the West!

*De Theosofische Beweging* (Dutch), Amsterdam, October 1909. The number is exclusively devoted to official matter, news and notices.

*Bollettino della Sezione Italiana* (Italian), Genoa, September 1909. Dr. I. R. Spensley opens the number with a careful study on the 'Paraklêtos,' which the author introduces as the first of a series of short articles on the Gospel of St. John. Viator writes on 'Madness.' From *The Theosophic Messenger* C. J.'s article on 'The Grand Lama of Tibet' is reproduced. 'Signs of the Times,' 'General Notes' and 'Questions and Answers' are other contents.

*Sophia* (Spanish), Madrid, September 1909. From Franz Hartmann we find 'H. P. Blavatsky and her Mission'. Then comes 'The Druids

of Britain' by Francisco de B. Echeverría. 'The Protection of the Masters' is a short article by Manuel A. Buela. José Granés continues his 'Non-being, Existence and Being'. Alba's paper on 'Enthusiasm and Fanaticism' is translated, as are also some 'Scientific Notes' of Mr. Sutcliffe. Luis Morote deals with the extremely interesting subject of 'The Religious Orders in Marocco.' There is also some minor matter.

*Neue Lotusblüten* (German), Leipzig, September and October 1909. 'The 'I' and the Personality' opens the number. Next 'Confidential communications from the Tibetan Masters and their pupils' are begun. They are translations of letters, signed by the initials M., K. H. and S. R. received through H. P. B. in 1883 and 1884. They are to be continued. From Charles Johnston an extract is published under the title 'What can Vedānta teach the West?' 'Correspondence' and 'Answers' deal with various topics.

*Teosofisk Tidskrift* (Swedish and Norwegian). Stockholm, September, 1909. H. Eriksen contributes a second instalment of his paper on 'The Apocalypse and Theosophy' and from Annie Besant 'The Necessity of a Religious Education' is translated.

*Tietäjä* (Finnish), Helsingfors, September 1909. Pekka Ervast writes his monthly message 'From the Editor.' Mrs. Besant's 'H. P. Blavatsky and the Masters of the Wisdom' is continued. Aate publishes his ninth instalment of 'What Theosophy teaches'. 'In the Twilight' is reproduced from our pages. Reviews, notices, questions and answers fill up considerable space.

*Vestnik Teosofi* (Russian), S. Petersburg, July and August 1909. The contents of the numbers are as follows: 'The Place of Peace' by Annie Besant; 'The Ancient Wisdom,' by Annie Besant; 'How to reach the Knowledge of the Superphysical Worlds' by Dr. Steiner; 'The Apostle Paul as a Mystic' by J. Monnier; 'The Phantasms of the Night' by A. Ounkoffskaia; 'A Legend' by A.; 'The International Theosophical Congress at Buda Pest' by Alba; 'Letters from France,' by I. A. and V. P.; 'Chronicle of the Theosophical Movement' by Alba; 'A. I. Tshuproff,' by V. M. Fediaefskaia; 'Life's Chronicle' by Alba; 'The Fourth Dimension' by P. Ouspensky; 'Letter to the Reader' by 'A Friend of the Reader'; 'Ceugant' by Nina de Gernet; 'Golden Words of Shri Shaṅkarāchārya'; and lastly as a supplement an instalment of E. Schuré's 'Great Initiates'. Mr. Ouspensky's article on the fourth dimension seems, as far as can be judged from this first instalment, a very promising paper not only for scientific students but for readers at large. It begins with a review of the different meanings given to the term 'Fourth Dimension'. It deals with the points of view of the Spiritualist and the Occultist and then gives a purely logical conception. The author then explains the possibility of arriving at this by pure mathematics. He reviews all known scientific theories, draws his deductions from all, rejecting some, combining others. Our Russian expert speaks with enthusiasm of the article and proposes to translate it as soon as completed in order to bring it within the reach of our non-Russianist readers.

#### AMERICAN.

*The Theosophic Messenger*, Chicago, September 1909. The number has, as a frontispiece, a portrait of Mrs. Besant in her Masonic regalia.

The first page contains two poems, one 'Wild Flowers,' by Iatros (a transparent pseudonym) and the second, 'Spring,' by Harriet Tooker Felix. C. Jinarājādāsa contributes a third life in the series 'Lives of the Initiates'. He deals with John Hunyadi. Two short paragraphs follow: 'Mrs. Besant's Announcement of the Messiah Coming' and 'The Society in Meditation.' Adelia H. Taffinder writes on 'Except the Lord build the House, their Labor is but lost that built it' and Annie M. Jaquess on 'H. P. B. and Annie Besant'. 'Studento' writes (not in Esperanto) on 'The Dawn of a New Era.' Stead's character sketch of Annie Besant (*Review of Reviews*, 1891) is abridged and reprinted. 'Service' is an unsigned fragment, but we have our suspicions. Arnold S. Banks contributes a paper on 'The Christian Master and the Path'. W. V.-H. writes on a very important subject: 'The Importance of Exactness in the Use of Words'. 'The Genius of America' is also unsigned. W. V.-H. has another paper on 'The Moving Consciousness of Mankind.' Then we find a reprint of C. W. Leadbeater's 'What is the Theosophical Society?' 'Karma' is extracted from *Light on the Path*. Claude Bragdon continues his 'Theosophy and Architecture.' This fourth instalment is as well illustrated as ever and deals with 'The Arithmetic of Beauty'. Two useful paragraphs are on 'Another Chance,' by 'Intra Muros' and on 'Theosophic Principles Misapplied'. The latter article might have been expanded without any danger of a necessity to repeat oneself. 'The Influence of Surroundings' is a reprint of Mr. Leadbeater's article in our own pages. 'Occultism in Macbeth' is unsigned and 'Salem Witchcraft' is by Helen G. Crawford. We find further paragraphs on 'Opportunities for Mystical Research in America,' on 'Eating away the Sins of Man' and a poem entitled 'Devachan'. 'The Value of Pragmatism to Philosophy,' and 'Progress and Criticism' come next after which 'Current Literature' brings a variety of short extracts. The Magian writes an 'Adyar Letter' and there are also London and Chicago letters. 'Notes' and 'The Field' take up nearly eight pages. A note on 'Kundalini' is taken from a letter from Mr. Leadbeater. 'Book Reviews' cover another eight pages, dealing at length with the late F. Marion Crawford. The 'Children's Department' closes the bulky and varied number.

*The American Theosophist*, Albany, N. Y., September 1909. The two larger articles in the number are 'Accidents, Catastrophes and Cataclysms' by M. J. Whitty and 'The Eleusinian Mysteries' by Adelia H. Taffinder. 'Two remarkable Dreams' is a contribution by Genevieve Hard Wright. The Editor continues 'The Evolution of the Virtues' and deals in No. V with 'Fearlessness'. There is some minor matter in the form of 'Editorials,' 'Questions and Answers' and 'Notes'.

*Revista Teosófica* (Spanish), Havana, August and September 1909. We find, besides the usual news, notes and similar departments the following papers: 'Theosophical Notes, Chapter IV, Space'; 'Meditations' by Consuelo Alvarez; 'God-conscience'; 'The Object of Co-Masonry'; 'The probable advent of an Avatar' and 'An old letter of H. P. B.' There is also a supplement containing an interesting poem by Eugenio Astol.

*La Verdad* (Spanish), Buenos Aires, August 1909. The number opens with Annie Besant's short character sketch of H. P. B., accompanied by a very good portrait of the latter. Next comes an article on

'Freemasonry: a religion of the future?' translated from the German. This again is followed by 'Theosophy and the Theosophical Society' by Annie Besant. Next, Walker Atkinson's 'The Law of the New Thought' is continued. 'The Theosophical White Lotus Day' is, if our memory serves us right, a translation from *Ultra*. 'The *raison d'être* of Life' is another translation: author and original language not stated. H. P. B.'s *Nightmare tale*, 'The Ensouled Violin' is continued. 'Of a different Soul' is a reprint from an Anonymus. 'Meditations' is another anonymous contribution. 'Moments among Friends,' translated from the English, is signed 'A Friend'. The 'Review of Reviews' is this month unusually short, but, the 'Notes' are many and interesting.

*Luz Astral* (Spanish), Casablanca, Chili, numbers for July and August. These numbers contain as usual an excellent selection of short articles and extracts on Theosophy.

*Virya* (Spanish), San José, September 1909. 'The Bases of Education' by Annie Besant opens the number. The Editor reprints a dignified letter of Señor Rafael de Albear concerning the Theosophical Society. Mr. Roso de Luna contributes a clever and interesting article on 'Theosophy and the positive Sciences'. Tomás Povedano continues his 'The Soul of Symbolism'. 'The Mysterious Mummy' deals with the well-known troublesome inhabitant of the British Museum, adding some remarks. There are also some 'Notes'. 'Yontá,' a story, is continued. It is accompanied by a clever illustration by T. Povedano.

#### AUSTRALIAN.

*Theosophy in Australasia*, Sydney, October 1909. We first have the general departments, such as 'The Outlook'; 'Questions and Answers'; 'What our Branches are doing'; 'The Magazines'; 'Reviews'; 'Science Jottings'; 'At home and abroad'. C. W. Leadbeater's 'The Story of Ahrinziman' from *Adyar Bulletin* is reprinted. 'Karmic Lumber' is a well put article by Ernest H. Hawthorne. The expression used as title is a veritable *trouvaille*. Noel Aimir's 'A Christian Mystic: St. Elisabeth of Hungary' is concluded. 'Shakespeare and the Idea of other Lives' is a contribution reprinted from one of the large Australian dailies. It is signed J. S. 'The Eyes of the Watchers' is an extract from Robert Hichens and deals with 'miraculous' cases of help and warning on the occasion of the recent Sicilian earthquake.

*Theosophy in New Zealand*, Auckland, September and October 1909. 'Notices,' 'From Far and Near,' 'Correspondence,' 'Activities' and the 'Lecture Record' are the more general departments. 'The Nature of the Christ' and 'The Coming Christ' are two London lectures by Mrs. Besant. Gamma contributes another instalment of her 'Studies in Astrology.' Mrs. Besant's 'Brotherhood as applied to Social Life' is concluded. 'A Vision' is signed 'Enthnavadi.' Our periodical literature could now-a-days yield quite a bulky collection of such visions if put together. Most of them are quite worth preserving. Marion Judson continues her 'Sketches in Kāshmir'. No 2 deals with Srinagar. 'Lotus' gives the Round Table news. 'Brotherhood' is a rêverie by Arthur Bonner. 'White Lotus Day in London' is a report by A. I. Medhurst, reprinted from the *South African Bulletin*. Chitra writes to her children. The 'October 1st 1909' article mentioned above several times appears here also. 'The Road Maker' is a pleasant little allegory by K. Browning. 'The Stranger's Page' brings a second batch of reincarnation stories. 'An Accepted Child' is a reprinted fragment.

## AFRICAN.

*The South African Bulletin*, Pretoria, September 1909. First come the 'Editorial Notes' and then 'A Word from Adyar' by B. P. Wadia. A curious misprint, substituting a 'my' for an 'our,' converts a rhetorical hypothesis into an apodictical statement. This is on page 5, line 22, fr.b. 'Sleep and Dreams' by H. J. S. Bell is No. 9 of the series 'Theosophical Science for Beginners'. E. Wood contributes a first instalment of 'Concentration: Natural and Artificial Memory'. Some 'Notes,' some 'Answers to Correspondents' and some 'Book Reviews' fill the remaining space.

## OUR EXCHANGES.

We also acknowledge the receipt of the following journals :

ASIATIC. *The Brahmavādīn*, August, September, October; *The Maulras Christian College Magazine*, October; *The Siddhānta Deepika*, September; *Sendamil* (Tamil) September; *Sri Vani Vilasini* (Tamil), May, June; *The Dawn*, October; *Prabuddha Bhārata*, October; *The International Police Service Magazine*, August; *The Mysore and South Indian Review*, August.

EUROPEAN. *The Light of Reason*, Ilfracombe, October; *Modern Medicine*, London, October; *The Animals' Friend*, London, October; *The Health Record*, London, September; *Light*, London, numbers for October.

AMERICAN. *O Pensamento*, (Portuguese), S. Paulo, September; *The Phrenological Journal*, New York, October; *Bulletin of the New York Public Library*, New York, September; *The Truth Seeker*, New York, numbers for September.

AUSTRALIAN. *Progressive Thought*, Sydney, October; *The Harbinger of Light*, Melbourne, October.

J. v. M.

## THEOSOPHY IN MANY LANDS.

## GREAT BRITAIN.

We have the great pleasure of having our President in our midst while these lines are being written. It was alleged that this visit to London of ten days, coming between the immense labor of the American tour and the coming fatigues of the Continent, was to be a rest. But, in actual fact, Mrs. Besant is carrying out a full programme of work. She interrupted her journey from America to visit Dublin, where Mr. Jas H. Cousins, well-known and esteemed for his beautiful poems, had worked hard, with other helpers, to prepare the soil. We learn that two Lodges are in course of formation in Ireland, where Theosophy has maintained a slight footing for many years. Our Mr. Dunlop has many tales to tell of the early days in Dublin, before the Judge secession, when activities were greater than of late years. Mrs. Besant has also lectured at the Passmore Edwards Settlement and at Oxford, where Mr. L. P. Jacks, the Editor of the *Hibbert Journal*, took the chair for her. She also spoke to the Spiritualist Alliance, taking as her subject "The Three Worlds". She urged Spiritualists to give some attention

to the possibilities of first-hand investigation into the higher planes which Theosophy discloses, pointing out that only by such methods can belief ever become knowledge. She pointed out the identity of aim of Spiritualism and Theosophy, the breaking down of materialism, and joined with the chairman of the meeting in urging that all minor differences and misunderstandings should be laid aside in face of that common work.

One of the features of the autumn lecture work in London is the visits of our lecturers to branches of the Progressive League, organised by the Rev. R. J. Campbell and now growing very rapidly. It will be good if some Theosophical threads can be woven into the thought-fabric which those active and liberal-minded Christians are quickly weaving.

From Bath we hear of a very successful public debate organised by the local branch of the Young Men's Christian Association at which Mr. Dunlop represented Theosophy and a well-known local divine supplied the useful and necessary opposition.

The discussion, it appears, was vigorous, not to say warm, in parts, but Mr. Dunlop's imperturbable good temper and self-command appear quite to have carried the day, and his presentation of Theosophy made such an impression that a man of considerable local influence, an ex-Mayor of the town, delivered a speech which showed considerable appreciation of the views Mr. Dunlop put forward.

An important publication of the month, Theosophical, although not avowedly such, is the first number of the *Quest* of which Mr. Mead is Editor. It contains articles of importance, and we hope it may win a place for itself as a scholarly and mystical quarterly; we hear that the first number has sold well.

An interesting case of premonition occurred in connexion with the death of Professor Lombroso, the founder of the Science of Criminology. His daughter and her husband were recipients of a vivid impression that he was dying, while they were walking on the shore of Lake Maggiore. They hurried to Turin and found that the Professor was wonderfully recovered from his illness, and joining in the useful life of his household. He died the following morning, however.

Lombroso, who was a fervent disciple of Hæckel, latterly caused much consternation among his friends by his announcement of his belief in the reality of psychic phenomena. In fact a new work by him, entitled "*After Death—What?*" a study of spiritualistic phenomena and their interpretation, is announced for publication almost on the day of his death.

H. W.

#### SOUTH AFRICA.

Mr. Fricke arrived in Cape Town at the beginning of July, since which time his activities in Theosophical work here have been both numerous and marked.

He met the members of the Cape Town Lodge (which, in spite of the recent crisis, is already as numerically strong as formerly) at the house of the energetic President, Mrs. Holtzer, and gave them a valuable address. He urged on the members the importance of starting a depôt of Theosophical Literature, in however humble a way at first, as being one of the best methods by which Theosophical teachings can be

spread. Since then a consignment of books and pamphlets from the T. P. S. has been received and some of these are displayed for sale at every meeting to which enquirers are admitted. At the monthly social gathering held at the house of one of the members, Mrs. Mathie, Mr. Fricke treats in genial fashion of one or the other important aspect of Theosophy, after which a usually lengthy discussion is taken up by the members of the Lodge and the numerous visitors present. These meetings are clearly very useful and tend to stimulate enquiry among strangers.

At the Thursday evening Lodge meetings in Burg Street, Mr. Fricke has charge of the special study class on "The Devachanic Plane," and many are the illuminating ideas he gives us which, without his wider knowledge and experience of Theosophy, we should miss. He also holds a well-attended study class on Wednesdays at Sea Point which is, however, quite private and unconnected with the Lodge; and on Friday afternoons he is engaged with a meeting for enquirers at the Lodge rooms. On every other Sunday evening, at the house of Mr. and Mrs. Holtzer, the members of the Lodge foregather to hear read some recent important lecture or statement by Mrs. Besant or other leader of Theosophic thought; at these Sunday meetings much information of value is imparted.

On August 24th, to a full and interested audience assembled in the Unitarian Chapel, Hout Street, Mr. Fricke gave a lecture on the subject of "Reincarnation"; the lecturer's pronouncement on this Theosophic doctrine was bold and eloquent, and many there probably heard of it for the first time. The Rev. Mr. Balmforth, minister of the congregation, presided.

On September 7th, our veteran Theosophist gave a public lecture in the Council Chamber of the Old Town House on "The Power and Use of Thought." Mr. W. C. Worsdell presided and in introducing the lecturer, made a brief statement as to what Theosophy is; in spite of there being several counter attractions in the town that evening the audience numbered 137, and the rapt attention it paid was clearly a measure of the great interest the subject had for those present. The lecture was reported at length in the "Cape Argus" the following day.

A second public lecture was given in the same room on the 28th to a large audience (which again evinced great interest in what it heard) on 'Karma the Law of Divine Justice,' Mr. Worsdell again presiding.

Mr. Fricke's presence amongst the Theosophists of Cape Town is acting as a great stimulus to them, and his visit to this part of South Africa has already aroused a more widely spread interest in Theosophy throughout Cape Town and its suburbs. As, moreover, Mr. Fricke still remains with us for some time and proposes to give one public lecture monthly, it is confidently expected that the circle of those to whom his stay here will bring the welcome light of Theosophy will become still further enlarged.

W. C. W.