

THE THEOSOPHIST.

ON THE WATCH-TOWER.

ON the 29th October, we had a very full meeting of members, and on the 30th two E. S. gatherings. On the morning of the 31st we held a third, and in the afternoon came the public lecture, in the large Salle des Agriculteurs de France. The hall was packed ere the hour of meeting and many remained outside—to our great surprise, as no such rush had been anticipated. The lecture went well and roused great enthusiasm, and I could not help being astonished that a Parisian public, always regarded as critical, cynical and materialistic, responded with eagerness and warmth to the ideas of the immanence of God, the mystical interpretation of Christian dogmas, the declaration that health could only be secured by right thinking, right desiring, and right living, and that the great social change must come by the self-sacrifice of the higher and not by the insurrection of the lower. The wave of spiritual life is indeed spreading, when in the intellectual capital of Europe, rent by the combats of clericals and anti-clericals, and with a fiercely anti-clerical government, such views can find enthusiastic welcome.

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After the lecture came a reception, at the ever-hospitable home of the Blechs in Avenue Montaigne, where gathered members from Tunis, Algiers, and very many provincial towns, old friends and new. In the evening, the General Secretaries of France and Great Britain, Mme. Blech and myself, quitted Paris for Geneva, leaving a crowd of friendly faces on the Paris platform and being greeted by another crowd, equally friendly, on the Geneva platform on the morning of November 1st.

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Geneva was great on interviews, and in the evening a public lecture was the appointed work. I spoke on the same subject as in Paris, but felt weighed down by the atmosphere, heavy with

Calvinism—a line of thought not friendly to me. Geneva is an intellectual city, *par excellence*, but it is stifled with the arid thought of Calvin, and one longs to feel the warm soft breath of Theosophy ruffling its atmosphere and awakening its children to spirituality. The morning of the 2nd November was spent in interviews and an E. S. meeting, and after lunch Mrs. Sharpe and I went for a pleasant drive in an automobile. Clouds hid Geneva's ring of mountains and the prospect ended in the grey curtains of mist; but autumn's tints glowed on the nearer hills, and her wand touched into soft radiance of browns and reds and yellows the trees which lined the roads and clothed the hill-sides. A note of the past was struck as we passed a statue of Michael Servetus, slain by Calvin for heresy, a statue to which the sculptor had given something of pathos in pose of head and figure; perhaps also one saw it through the haze of pathetic memories. A withered wreath hung from one arm, perhaps put there by a lover on the anniversary of his martyrdom. The evening was given to a gathering of the four Lodges in their new *locale*, occupied for the first time on this occasion. The rooms occupy the whole of a large first floor in a house close to the Cathedral; three good rooms open into each other, with some smaller ones adjoining, so that the Society is well lodged, with plenty of room for work and growth. The three rooms were crowded last night, not only the Geneva members being present, but others having come from Lausanne, Zurich and other towns. All listened with profound attention to a sketch from the inside of the origins, the future, and the mission of the Theosophical Society.

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We left Geneva for Lyon on November 3rd, and arrived in the great commercial city late in the afternoon, an arrival quickly followed by a pleasant little reception given by the Lodge. Invitations for the evening lecture had been issued and there was a gathering which filled with an attentive and sympathetic audience the large room engaged for the purpose. Lyon is intensely orthodox and Catholic, and, as is ever the case under those conditions, there is a small minority fighting for its right to exist, and consequently very *intransigent*. The conditions being thus difficult and members of the opposing parties forming the audience, I was

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doubtful of the reception which would be given to the lecture but once more Theosophy triumphed by virtue of its inherent reasonableness and its pacific spirit. Where intolerant orthodoxy and intolerant free-thought are battling, there Theosophy only can bring peace. A second lecture was given on November 4th to members only, early in the afternoon, and at 5. 15 P.M. we started for Marseille, with many sweet flowers to make fragrant the carriage and many friendly smiles to speed us on our way. We reached Marseille soon after 10 P.M. and found many waiting to receive us, among others some members from Barcelona, in Spain

The morning of the 5th rose brightly with a brilliant sun a pleasant sight, after the long weeks of over-clouded skies Mrs. Sharpe and I took advantage of it, and drove in an automobile on the famous Corniche Road, by the side of the magnificent harbor of Marseille. The afternoon went in interviews, and we had a crowded meeting at night in a hall holding about 500 persons. On the 6th my visitors began with two Dutch people, passing through Marseille, on their way from Java to Holland. They were followed by three Spaniards, who had come from Barcelona to see me; only one spoke a little French. The Barcelona Lodge, Rām Arjuna, has opened a library, free to the public, and it is open daily from 6 P. M. to 8. There also lectures and discussions take place daily from 9 P. M. to 11. A four-page leaflet gives information about the Society and explains the Lodge activities. The Lodge has also published a lecture given at the inauguration of the Library. After the Spanish brethren had departed, a Masonic meeting was held, in which I had the pleasure of contributing to the formation of a new Lodge of Universal Co-Masonry. In the afternoon we had a prolonged E. S. meeting, or rather two, and in the evening the members of the Branches gathered for a lecture. I was surprised to see the large number present, even though the Marseillais Fellows were supported by some from neighboring towns

Sunday, November 7th, found us at Toulon, where three meetings were held. The first was for members of the E. S. at 1-30. Then the representatives of the southern Lodges met to form a Federation, on the model of those which have proved so useful in England and in India; I had the pleasure of closing the meeting

with a brief exposition of the methods used by the Masters in helping the world. At 8.30 P.M. came the public lecture, held in the large hall of the hotel; the hall was well filled, and the audience very attentive but cold. One feels, in speaking in these provincial towns, that one needs a fuller understanding of the people; Paris is cosmopolitan, but the provincial cities are not in touch with cosmopolitan thought, and people outside the T. S. are drawn by curiosity rather than sympathy. It is the breaking up of new ground, and the people would be approached more effectively by one who knew the local currents of thought than by a stranger.

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On the 8th we went on to Nice, and, in the afternoon, a pleasant reception was held in the beautiful grounds and house of the Bayer family, one of whose members is coming out to Adyar as a student. In the evening, there was a public lecture in a large and handsome hall, crowded to the doors; the audience was once more of the cosmopolitan type and was warmly interested and finally enthusiastic. The Nice season is just opening, so the time was opportune. The leading Nice journal of the 9th gave a column of report and interview, and we may hope that this, with the lecture, will attract the outer public to the winter meetings held by the two Lodges. The 9th November was passed in interviews, E. S. and T. S. meetings, and these finished the tour in France. I leave that noble country—now in the grip of a persecuting materialism—with the hope, nestling warm in my heart, that Theosophy may yet bring her back to idealism and to a liberal and rational religion, and may thus preserve her in her place among the nations.

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I must not say good-bye to France without placing on record the good work being done by the General Secretary, M. Charles Blech. It was a difficult task to be placed before any one, that he should fill the place of the well-loved Dr. Pascal, but M. Blech has done admirably well. His business ability, his firmness combined with courtesy, and above all his whole-hearted devotion to the Masters and Their work, have made him fully worthy of the place he holds. He has the comfort and repose of a harmonious home, where his two sisters make a glowing centre of Theosophical life and warmth.

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The morning of the 10th saw us once more in the train, on the way to Genoa. Several Monaco members met us at their station, bringing some lovely flowers, and travelling with us to the frontier of Italy. There, after having comfortably established us in the Italian train, they bade us farewell. At Genoa many had gathered to bid us welcome as we ran in in the dusk of the evening; later we gathered for an E. S. meeting, a small but earnest party. On the following day there were interviews in the morning, and in the afternoon a meeting of Theosophists and friends in the pleasant rooms lately taken by the Genoa Lodges. Soon after 7 P.M. we took the train for Milan, arriving there three hours later. Professor Penzig, the able General Secretary for Italy, shepherded us throughout the stay in his territory.

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The morning of November 12th went in greeting old friends and making new ones. In the afternoon there was an E. S. meeting, and in the evening the large room of the Ars Regia was crowded with members and invited guests. Dr. Sulli Rao is doing admirable propaganda work through the Ars Regia, and his publications are spreading widely through Italy. On the morning of the 13th, we left for Turin, arriving about mid-day. There was an E. S. meeting, and, later, a lecture to members and invited friends finished the European work. Soon after 9 P. M. we were in the train which glided out of the Turin station towards Brindisi. "We"—a constantly changing quantity—now consisted of Mrs. Cooper-Oakley, Mr. Macbean the British Consul at Palermo, and myself. Throughout the 14th November the train ran southwards over the fair Italian land, with the blue Adriatic on one side and snow-covered mountains on the other, while the fading vine-leaves glowed yellow and red above the brown earth, and the grey of the twisted olive-trees made a misty shadow beyond. Brindisi was reached by the early evening, and on the mail-packet we bade Mr. Macbean farewell, and a little later greeted Mr. and Mrs. Powell, who had been spending some pleasant holiday weeks in France and Italy.

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The sea was not friendly and tossed us about a little too vigorously as the swift Isis tore her way through the Mediter-

anean. None the less, Wednesday morning saw us on board the stately Morea, crowded with travellers to the East and to Australia. It was the birthday of the T. S., November 17th, 1909. Thirty-four years of struggle and progress lie behind us; centuries of growth stretch in front of us. Thanksgivings to the Lords of Wisdom and Compassion, who have opened the way, rise from thousands of hearts to-day all the world over. May They continue to bless the work which They have planned.

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The Morea carried us—the party now consisted of Mr. and Mrs. Leo, Mrs. Charles Kerr, Mrs. Cooper-Oakley, Mr. and Mrs. Powell, Mlle. Bayer, Mr. Harvey and myself—to Aden over smooth seas, and we were there transferred to the Salsette, which reached Bombay before daybreak on November 26th. Much interest was shown on board as to Theosophy, and I lectured on the 24th to a very sympathetic audience. At Bombay we bade farewell for the time to Mr. and Mrs. Powell, who received orders to settle at Aden, and left Mr. Harvey to take a leisurely journey, while the rest of us proceeded by the postal express; it carried no other passengers, so we felt as though we had a special train. All went well as far as Dudhni, when—we were running very fast—the engine or mail-vans struck the points, and in a moment we were derailed; it was a curious sensation to see the side of the carriage rise up suddenly, then fall as the other side rose up, and, for a moment, overturning seemed inevitable. Then the carriage steadied itself and the train stopped. The poor guard was stunned, having probably been flung out, as he was found on the permanent way; the rails were broken and fragments of wood and iron strewn our passage. But we found ourselves safe and whole with deep gratitude for a wonderful escape. Mrs. Leo ministered promptly to the injured guard, but when we left, three hours later, he was still senseless. A passenger train was in the station siding, waiting for us to pass, and we were transferred with the mails to some of the carriages and went on our way after a delay of three hours. Our adventures were not over, for a pipe in our new engine burst, but again conveniently at a station, and another three hours were spent waiting for another engine. The same helpful passenger train came up in due course, and we again annexed its engine, which drew us safely to Madras, where we

arrived six hours late. A large crowd of members gave us royal welcome on the platform, and, at Adyar, the household circle offered greeting in a prettily chanted song. And thus the journey ended, 37,176 miles of land and sea having been traversed between the parting in April and the welcome in November. May the work done, offered at the Feet of the Holy Ones, serve Their good purposes for the world.

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It is interesting to find in the *Daily Telegraph* of London an article on "Mind in Medicine," which begins by stating that "for some years past there has been a steadily growing movement in favor of various systems of treatment in which, instead of physical methods, mental influence seems to have played the chief part". It goes on to say that "scientific and medical investigators have found" that mental influence may be exerted over the body and its functions, and that the "realisation of the influence of mind over bodily processes may, perhaps, be considered to be one of the most important advances that has been made in the world of scientific medicine during recent years". And so on. Finally, "the leading members of the medical profession in London" will soon pronounce a "definite verdict". This is all very good. What is not so good is the repetition of the old method, so often followed by modern science, of sneering at and seeking to crush discoveries made outside its ranks, and then, when success has been reached, of making a *volte-face* and claiming to introduce by its belated discoveries the truth fought for by others. The *Daily Telegraph* gives all the credit to its "scientific and medical investigators"; it has not a word for Mrs. Eddy and her Christian Science, for Mental Science, and mental healing by various bodies, Faith Guilds, Peculiar People, etc., who have led the way, of the people prosecuted for the benefit of the medical profession. It is these who have made possible the "important advance," and the verdict which the "leading members of the medical profession" may give will only register the triumph of the non-medical 'charlatans,' if it be favorable, and will be ineffective if unfavorable. Mental healing has conquered in the teeth of scientific opposition, and needs no 'verdict' of its old opponents to strengthen it.

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The Theosophical Society in France has very wisely re-issued the important report to the French Minister of Education by Dr. Schultz, the able lady who holds a high medical appointment in Egypt, and who was sent by the French Government to India, to report on the value of Hindū philosophy. Dr. Schultz visited India in 1907-1908, and has made an admirable and instructive report on the philosophic schools of India, together with the literature on which they are based. She sees in Hindū thought the only refuge for those in the modern world of Europe, who are no longer satisfied with Christian teachings but who shrink from materialism, and in the Theosophical Society the effective agency by which its fundamental ideas can reach the modern mind. At the close of her review of Hindū philosophy, she devotes a chapter to the Theosophical Society and declares that it is the most effective channel for the spreading in the West of the lofty philosophy of the East. The Orientalists, she declares, have too little sympathy with eastern ideas to do more than give to Europe translations which, however accurate, are empty of the vivifying spirit of the ancient thought, whereas, on the other hand, the Theosophical Society popularises these ideas in every European country. Dr. Schultz regards these ideas as absolutely necessary in Europe at the present time; she declares that our sciences and our learned men need the influence of eastern truth in order that they may receive a new impulse for progress, and she prays the French Government to declare the Theosophical Society to be of "public utility," for she believes "that on its development depends the intellectual and moral future of our country". That such a report should be made by so highly placed and talented a Government official is indeed a matter for rejoicing.

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The following letter has been published over the signature of T. Spence, Karachi, who vouches for the truth of the incident. How rapidly the proofs are accumulating of the 'open door' between the living and the so-called 'dead'.

About four months ago I was at Bhatinda, when the incident occurred. A respectable, well-paid, Muhammadan night station master had lately lost his wife, the mother of his four surviving children, two boys and two girls. About ten days after the mother died, one morning,

at about three o'clock, one of the little girls, aged 5 years, left her cot, and running to her father, in the adjoining room, awoke him, with the surprising remark that her mother had just come and told her to ask her father to search for a certain small red cloth bundle kept amongst her clothes, which had been collected after her death, for distribution to the poor, because she had collected Rs. 13-9-6 in a small tin (*dubba*), for the poor, and placed it therein; and that she would like the amount distributed equally to her poor neighbors.

The father naturally thought that the child had been dreaming, and he petted and sent her to bed again; but a second time the child ran to him with the same message; and then again for the third and last time.

Next day the father seriously pondered over the occurrence, and as the girl had received the same message three times in succession, he decided to search the bundle of old clothes, and in the afternoon he called his four children, and together they rummaged the contents.

At first, however, not finding any such small bundle as described, they were in the act of re-tying the bundle, when accidentally a small red *saloo* (bundle) rolled out of a heap of rags. He opened it with trembling fingers, and lo! there was the small tin box, on opening which the exact sum of Rs. 13-9-6 jingled out! Needless to add that he complied with his dead wife's wishes. This transpired in my presence, and, if required, I can furnish the name and address of the person concerned, who is still in Bhatinda.

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It is very pleasant to hear of the good work being carried on by some of the "Sons of India". The Lodge in Benares has a school for children of the lower classes, and 60 small creatures meet daily; the general direction of the work is in the hands of Bābū Shri Prākāsha, the eldest son of Bābū Bhagavān Dās. The Lodge has also a night school for peons, chaprasis, servants, etc., and over 70 men are attending it. The students take it in turn to teach—benefiting at once themselves and their pupils—and Paṇḍit L. N. Tripathi gives a religious talk every Saturday. If this recognition of the civic duty of the higher classes to the lower spread over India, the problem of primary education would be solved by the people instead of by the Government.

MYSTERIOUS TRIBES.¹

THREE MONTHS IN THE BLUE MOUNTAINS NEAR MADRAS

BY

RĀDHĀ BĀI. (H. P. B.)

(Continued from p. 176.)

AS already mentioned, the Ṭoḍas are semi-nomads. From the Rangaswami to the Dodabetta the mountain chain is covered with their settlements and hamlets, if one may give this name to a group of three or four dwellings.

Their huts lie fairly close to one another, and in their midst the Tirjeri or 'holy' buffalo house is always seen, easily recognised by its larger size and more careful construction. Behind the first compartment which serves as night-quarters for the buffaloes, especially for the cows, and which is of large dimensions, another smaller one is annexed. It has neither windows nor doors, its only entrance being an opening measuring about a square yard, and perpetual darkness reigns in it. This chamber is doubtless the temple of the Ṭoḍas, their Sanctum Sanctorum, wherein they perform their mysterious rites, which no alien eye has ever yet witnessed. As an extra precaution the said opening is made in the darkest corner of the dark stable, so that if some daring person should attempt to penetrate into the adytum he would have some difficulty in finding his way. No woman or married Ṭoḍa is allowed to enter this place. Only the Terralis (priests) have free access into the interior of the Tirjeri.

The Tirjeri is always surrounded by a fairly high wall. The 'Tuel,' or court, enclosed by it is also considered sacred. The dwellings are something like the tents of the nomad Kirgis, only that the former are made of stone and are thickly besmeared with cement. They are generally twelve to fifteen feet long and eight to ten wide, while their height from the ground to the beginning of their pyramidal roof measures not more than ten feet. The Ṭoḍas use these huts only at night. In the daytime one may always see them sitting or walking about in groups of two or three, even when the monsoon is

¹Translated from the German version published by Arther Weber. Our German readers may obtain this book from the Jaegersche Verlagsbuchhandlung, Leipzig. Ed.

raging and during the downpours of the rainy season. Directly after sunset these giant figures creep one after another through the small opening of their miniature pyramids. When they are all inside a thick wooden shutter, moving on a cleverly contrived hinge, is swung from within across the opening. Then a strong cross-beam is put before it, the ends of which rest in niches in the wall. Behind this barricade the Tōḍa sleeps until morning. After sunset six horses are not able to drag him out of his hut.

The Tōḍas are divided into seven clans, each of which is composed of a hundred men and about two dozen women. They assert that this numerical proportion never changes, and believe it cannot change, as it has existed since they first settled in these mountains. Statistics confirm their statement for the last fifty years. This strange stability of the birth and death rate, which has confined the number of the Tōḍas to seven hundred souls for many centuries, is ascribed by the English to their practice of polyandry. The brothers of one family, even if there were a dozen of them, only have one wife between them. The small percentage of females was at first ascribed to infanticide, which is so common amongst Indian tribes; but this supposition has never been verified. Despite all measures taken and all espionage, despite even the reward offered by the English to the person who could prove such a thing to have happened, no case of child-murder has ever been discovered. For some time the English hankered after the possibility of convicting the Tōḍas of a serious transgression of law, but these latter laughed scornfully at this suspicion.

“Why should we kill the little mothers?” they said. “If we did not want them we should not get them. We know how many men and women we need and superfluous ones will not come.”

This peculiar argument aroused the suspicion of the statistician and geographer Thorn, who vents his feelings in the book he wrote on the Nilgiri by remarks like these: “These savages are idiots. . . . they ridicule us,” without realising that he himself ascribes to these “idiots” the power of making sport of the more intellectual race.

The people who know the Tōḍas well and have studied them for years believe, on the contrary, that the Tōḍas are in real earnest when they make these assertions, and that they are convinced of

their truth. These people go still further and frankly express the supposition that the Ṭoḍas as well as other tribes, living, so to speak, in the bosom of nature, know more of its secrets and are consequently better acquainted with practical physiology than our learned medical men. The said people are convinced that the Ṭoḍas speak the truth, when they say that they need not have recourse to infanticide, as it is in their power to decide the number of 'mothers' in their tribe; though of course the *modus operandi* of this obscure physiological problem remains a mystery to them.

In the language of the Ṭoḍas the words 'woman,' 'girl' or 'maiden' do not exist. The conception of the female sex is indissolubly linked for them with that of motherhood, and therefore they have but one word for all these different designations, in whichever language they may be speaking. The Ṭoḍa will use indiscriminately the term 'mother' adding only for clearness sake the adjectives 'old,' 'young' or 'little' whenever he speaks of a woman of ninety or an infant in arms.

Sometimes they remark: "Our buffaloes have determined once for all the number of our people and consequently also that of the mothers."

The Ṭoḍas never stay long in any given Mūrṭi. As soon as the buffaloes have eaten all the grass of one field they move to another. Owing to the excellent soil and the luxuriant growth of the vegetation on these mountains this grass is unequalled in the whole peninsula of India. It may perhaps be due to this that the buffaloes of the Ṭoḍas surpass in size and strength all other kinds, not only in India but in the world at large. But even with this hypothesis we are met with a puzzling mystery. The Baḍagas and the planters possess the same kind of buffaloes, which graze on equally good pastures; how is it then that they are both smaller and weaker than the animals belonging to the 'holy' herd? It can be said without exaggeration that these beasts are of gigantic stature, and almost look as if they were the last remains of ante-diluvian primeval buffaloes. Futile were all the efforts of the planters! Though they certainly brought about an amelioration of the race, they could not succeed in making their buffaloes a match for those of the Ṭoḍas. An obstacle to this end is the persistent refusal of the Ṭoḍas to lend their bulls for the purpose of cross-

breeding. But despite this, buffaloes, bullocks and sheep of all kinds thrive in the healthy climate of these mountains where gad-and bot-flies and mosquitoes are unknown, and their condition forms quite an exception to the general rule of Indian cattle.

As already mentioned, there are seven clans, each of which is sub-divided into a few large families. Every family possesses, according to its number, one, two or even three huts in each settlement of the different grazing places. In this way they find quarters ready for them when the clan shifts from one place to another. Sometimes it also happens that one family possesses a little hamlet of its own with the inevitable Tirjeri or 'holy' buffalo-stable in the centre. Before the advent of the English the Tōḍas used to let their Tirjeris take care of themselves when they moved to another grazing place, but the inquisitiveness and lack of delicate feeling of the new-comers has made them more cautious, as these foreigners attempted from the very first day to force their way into the holy buildings. They are no longer as trustful as formerly. Now-a-days they leave a Terrali¹ with his assistant the Kapillola and two buffalo cows behind in the Tirjeri when they move to another settlement.

"For one hundred and ninety-seven generations we have peacefully lived in these mountains," complained the Tōḍas to the officials, "and none but our Terralis ever dared to put their feet on the thrice holy threshold of our Tirjeris. The buffaloes are wroth forbid the white brothers to approach the Tucl (the holy enclosure) lest a calamity, a dire calamity should happen."

Upon which the officials were reasonable enough to prohibit the settlers and the missionaries from entering into the Tuels or even from going near them. But the missionaries did not rest satisfied till, at different times, two of them were killed by the buffaloes. These latter caught them on their big and pointed horns, threw them into the air and then trampled them to death with their heavy feet. A buffalo does not fear a tiger, but the tiger dare not face him.

Thus it has come to pass that until the present day no one has ever learned what mystery is hidden in the chamber behind the

¹ A Terrali, now called Pollola, is an ascetic and hermit.

buffalo-stable. Even the missionary Metz who lived for thirty years with the ʾoḍas could not solve this riddle.

The description given by Major Fraser, author of *The ʾoḍas; what is known of them*, as well as other writers and ethnologists, has proved quite fantastic and unreliable. The Major "crept into the chamber behind the buffalo-stable and found this temple—enthralling to the curiosity of so many—to be nothing but an empty and dirty room." True, quite true. But the reason for it was that the plot of land in question and all the buildings on it had been ceded by the ʾoḍas to the town in exchange of some larger and more distant grazing place. Everything that had been in the Tirjeri and the huts had been removed and the dwellings were to be razed to the ground.

Looking after their buffaloes is the only occupation of the ʾoḍas. They do not go in for agriculture; they raise no other cattle, neither cows nor sheep, neither horses nor goats; they do not keep fowls, as the crowing of the cocks would disturb and wake the tired buffaloes at night, an old ʾoḍa once explained to me. They do not even keep dogs, though this useful animal, which is found in the house of every Baḍaga, is almost a necessity in this wilderness. Just as they did before the advent of the English, the ʾoḍas still disdain all manual work: they do not sow, neither do they reap, and yet they seem to have plenty of everything. They do not bother themselves with money matters, and with the exception of some Elders do not understand anything about them. The women trim the borders of their sārīs with pretty and peculiar embroideries, but the men openly display their contempt for any manual labor. All their love and aspiration, all their thoughts and devotional feelings go out to their buffaloes. The women are not allowed to approach the latter. It is the men who milk the cows and look after them.

A few days after my arrival a party of us, consisting only of ladies and young girls, went to visit a Mūrṭi at a distance of five miles from the town. We had been told that there were just then in this village some ʾoḍa families, and an old Terrali with a retinue of priests. I had already seen male ʾoḍas, but no women, nor had I witnessed any ceremonies with the buffaloes. We were all of us anxious to be present, if possible, at the driving home of the herds

into their stable; a ceremony of which I had heard very much and which I was eager to see with my own eyes.

It was five o'clock in the afternoon, and the sun was beginning to sink beneath the horizon, as our carriage stopped at the border of a wood, and we alighted in order to make our way to a large forest-glade. The Toḍas were so busy with their buffaloes that they did not notice us, although we came quite close to them. But the buffaloes began to bellow and one of the animals, obviously their leader, with silver bells on his big, curved horns, left the herd and advanced towards us as far as the beginning of the foot-path. With head erect he turned in our direction, looked at us with brilliant and fiery eyes and began to bellow, just as if he wanted to ask who we were.

People say that buffaloes are lazy and stupid and that their eyes are expressionless. I myself thought the same till I saw the buffaloes of the Toḍas and particularly this special one, who seemed to accost us in his animal language. His eyes were burning like charcoal and his oblique and restless glances conveyed the feeling of astonishment and distrust.

"Don't go too near him!" screamed my companions. "That is the leader and the holiest of the herd. He is very dangerous."

There was no need to urge me to be cautious. I did not dream of going near the animal; on the contrary, I withdrew as quickly as possible. But already a tall and slender youth had leapt forward, like Hermes amongst the bulls of Jupiter, and placed himself between us and the buffaloes. He crossed his arms, bowed low before the 'holy' muzzle and began to whisper some unintelligible words into the animal's ears. And now there happened something so very strange, that were it not confirmed by others I should believe it to be a hallucination caused by my hearing and reading of late so many stories about the 'holy' beasts.

At the first words of the young Terrali the buffalo turned his head towards him, and seemed to listen to what he said and to understand it. He looked at us as if to take a closer inspection of our humble selves, and nodded several times, bellowing in an abrupt and superior manner, in reply to the respectful remarks of the young priest. Then he cast a last and this time a perfectly indifferent glance at our company and returned to his herd.

The whole incident was so comical that I almost began to laugh. But as I noticed the serious and perplexed expression of my companions' faces I managed to keep my countenance and involuntarily became serious myself.

"Don't you see now that I spoke the truth," the youngest Miss Morgan, half-frightened, half-triumphant, whispered into my ear. "The buffaloes and the Terralis understand one another and speak together like human beings."

To my astonishment the mother did not reprimand the girl. She answered my mute inquiry not without some hesitation by saying: "The Ṭoḍas are in every respect a peculiar people. They are born among the buffaloes and spend their lives in their midst. They train them for years and years and one might really come to think that they converse together."

When the Ṭoḍa women recognised Mrs. T. and her family, they came to greet us. There were five of them. One carried a child which was stark naked despite the cold and moist wind. Three of the women were young and strikingly handsome. The fifth was old: well preserved but rather dirty. The latter made straight for me and asked, probably in Kanarese, who I was. As I did not understand what she said one of the young girls of our party replied in my name. When later on the query and answer were translated to me, I thought the latter original but not quite truthful.

I had been introduced as "a foreign mother and a loving daughter of the buffaloes". Evidently the dirty old woman was satisfied by this answer since, as I was told later, it would not have been possible for me to witness the nightly ceremony with the buffaloes had it not been for such an introduction. She made straight for the chief Terrali to carry the news to him. This gentleman was standing at a little distance surrounded by a group of young priests, leaning in a picturesque attitude against the brilliant black back of our friend the chief buffalo. After having listened to the message of the dirty old woman, the chief Terrali came up to us and began to talk to Mrs. Morgan.

What an imposing and dignified old man! Involuntarily I compared this hill-ascetic with the ascetics of the Hindūs and Musalmāns. These latter generally look weak and emaciated,

while this Toda Terrali surprised me by the strength and vigor of his upright body and made me compare him to a centenarian oak. His beard as well as his hair, which fell in thick plaits on his shoulders, had scarcely a tinge of grey in it. Without haste and holding himself as straight as an arrow he stepped forward to greet us. I could not help feeling as if an old portrait of Belisarius were emerging from its frame, and marching towards us. At the sight of this venerable old man, who looked like a King in beggar's garb and these six handsome Kapillolas round him, the wish to know more of these people and their mysteries again overpowered me.

But for the moment any such desire was futile. I could not even talk to the Todas like many of my European friends who knew their tongue. Nothing remained for me to do but to resign myself without murmuring and be content to observe and remember carefully whatever I might be allowed to witness.

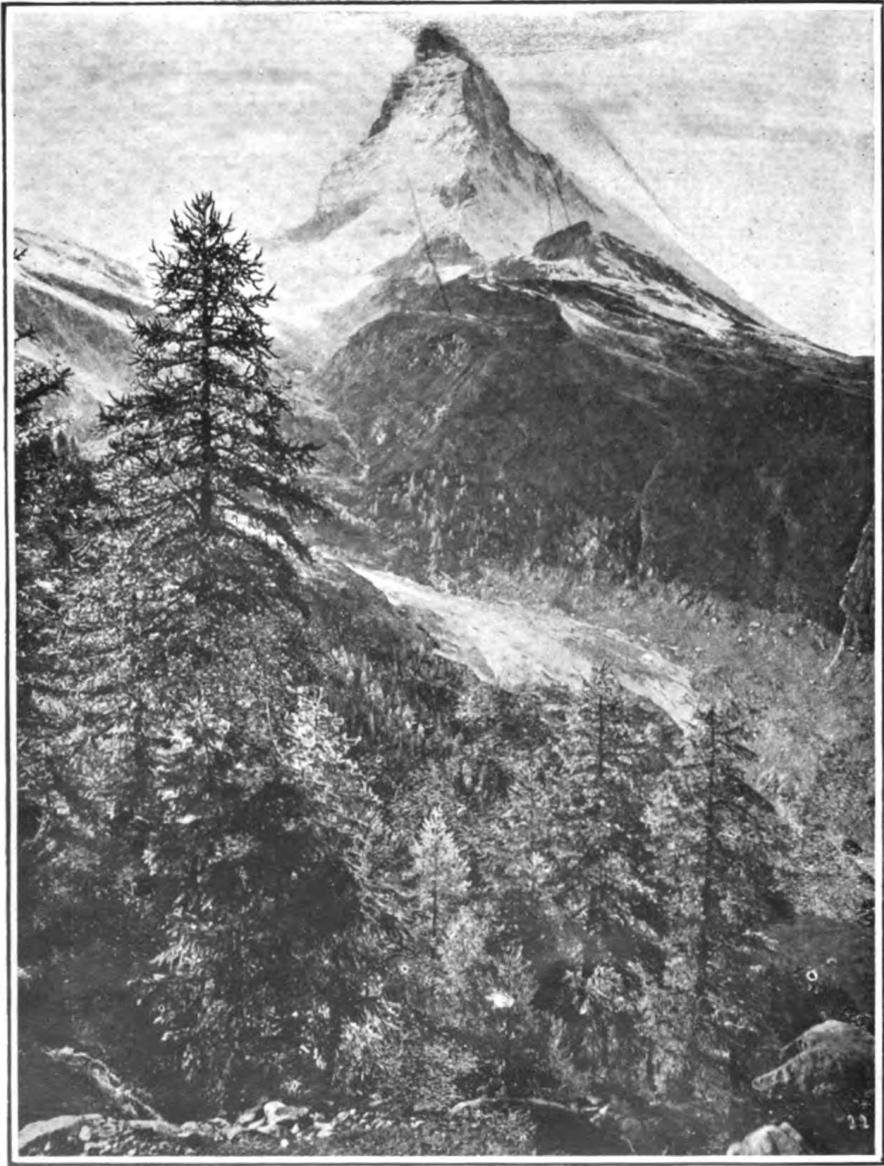
On that day I only saw the following interesting ceremony which is repeated every night. When the sun had almost disappeared behind the gigantic old trees, the Todas began to prepare everything for the driving home of the 'holy' cattle. Scattered over the forest-glade about a hundred buffaloes were grazing peacefully round their leader, who never moves from his post of observation in the centre of the herd. All the animals wore bells fastened to their horns. Those of the ordinary buffaloes were simply of brass, but the bells of the chief bull were of silver; he also had a golden ear-ring.

The ceremony began; the calves were separated from the cows and kept during the night in special stables added for this purpose to the Tuel. Then the large gateway of the enclosure wall is opened. This wall is so low that we can see from the foot-path everything that is going on inside the Tuel. With tinkling bells the buffaloes now march into it and array themselves in rows. At first only the bulls enter. The cows have to wait till their turn comes. Every single buffalo is led to a cistern or rather a pool inside the court-yard and washed, and after that rubbed down with dry grass. Finally he gets some water to drink and is then shut up in the Tirjeri.

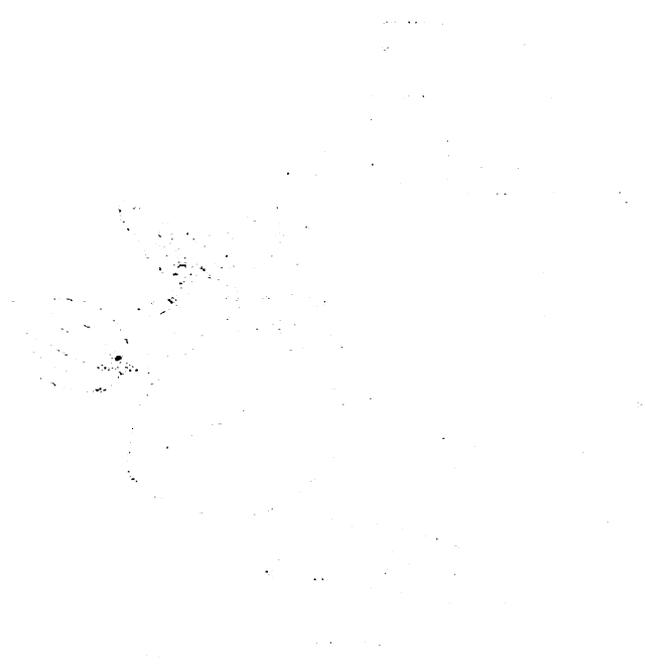
Now, what is the most interesting part of this ceremony? As the buffaloes approach the gate the lay people of both sexes (about eighty men and two or three dozen women of different ages) arrange themselves in two rows, the men to the right, the 'mothers' to the left, and make a deep bow to each buffalo as he passes. They accompany their genuflections with some, to us meaningless, gestures which express their profound reverence. The cows are honored in the same way. Besides this each mother must kneel down before every cow, touch the ground with her forehead and offer the animal a bunch of grass. Happy the 'mother' whom the chief buffalo cow honors by accepting her dainty forage. It is considered a very lucky omen. After the buffaloes have been attended to and shut up the men begin to milk the cows. These animals would not allow a woman to come near them. This holy ceremony lasts about two hours, as the vessels of bark, which contain the milk, have to be carried seven times round the cow from which the milk was taken, before they can be brought into the clean little dairy, where they are stored for the night. Only the Kapillolas, *i.e.* the consecrated priests are allowed to milk the cows under the supervision of the chief Terrali or high priest.

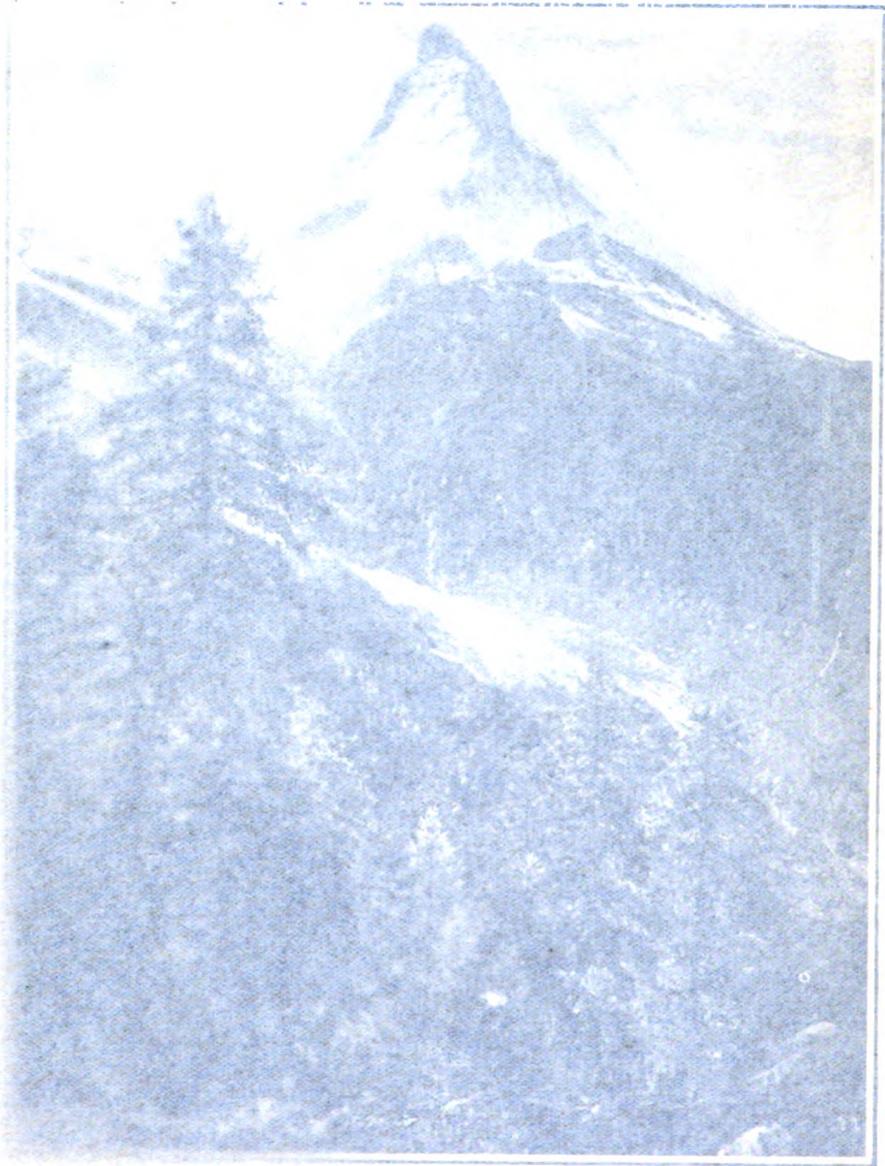
After the milking is done and the milk put away, the gate of the Tuel is closed and the consecrated priests enter the buffalo house. According to the Bađagas the chamber behind the stable is now lit by many small lamps which burn until dawn. This chamber is the dwelling place of the consecrated priests exclusively and no one knows what happens in it during the night, nor is there any chance that we shall ever know. The Tođas despise money. It is impossible to bribe them, as they have no wants and look with indifference on all alien things not pertaining to themselves. As Captain Harkness and many others, who have lived for years and years with them, unanimously say: the Tođas are disinterested in the fullest meaning of the word.

(To be continued.)

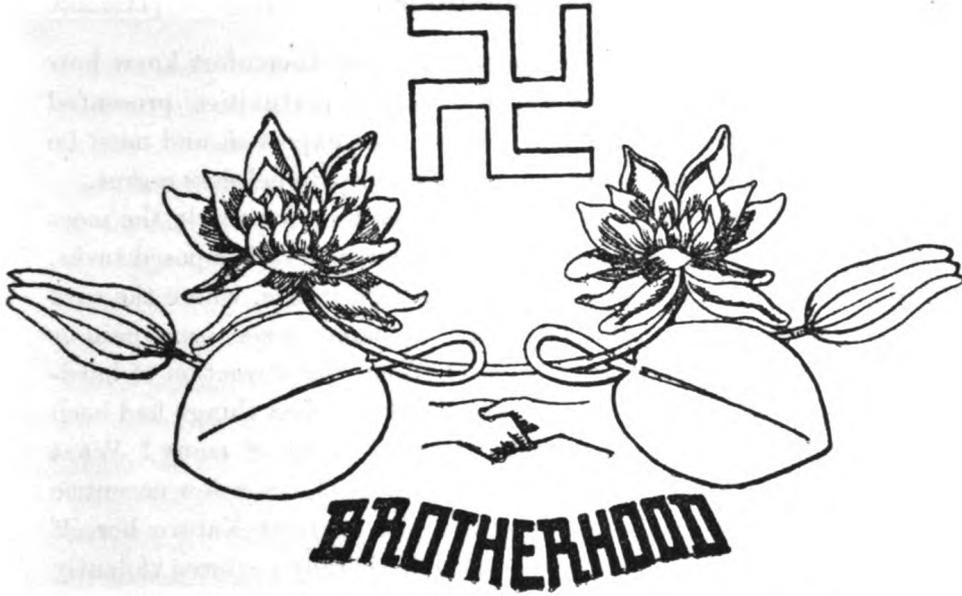


THE MATTERHORN.





Mount Everest



MAN AND THE MOUNTAIN: AN ANALOGY,

The shades of night were falling fast,
As through an Alpine village passed
A youth, who bore midst snow and ice,
A banner with this strange device:

Excelsior!

NOT so very long ago, it required some determination and often not a little hardship to leave the beaten track of travellers in general, and eventually reach this then distant and uncomfortable spot, the starting point for those who intended doing big things, attaining lofty heights, and overcoming immense obstacles—the Mecca where only climbers and pioneers foregathered.

In those days the few who came together in this little Alpine village felt a strange and very real bond of union in their hearts, the bond of fellowship and brotherhood in a common endeavor and mighty resolve, to achieve which they were mutually prepared both for sacrifice and for succour. Not all were bound in the same direction; the starting points were many, and each might choose his own path and explore the way that he most fancied; but for all the end and aim was the same; the conquering of some height, the determination to reach some lofty summit, even if it were not yet *the* summit, the height of heights reserved to the very few.

In course of time, after long training, perhaps not this time but on some future occasion, *the* great ascent would be made and the highest visible point definitely reached and conquered. All

who watched and waited amidst cold and discomfort knew how conditions varied continually, and how opportunities presented themselves from time to time, when least expected, and must be seized at once not to be lost, for ever possibly, in helpless regret.

Well knew these pioneers of paths how scoffingly the mass of men, the pleasure-seekers, looked upon such self-imposed tasks. Was it not simpler to follow well-beaten tracks, where the sure guide of multiple experience had eliminated unnecessary pain or discomfort? After all, why climb? What the attraction of hardship, of sacrifice, of suffering? Why endure when things had been smoothed and rendered easier by the tread of many? What signs of fellowship or brotherhood, forsooth, in a few eccentric individuals who stubbornly opposed the barriers Nature herself had set; who, bent on overcoming them, thereby perforce violently separated themselves from most men, and set a standard unto themselves impossible for most to follow or maybe event to view with sympathy?

These and many other doubts ate like cankerous ills into the fibre of their reason when the noise and din of surrounding life confused their insight and dulled their perceptions, while yet they dwelt in the plain world; and at times, though the presence of an answer to all this was felt, it could not be straightway and reasonably expressed. Yet it was there; far, far away in the mind's eye, deep in the hollow of the heart, intense in the soul's feeling was the magnetic attraction, the unseen influence, the great ideal that drew towards it the whole being and shattered to powder all possible objections and obstacles. In that inner mirror the climber glimpsed the heights to be scaled, the virgin peak, the white light of the summit standing out clear in the pure æther. From far off there seemed to come into his ears the sounds of mighty swirling torrents, the boom of cracking glaciers, the intense silence of vast snow plains. And in his heart he felt the overwhelming, the magnetic desire for that larger outlook upon the world, that calm serenity, that exhilarating happiness, that only those who have climbed have experienced when the higher altitudes have been reached and the proportion of all things has been rendered clearer and truer to the vision.

Uplifted by such thoughts, where are the objections now? Does not the broad and common path appear overcrowded; the attrac-

tions shoddy and worthless before *the* great and magnetic attraction that stands out clear, pure, undefiled, towering high and majestic above all petty pursuits? All paths were narrow and difficult for the few ere they were broadened and rendered easy by the tread of the many, ere they were vulgarised.

For love of men have pioneers ever sought out the paths, endured difficulties, overcome obstacles; that those who followed later might utilise the sacrifice they previously had scoffed at in their ignorance; this is that unexpressed answer. No greater proof of brotherhood or fellowship than daring to leave beaten tracks and climb where life is vaster, and visions and perceptions clearer and more fully understood; no greater ideal to set before oneself and others than the aspiration to rise and to achieve; the determination to conquer and to overcome that mastery may ensue.

So in the earlier days the few resolved, endured, and hewed out a way that many more might follow; and now all may easily reach the starting point for the individual effort. The obscure little village is known all the world over, access to it presents no obstacles, for every facility is available to lead the traveller hither; and whether he intends to be a climber or not, or what his ambitions and capabilities are, is inquired into by no one. All may come here; young and old, strong and weak, enthusiasts and sceptics; but however many, leaving the comparatively easier outer world, come to this climbers' gathering place, possibly thinking they are called, the weeding-out process and the gradually diminishing selection will inevitably and automatically take place in the course of each one's efforts; for the ascent will in process of time assuredly reveal that few indeed can be chosen.

This need not however be a disheartening thought. It is much already to come to such a place. With the exception of a very few who drift here from curiosity or ideas of fashion, most are walkers, and of these many are fair climbers, if perhaps as yet unable to undertake *the* climb. The stimulating influence and dominating presence of *the* giant mountain sets alight even minor ambitions to rise at any rate to some definite point. All can find their measure of strenuous conquest. All can have the inmost satisfaction of setting unto themselves a definite standard to be reached, a height to be attained. And as these lesser efforts are crowned

with success, that which previously seemed inaccessible becomes more possible as all around it gradually appears familiar in the light of repeated effort and ever new view-points.

And what of the climb itself? Is not the sum of experience the same for all? First the period of preparation, then the period of training and repeated effort, and lastly the definite ascents, the ultimate stages of trial, attainment, and perfection.

How weary for all are the first walks during the period of preparation! The early rising, the unaccustomed strain, the breathlessness, the load of inert matter one carries, the frugal diet, the weary climb and small distance covered, the endless distance away of one's ultimate ambitions, the physical discomfort and mental strain, the constant necessity for attention and alertness, the return to one's point of departure, and the comfortable repose of normal conditions again which tempt and dissuade one from the repetition on the morrow of these tiring efforts. How many fall out after a few of these earlier and simpler trials! It is in these moments of subsequent relaxation that *the* attraction must be felt strongly, *the* ultimate towering ideal kept vividly and firmly before one. It is so easy to give way and so hard to persevere. *Sed revocare gradum hoc opus, hic labor est.*

But with enthusiasm strong and purpose clear before him, the serious climber soon gets over the initial stages by which he strengthens his sinews and tempers his muscles; and thus he enters upon the more serious business of training and gaining experience, from which he will acquire out of himself new powers and develop new faculties, essential to all who would strenuously persevere in order to make the greater ascents.

The minor matters of discipline and definitely regulated methods are taken as a matter of course at this stage, and present no hardship now. The initial portions of the climb seem child's play and are got over quite easily. The starting point for real effort has been shifted to a higher place. The subtler difficulties begin: those of choice, those of discrimination, those of experiment and experience. Shall it be this way or that? Shall it be on or back? Shall a sacrifice be made to-day that tomorrow the chances may be better? Conditions and circumstances have suddenly altered, the unexpected has occurred,

how to act? Disaster has suddenly come face to face, what to do? These and a thousand other problems present themselves repeatedly at this period of the climber's probation. Problems involving not himself alone, but his guide, his friends, his retainers, those who are preceding him in the climb, those who are coming after him and will be influenced by his actions. His present decision will be the fruit of his past and will certainly have a bearing on his future. For at this stage he no longer is taking experimental and solitary walks presenting only minor difficulties. His climbs now are done in company with a few others to whom he is roped. Carelessness on his part may involve great danger to those with whom he is associated. Constant attention, intense one-pointedness on what he is doing at every step is now required. Whether he is crossing an apparently smooth field of ice, where unseen crevasses yawn below the apparent security of a slender snow bridge, ready to engulf him should he carelessly trust to appearances; or whether he is traversing a critical façade where below him extend thousands of feet of precipice, upon which his foothold and that of his companions is entirely dependent upon some projecting ledge of rock; one-pointed attention, and extreme care in his minutest movements and actions are perhaps the most important of the several factors which will eventually lead him and his party to safety.

In the earlier stages of this training, sometimes more care is exercised than later when a new source of danger arises; this depends upon familiarity. Many a good climber has got blunted in his faculties for care and constant attention, by having rather easily at first got over some critical and difficult points. And it happens that during some future climb he neglects to remember the necessity for whole-minded attention, with the result that he may stumble and so send deadly stones as missiles of danger and destruction to those climbing from below. Or, he may himself fall and yet be saved by the sturdy strength of his companions to whom he is tied, or again he may be the unfortunate cause of bringing them all to ruin because they too were at the moment less firmly established than had they realised the peril that was possible at any moment.

Sometimes too it has happened that a climber has been premature in the estimate of his capabilities. This too is a great source of

danger to his associates. They are, very naturally, reluctant to exclude him from their party, and have to help him, even to the sacrifice of their own progress, when he is too exhausted to proceed, being forced moreover often to return on his account and sometimes to endure great risks in his support.

Destiny too plays sometimes a definite part in certain instances. The tie that binds a given party, let us say of five, is weaker in one place than in another; the moment of crisis or danger arrives, the slip by one of the party occurs, he knocks down the companion nearest under him, the two fall heavily against one of the more experienced climbers who for a moment holds but is overwhelmed by the strain, and the three together prove too much for the rope, which breaks in the weakest point, just above the first man who slipped; the three fall away but the two who remain hold on wondering what chance decided the point of severance, and whether, had the tie been stronger which bound them all together, they could have held the other three who fell, or would themselves have forcibly rent from their footholds.

And apart from these individual factors in the course of each climber's progress, there are the general factors of ever-shifting conditions, of favorable and unfavorable circumstances, of sudden and unforeseen changes in the moods and appearances of Nature. Storm and calm, sun and snow, wind, rain, frost or fog, all have a direct bearing on the climbers' temperament and on his success in the long run. For only when he can face with equanimity the varying kaleidoscope of conditions, and work steadily and consistently *with* Nature just as he finds her, then only will he really feel dawning in him the ultimate mastery he is seeking to acquire. Then will begin the ascent proper, for his training, his experience, his oft-repeated and surely tested trials will have given him the necessary equipment of real, and not fictitious, self-reliance. He will view without irritation or impatience the varying conditions and circumstances around him, and will calmly select with due deliberation on each occasion how best he may proceed with his definite plan. Sure of himself, he will be able to instil confidence into the hearts of others, and his wise judgment will serve as an example that others may safely follow. With the consciousness of that snow-white goal ever present, reflected ever

to his inner vision, he can now ascend from stage to stage with steady progress. Now it is night-fall, all is dark; this the time then to overcome weariness by rest. With the dawn of returning light another and steeper portion of the climb is done; moments of extreme danger, when the whole being is balanced on a point, when the hesitation of an instant may lead to a fall twice as great as the ascent, occur and are steadily overcome. Violent and adverse winds and currents arise that threaten to sweep all away from their paths, yet steadfast patience will conquer these and slowly but surely progress will be made when the greater stress is over. As the summit draws gradually near, the air becomes purer and more rarefied, and the strain on the system more severe; but in compensation the outlook is ever vaster and grander and the range of vision takes in things in their entirety.

That which seemed unequal and rough down below, is flattened out and made smooth. The powers of perception, in their simultaneous grasp of the several details, now comprehend, as it were with a new dimension, the many different paths which seemed strewn with insurmountable obstacles and often utterly contrary in direction. At last the goal is won. The highest point of that particular range is reached. And with the winning comes the mastery of definite knowledge, the added power of comprehension, for looking down all round it now is easy to perceive whither certain ways led, where pitfalls existed, where obstacles barred the way, why mistakes were made.

Definite knowledge and definite powers are the reward of the numberless trials and experiments, and by this wisdom of experience all who come after may be assisted, if they will, and if they fit themselves to have it given to them. It is obviously futile to explain to one who already is involved in difficulties in the rocky regions, the particular dangers he will have to cope with when he begins to deal with snow and ice. Only such warnings and such information can be specifically given him as apply to his stage of the climb; the rest can be spoken of generically but sparingly in detail until he has earned the right by climbing to the place where the helping word or the helping hand will be of immediate use to him.

It is at such moments, when the culmination of long efforts has been crowned with success that "in that one crowded hour of glorious life" can be realised how worth all sacrifices, all tedious trials, all painful difficulties, has been the long journey upwards. Few there are, so far, in the masses of mankind who have been strong enough and brave enough and enduring enough to achieve the great long climb, but all who have done so, and have returned in safety to the village of men, have told the same story, in different ways, at different times, and with different words maybe, but all have testified to the same joy and have given the same advice and offered the same help to climbers or non-climbers alike. For having trodden the way it was their privilege to shed some light on the path, that ever greater numbers might follow in their footsteps. May this be too the privilege of all who set themselves to climb the holy mountain of Divine Wisdom from whose summit shines out the pure white light from the temple of Eternal Love!

W. H. KIRBY.

ATTAINMENT.

Use all your hidden forces. Do not miss
The purpose of this life, and do not wait
For circumstance to mould or change your fate.
In your own Self lies Destiny. Let this
Vast truth cast out all fear, all prejudice,
All hesitation. Know that you are great,
Great with divinity. So dominate
Environment, and enter into Bliss.
Love largely and hate nothing. Hold no aim
That does not chord with universal good.
Hear what the voices of the Silence say,
All joys are yours if you put forth your claim
Once let the spiritual laws be understood,
Material things must answer and obey.

ELLA WHEELER WILCOX.

AN ESPERANTO VOCABULARY OF THEOSOPHICAL AND SAMSKRT TERMS.¹

UNDER the direction of the International Science Association of Esperantists, a Technical Dictionary is being compiled in Esperanto, covering, as far as possible, the entire field of human interest. Dr. René de Saussure, the well-known European scientist, General Secretary of the body, having the proposed work in charge, has courteously agreed to give Theosophy a representation in the work. Interested Theosophists have been asked to co-operate in preparing an accurate translation into good Esperanto of our technical terms, and as a result of the responses thus far received, a list of terms has been prepared, upon which it is desirable to have a free criticism before sending it to the publication office. We therefore hope that interested members will do their best to help us in our effort to establish an accurate standard for Esperanto translations of Theosophical works.

The new language is spreading and bids fair to realise its promise of becoming a universal auxiliary means of international communication. It is therefore seriously to be reckoned with as a growing world-force. Theosophy on its part requires that all useful channels be employed for its propaganda, and so potential a channel as an International Auxiliary Language ought not to be neglected by its workers, especially since, in helping Esperanto, one can assist in the promotion of a movement which has for its expressed object the same fraternal purpose that actuates the Theosophical movement. Already at least one Theosophical brochure has appeared in the new tongue and others are being contemplated, and now it is quite essential that a standard basis of terms should be established before confusion sets in as the result of the possible use of differing expressions on the part of widely separated individual translators. To this end the words below are proposed for a critical examination. Six months after the publication of this list, unless improvements or a better plan appear, it will be sent to the Science Office at Geneva for insertion in the forthcoming Technical Vocabulary.

¹ As our press does not possess the specially accented types for printing Esperanto we are obliged to substitute for the capped *c*, *g*, *j*, *h* and *s* the corresponding ordinary letters in italics. For the *u* with an upturned crescent above it we use *ŭ*.

A work similar in character, though no doubt less pretentious in scope, is in preparation in America, and the editor offers to include our words therein also.

A valued collaborator remarks: Some may at first thought doubt the necessity of adopting any uniform method of transcribing these technical terms. Such people need but to consider the fact that there are at least half a dozen ways in which these terms may vary, viz:

1. *Differing Systems of Orthography.* We have for example: Ākāsha, Ākāsa, Akāṣa, Ākās; Vedic, Vedik, Vaidic, etc.; Samskāra and Sanskāra; Gnyāna and Jñāna, Ishwara, Īschwara, Īsvara, Īçvara, etc.

2. *Crude Base and Nominative:* Nirvāṇam and Nirvāṇa, etc.

3. *Mutilated or Anglicised Words:* Buḍha, Buḍḍa, Buḍh, etc. Brahma often used instead of Brahman, marking the confusion in the western mind between the Manifested and the Unmanifested.

4. *Plurals:* Indriyas and Indriyāni, Bhūṭas and Bhūṭani, etc.

5. *Adjectives:* Pānini-Sūtras and Pāniniya Sūtras; Tamo Guṇa, Tāmasic Guṇa and Tamas Guṇa; etc.

6. *Derivatives not readily clear to Europeans:* From Shiva we have Shaiva; from Tantra(s) we have Tāntric and Tāntrikas; from Viṣṇu we have Vaiṣṇavas, etc.

In view of this confusion of alternative forms of any given word, it is clearly necessary for the international language to adopt a uniform method of transcribing them; and the following are suggestions arrived at after somewhat lengthy correspondence on the subject. It will be noticed that the crude base has been taken as the basis of esperantising; that the orthography adopted is that of the Devanāgarī writing; that the vowels *ṛ* and long *ṛ* are written as consonantal syllables; that the visarga, where necessary, is written as the ordinary letter *h*; that the distinction between cerebral and dental *t* is ignored; that the letter *v* (*w*) in conjunct consonants is always written as *v* (following Monier Williams' practice); and that with regard to the anusvara and the nasals, the ordinary consonant *n* is used everywhere except immediately before *b*, *p* and *m*, when *m* is used instead.

The rule as to the adoption of the crude base as the basis of transcribing works out as follows:

The terminations *an* and *an* and the short *a* are replaced by *o* or *a* for nouns and adjectives respectively. Thus, Shiva=*Sivo*; Mantram=*Mantro*; Brahman=*Brahmo*; Karman=*Karmo*, etc.

Words ending in *in* change the final *n* into *o* or *a* for nouns and adjectives respectively. Thus, Yogin=*Jogio*.

Words ending in any other way simply add *o* or *a* for nouns and adjectives respectively. Thus, Pandu=*Panduo*; Upaniṣhad Upanisado; Rajas=*Rajaso*; Gaṅgā=*Gangao*. (Brahmā, nominative case, forms an exception, in view of the special nature of the word; it is therefore regarded for our purpose as being a crude base, thus making *Brahmao*.)

We wish to point out here that Professor Unvālā, of Benares, and Mr. Vaidya, of Bombay, urge the necessity for an accent over the short vowel *a*. Although Mr. Moch, of Paris, makes a somewhat similar plea for certain geographical and other names, and although we see a need for it from a theoretical point of view, yet, in view of the expense and of the difficulty in getting printers to procure the type letter *a*, we hardly dare to propose such a thing, especially as we are certain that very few esperanto magazines or printers would go to the expense of further type. Our Indian friends also recommend that such words as *Jñāna* (also written *Gnyāna*) be written *Gnano*, and although we ourselves first proposed this, yet we think on further consideration that as in these and similar words the letter *j* is known all over the world, it would be better to make a compromise and write *Jnano*; *Ajnano*; also in such words as *Arjuno*, *Jivo*, *Jivatmo*, *Rajaso*, *Jivanmuktio*, *Jagrato*, *Vijnano*, *Raja Jogo*. We have not yet had time to receive Professor Unvālā's reply on this point. We specially ask for an expression of opinion on these points on which we take the liberty of differing from our learned Indian friends, as indeed also on all other points.

The following is the list, including only the Esperanto equivalents, readily recognisable by any Theosophical Esperantist, but that which will be finally sent out will include also the English, French and German terms.

A	Advajto.	Agnio.
Adharmo.	Advajta skolo.	Agnihotro.
Adhjatmo.	Advajta filozofio.	Abankaro.
Adi-Buddho.	Advajtano.	Ajnano.

Akaso.	Bodhisattvo.	D
Akasaj arhivoj.	Brahmo (Unmanifested).	Gandharvoj.
Akasaj vivbildoj.	Brahmao (Manifested).	Gaŭtamo.
Aksaro.	Brahmano (any worshipper of Brahman, Cf. Kristano).	Gito, Bhagavad-Gito.
Amitabho.	Brahmana fadeno.	Grihasto.
Amrito.	Brahmanismo (Cf. Krista- nismo).	Guno.
Antahkarano.	Brahmapuro.	La Senguna Unuo.
Apara (adj.)	Brahmeno (a Brahmin).	Sattva Guno.
Apara Vidjo.	Brahmena kasto.	Rajasa Guno.
Apara Brahmo.	Brahma-Vidjo.	Tamasa Guno.
Arjuno.	Brahmacarjo (chastity).	Guruo.
Arhato.	Brahmacario (person).	H
Arjoj.	Buddho.	Harito.
Arja raso.	Buddhanismo.	Hatha Jogo.
Arupa (adj.)	Buddhano and Buddhisto.	Hinajano.
Arupaj ebenof.	Buddhio.	Hiranja garbho.
Astrala ebeno.	Buddhia ebeno.	I
Asuroj.	C	Indrijoj.
Asuraj atributoj.	Cakroj.	Karmaj Indrijoj and
Asramo.	Candalo.	Karmendrijoj.
1. Brahmacarjo.	Celo (chela).	Jnanaj Indrijoj and
2. Grihasto.	Chajo.	Jnanendrijoj.
3. Vanaprastho.	Citto.	Antarindrijoj.
4. Sanjasio.		Isvaro, Sarvesvaro.
Asvattho.	D	J
Asvattha arbo.	Deho.	Jagrato.
Atmo.	Karana Deho and Kara- no-Deho etc.	Jajno.
Atma radio.	Devo.	Jivo, Jivatmo.
Atma konscio.	Karmadevoj and Kar- maj Devoj.	Jivanmuktio.
Atma ebeno.	Deva Prakritio.	Jnano, Jnana Margo.
Paramatmo.	Devacano.	Jogo.
Sutratmo.	Dharano.	Raja Jogo.
Aum (or Om).	Dharmo.	Jogaj Sutroj.
Avataro.	Dharmakajo.	Jogio, Jogiino.
Avidjo.	Dharmapado.	aŭ
Avitcio.	Dhjan-Cohano.	Jogulo, Jogulino.
Avjaktio.	Dhjanioj.	Jugo.
B	Dhjanano.	Maha Jugo.
Barhisadaĵ Pitrioj.	F	Kali-Jugo.
Bhaktio (devotion).	Fohato.	K
Bhaktio (and Bhaktiulo).	Fohata forto.	Kalpo.
Bhaktino (and Bhaktiulino)		Maha Kalpo.
Bhakti-Margo (instead of Bhaktia Margo).		Satja Kalpo.
Bhutoj.		Kali-Kalpo.

Treta Kalpo.	Bhakti-Margo.	Puruso.
Arjavarta Kalpo.	Jnana Margo.	Purusottanō.
Kamo.	Praviritti-Margo.	
Kama Rupo.	Mimanso.	R
Kama Loko.	Karma (Purva) Mimanso.	
Kamalokaj ebenoj.	Uttara Mimanso.	Raja (adj.)
Karmo.	Mokso.	Raja Jogo.
Karmaj suldoj.	Mula (adj.)	Raja Jogio.
Nacia Karmo.	Mula Prakritio and	Ramajano.
Karma Jogo.	Mulaprakritio.	Bisio.
Karmaphalo.	Mumuksio.	Rupo.
Karmestroj.	Munio.	Rupaj ebenoj.
Koso.		
Manomaja Koso, etc.	N	S
Krijasakta aspekto	Nirmanakajo.	Saktioj.
de Isvaro.	Nirvano.	Samadhio.
Krisno, Krisnanoj.	Nirvana koncio.	Sambhogakajo.
Keatrijo.	Nivritto.	Sangho.
Keatrija kasto.	Nivritti-Margo.	Sanjajo.
Kundalinio.	Njajo.	Sankhjo.
L	Njaja filozofio.	Sankhja filozofio
Lajaj centroj.		Sanjamo.
Linga Sariro.	P	Sanjasio.
M	Panduo.	Sansaro.
Maha (adj.)	Panduidoj & Panduanoj.	Sansara oceano.
Maha Kalpo.	Para (adj.)	Sanskara.
Maha Majo.	Para Brahmo and Pra-	Sariro.
Maha Jogio	brahmo.	Karana Sariro, etc
(and Mahajogio)	Para Vidjo and Paravidjo	Sastroj.
Mahabharato.	Paramatmo.	Sattvo.
Mahabhutoj.	Paramitoj.	Sattva Guno.
Mahajano.	Peramitaj virtoj.	Siddhioj.
Mahatmo.	Parinirvano.	Sivo, Sivanof.
Mahato.	Patanjalio.	Sloko.
Majao.	Patanjaliaj Sutroj.	Smritio.
Majarupo.	Pitrioj.	Straddho.
Majaaj regionoj	Lunaj (Sunaj) Pitrioj.	Straddhaj ceremonioj.
Manaso.	Prakritio	Sramano.
Manasa Rupo.	Pralajo.	Strutio.
Manasa ebena	Pratjaharo.	Sudro.
Mantro.	Prano, Pranajamo.	Surioj.
Manvantaro.	Pravrittio.	Sutroj.
Manuo.	Pravritti-Margo	Susuptio.
Manasaputroj.	Puranoj.	Sutratmo.
Margo.		Svamio..
Karma Margo.		

T	U	V
Tajjaso.	Upadhio.	Vedanto.
Tamaso.	Vajragjo.	Vedantaj Sutroj kaj Vedanta-Sutroj.
Tamasa mangajo.	Vajejo.	Vidjo.
Tamasa naturo.	Vajsja kasto.	Para, Aparaj Vidjo.
Tanmatroj.	Vajsvanaro.	Brahmavidjo and Brahma-Vidjo.
Tantroj.	Vanaprastho.	Viharo.
Tantraĵ libroj.	Vedoj.	Vijnano.
Tathagato.	Vedaĵ libroj.	Vijnara aspekto de Isvare.
Tattvoj.	Rig-Vedo.	Visnuo, Visnuanoj.
Trimurtio.	Jajur-Vedo.	Viveko.
Turiĵo.	Sama-Vedo.	Vrittio.
Turiĵa konscio.	Atharva-Vedo.	

Besides these technical terms transcribed from the Samskr̥t, the following more popular terms are considered necessary. Criticisms of these are specially asked for, and also any further additions that friends may think of :

A	G	M
(La) Absoluto.	"Gnosis" ?	Memo and MEMO (Self.)
Animo (Soul).	H	Menso (mind.)
Antropogenezo.	Hermes, Hermes'a.	Mondo (plane.)
Astrala (adj.)	I	N
Atlantiso.	Iniciĵi, (to initiate into mysteries not to be confounded with "iniciati".)	Nivelo (plane.)
Aĵro.	P	R
D	R	Planeda Ceno.
Dezir-korpo and Dezira korpo.	Inicio.	Radikraso.
E	Iniciado.	Reenkorpigo and Reenkorpigado and Reenkarnigado.
Eksotera.	Iniciito.	S
Elementaj Seloj (=elementaries.)	K	Supera Memo and Supermemo.
Elementaloj (=elementals).	Klarvido (clairvoyance.)	T
Ebeno (plane).	Konsciilo (vehicle)	Teosofio.
Esotera.	Kosmo (Cf. Haoso).	Teosofa (or Teosofista.)
Esoterismo.	M	(La) Taŭ or (Taŭa.)
Etera duplikato.	Majstro.	V
F	Malsupera Memo and Mal supermemo.	Vivrondo.
Funkciilo (vehicle).		Vorto (Logos).

Recommendations and criticisms are invited from Theosophists and Samskr̥tists, and should be sent as soon as possible, addressed to the undersigned, at Norfolk, Virginia, U. S. A.

ALBERT P. WARRINGTON.

A WORD OF HELP.

The rain is pattering on the roof in a steady measure; what is its lesson? It seems to say, keep on at it steadily and it will soak in; the waters from above will cleanse and refresh and cause the seed to sprout, break forth, and grow. By desire and aspiration we must call down the blessing of heaven and realise our divinity.

One has to set to work and trust the inspiration. Learn to discriminate between that which is useful and that which is ornamental; we need a judicious blending of both to attract the public, for the public needs to be attracted, and it loves variety and color; it dislikes monotony in language and sound, so we need to make things attractive and clear and to put life into them. Then we must believe what we say, must possess a certain amount of realism. We ought to have a number of things worth saying, and we must say them well; for we need to provide pleasant food for the mind such as our listeners can understand, and yet of sufficient depth to cause them to think over and reflect upon it; we need to use the best means to attract the public, for some out of that number need the divine truth. And as it is God's work we ought to try to do it in a god-like manner—in the very best possible way. According to our talents we are responsible for the way in which we do Their work; we need to sense its importance and that of the Great Ones whom we serve, and the divine truth that is entrusted to our care deserves to be handled with reverence and respect, not to be treated lightly or flippantly. Truth is of God and therefore should be treated reverently and with clean hands. We are very much lacking in true devotion. The truly devout man will see God in every thing, for is not the whole universe the physical body of the Logos? We lose very much through this want of reverence and respect. We honor the Christ in our hearts; do we think of giving the same honor to Those to whom we are equally indebted—to Those whom we call Masters, Brothers, who are also divine Lords? They are the Great Ones with whom we have been connected for hundreds of thousands of years, who have been watching over our various rebirths as the centuries glided along, keeping Their eyes upon us, helping us when They could, though we were totally unconscious of it; and now in this present life They are drawing us into closer contact with Them, ready to reveal Themselves when

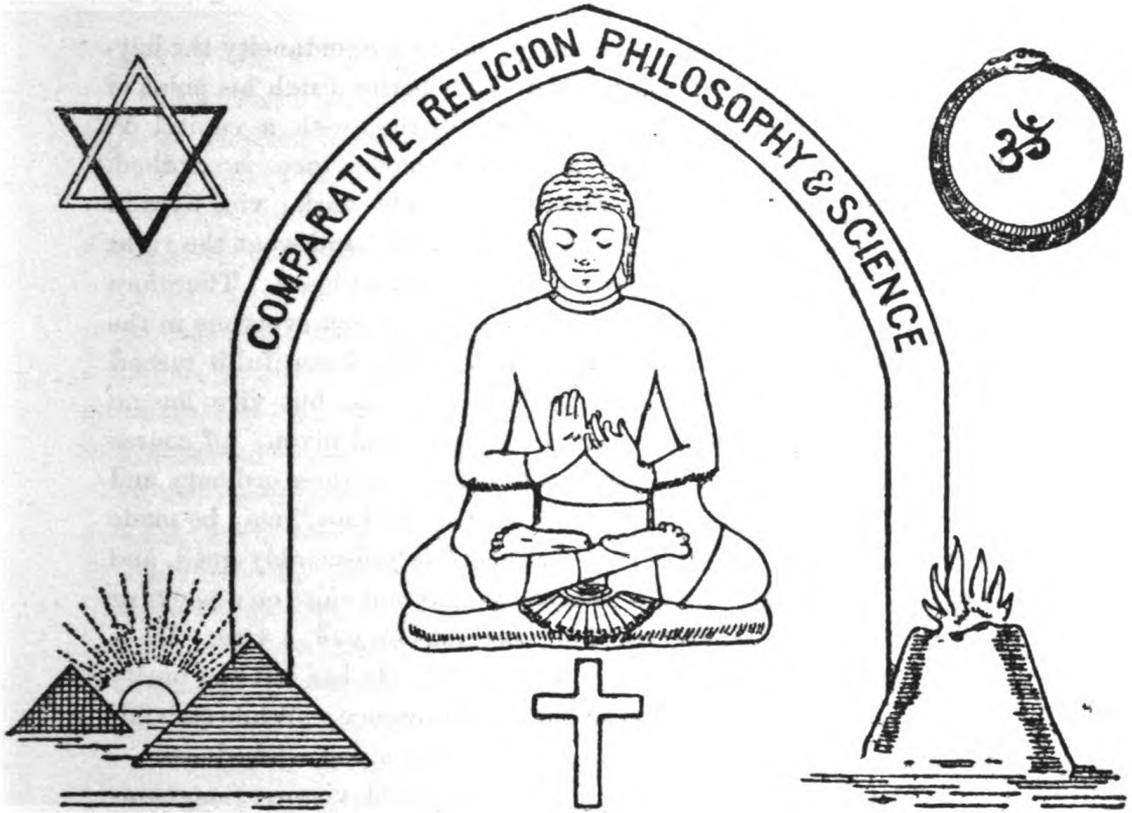
we aspire diligently to know Them, giving out truths and teachings which have hitherto been only revealed partially in the Mysteries to disciples. And as soon as men are ready to treat Them with proper respect and obedience, They will appear among men as Divine Teachers once more. But this generation can find no room for Them. It seems blind, deaf, and dumb to its real needs of spiritual life.

The point we have now to consider is how we can best serve the purpose. Not by seeking our own, but by keeping the mind open to higher influences; we need to broaden out our ideas to be able to receive the vaster, grander thoughts of the Super-Men who are as Gods to us. We must strive to rise to Their heights, to become as it were one with Them, and not attempt to drag Them down to our small ideas; we can only do this by meditation, by reflexion, by making ourselves somewhat acquainted with Them and Their work. We cannot think too highly of Them, for it is only by thinking our highest that we can form any conception of the Greater Ones whom They serve in ever ascending scale, height beyond height inconceivable.

It is a great privilege to stand close to the foot of the ladder that ascends to Them, and They are reaching down to us saying: "Come up higher, brother; let go everything of earth, because that only tends to drag you down. It is a heavy clog on your feet which renders it impossible for you to mount without dragging you back to the mire; so let go of everything and keep your eyes fixed on us who will help you by pointing out the Way; but you must take the steps yourself." And if we persevere in following in Their steps life after life we shall reach the point where They now stand and receive Their welcome. 'Enter thou into the joy of thy Lord.'

C. W. SANDERS.

The nobler life is just as possible to us all as that which is ignoble. The moment one will assert his freedom from petty cares, perplexities, troubles and anxieties, that moment they fall off of themselves.—*Lillian Whiting.*



CHINESE ESOTERICISM.

Good and evil are twins, the progeny of space and time.—*Secret Doctrine*, ii. p. 100.

In continuation of that part of my previous paper which deals with the *Tao Teh King*¹ I now consider more particularly the passages which apparently denounce virtue. Thus in chapter 19 we read: "Abandon the humanities, discard righteousness—the people will return to filial love"; while in chapter 18 benevolence and righteousness, filial love and paternal affection, loyalty and faithfulness, are each represented as qualities which, being included in Virtue, are beyond laudation. The teaching represents a considerable section of Chinese thought, and I now propose to illustrate it from Chuang Tzu.²

Virtue is always thoughtless, spontaneous, self-forgetful, the I-notion is absent; vice is calculating, thoughtful, a crystallised

¹ *Theosophist*, December p. 336.

² *Theosophist*, December, "Lao Tsz and Herakleitos" by Johan van Manen. Chinese being ideographic there is no one method of transliteration.

I.¹ Lao Tzu avoids each extreme by making Spontaneity the keystone to his ethical system. We shall better catch his point of view if we compare Spontaneity to Virtue, with a capital V. Virtue is naked, unadorned and unabashed; vice is clothed, decorated and ashamed. Virtue loves the dark; vice lives in the sunshine. Virtue does not tell the left hand what the right is doing; vice proclaims its virtues with trumpet blare. Therefore Lao Tzu writes in his second chapter: "When everyone in the world became conscious of the beauty of the beautiful it turned to evil." Virtue is a centre for many forces, but vice has no centre, unless, indeed, hypocrisy be its central pivot. Of course we are not now using "virtue" and "vice" in their ordinary and popular sense. The Buddhist "Wheel of the Law" may be made to illustrate the point. This "Wheel" is presumably good, and yet so soon as a man leaves its nave or hub and rides on a spoke or on the rim, the wheel, for him, becomes an evil, a vice. He is being turned by it instead of turning it. He has left the purity of the centre for the impurity of the circumference. While striving to further goodness he is in danger of encouraging wickedness.

Virtue knows no more of the so-called virtues (magnanimity, forgiveness, generosity, etc.) than Spirit knows of sin, sorrow, death, and such like. To pure Spirit these are nightmares; to Virtue the virtues are dreams. Virtue is as a fire which consumes the virtues, and therefore Lao Tzu says in his 5th chapter that the Holy Man is without affection, that he looks upon the masses as sacrificial images. Love, pity, justice, kindness, and all other moralities, are only shadows, which too often conceal venomous reptiles. For example, from the standpoint of Virtue, the exclusiveness of Hindūism is a *gospel*, teaching the world a noble lesson; from the standpoint of the ephemeral virtues, the exclusiveness of Hindūism is a *vice*, for it contradicts what spiritual men have always sought—altruism.² So also the Christian Church, with its concrete and restricted priesthood, is a dark shadow of the spirituality of the Christ, and therefore unde-

¹ "As the figure of Brahmā recedes into the dim background, lesser Gods come forth and claim man's homage. So too, as the Brāhmanic ideal (devotion to, culminating in reunion with, the Universal Self) fades into the background, lesser ideals, such as patriotism, tribal loyalty, filial piety, and the like, come forth and claim man's devotion." *The Creed of Buddha*, p. 18.

² "Altruism is unknown to pure Brāhmanism." *The Religion of India*, by Ed. Washburn Hopkins, Ph. D. (Leipzig) p. 556. cf. p. 478. *in loc.*

sirable and evil; but the Christian Church, with its elaborate paraphernalia and multiplied machinery, as a vehicle for the outer expression of the inner Christ, is a blessing and a good and a great gift. Thus in the 23rd chapter of S. Matthew's Gospel we find the Christ denouncing the Pharisees, the representatives of the Church of his day, for their careful observance of caste, their zealous propaganda, and their daily prayers. To them the Master said in effect: Your virtues are so numerous that you stifle Virtue. Chuang Tzu enforces the lesson by calling attention to the fact that the people were equally dissatisfied with the *virtues* of the ruler Yao as with the *vices* of the sovereign Chieh (XI, II, IV, 2; p. 119).¹ The one, he says, made the people restless by increasing their happiness, the other, by plunging them into an excess of grief. From this level a philanthropist and a robber may be equally good or equally bad. "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"² Chinese writers of this school again and again insist on the necessity of disregarding righteousness, and wisdom, but—"Feed the people with your heart; rest in inaction; ignore differences; become one with the infinite" (XI, II, IV, 5; p. 131). Do not try to be good; become goodness. "Only bald men use wigs," says Chuang Tzu, "only sick people want doctors. And the sage blushes when a filial son, with anxious look, administers medicine to cure his loving father" (XII, II, V, 13; p. 152).

Morality is immorality, or *vice versa*, according to circumstances. For example, it is a good thing for me, and perhaps a good thing for my friend, if I love him; but in proportion as the intensity of my love separates him and me from the rest of mankind, my love is bad both for him and for me. It is a vice! I apply *exactly* the same emotion to my enemy, but my love is a virtue, for by excluding others from my thoughts that I may love him the more, I bridge the gulf which separated us, so that it will be no longer he and I, but I am he, he is I. In the first instance the pleasant qualities of my friend attracted my love as the magnet draws steel filings,

¹ The numbers after quotations from Chuang Tzu refer to the divisions in the Chinese text (*Sacred Books of the East*, vols. xxxix and xl); the pages to *Chuang Tzu, Mystic, Moralizer, and Social Reformer*, translated by Herbert A. Giles (London, 1889).

² "Our faith comes in moments; our vice is habitual." Emerson's *Over-soul*.

but the attraction shows that I am not yet master of my emotions. I am not yet able to stand alone as a guiding star. I am living in the present, not in the Eternal. Perhaps such exalted perfection belongs to the Logos alone; perhaps also He is susceptible to the spiritual gravity of affinity. I do not know, but this is certain, whatever emotion may belong to Those who are beyond human evolution, it is initiated always from within, never from without. This is the sense of the Christian Scriptures when they assert that "God is Love" (I. *John* iv, 16); that "While we were yet sinners Christ died for us" (*Rom.* v. 8); "that of His own will He brought us forth by the word of truth" (*James* i. 18). He loved because He would, not because He pitied, or desired. Therefore "in Him is no darkness at all" (I. *John* i, 5). He loves all alike. He supports all alike. He knows nought of our distinctions between virtue and vice. If He withdrew His thought from one existing form, that form would immediately cease to exist. "I am the gambling of the cheat, and the splendor of splendid things I" (*Gita.* x. 36). "I make peace and create evil; I am the Lord that doeth all these things" (*Isa.* xlv. 7). Were we however, to become universal lovers, we should become, not beneficent deities but malevolent demons. Until desire has been transcended, until detachment has been reached, love is often an asura and not a deva. For Virtue, like the Tao described in the fourth chapter of Lao Tzu's classic, "is as emptiness and resembles non-fulness". Hence in his 64th chapter he describes the Perfected Man as one who "practises non-action," who "desires to be passionless," who "studies to be unlearned". It is the pure in heart who see God (*Matt.* v, 8), said the Christ; only the 'one-pointed' can "establish the Indivisible," declared Lao Tzu, in his 10th chapter; but when, in the words of the *Gītā*, victorious over the "vice of attachment" (xv, 5), man the demoniacal becomes man the divine (*Gītā*, xvi, 6), intuition is omniscient and knowledge, as Lao Tzu says (10), may be discarded. Therefore, to quote another of Lao's striking phrases: "The Holy Man regards the stomach and not the eye" (*T. T. K.* 12). Good and evil are "things of prejudice in which he is not concerned"¹. Until we know that experiences are but experiences and not realities, we

¹ *Theosophical Review*, XXXI, 68.

shall always be in danger of taking vices for virtues; we shall, to quote again from the *Tao Teh King*, tip-toe and totter, straddle and stumble (24); we shall mar when we would make, lose when we would grasp (29); safety there is none excepting in "Tao—the eternally Nameless" (32); "insipid and without flavor" (35); "eternally actionless, and the Cause of all action" (37).

Laziness is never a virtue, but inaction, or the stillness which conquers bustle, is Virtue incarnate. The man who insists on working may be less developed than he who does nothing. There may be less magnanimity in wishing to reform every abuse than in resolving to leave all alone. Here, as always, the clue must be looked for in the motive. If this be a desire to improve outward conditions, if it be love of order and dislike of disorder, if it be love of justice or sympathy with suffering, the reformer is following shadows which have no independent existence. He is at the circumference instead of at the centre. He is like the man who is attracted by a pretty dress, or a pleasant smile, and like him he will meet with disappointment. Here patriotism may become race hatred, love lust, and devotion intolerance. This is not Virtue. Of true Virtue it may be said, as Lao Tzu said of the Tao, it is brilliant because obscure; "the grandest conception is formless"; "the loudest sound has fewest tones" (41). Virtue which remains uninfluenced by externals, is "concealed and nameless," yet it alone "excels in imparting and completing" (41). "He that loveth father or mother more than Me is not worthy of Me" (*Matt. x*, 37). "Unattachment, absence of self-identification with son, wife or home, and constant balance of mind in wished-for and unwished-for events that is declared to be wisdom; all against it is ignorance" (*Gītā*, xiii, 9,11); or in the words of the chief Christian apostle: "As unknown, and yet well-known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things" (*II. Cor. vi*, 11). This is Virtue; anything else, however fairly garbed, is vice!

Virtue has no moods. Virtue knows neither fear nor favor. Virtue is without regrets. As a directing factor virtue has no place in the life of the virtuous man. Virtue derives no inspiration from love, benevolence, justice, or any other virtuous quality. It reads

thoughts and sees souls without these adventitious aids; it pushes aside the veil and contemplates Being as it is, and so not as it seems. Virtue, instead of desiring to display any of the so called virtues, seeks to assimilate the vice of the world, that it may pass it through its own divine consciousness, and transmute it into nobler energies, and more vivid flashes of the Eternal Life; others may increase, it will decrease, "decrease upon decrease, until non-action is reached, whence all action proceeds. Only continued non-concern will win the Empire; where there is concern there is an insufficiency for the task" (*T. T. K.* 48). Chuang Tzu says: "To place one's-self in subjective relation with externals, without consciousness of their objectivity—this is Tao" (20). We may say, then, that to endeavor to practise Virtue by practising any of the catalogued virtues, is like the man of whom Chuang Tzu tells us elsewhere, who was so afraid "of his own shadow and had such a dislike to his own foot-prints" that he ran from them until he dropped dead of sheer exhaustion. "He did not know that if he stayed in a shady place his shadow would have disappeared, and that if he had only remained quiet and motionless he would not have made any foot-prints. Stupid fellow that he was."¹ The story reminds me of another, told by the Chinese Buddhists.² A certain Brāhmaṇa prophesied that his son would die in seven days. On the seventh day he killed his son that his prophecy might not be falsified. The Brāhmaṇa won a reputation as a seer, but it was like the name for benevolence and goodness which some very unvirtuous philanthropists have obtained, whose virtues are all vicious, because they only give form and color to their personal predilections for the better, which every one recognises, even if they follow the worst. Their benefactions, because not impersonal, are shadows of the ultimate Reality; Dharma is progressive, the segment of a circle the radius of which is undiscoverable. Good and evil are interchangeable. Caste confusion arises from a failure to understand these principles. Rousseau well said: "Man is born free, and he is ever in irons".³ Chuang Tzu sums up the discussion in the following clever saying:

¹ Quoted in *Tao Teh King*, by C. Spurgeon Medhurst, p. 88. Chicago, 1905.

² *Chinese Buddhism*, by Rev. Joseph Edkins, D.D., London, 1880.

³ "L'homme est né libre, et partout il est dans les fers."

To stuff one's inside with likes and dislikes and sounds and colors; to encompass one's outside with fur caps, feather hats, the carrying of tablets, or girding of sashes—full of rubbish inside while swathed in magnificence without—and still to talk of having attained the *summum bonum*; then the prisoner with arms tied behind him and fingers in the squeezer, the tiger or the leopard which has just been put in a cage, may justly consider that they too have attained the *summum bonum* (XII, II, v, 15; p. 156).

It is not what is done but how it is done, and why it is done which is important.

When Hsi Shih was distressed in mind she knitted her brows. An ugly woman of the village, seeing how beautiful she looked, went home, and having worked herself into a fit frame of mind, knitted her brows. The result was that the rich people of the place barred their doors and would not come out, while the poor people took their wives and children and departed elsewhere. That woman saw the beauty of knitted brows, but she did not see wherein the beauty of knitted brows lay (XIV, II, VII, 4; p. 182).

An owl can catch fleas at night, and see the tip of a hair, but if it comes out in the day-time its eyes are so dazzled it cannot see a mountain (XVII, II, x, 5; p. 207).

Seek to be virtuous, you may succeed in being vicious. In the words of the Christian Master, we must seek *first* the Kingdom of God, and all the virtues and moral qualities will be given us. We must become as little children. The child seldom compares the successes of to-day with the efforts of yesterday. Each new accomplishment thrills him with a new joy. He works or plays, not so much for results as for the pleasure of living¹. It is this spontaneous delight which constitutes the virtue of the child, his laborious labor is the vice of the man. The child lives and is virtuous, because he lives naturally; the man plods and is vicious, because he lives artificially. The child succeeds because he has no standard, the man fails because his ideals elude him. The virtuous forget Virtue. Chuang Tzu illustrates this with a good story:

To wear out one's intellect in an obstinate adherence to the individuality of things, not recognising the fact that all things are ONE—this is called *Three in the Morning*.

"What is *Three in the Morning*?" asked Tzu Yu.

"A keeper of monkeys," replied Tzu Ch'i, "said with regard to their rations of chestnuts that each monkey was to have three in the morning, and four at night. But at this the monkeys were very angry,

¹ The child often works when he only intends to play, but man frequently plays when he thinks he is at work.

so the keeper said they might have four in the morning and three at night, with which arrangement they were all well pleased (II, 1, 11, 4; p. 20).

A virtue becomes a question of *Three in the Morning* whenever we try to adjust its internal simplicity to the varying moods of the external; of such our teacher says:

Life is as soot on a kettle (XXII, III, 1, 10; p. 305).

The viciousness of externalised virtue—and in passing we may note that to-day most of the great religions have become irreligious through externalisation—is thus sarcastically illustrated by Chuang Tzu:

If a man treads on a stranger's toe in the market place, he apologises on the score of hurry. If an elder brother does so, he is quit with an exclamation of sympathy. And if a parent does so, nothing whatever is done (XXIII, III, 1, 11; p. 306).

Divine men are divine to man, but ordinary to God (XI, I, VI, II, X, 4; p. 85).

If we say that anything is good or evil because it is either good or evil in our eyes, then there is nothing which is not good, nothing which is not evil (XVII, II, X, 4; p. 206).

Everything being relatively good or relatively evil, the Sage acts accordingly.

"I am no better than other people," replied Sun Shu Ao. "I regard office when it comes as something which may not be declined; when it goes, as something which cannot be kept. To me both the getting and the losing are outside my own self; and therefore I feel no chagrin" (274).

Yao went to visit Hua. The border warden of Hua said: "Ha! a Sage! My best respects to you, Sir. I wish you a long life!"

"Don't!" replied Yao.

"I wish you plenty of money," continued the border warden.

"Don't!" replied Yao.

"And many sons," added he.

"Don't!" replied Yao.

"Long life, plenty of money, and many sons," cried the warden, "These are what all men desire. How is it you alone don't want them?" "Many sons," replied Yao, "are many anxieties. Plenty of money means plenty of trouble. Long life involves much that is not pleasant to put up with. These three gifts do not advance Virtue, therefore I declined them." (XII, II, V, 6; p. 141).

Virtue neither wishes to possess nor to give. Its motive is not the benefit of another, but the reproduction of the divine perfections by drawing the particular into the universal. The idea is taught to the Christian disciple when he is instructed to do all in His name (*Col.* iii, 17); the Hindū learns the same by being

taught to subordinate every detail of life to religion. The truth was given to the Jews under the figure of a balance equally poised,¹ and it reappears among the Romans as a statue of Justice personified—a female figure, blindfolded, with a pair of scales in her hands, exactly balanced. So Chuang Tzu makes Confucius compare Virtue to the water in a water-level.

Let that be your model. The water remains quietly within and does not overflow. It is from the cultivation of such harmony that virtue results (V, I, v, 4; p. 64).

Virtue, in the language of the catechism is “an inward and a spiritual grace,” and therefore by the world the most virtuous are never accounted virtuous; but a name and a place are the last things Virtue desires.

The tiger and the pard suffer from the beauty of their skins. It is the cleverness of the monkey, the tractability of the ox, which makes men lead them about in strings (VII, I, VII, 4, p. 94).

Huang Ti first caused charity and benevolence to disturb man's natural goodness (XI, II, IV, 3; p. 123)

Our discussion leads us to the conclusion that virtue is indivisible and single, but that virtues are variable and imitative. Often, as John Stuart Mill says, virtue or vice are no more than the prevalent and changing customs of the day. “The man, and still more the woman, who can be accused of either doing what nobody does, or of not doing what everybody does, is the subject of as much depreciatory remark as if he or she had committed some grave moral delinquency.”² If a clever rogue conforms to the conventionalities of his time and place, society lets him have his way in everything; if a saintly yogi contradicts public opinion, society denounces him as a dangerous hypocrite.

Vice is an evil, because vice is a limitation, or a separation from the All; and because, attached to the separated particles, vice means pain and disappointment, even when masquerading under such masks as benevolence, kindness, good-will, love. Therefore, says Chuang Tzu:

Let all things revert to their original constitution. If they do this, without knowledge, the result will be a simple purity which they will never lose; but knowledge will bring with it a divergence therefrom.

¹ Justice or righteousness,

² Mill's *Essay on Liberty*, chap. iii.

Seek not the names nor the relations of things, and all things will flourish of themselves (XI, II, IV, 4; p. 131).

One man steals a purse and is punished. Another steals a state, and becomes a prince. But charity and duty to one's neighbor are integral parts of pryncedom. Does he not then steal charity and duty to one's neighbor together with the 'wisdom of the sages?' (X, II, III, 2; p. 114)

Virtue is spontaneous, vice is mechanical. Vice like an artificial flower may amuse and attract because beautiful; only Virtue can refresh with its fragrance from the garden. Vice studies its part; if Virtue planned, its nature would be transformed, as a thunder-storm sours milk. The boy may practise shorthand, the girl may practise on the piano, both may produce useful and harmoniously pleasing results, but the Sage never practises Virtue. Hence Chuang Tzu :

Wherefore it has been said : Be not a mean man. Revert to your natural self. Be not a superior man. Abide by the laws of heaven. As to the straight and the crooked, view them from the standpoint of the Infinite. Look on every side of it, and as time indicates cease your endeavors. As to the right and the wrong, hold fast to the magic circle in your self (XXIX, III, VII, 2; p. 400) and with independent mind walk ever in the Way of Tao (400-1).

If by accident, one should do a virtuous deed it had better be forgotten like a stolen kiss. Better daily parade your known vices than sit down to contemplate your fancied virtues. Avoid imitation! Under the glamor of western gold, western pomp, and western push, the Orient is exchanging its ancient fastnesses for modern shams, and Virtue gasps for breath; the West, under the glamor of a universal democracy, a mad desire to put everything right by Act of Parliament, and a gluttonous greed for power, is foolishly forgetting its old and safe traditions, and is running after soap bubbles, while Virtue falls to the ground in a faint. On every hand we see many virtues with attractive mien and pleasant manner, but they stop their ears and run away, when their attention is called to the fact that everywhere their disciples respect the rights of others only in so far as such respect is necessary for the preservation of the social order and their own ultimate benefit. What is the remedy? The advent of a body of men, who, discarding all the virtues, love Virtue, because they believe that "the idea of self is a delusion, not in metaphor, but in fact"¹; but such men will have either to abandon their hopes of worldly prosperity and

¹ *The Buddhist*, vol. xiv, p. 240. Art. *Social Evolution*.

honor, or to give up their ideal. There is no middle path. If you want the virtues you cannot have Virtue. "Ye cannot serve God and Mammon" (*Matt.* vi, 24). Our western religious retreats, our monasteries, our convents, our religious orders, our army of priests, our cathedrals, our churches, our complicated apparatus for the expression of an emotion which has nothing to do with the finite and the visible, show that even in the West religious ideals, which are sometimes supposed to be the exclusive property of the East, still live. The salt of mysticism permeates the carcass of materialism, and preserves it from corruption. Virtue is the only Eternal Fact. What is not a fact to-day will not be a fact in Eternity, and therefore of vice in all its forms, good and bad, it has been said: "Every plant, which my Heavenly Father hath not planted, shall be rooted up" (*Matt.* xv. 13).

C. SPURGEON-MEDHURST.

"THEN COMETH THE END."

Day after day the world of sense grows dimmer to man's view ;
 Hour after hour more steadily a fairer world shines through ;
 And far beyond this mirror-sheath, the show of things that seem,
 A vista breaks of things that are, a half-remembered dream.

Yet more, far more ! Not here the soul shall rest in full delight ;
 Not mortal nor immortal worlds shall stay its tireless flight :
 Who shall attain to curb man's course, to forge his prison-bars,
 Man, who is risen from the dust and climbing to the stars ?

Not here he dwells, amid the fret of mind with sense at strife—
 Not there, in toilless, changeless bliss of immaterial life ;
 Through spans of flesh-bound years on earth, of æons ether-bound,
 He wanders, homeless yet—for man not lost is man unfound.

But when the worlds have sunk to sleep, ah, very long ago,
 And ghostly God's great pageant moves, devitalised and slow,
 When He, long-manifest, desires His sempiternal rest,
 Then comes the dawn of lampless night, of Brahm unmanifest.

What thought of thee or me shall move, beloved, in that night ?
 What ripple on that ocean stir its darkness into light ?
 What Spirit fill the timeless deep, the cosmic womb, with bliss,
 When all desire sleeps satisfied beneath His age-long kiss ?

MARGARET L. LEE.

LAO TSZ AND HERAKLEITOS.

(Continued from p. 359.)

Another coincidence worth noticing is that the opening¹ paragraphs of Herakleitos' book contain elements of great inner kinship with the opening paragraphs of the *Tao Te King*. Here they follow.

TAO TE KING.

The Tao which can be expressed is not the unchanging Tao; the name which can be named is not the unchanging name.

The nameless is the beginning of heaven and earth; the nameable is the mother of all things.

Thus while the eternal not-being leads towards the fathomless, the eternal being conducts to the boundary. Although these two have been differently named they come from the same.

ON NATURE.²

Of this Reason (*Logos*), though it be everlasting, men are without understanding, both before they hear of it and when they hear of it for the first time.

For although all things happen according to this Reason (*Logos*), they seem to be without experience [of it, even] when they make experience of such words and deeds as I narrate, when I discriminate each thing according to [its] nature and tell [them] how it is.

We may in connexion with the above repeat ourselves and add in juxtaposition two texts already quoted before for other purposes.

Chapter 1. The Tao which can be expressed is not the unchanging Tao; the name which can be named is not the unchanging name.

D. 108, B. 18.³ Of all whose words (*logoi*) I have heard, not one reaches so far as to know that Wisdom is apart from all [words].

That the last chapter, 81, in the *Tao Te King* contains some caustic, scathing remarks on the value of words, and that Diels' fragment 81 contains a similar *boutade*, is a mere amusing coincidence. Both remarks are laconic to the utmost.

TAO TE KING.

Chapter 81. Fine words: not sincere; sincere words: not fine!

ON NATURE.

D. 81 [wanting in B]. Rhetoric education is a guide to slaughter.⁴

As they now are, both our texts stand in the same relation to the modern reader and scholar, both as to understanding and translating them.

¹ Diels, *op. cit.* p. 2, note.

² Mead's translation, *op. cit.*

³ Mead's translation.

⁴ Literally 'the guide of the butchers' knives,' meaning verbal 'tricks' to silence or 'annihilate' the opponent.

The Greek may or may not be nearer to us, modern Europeans, than the Chinese; for practical purposes of translation both languages are sufficiently remote to present the same difficulties.

DIELS.¹

Translating is playing or, if one prefers it so, toying. To translate a Greek philosopher like Hera-
kleitos or Plato is impossible, al-
ready for the mere reason that
form and contents of the thoughts
cover each other only completely
in the original, and because only
there the words are wholly intelli-
gible in their exclusive or manifold
significations.

To express the Proteus *logos* in
any other language is verily a use-
less endeavor. But anyhow a ren-
dering is better than lengthy ex-
planations to show how one has
oneself understood form and con-
tents of the philosopher.

LEGGE.²

The written characters of the
Chinese are not representations of
words, but symbols of ideas, and
the combination of them in com-
position is not a representation of
what the author would say, but
what he thinks. It is in vain,
therefore, for a translator to at-
tempt a literal version. When the
symbolic characters have brought
his mind *en rapport* with that of
the author, he is free to render the
ideas in his own or any other
speech, in the best manner he can
attain to.

Going a step further we find again—as we have already partly remarked before—that, for reasons given above, the form of both our books is disjointed, aphoristic, obscure and ambiguous.

Of both writers the most completely different renderings and interpretations have been offered to the student, and the latest translations of Herakleitos differ but slightly less, in details as well as important points, than those of Lao Tsz. Still remains what has been said by :

PFLEIDERER.³

With no ancient Greek philo-
sopher do the expositions of the
best authorities differ so widely
unto the present day as with Hera-
kleitos.

MEDHURST.⁴

Many are the editions of the *Tao
Te King*, but has Lao Tsz ever
really been translated ?

In dealing with the problem before me I cannot enter into questions of textual criticism or exegesis myself, but must take the results of scholars, as attained thus far, for granted. My endeavor is to make a cautious and judicious selection from all

¹ *Op. cit.*

² James Legge, *Sacred Books of the East*, vol. xvi. p. 15., Oxford, 1882.

³ *Op. cit.* p. 5.

⁴ *Op. cit.* p. 7.

views and renderings accessible to me. So the objection should not be raised (neither should the importance of such an objection be overestimated or underestimated) that the texts compared are not yet finally understood or translated with fixed finality. To a student of Herakleitos the conception that 'all is in a flux and nothing is fixed' cannot be foreign, and it is exactly our present study that brings home the truth that we are here—as in all work of this nature—comparing moving and living bodies, not inert masses. It is a happy thing that this should be so; else what use would there be in undertaking such work? Both Láo Tsz and Herakleitos are to the 'mere' scholar as living entities as they are to the seeker of wisdom: the one assists in the shaping of a form, the other beholds the unfolding of a message.

Therefore let us once for all appropriate and adapt G. Hermann's dictum: 'In Heracliticis [Laucianisque] perdifficile est certi quid pronuntiare.'

There is certainly again a coincidence in the fact that both philosophers have of late become 'favorites' to many serious students. The one has been lost to the West and has been rediscovered; the other was unknown and has been found for the first time. But both are rebecoming potent forces in the world of thought and the modern literature about both is rapidly increasing. There may be a portion of non-solid, either sentimental or romantic appreciation in this latter-day esteem of these ancient Sages, but on the whole the old message is becoming heard again by eager ears desirous to understand.

And as a believer in reincarnation I am bound to ask myself: can it be that these Sages are working once more amongst us and revivifying by present day work the fruits of old-time labor?

The Greek, clad in his accepted and recognised classical garments, has as yet received more attention from our more respectable and official philosophers and philologists; the Chinaman, in his semi-barbaric attire of the far East, has attracted more spontaneous lovers of no official status, free-lances, while the paṇḍits¹—except some sinologists *de pur sang*—have yet to find him as a thinker.

¹ Paul Deussen has an interesting chapter on Lao Tsz in the recent (latest) volume of his *Allgemeine Geschichte der Philosophie*, Erster Band, Dritte Abteilung, Leipzig 1908.

Classical and oriental philosophy are to western university-philosophy, up till the present, largely as our present world and the next are to the average educated westerner of to-day. A denizen of our world is taken seriously, a visitor from the next is called a mere spook, hardly to be believed in. According to our current text-books philosophy began with Greece, as creation began with Genesis i, and when a daring philosopher from the Orient shows himself—be he a Lao Tsz or a Kapila—he is looked at askance and thought of as most likely a curious delusion of the senses, not worth the care bestowed on a physical visitor.

Some modern writers have tried, in all ways, to connect Herakleitos with the further East, Egypt, Orphism and specially with Persia; other writers have tried, in all ways, to connect Lao Tsz with the West, with India, or with Babylonian, Akkadian, as well as Jewish traditions, and also with Persia. Much in both series of speculations is thoroughly unsatisfactory. Whether Herakleitos' 'Fire' is the fire of the Pársis, and whether some words in the 14th chapter of Lao Tsz's book spell the Hebrew name Jehovah form the kernel of the problems raised by the above theories.

I will allude to a few more points—and that very briefly—before leaving this part of the enquiry. These points are the following:

DIELS.	Herakleitos has, it is true, found repeaters and imitators, but no real successors.	DE ROSNY. ¹	Lao Tsz has remained alone . . . he had so-called disciples but his work has not been continued.
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As to their places in the world of thought, we may say:

DIELS.	Of the Hellenes Herakleitos has, probably, besides Plato become the most important for the philosophical evolution of humanity.	OURSELVES.	Of the Chinese Lao Tsz and Confucius may, in all probability, be described in similar terms. ²
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In their influence upon posterity both the Herakleitic and the Taoistic philosophy followed a dual and totally divergent course.

To analyse and define this effect for China is as yet impossible, but it seems that preliminarily we may classify it as, on the one

¹ *Op. cit.* p. 139.

² See Medhurst, *op. cit.* p. 18 and Douglas, *op. cit.* pp. 169, 170.

hand, a quickening of thought as exemplified in the early and greater Taoistic philosophers and, on the other, a mysticism which soon became rampant and became a 'mysticism run mad' with gross and debased superstition in its wake. Politically also there was this duality of result.

With Herakleitos more data are available and the whole field has been better surveyed. A suggestive analysis of this twofold result and its psychological causes will be found in Gomperz, *Greek Thinkers*.¹ The problem whether this phenomenon of duality for both cases is interrelated in cause, form and effect would furnish matter for a valuable enquiry.

III.

In the earlier part of this article I referred to Herakleitos and Lao Tsz as two examples of one and the same type, the one representing the sterner, the other the gentler aspect of it.

We must, however, not overestimate the gentleness of the Chinaman, nor the harshness of the Greek. Lao Tsz's speech to Confucius looks uncommonly like the utterance of a peppery old gentleman.² As to Herakleitos, he too need not be taken as too ferocious, for we have it on record that he loved to mix with children,³ and, like Nietzsche 'in Sils Maria: "solitude and the beauty of nature were his muses; . . . he roamed in the enchanting hills, with their well-nigh tropical luxuriance"⁴.

What we meant by making the distinction is that both thinkers were the same in their analysis of life, men and things; but upon this same analysis they based a different judgment. The one affirms, the other denies; the one extols action, the other non-action; the one praises strife, the other rest; the one shows love and humility, the other pride and contempt; the one expresses himself in terms of aristocracy, the other in terms of democracy. All these

¹ *Op. cit.* vol. i. p. 77.

² One of the meanings of the ambiguous name Lao Tsz is 'Old Gentleman'. We have a legendary report of his somewhat summary behavior towards an old servant (Douglas, *op. cit.* p. 181). In Chwang Tsz's portraiture he is as little meek and mild as the Sage who chased the money-changers from the temple some centuries later.

³ Nestle, *op. cit.* 33, though I consider Diogenes Laertios' statement insufficient to put it so decidedly.

⁴ A full comparison of Herakleitos with Nietzsche would be instructive and interesting.

⁵ Gomperz, *op. cit.* p. 60.

manifestations are evidently mere corollaries of a solitary principle which can be summed up in a single phrase. Lao Tsz in comparing the world and the Tao, manifestation and its soul, sees their antithesis and, dwelling on the beauty of the Tao, lays stress on the perfection of the Spiritual, which has not yet manifested in all matter but must and will do so in the end. Herakleitos, in making the same comparison, dwells more on the ugliness of the Material which has not yet realised Spirit, but must and will do so in the end. Both see the same realities, the same relations, the same problem. The one describes them in terms of the Higher, the other in terms of the Lower; the one in the abstract, the other in the concrete. Both see the same, mean the same, and express the same. The ethical value of both these messages is identical: to quit the ugly, or to come to the beautiful; to renounce the Lower, or to aspire to the Higher. What is the difference?

There are a few autobiographical touches and indications of temperament in the works of both which illustrate this relative difference.

LAO TSZ.

Ch. 70. My words are very easy to comprehend, and very easy to practise, yet no one in the world is able to comprehend them and to practise them.

Ch. 70. Those who understand me are few: the more honor to me!

Ch. 38. The beginning of consciousness is a flower of the Tao, but the commencement of delusion.

Ch. 48. The inferior student hearing of Tao greatly ridicules it.

Ch. 53. Elegant clothes are worn; sharp-two edged swords are carried; fastidiousness in eating and drinking is displayed; many useless things are amassed—this is robbery and swaggering. This is not Tao.

Ch. 33. Who knows men has discernment; who knows himself has illumination.

HERAKLEITOS.

D. 19, B. 6. They know not how to listen, nor how to speak.

D. 34, B. 4. They don't understand it, even though they have heard it. So they are like deaf men; the proverb holds good of them: "present they are absent".

D. 56. Men let themselves be fooled with regard to knowledge about visible things.

D. 97, B. 115. Dogs also bark at those they do not know.

D. 29, B. 111. The multitude lie down with gorged bellies as so many cattle.

D. 101, B. 80. I have searched myself.

Ch. 71. To regard ignorance as knowledge is a disease. Only by feeling the pain of this disease do we cease to be diseased.

Ch. 24. [The self-displaying, the egotistic, the boastful, the self-conceited. . . .] are like offal of food and like a tumor on the body.

Ch. 35. Music and dainties make the passing stranger stop. But Tao when coming from the mouth, how tasteless it is, it has no flavor.

D. 35, B. 49. Men who desire wisdom must be learners of very many things.

D. 13, B. 54. Swine like to wash in the mire; barnyard fowls in the dust.

D. 9, B. 51. Asses would rather have refuse than gold.

From these extracts we see clearly that the same tendency to reject the standard of the masses as to wisdom and life was common to both philosophers. Yet the Greek is blunter and more contemptuous, also more personal. The Chinaman is more general in his dicta and his words are not so high-pitched. He does not go beyond quiet sarcasm where the Hellene fulminates and uses invectives.

Of Herakleitos we have no direct autobiographical statement that would enable us to contend with certainty that Diogenes Laërtios' assertion that "he was above all men of a lofty and arrogant spirit" is not psychologically true. As said before, a solitary, strong, independent and outspoken thinker might easily come to be misunderstood and to be called a greater misanthrope than he really was.

Of Lao Tsz we have several such autobiographical notes, showing clearly—though in kindly sarcastic language here and there—that he was a lover of humanity, even whilst aware of its faults.

Chapter 20. The multitude are joyful and merry—as though feasting on a day of sacrifice, or ascending a high tower in spring. I alone am anchored without giving any sign—like an infant, undeveloped.

My homeless heart wanders among the things of sense, as if it had nowhere to stay.

The multitude have enough and to spare—I alone am as one who has lost something.

Have I then the mind of a fool? Am I so very confused?

Ordinary men are bright enough. I alone am dull.

Ordinary men are full of excitement. I alone am heavy-hearted.

Boundless as the sea, drifting to and fro, as if without a place to rest.

All men have some purpose. I alone am thick-headed as a boor.

I am alone—differing from others, in that I reverence and seek the Nursing Mother.

Chapter 67. But I have three precious things, which I prize and hold fast. The first is gentleness; the second is economy; and the third is shrinking from taking precedence.

And here we arrive at the parting of the way. The whole tendency of Lao Tsz's book is to recommend the return to rest, quietness, non-action, non-assertion. The whole tendency of Herakleitos' book is to recommend vigorous action, the exercise of strong will, and to extol strife and war as the supreme gifts of 'Nature' to man. The quotations from Lao Tsz which we might adduce in support of our statement are too numerous to be brought forward with completeness and I choose, therefore, only such a number of them as is somewhat in proportion to the number of quotations from Herakleitos exemplifying his standpoint in the matter.

LAO TSZ.

Ch. 3. Practise non-action and everything will be regulated.

Ch. 2. The Holy man abides by non-attachment in his affairs, and practises a doctrine which cannot be imparted by speech. He attends to everything in turn and declines nothing; produces without claiming; acts without dwelling thereon; completes his purposes without resting in them.

Ch. 5. Nature is non-altruistic [has no preferences, is neutral, has no predilections]. It regards men as straw dogs [used as symbols in the sacrificial rite but afterwards thrown away and trampled upon].¹

Ch. 7. The holy man puts himself in the background, yet he comes to the front. He is indifferent to himself, yet he is preserved. Is it not because he has no interests of his own that he is able to secure his interests?

Ch. 19. Observe simplicity, encourage primitiveness, lessen the number of private projects, and moderate desire.

HERAKLEITOS.

D. 49, B. 113. To me one man is as ten thousand if he be the best.

D. 121, B. 114. The Ephesians deserve to be hanged every one that is a man grown, and the youth to abandon the city, for they cast out Hermodoros, the best man among them, saying: Let no one among us be best, and if one be best, let him be so elsewhere and among others.

D. 11, B. 55. All that crawls is driven to pasture with God's scourge.²

D. 80, B. 62. Men should know that war is general and that justice is strife, and that all things arise through strife and necessity.

D. 53, B. 44. War [or: strife] is father of all and king of all. Some he makes Gods and some men; some slaves, and some free.

D. 43, B. 103. Arrogance³ must be quenched more than a conflagration.

¹ See Chwang Tsz, xiv, 4, and compare Matthew v, 45.

² Fitzgerald's Omar Khayyām, lii, 1st edition, lxxii, 4th edition: "... the Sky, whereunder crawling coop'd we live and die."

³ The word translated as 'arrogance' is the difficult *hubris*, which means: arrogance, contumely, overbearing insolence, pride, insolent conduct, affront, taunt, abuse, petulance, wantonness, and many other things.

Ch. 32. Were princes and monarchs to maintain it [the simplicity of Tao] all creation would spontaneously submit.

Ch. 37. Desireless and at rest, the world would naturally become peaceful.

Ch. 29. The holy man renounces excess, extravagance, exaltation.

Ch. 39. Humility is the root of honor; lowliness the foundation of loftiness.

Ch. 22. The holy man embraces unity, and becomes the world's model. He is not self-regarding, ... not egotistic, ... not boastful, ... not conceited. ... Inasmuch as he strives with none, there are none in the world to strive with him.

Ch. 38. Superior energy is non-energy, hence it is energy.

Ch. 36. The weak overcome the strong.

Ch. 45. Purity and stillness are the world's standards.

D. 44, B. 100. The people ought to fight for their law as for a wall.¹

D. 33, B. 110. Law is also to follow the will of one.

D. 85, B. 105. It is hard to fight with the heart. For every wish is bought at the cost of soul.

D. 110, B. 104. It is not good for men to have all their wishes fulfilled.

D. 111, B. 104. Disease makes health sweet and good; evil the good; hunger, superfluity; toil, rest.

D. 67, B. 36. God is war-peace.

In the above extracts there is a twofold application of the thought-currents expressed. The principles are applied theologically (or perhaps philosophically) to the All, to universal life, and secondly they are applied politically, to the State, to organised practical human life. As we have already explained previously and as we find here actually demonstrated, Lao Tsz recommends the quietist, the negative standpoint, preaches the renunciation of the world; whilst Herakleitos recommends the active, the strenuous, the positive standpoint, preaches the conquest of the world. So the question naturally arises: can we explain this difference of view, found in two representatives of one and the same type of mind, as caused by different outer circumstances? I think we can at least adduce an argument tending to show that the general thought-atmosphere of the countries, or nations, and the times in which both thinkers were living, were exactly different in a way, which when reflected in their writings, would be sufficient

¹ These two fragments show that Herakleitos' so-called aristocratic temperament is essentially akin to Lao Tsz's so-called democratic temperament, and that Lao Tsz's doctrine of self-effacement was after all not so foreign to Herakleitos.

to account for such a polarisation of expression of the same fundamental thought as we see exhibited.

We put here in juxtaposition a characterisation of Herakleitos' Greece, with an argument included—tending to show that precisely this conception of universal strife may have been caused by national influences—and a simple characterisation of Lao Tsz's China without any argument included.

RIEHL.¹

And now the historical, the personal element in the philosophy of Herakleitos. A Greek only, having vividly before his eyes the significance of the 'agôn', the prize-contest, and its creative value in the production of civilisation, could find a thought like this: the basis of all things is the strife of contrasts, war is father and king of all things. A Greek only could take this thought as the starting point of a justification of cosmic order, as a basis of a 'cosmodicea'. We too speak of a 'struggle for life' and know and value the nobler form of that fight, the competition for what is good and elevated. Yet the agôn as the principle of things, as the fundamental basis of becoming, that is the historical, the nationally conditioned with Herakleitos, and belongs to the past which we can understand, not to the life in which we participate.

VON STRAUSS.²

There was no difference between civil and military servants. The numerous infantry was contributed on command by the able-bodied amongst the settled population. As these were suddenly torn away from their regular life and from their commercial and domestic circumstances we can easily understand the many gloomy lamentations about the hardships and privations in the campaigns and on the frontier guards, about the disturbed domestic circumstances and about the vain longing for home. All impudent playing with danger, all desire for adventures or boasting of hypocritic heroism were absent from the character of this people. The men did not like to go to war, and frankly confessed it. The essence of government in general was a spirit of patriarchalism which pervaded and dominated the whole being of everything Chinese and was most intimately knit together with faith, customs and manners of the people.

If we apply Riehl's argument to the quotations from Von Strauss, the conclusion should naturally follow that also Lao Tsz's ideal of peace, instead of that of strife, was influenced by the thought of his times, and was with him also the 'nationally conditioned' in the expression of his philosophy³. But then we may

¹ Alois Riehl: "Von Heraklit zu Spinoza," in *Die Zukunft*, Vol. x, No. 52, Berlin, 1902, p. 512. The article was given as an advance extract of a book which was to appear in the same year under the title *Zur Einführung in die Philosophie der Gegenwart*.

² Victor von Strauss *Schī-King, das Kanonische Liederbuch der Chinesen*, Heidelberg, 1880, pp. 26, 35 and 36.

³ Compare the interesting passage in Douglas, *op. cit.* pp. 199, 200, where the author sketches with great ability the causal relation between the political unrest of the times and Lao Tsz's teaching of peace and quiet.

ask why this peace should not be thought of as manifesting in active life, why it should be supplemented by the doctrine of quietism so prominent in Lao Tsz's writings, so absent in those of Herakleitos. Here again we find a constellation of outer factors which may have exercised a potent influence on the mould in which the venerable philosopher finally cast his wisdom. Not only may we perhaps say that the China of the times was an old civilisation of an old portion of an old race, and the Greece of the times a young civilisation of a young portion of a young race, but both were at a peculiar crisis of their history. In a word : the one nation was closing a cycle of activity, the other was opening one ; China was looking back and Greece was looking forward. Therefore we find prominent in the *Tao Te King* the teaching about the perfection of the 'men of old' and the ancient paradisiacal state of primitive simplicity. Instead of this Herakleitos speaks of a high future for the good and brave and utters sarcastic gibes about the so-called wisdom of his predecessors.

LAO TSZ.

Ch. 15. Profound indeed were the most excellent amongst the ancients, penetrating, fathomless.

Ch. 80. The people should be made to comprehend the gravity of death.

Ch. 65. If people are difficult to govern, it is because they are too smart. Ch. 3. The holy man weakens their ambition.

HERAKLEITOS.

D. 42, B. 119. Homer deserved to be banished from the lists¹ and cudgelled, and Archilochos likewise.

D. 25, B. 101. Greater deaths gain greater portions.

D. 24, B. 102. The slain in battle both Gods and men honor.

China began to realise that its time of prosperity and security had passed and that uncertainty, perhaps chaos and ruin lay before it. Says Sz Ma Ts'ien, in his already so often quoted historical note on Lao Tsz: "When he foresaw the decay of Cheu he departed." Greece on the other hand began to realise that an immense chance lay before it, that its full expansion and height were still to be attained, that a tremendous effort, a colossal energy could lift it still higher on its upward road to honor, strength, civilisation and welfare. Let us again quote our authorities.

¹ According to Fairbanks' and Mead's renderings, meaning 'the public recitations'.

CHINA.¹

During these few unsettled years between 643 and 632 Ts'u and Sung had both attempted to assert their rival claims. The situation is too involved to make it possible to give a full or even approximately intelligible explanation of each move. But the following main features are incontestable:—Ts'in, Tsin, Ts'i and Ts'u were growing, progressive and aggressive states, all of them strongly tinged with foreign blood, which blood was naturally assimilated the more readily in proportion to the power, wealth and culture of the assimilating orthodox nucleus. The imperial domain was an extinct political volcano, belching occasional fumes of threatening, sometimes noxious, but not ever fatally suffocating smoke, always without fire. . . The federation of princes belonging to pure Chinese stock were evidently unwarlike in proportion to the absence of foreign blood in their veins; but they were all of them equally *rusés*, and all of them past masters in casuistic diplomacy. . . . China was undoubtedly beginning to move as after 2,500 years of a second 'ritual' sleep, she is again now moving, at the beginning of the twentieth century A. D. (b).

It is rather remarkable that the invention of the 'greater seal' character in 837 B. C. practically coincides with the first signs of imperial decadence; this is only another piece of evidence in favor of the proposition that enlightenment and patriarchal rule could not exist comfortably together (b).

Lao Tsz was already a disappointed man; disgusted with the

GREECE.²

A century of unexampled religious and political excitement had passed away, but the tension was still unabated. For, the great decisive struggle for the domination of the world in the East and in the West was yet to come. Neither had the greater struggle between faith and knowledge been fully fought out, either with regard to religion or with regard to the theory of knowledge. The great battles lay yet in the future. But everyone felt the thunder-storm drawing near in the sultriness of the atmosphere. The whole Hellenic people—not only the Ionians, who certainly are most closely concerned—is stirred to its foundations, mentally and politically. Never a generation has had such a strong feeling of responsibility, never has it been realised what was at stake for humanity, as at that time. Only the time of the Reformation and of the French Revolution know of similar excitements in the soul of a people. It is therefore that the leaders of the time speak as from a high watch-tower and their accents are as of prophets. . . . In this mood the generation around Herakleitos grows up; it lends them all a common characteristic. They speak as in a secret, holy tongue. . . . Invective belongs of old to prophetic speech. But in such a delightfully refreshing way and in such an individual manner rarely any prophet has ever swung the scourge as the atribillious basileus of Ephesos. One feels and understands his deep disgust caused by living amongst his co-citizens. Grown up in the social views of his family which, from Androkles onward, governed the

¹ Parker a. *The Taoist Religion*, pp. 3, 4, 5 and b. *Ancient China Simplified*, London, 1908, pp. 53, 54, 93. Demetrius Charles Boulger *A short History of China*, London, 1893, p. 3.

² Diels, *op. cit.* p. 4.

supreme luxury of the royal court, the dissipation and warlike ambition of the feudal states, and the lax conduct of all classes of men, he already foresaw the imminent collapse of China, and was resolving to betake himself into timely exile and solacing obscurity. . . . Not many years after this Lao Tsz really did quit civilisation . . . having failed . . . to stay the revolutionary tide. The empire of the Cheu dynasty, which had reigned over 700 years, was now in full process of dissolution, at least so far as the conservative moral forces were concerned

(a).

Lao Tsz . . . found his countrymen sunk in a low state of moral indifference and religious infidelity which corresponded with the corruption of the times and the disunion in the kingdom (b).

priestkingdom in Ephesos, the gifted man finds—when mature—nothing to do in the political life of his native town where aristocracy was played out. Disgusted with the mob-rule he withdraws in solitude and leaves to his brother the shabby royal mantle.

The above explains perhaps also that difference between the two philosophers which has been distinguished as aristocracy and democracy. Both were in a sense reactionaries—the one, Lao Tsz, was a man of the people, serving the kings of Cheu who showed themselves unworthy of their rank, and the other, Herakleitos, was a born basileus or prince, retiring from his office and laying down his rank, because in his town aristocracy was played out and the despised people was really the master. What more natural than that he who had suffered under aristocracy at its worst should preach democracy, and that the aristocrat witnessing the triumph of a low form of democracy should tenaciously voice the aristocratic opinion? Besides, the two terms must be taken in a very broad sense indeed.

We see, therefore, that the various differences between Lao Tsz and Herakleitos are after all not so essential as they might appear at first sight, and may be explained as rather accidental and of national, local, personal origin, modifications, according to concrete circumstances, in the application of identical principles. The thought naturally suggests itself that these two lives—having regard once more to our hypothesis of reincarnation—would together offer a most complete set of experiences and activities of

one sort, each life supplementing the other and both balancing each other. They form as it were one complete swing of a pendulum, so that they may even be thought of as an example of kârmic retribution, or kârmic relationship anyhow : one-half of the work having been accomplished in one life and the other half in the second life. But be this as it may.

Before leaving the point in hand we have once more to refer to the retirement into obscurity of the two men and to draw attention to the antithesis contained in the difference in the age at which our Sages turned away from the world, Lao Tsz then being quite an old man according to the report, and Herakleitos being rather represented as a younger man at the time. This difference in age may stand in the relation of both cause and effect to the facts and reasonings given above.

The energy of the younger man might still eagerly affirm life and worldly activity, whilst the older Sage might well in the fulness of his days have come to the conclusion that *all* is vanity. The fact that Herakleitos gave up his position earlier in life shows in itself a form of energy, an impetuous rebellion against the powers that were, though perhaps to a certain extent inconsistent with his own law of the supremacy of strife. Of course we may interpret his act also in another sense and take it to mean that, in raising himself above the plane of the contending forces, he yet grimly realised that they too were serving cosmic ends and so had their full significance and value. Lao Tsz held out much longer and stayed on till he was more than an octogenarian, thereby applying his own doctrine of non-resistance.

Seen as effects, then, it may be that their national character more or less determined the length of their stay in their places. Seen as causes, it may be that Herakleitos in cutting short his worldly career laid the basis for his later unrestrained independence of speech and life, whereas Lao Tsz, maybe, in staying so long in office, laid the basis for that softness and passivity observable in his writings.

One other thing must be expressly stated, and that is that the reality of an influence of at least the political life of the times on the minds of both philosophers is a undeniable fact. Not only does Diogenes Laërtios allude to a connexion with politics but,

most of all, the Hermodoros fragment decides us on that point as far as Herakleitos is concerned. As to Lao Tsz we have a similar allusion to such political relations implied in the report of his conversation with Confucius, but above all the *Tao Te King* is our convincing witness, as it teems all over with abstract maxims for application in practical politics. Here follow examples from Herakleitos and one typical chapter from Lao Tsz to illustrate the point.

TAO TE KING.

Ch. 80. A state may be small, and the population sparse, yet the people should be taught not to rely on force; they should be made to comprehend the gravity of death, and the futility of emigration. Then though they had boats and carts, they would have no use for them; though they had armor and weapons they would not display them. They should be taught to return to the use of the quippo; to be content with their food, their clothing, their dwellings, and to be happy in their traditions. Though neighboring states were within sight, and the people should hear the barking of their dogs and the crowing of their cocks, they would grow old and die without visiting them.

ON NATURE.

D. 24, C. 102. The slain in battle both Gods and men honor.

D. 33. B 110. Law is also to follow the will of one.

D. 44. B. 100. The people ought to fight for their law as for a wall.

D. 114. B. 91b. It is necessary for those who speak with intelligence to hold fast to the common element of all, as a city holds fast to law, and much more strongly.

D. 121, B. 114. [This is the Hermodoros fragment.]

JOHAN VAN MANEN.

(*To be concluded.*)

Were a star quenched on high
 Forever would its light,
 Still traveling onward from the sky,
 Shine on our mortal sight.
 So when a great man dies,
 For years beyond our ken,
 The light he leaves beyond him lies
 Upon the lives of men.

—*Longfellow.*

TWO GROUPS OF SIMILAR PERSONALITIES IN THE BIBLE.

SOME months—now almost years—ago my friend, Dr. Sanders, drew my attention to the curious similarities in two groups of personalities in the Old and New Testaments; and, as I have found many people interested in this question, I have jotted down a few notes on the subject. I am quite aware that there will be a considerable difference of opinion as to the proper explanation, and that I lay myself open to the charge that I am assuming the historical reality of persons in Bible narratives, of which there is a considerable amount of doubt. But surely it is possible to assume that, even if the individuals named never existed in the flesh, they may have been personified qualities in human nature, and as such it is interesting to trace their inter-relations. So whether we take the stories as exemplifying the re-incarnation of persons closely connected by karma, or as representing allegorically the development and interplay of characteristics, or as a mere coincidence, let us look at the groups in question—Ahab, Jezebel, Elijah, and Elisha on the one hand—Herod, Herodias, John the Baptist and Jesus on the other—and see if we can learn any lesson therefrom.

We will start with the King. From various lines of re-incarnations worked out by Mr. Leadbeater and others we find that it is by no means unusual that one who has been a ruler in one life comes back time after time in a position of authority, so there is nothing improbable in the story of the return of Ahab to the land which he had ruled before, in order to work out his past karma. In both Kings we find a certain weakness of character. Ahab permitted Jezebel to do as she desired with regard to Naboth and the prophets both of Baal and of the Lord, while Herod, instead of setting Jesus free when he found no fault in Him, shirked his responsibility, and for reasons of state sent Him back to Pontius Pilate. Both again were led to commit crime at the instigation of a woman. We can hardly doubt that Ahab knew that Jezebel was plotting the death of Naboth when he permitted her to use his seal and send letters in his name. Both rulers were noted for their opposition to the prophets of the Lord, whether represented by Elijah or by John the Baptist and

the Apostles after the resurrection. On the whole Herod seems to have been the stronger character of the two, but both did evil in the sight of the Lord, and both suffered terrible agony in death, and, we might also suggest, after death.

Jezebel and Herodias are similar characters. We know little of the latter save that she was the wife of Philip and living in sin with his brother Herod. John the Baptist, whom we are told by the Master was Elias, rebuked her for this wickedness as his previous personality had rebuked Jezebel, and we find the same strong feelings of hatred and revenge roused in her breast. In I.Kings xix. 2, we find that Jezebel swore in the strongest terms that she would kill Elijah, and it offers food for reflexion, if we think that a strong resolve like this (whether for good or ill) passes from incarnation to incarnation until the result is worked out. Jezebel failed to kill Elijah, but Herodias brought about indirectly the imprisonment and later on the death of John the Baptist.

Elijah and John the Baptist. We need not speculate about the identity of these men, for the Christ Himself said that the one was the re-incarnation of the other. From among other passages we may select the one in Matthew xvii. 12, 13. "Elias is come already. . . . Then understood the disciples that He spake unto them of John the Baptist." And we need not be disturbed by the fact that John denied the connexion. Unless he was an Initiate with the power of recalling past births, he might very probably be unable to see that he had been the great prophet of old, especially as he does not seem to have brought back the power of working miracles as Elijah had done; but the Christ with His wider outlook could speak with authority and proclaimed that the two were only different aspects of the one Ego. But even apart from this testimony we might see a great similarity in their habits and especially their messages. Both spoke boldly against sin and wickedness, reproving all evil-doers, from the King and his consort down to the common people; both preached the doctrine of repentance and the necessity for righteousness. Both lived apart from men and wore leathern girdles about their loins, and we can well believe that John in his wanderings in the deserts and mountains heard, like Elijah, the word of the Lord in the still small voice which follows the whirlwind and the earthquake.

Elisha and Jesus. We cannot compare these in the same way as we did the others, for we know very little of the life of the disciple Jesus before he gave up the use of his body to the Christ. But we know that both were deemed the fit successors to the great forerunners; and, even granting that the Lord Maitreya took full possession of the body, it is interesting to compare the miracles attributed to Elisha—such as the miraculous feeding of a large number of persons with a small number of loaves, and the curing of leprosy and the raising from the dead—with the same kind of miracles on a nobler scale recorded in the Gospels.

Turning from the principal characters in the drama we may note that in the households of both Kings there was a righteous servant. Obadiah preserved a hundred and fifty prophets alive, risking his life and position by acting contrary to the will of Jezebel, while in later and more peaceful times, Joanna the wife of Chuza, Herod's steward, ministered unto Jesus of her substance. Again in both cases there was a traitor in the household of the prophet, who was willing to turn aside from the higher life for the sake of gold. Gehazi was punished for his avarice by the horrible living death of leprosy; Judas for his greater sin killed himself in the potter's field. I may leave further likenesses to be worked out by those who are interested in this line of research, reminding my readers that actual identity is not to be expected in successive incarnations of *evolving* entities, and we must not expect to find more than similarities in character acting on the results produced by past karma. Looking at it in this light we may gain instruction, while at the same time I should not be inclined to quarrel with those who argue that the writers of the gospel, starting from the identity of John with Elias, then worked the other characters into their great drama of the life of an Initiate, or with those who go further and regard all the characters as allegories, Herod (and Ahab) representing the successful man of the world fighting the evolving man, whose personality is represented by John and whose individuality by Jesus, by the aid of the lower passions and emotions typified by Herodias.¹

KATE BROWNING.

¹ At the outset I expressed my indebtedness to Dr. Sanders for the general idea of the paper; in conclusion I must thank Mr. Medhurst for the idea that John is the personality which has to be destroyed when the individuality—the Christ—is prepared to carry on the work of evolution.

THE VICTORY OF THE SPIRIT.

[Received by automatic writing through S. B. B.]

No soul is so thoroughly vicious,
So utterly sunken in sin,
But under the mantle of error
Glow the ember of good within.

Back in the darkness of ages
Down to the world he came,
Bearing within his bosom,
A spark of the Heavenly Flame.

And over and over and over
He fled through the portals of Death,
Bringing the torch of his cleansing
To be fanned by the Infinite Breath.

And again and again he returneth,
And ever the Heavenly Fire
Burneth away and consumeth
His burden of self and desire.

Freeing his soul from its fetters,
Breaking his bonds, till, at last,
All of his errors corrected,
All of his journeyings passed,

Up from the earth and its chaos,
Out of its turmoil and strife,
Leaps the pure flame of his being
Back to the Giver of Life.



THE BEGINNINGS OF THE SIXTH ROOT-RACE.

(Continued from p. 389.)

THE UNDERLYING IDEA.

THE education and the religion seem very much mingled, and it is difficult clearly to differentiate one from the other. The children seem to be playing in the temple. Apparently the underlying idea which is kept before them is that all this is only the physical side of something far greater and grander, which belongs to higher planes, so that they feel that to everything they do there is an inner side, and they hope to realise this and to be able to see and comprehend it directly; and this is always held before them as the final reward of their efforts.

BIRTH AND DEATH.

The various influences which take such a prominent part in the education of the children are brought to bear upon them even before birth. Once more we must reiterate that when a birth is about to take place the father and mother and all parties concerned are quite aware what Ego is to come to them, and therefore

they take care that for months before the actual birth takes place the surroundings shall in every way be suitable to that Ego, and such as may conduce to a perfect physical body. Very great stress is laid upon the influence of beautiful surroundings. The future mother has always before her eyes lovely pictures and graceful statues. The whole of life is pervaded with this idea of beauty—so much so that it would be considered a crime against the community that any object should be ugly or ungraceful. In all architecture this beauty of line as well as of color is the first consideration, and the same is true with regard to all the minor accessories of life, so that even before the child's birth preparation will be made for him; his mother will dress chiefly in certain colors, and will surround herself with flowers and lights of what are considered the most appropriate kind.

It must be understood that parentage is a matter of arrangement between all parties concerned, and that death is usually voluntary. I mean that as the members of this community live entirely healthy lives, and have surrounded themselves with perfect sanitary conditions, disease has been practically eliminated, so that except in the very rare case of an accident no one dies except of old age, and they do not drop the body as long as it is useful. They do not feel at all that they are giving up life, but only that they are changing a worn-out vehicle. The absence of worry and unhealthy conditions has certainly tended on the whole to lengthen physical life. Nobody seems to be getting at all old until at least eighty, and many pass beyond the century.

When a man begins to find his powers failing him he also begins to look round him for a desirable rebirth. He selects a father and mother whom he thinks would suit him, and goes round to see them to ask whether they are willing to take him. If they are, he tells them that he expects to die soon, and then hands over to them his personal talisman which he has worn all his life, and also sends to them any personal effects which he may wish to carry over to his next life. A talisman is usually a jewel of the particular type appropriate to the Ego, according to the sign of the Zodiac to which as an Ego he belongs, the influence under which he attained individuality. This talisman he always wears, so that it may be fully impregnated with his magnetism, and he is careful

to make arrangements that it may be handed over to him in his next birth, in order to help in the arousing in the new body of the memory of past lives, so as to make it easier to keep unbroken the realisation of life as an Ego. This talisman is always correspondent to his name as an Ego—the name which he carries with him from life to life. In many cases men are already using this name in ordinary life, though in others they have perpetuated the name which they bore when they entered the community, carrying it on from life to life and altering its termination so as to make it masculine or feminine according to the sex of the moment. Each person has therefore his own name, his permanent name, and in addition in each incarnation he takes that of the family into which he happens to be born.

The personal effects do not include anything of the nature of money, for money is no longer used, and no man has more than a life-interest in houses or land, or in other property. But he may possibly have a few books or ornaments which he wishes to preserve, and if so he hands them over to his prospective father and mother, who, when they hear that his death is approaching, can begin to prepare for him. He does not alter his ordinary mode of life; he does nothing which in the slightest degree resembles committing suicide; but he simply loses the will to live—lets go of life, as it were—and generally passes away peacefully in sleep within a very short period of time. Usually, indeed, he takes up his abode with the prospective father and mother as soon as the agreement is made, and dies at their house.

There is no funeral ceremony of any sort, as death is not regarded as an event of any importance. The body is not cremated, but is instead placed in a kind of retort into which some chemical is poured—probably a strong acid of some sort. The retort is then hermetically sealed, and a power resembling electricity, but far stronger, is passed through it. The acid fizzes vigorously, and in a few minutes the whole body is entirely dissolved. When the retort is opened and the process is completed there is nothing left but a fine grey powder. This is not preserved or regarded with any reverence. The operation of disposing of the body is easily performed at the house, the apparatus being brought there when desired. There is no ceremony of any kind, and the friends of the

deceased do not assemble for the occasion. They do, however, come round and pay him a visit soon after his rebirth, as the sight of them is supposed to help to reawaken the memory in the new baby body. Under these circumstances there are of course no prayers or ceremonies of any kind for the dead, nor is there any need of help upon the astral plane, for every member of the community remembers his past lives and knows perfectly well the body which he is about to take as soon as it can be prepared for him. Many members of the community continue to act as invisible helpers to the rest of the world, but within the community itself nothing of that kind is necessary.

The *Manu* has a careful record kept of all the successive incarnations of each of the members of His community, and in some rare cases He interferes with an *Ego's* choice of his parents. As a general rule all the members of the community have already disposed of such grosser karma as would limit them in their choice, and they also know enough of their own type and of the conditions which they require not to make an unsuitable selection, so that in almost every case they are left perfectly free to make their own arrangements. The matter is, however, always within the knowledge of the *Manu*, so that He may alter the plan if He does not approve.

As a rule the dying man is at liberty to select the sex of his next birth, and many people seem to make a practice of taking birth alternately as man and as woman. There is no actual regulation as to this, and everything is left as free as possible; but at the same time the due proportion of the sexes in the community must be maintained, and if the number of either sex falls temporarily below what it should be, the *Manu* calls for volunteers to bring things once more into harmony. Parents usually arrange to have ten or twelve children in the family, and generally the same number of girls as boys. Twins are not at all uncommon. Between the birth of one child and the next there is mostly an interval of two or three years, and there are evidently theories with regard to this matter. The great object is to produce perfect children, and no cripples or deformed persons are to be seen, nor is there any infant mortality. It is manifest that the labor of child-birth has diminished almost to vanishing-point; indeed there seems to be scarcely any trouble, except perhaps a little with the first child.

MARRIAGE.

This brings us to the question of marriage. There is no restriction placed upon this, except the one great restriction that no one must marry outside the community; but it seems to be generally regarded as undesirable that people of the same type of religious feeling should intermarry. There is no rule against it, but it is understood that on the whole the Manu prefers that it should not take place. There is a certain all-sufficing expression which practically puts any matter beyond the limits of discussion: "It is not His wish." People choose their own partners for life—fall in love, in fact—much as they used to do, but we must never forget that the dominant idea of duty is always supreme, and that even in matters of the heart no one would permit himself to do anything or feel anything which he did not think to be for the best for the community. The great motive is not passion, but duty. The ordinary sex passions have been dominated, so that people now unite themselves definitely with a view to carrying on the community and to creating good bodies for the purpose. They regard married life chiefly as an opportunity to that end, and what is necessary for such production is a religious and magical action which needs to be very carefully directed. It forms part of the sacrifice of themselves to the Logos, so that no one must lose his balance or his reason in connexion with it.

When people fall in love, and, as we should say, engage themselves, they go to the Manu Himself and ask Him for a benediction on their union. Usually they also arrange with a prospective son or daughter, so that when they go to the Manu they say that such and such a man wishes to be born from them, and ask that they may be permitted to marry. The Manu examines them to see whether they will suit each other, and if He approves He pronounces for them a formula: "Your life together shall be blessed." Marriage is regarded almost entirely from the point of view of the prospective offspring. Sometimes it is even arranged by them. One man will call on another and say:

"I am expecting to die in a few weeks, and I should like to have you and Miss X. for my father and mother, as I have some kârmic ties with both of you that I should like to work off; would that be agreeable to you?"

Not infrequently the suggestion seems to be accepted, and the plan works out very well. One man whom I took up at random for the purpose of investigation was found to have three Egos desiring to incarnate through him, so that when he took his prospective wife to the Manu he asked:

“May we two marry, with these three Egos waiting to take birth through us?”

And the Manu gave His consent. There is no other marriage ceremony than this benediction given by the Manu, nor is a wedding made the occasion of feasting or the giving of presents. There is nothing in the nature of a marriage contract. The arrangements are exclusively monogamous, and there is no such thing as divorce, though the agreement is always terminable by mutual consent. People marry distinctly with a view of furnishing a vehicle for a certain soul, and when that is safely done it seems to be entirely at their option whether they renew their agreement or not. Since the parents are selected with care, in the majority of cases the agreement is renewed, and they remain as husband and wife for life; but there are cases in which the agreement is terminated, and both parties form other alliances. Here also, as in everything else, duty is the one ruling factor, and everyone is always ready to yield his personal preference to what is thought to be best for the community as a whole. There is therefore very far less of passion in these lives than in those of the older centuries; and the strongest affection is probably that between parents and children.

There are cases in which the unwritten rule as to not marrying a person of the same type seems to be abrogated, as, for example, when it is desired to produce children who can be trained by the devas as priests for a particular temple. In the rare case where a man is killed by some accident he is at once impounded in the astral body and arrangements are made for his rebirth. Apparently large numbers of people desire to be born as children of the members of the Council; those, however, have only the usual number of children, lest the quality should be deteriorated. Birth in the family of the Manu Himself is the greatest of all honors; but of course He selects His children Himself. There is no difference of status between the sexes, and they seem to take up indifferently any work that is to be done. On this matter I will

tell you the opinion of a mind into which I am looking. This man does not seem to think much of the difference between man and woman. He says that there must be both, in order that the race may be founded, but that we know there is a better time coming for the women. He feels that the women are taking a harder share of the work, and are therefore rather to be pitied and helped and protected. The Council, however, is composed entirely of men, and, under the direction of the Manu, its members are making experiments in the creation of mind-born bodies. They have produced some very respectable copies of humanity, but have not yet succeeded in satisfying the Manu.

RACIAL CHARACTERISTICS.

In appearance the community is still very like the sixth sub-race from which it sprang—that is to say, it is a white race, although there are among it people with darker hair and eyes and a Spanish or Italian complexion. The stature of the race has distinctly increased, for none of the men are under six feet, and even the women are very little short of this. The people are all muscular and well-proportioned, and it would appear that much attention is paid to exercise and the equal development of the muscles. It is note-worthy that they preserve a free and graceful carriage even to extreme old age.

HOUSES.

The houses built for the community before its foundation were all on the same general plan and, though a good deal of individual taste has been shown in those erected since, the broad principle is still the same. The two great features of their architecture which much differentiate it from almost all that preceded it, are the absence of walls and corners. Houses, temples, schools, factories, all of them are practically roofs supported upon pillars—pillars in most cases as lofty as those of the Egyptian temples, though far lighter and more graceful. There is, however, provision for closing the spaces between the pillars when necessary—something distantly resembling the patent automatic rolling shop-blinds, but they can be made transparent at will. These devices, however, seem to be very rarely employed, and the whole of the life of the people, night and day, is practically spent in the open air.

Domes of many shapes and sizes are prominent features. Some of them are of the shape of that of S. Peter's, though smaller; some are low and broad, like those of San Giovanni degli Eremiti, in Palermo; some with the lotus-bud shape of those of a Muhammadan mosque. These domes are full of windows, or perhaps are themselves built of some transparent substance of various colors. Every temple has a great central dome, and every house has one at least. The general scheme of the house is to have a sort of great circular or oval hall under the dome, which is the general living room. Fully threefourths of its circumference is quite open, but behind the fourth part are often built rooms and offices of various kinds, which usually rise to only half the height of the columns, having above them other small rooms which are used as bed-rooms. It will be understood that all these rooms, though separated from one another by partitions, have no outside walls, so that in them also people are still practically in the open air. There are no corners anywhere, every room being circular or oval. There seems always to be some part of the roof upon which it is possible to walk. Every house seems full of flowers and statues, and another striking feature is the abundance of water everywhere; there are fountains, artificial cascades, miniature lakes and pools in all directions.

The houses seem always to be lighted from the roof. No lamps or lanterns are seen, but the dome is made to glow out in a mass of light, the color of which can be changed at will, and in the smaller rooms a section of the ceiling is arranged to glow in the same way. All the parks and streets are thoroughly lighted at night with a soft and moonlike but penetrating light—a far nearer approach to daylight than anything previously secured.

FURNISHING.

Furniture is principally conspicuous by its absence. There seem to be no chairs in the houses, and there are no seats of any sort in the temples or public halls. The people recline upon cushions somewhat in the oriental style, or rather perhaps like the ancient Romans, for they do not sit cross-legged. The cushions, however, are curious, entirely vegetable products stuffed apparently with some very soft fibrous material, not altogether

unlike cocoanut fibre. These things are washable, and indeed are constantly being washed. When going to the temple, to the library or to any public meeting each person usually carries his own cushion with him, but in the houses large numbers appear to be lying about which may be used by anybody. There are small low tables—or perhaps they are rather to be described as book-rests which can be so arranged as to be flat like a table. All the floors are of marble, or of stone polished like marble—often a rich crimson hue. Beds, made of the same vegetable material as that used for the cushions, are laid upon the floor, or sometimes suspended like hammocks, but no bed-steads are used. In the few cases where there are comparatively permanent walls, as for example between the bed-rooms and offices and the great hall, they are always very beautifully painted with landscapes and historic scenes. Curiously all these things are interchangeable, and there is a department which is always prepared to arrange exchanges—a kind of circulating library for decorations, as it were, through the medium of which any person can change the wall-panels or statues which decorate his house, whenever he wishes to do so.

DRESS.

The dress of the people is simple and graceful, but at the same time strictly utilitarian. Most of it is not unlike that of India, though we sometimes see an approach to the ancient Greek dress. There is no uniformity about it, and people wear all sorts of different things. But there is nothing inharmonious; all is in very good taste. Colors both brilliant and delicate are worn by both men and women alike, for there seems to be no distinction between the clothing of the sexes. Not a single article is made of wool; it is never worn. The substance employed appears to be exclusively linen or cotton, but it is steeped in some chemical which preserves its fibres so that the garments last for a long time, even though all are washed daily. The chemical process imparts a glossy satin-like surface, but does not interfere in the least with the softness or flexibility of the material. No shoes or sandals or any other foot-coverings are worn by the members of the community, and very few people wear hats, though I have seen a few something like the panama and also one or two small linen caps. The idea of distinctive clothes for certain offices has

disappeared ; no uniforms of any sort are worn, except that the officiating *deva* always materialises round himself robes of the color of his temple, while conducting a service ; and the children, as before described, dress themselves in certain colors when they are about to take part in the religious festivals.

Food.

The community is, of course, entirely vegetarian, because it is one of the standing rules that nothing must be killed. Even the outer world is by this time largely vegetarian, because it has begun to be recognised that the eating of flesh is coarse, vulgar, and above all unfashionable ! Comparatively few people take the trouble of preparing their own meals, or eat in their own houses, though of course they are perfectly free to do so if they wish. The great majority go to what may be called restaurants, although as they are practically entirely in the open air they may be supposed rather to resemble tea-gardens. Fruit enters very largely into the diet of the period. We have a bewildering variety of fruits, and centuries of care have been devoted to scientific crossing of fruits so as to produce the most perfect forms of nourishment and to give them at the same time remarkable flavors.

If we look in at a fruit-farm we shall see that the section devoted to each kind of fruit is always divided into smaller sections, and each section is labelled as having a particular flavor. We may have, for example, grapes or apples, let us say, with a strawberry flavor, a clove flavor, a vanilla flavor, and so on—mixtures which would seem very curious from the point of view of those who were not accustomed to them. This is a country where there is almost no rain, so that all cultivation is managed by means of irrigation, and as they irrigate these different sections they throw into the water what is called "plant-food" and by variations in this they succeed in imparting different flavors. By varying the food, growth can be intensified or retarded, and the size of the fruits can also be regulated. The estate of the community runs up into the hills, so they have the opportunity at different levels of cultivating almost all possible kinds of fruit.

The food which is most eaten is a sort of substance somewhat resembling blanc-mange. It is to be had in all kinds of colorings,

and the coloring indicates the flavor, just as it used to do in ancient Peru. There is a very large selection. Perhaps the choice of different flavors in the food may to some extent take the place of many habits which have now disappeared, such as smoking, wine-drinking, or the eating of sweets. There is also a substance which looks like cheese, but is sweet. It is certainly not cheese, for no animal products appear to be used, and no animals are kept in the colony except as pets. Milk is used, but it is exclusively the vegetable milk obtained from what is sometimes called the cow-tree. Knives and forks do not appear, but spoons are still used, and most people bring their own with them. The attendant has a sort of weapon like a hatchet with which he opens fruits and nuts. It seems to be made of an alloy which has all the qualities of gold but has a hard edge, which apparently does not need resharpening. It is possibly made of one of the rarer metals such as iridium. In these restaurant gardens also there are no chairs, but each person half-reclines in a marble depression in the ground, and there is a marble slab which can be turned round in front of him so that he can put his food upon it, and when he has finished he turns this up and water flows over it.

I think on the whole people eat distinctly less than in the twentieth century. The usual custom seems to be to have one regular meal in the middle of the day, and to take a light refection of fruit in the morning and evening. Everybody seems to be at breakfast just after sunrise, for people are always up then or a little before. The light evening meal seems to be at about five o'clock, for most people go to bed fairly early. So far as I have seen no one sits down to a heavy meal in the evening, but there is complete individual freedom with regard to all these matters, so that people follow their own taste. I do not notice the drinking of tea or coffee; indeed there seems to be but little drinking of any sort, possibly because so much fruit is eaten.

Plenty of water is available everywhere, even though there is almost no rain. They have enormous works for the distillation of sea water, which is raised to a great height and then sent out on a most liberal scale. It is worthy of note however that the water specially sent out for drinking is not the pure result of the distillation, but they add to it a small proportion of certain chemicals—

the theory apparently being that pure distilled water is not the most healthy for drinking purposes. The manager of the distillation-works tells me that they use natural spring water as far as it will go, but they cannot get nearly enough of it, and so it has to be supplemented by the distilled water, but then it is necessary to add the chemicals to this in order to make it fresh and sparkling and really thirst-quenching.

C. W. LEADBEATER.

(To be continued.)

Well—were it not a pleasant thing
 To fall asleep with all one's friends ;
 To pass with all our social ties
 To silence from the paths of men ;
 And every hundred years to rise
 And learn the world, and sleep again ;
 To sleep thro' terms of mighty wars,
 And wake on science grown to more,
 On secrets of the brain, the stars,
 As wild as aught of fairy lore ;
 And all that else the years will show,
 The Poet-forms of stronger hours,
 The vast Republics that may grow,
 The Federations and the Powers ;
 Titanic forces taking birth
 In divers seasons, divers climes ;
 For we are Ancients of the earth,
 And in the morning of the times.

—TENNYSON.

TWO EXPERIENCES.

DREAMS are curious things, but the dreams of the earnest student should not only be curious, but instructive as well. Quite recently I was very much interested in minerals, trying hard to imagine what sort of consciousness they had, and how they were affected by human influence.

These efforts, however, brought little result, to the physical brain at least, and it was not till the weary physical form was slipped off at night, that anything approaching illumination in this direction came.

After a brief period of what appeared to be utter blankness, I regained consciousness to find myself floating out of the body still thinking about the subject which had already taken up so much of my waking hours. As I watched the swirling and bubbling currents of elemental essence rushing about in fantastic forms of luminous pinks, greens and purples, I became conscious of a vast human form which towered far above me, having on its countenance a stern, yet loving, expression. Who it was, I knew not. I was too much taken up admiring the extraordinarily perfect proportions of the figure to ask any questions. He just appeared from nowhere, in a somewhat similar manner to the materialisation of a form at a spiritualistic seance. He regarded me for a moment with an air of scrutiny; then, evidently reading the thought I had gone to bed with, he said:

“ You are anxious to experience the consciousness of the mineral kingdom, are you ? ” On my replying in the affirmative, he continued: “ Very well—it shall be so, but you must keep a part of your consciousness entirely separate from that part which is to be embedded in mineral matter, in order that you may appreciate and criticise your experience. ” Hardly were the words spoken, when a most extraordinary sensation came over me. It was a vast, dreamy, ponderous kind of sensation—a feeling as if I were tied down hand and foot, in utter darkness, unable to breathe or move or think, and as if the whole weight of the earth itself were on my body. There was a vague indefinable yearning for the power of motion, for light, for life, for sensation, for anything in heaven or earth except that feeling of massive dullness and immobility.

Yet all this time I was looking down upon myself and thinking: "What a curious thing. I wonder how it is that I can be in that mineral, and yet think outside it." I saw I was just an ordinary mass of rock, lying by the wayside, and as I was thus ruminating, a stalwart navy with a pick on his shoulder came swinging down the path. He stopped, looked at the rock for a moment, then lifting his pick above his head, dealt it a lusty blow. The change in consciousness that followed was very peculiar. I have tried hard to think of some physical analogy which would make it clear, but the only one that comes anyway near an analogy is the comparison between a dreadful irritation and the relief which a good scratch brings! The vibrations that thrilled throughout my mineral vehicle gave a feeling of really for once being alive, of the possibility of motion. At last the vague yearning for feeling something or another was, for the moment, fully satisfied, and I longed and hoped that that good lusty navy would drive many more such blows home.

All of a sudden, quite a revelation seemed to flash on me, and in that moment I knew that the activities of men were not their activities at all, but those of Him in whom we live and move and have our being; that the roar and clang of great manufacturing towns, and the rattle and thunder of railway trains and motors were but means to make the metals of which they were composed vibrate a little more fully, so that after their experience in man's hands, the life within might be made more fit to enter a higher form. Then I knew why men built vast cities and dwellings of stone and steel, and why they used metals and minerals in a hundred ways for the better comfort of their lives on earth. Humanity is quite convinced that all these inventions are purely its handiwork and for its benefit; but they are not—they are God's work, and who shall say where His work ends?

To talk about the distinction between soul and body is one thing, but to have personal experience of such a distinction is a thing so different, that it is exceedingly difficult to find an analogy which may at least give some idea of truth and reality.

These things can be, and are, very much talked about, but it is very unlikely that any true impression can be gained by word of mouth, much less by dim remembrances of experiences undergone

in visions of the night. However difficult it may be to portray the extraordinary reality of that next realm of existence which plays so large a part in our evolution, there yet recurs to me an occasion on which I so managed to impress the reality of such a life, quite apart from the physical one we lead, on the minds of my hearers, that they suggested my writing a description as to how the consciousness of another self appeared to me on that memorable occasion.

This I will endeavor to do, but those who read these lines must ever keep in mind that the difference between my description and the reality is greater than that of a magnificent panorama of mountain scenery and the description of that which might be given by a Cook's tourist. If a man eats a new fruit and describes its taste to his fellows, he uses his memory of other tastes that he has experienced, by saying, for instance: "It is very sweet, like a grape, yet acid, like pineapple, and there is a mixed flavor of strawberry and greengage; that is what this new fruit is like." Now his hearers are all quite familiar with the fruits he mentions, so they are, at any rate, able to get some vague idea as to what the flavor of the newly invented fruit is. Give that description to some cannibal, who feeds only on human flesh, and he will not get the faintest idea of what it is like, for the simple reason that the constituents of the flavor-description are entirely beyond his experience.

Keeping this, as I said before, well in mind, I will now give a description of what occurred.

I had long wondered whether it was really true that man could stand apart from his body in full consciousness. I had been reading Prentice Mulford, and had been much struck by a passage in which he says that most of the confusion of our dreams is caused partly by our uncontrolled thought-condition during the day, and partly by our extraordinarily obstinate way of regarding our bodies as ourselves. This thought, he continues, is so strong and so persistent that it causes the higher consciousness working in the astral body to fully believe that it is using a physical vehicle, when out of the body at night. Here are his words. Himself a seer of no mean order, he spoke with the authority of personal knowledge: "Your first error, on passing from the body in the state known as sleep, lies in thinking you are moving about your

physical body. You must educate yourself out of that mistake. You must fix in your mind before going to sleep, so far as you can, your conception of yourself as a Spirit, or rather, as the unseen organisation, which, during the day, uses your body.

“The last thought, before going to sleep, is the one most likely to remain with you on leaving the body. If persisted in, you will find it mingling itself with what you call your dreams. That is, it will be the first clue towards the recognition of your real self when you are away from your body.” Later he says, explaining the reason for the confusion in our dreams: “You walk with the spiritual eye and ear, thinking these the physical eye and ear. All this results in a confusion which no language can fully express.”¹ Having read this, and having become thoroughly saturated with the idea of myself at night as a much finer entity than the very mediocre person I presented by day, I went to sleep.

It was not very long before I found myself dreaming in a vivid and unnaturally excited and quick manner. Looking around me, I saw a large barn about a mile from some beautifully wooded town. From within the barn came sounds of drinking and occasionally the clashing of weapons. “What on earth is going on there?” thought I. Hardly had the desire arisen, when I found myself in a big, whitewashed room where a number of German students were having a series of duels between two rival corps. They greeted me politely as I entered, and I placed myself on one side of the room in order to see the fight better. Near me were two young fellows, who were hacking fiercely at one another. Suddenly one of the antagonists received a severe wound in the head, from which the blood spurted in a crimson jet. Immediately one of the seconds struck apart the swords of the dwellers with a violent cut from his own sword. The wounded man’s sword was wrenched clean out of his hand, and it came spinning across the room straight at my head, inflicting a deep gash in my neck, from which the blood flowed in torrents. I sank to the floor, while medical students rushed up with bandages to check the flow of blood. It was of little use, however; I felt myself getting weaker and weaker, and eventually I got so weak and faint that the students were afraid I was going to expire altogether, and told me so.

¹ Prentice Mulford's *The Gift of the Spirit*, pp. 205-206.

I thought it rather a bore that I should die so young, but then the next world about which I had been reading in Prentice Mulford's books would certainly be most fascinatingly interesting and instructive, and I looked forward with keen pleasure to my awakening in the astral. Hardly had I thought this when I lost consciousness.

I awoke to find myself floating in the air above the floor of the room. The students were bending round my prostrate form. "What do they want to bother about that for?" I thought. To me, the body seemed to call for no more notice than would an old coat lying on the floor. "But what is this?" I thought. "I feel so fearfully well, that I am afraid I shall burst with health."

Truly the sensation of intense and over-bounding life which coursed like electric currents through every particle of my being was so strong that I felt I could do anything. My readers will have doubtless noticed, that when one is in exceptionally good health, one feels very light and frisky. That lightness was a hundred times accentuated in my case. I felt I could leap with ease over the highest mountain, could soar to the moon at will. Joyous, hopeful, confident, strong, with a sense of limitless energy and power—these words sum up the consciousness of that vehicle.

Everything around me seemed to be in a state of violent vibration. Various colors and forms, some ugly, some beautiful and full of color, swirled and bubbled around me. I looked at some of them with great interest. "Hello!" I thought. "Here am I in the astral body, fully conscious and aware of it." I looked at myself. I seemed to have liquid clothes of pink, yellow and green that flowed gently about me. Everything was brilliant, light and peaceful. "I must now have a look at this astral world—I think I shall go for a little ærial trip," said I to myself. Straightway I found myself floating like a wreath of smoke towards the wall of the room, and went clean through it. This pleased me greatly. "This really must be the astral," I thought; but, strange to say, I found I could not move very quickly. I was floating along in an upright position, not knowing that in order to move fast in the astral world, the body must be kept in a sloping position, and when travelling at a very rapid rate, almost horizontal. Suddenly I saw swooping down towards me from a height a

beautiful shining female form. "Give me your hand," she said imperiously, "a young fellow like you ought to be able to move faster than that; come!" I knew at once who she was, though I had never seen her in my life. She was the authoress of several Theosophical works of a very distinct character, half-occult, half-poetical. I had read most of them, and enjoyed them immensely. How I came to recognise her at once, I cannot understand; but I knew she was that authoress, just as I know fire is warm and ice is cold.

"Lean forward¹ more," she said. I did so. At once I noticed we went much faster. Quicker and quicker we flew, over tree tops and hills, or cities and hamlets, speeding with marvellous rapidity over an ever-changing panorama. As we drew near my home in Central America, we slowed down; then reaching the room where my body was lying, I woke up with a sudden shock, the whole happenings of the night impressed clearly on my brain. I knew from that day onwards that death was nothing, and have ever since, and will in future, regard with perfect equanimity the day when it shall come to relieve me from the strain of dragging round the bony carcass I call, out of politeness, "my body".

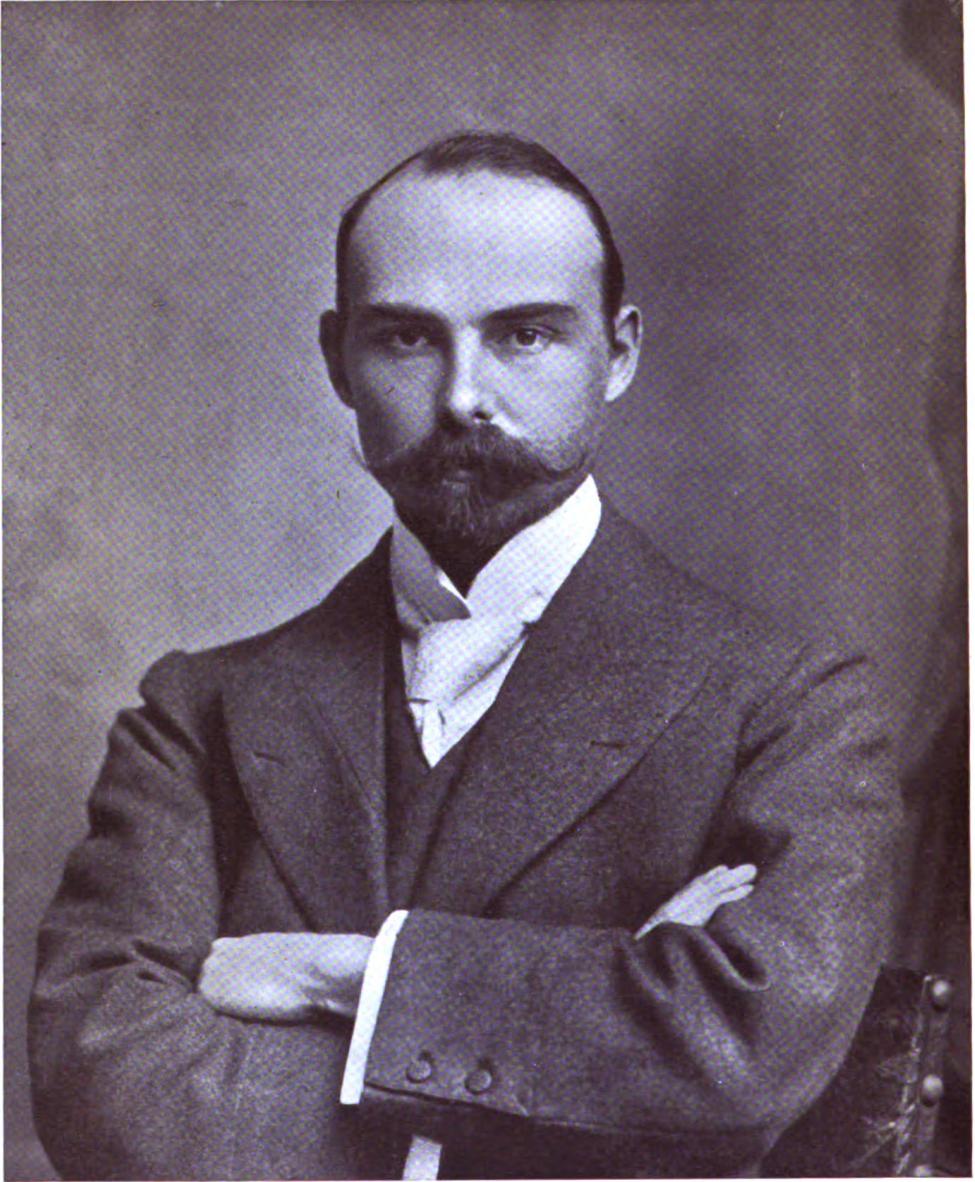
H. O. WOLFE-MURRAY.

For as much as there is no bliss but eternal life, and eternal life is the knowledge of the truth, therefore there is no other bliss than the knowledge of the truth So, if there is no misery but eternal death, and eternal death is the ignorance of the truth, there is consequently no misery except ignorance of the truth.

JOHN SCOTUS.

¹ I should much like to know from older students if it is really correct that the position of the astral body during rapid flight is almost horizontal.

[No. A person can move equally rapidly in any position; but if a person, dominated by the ideas of the physical plane, *thought* that he could go faster if horizontal, then, for him, it would be true. Thought and will are the important factors; position is unimportant. Ed.]

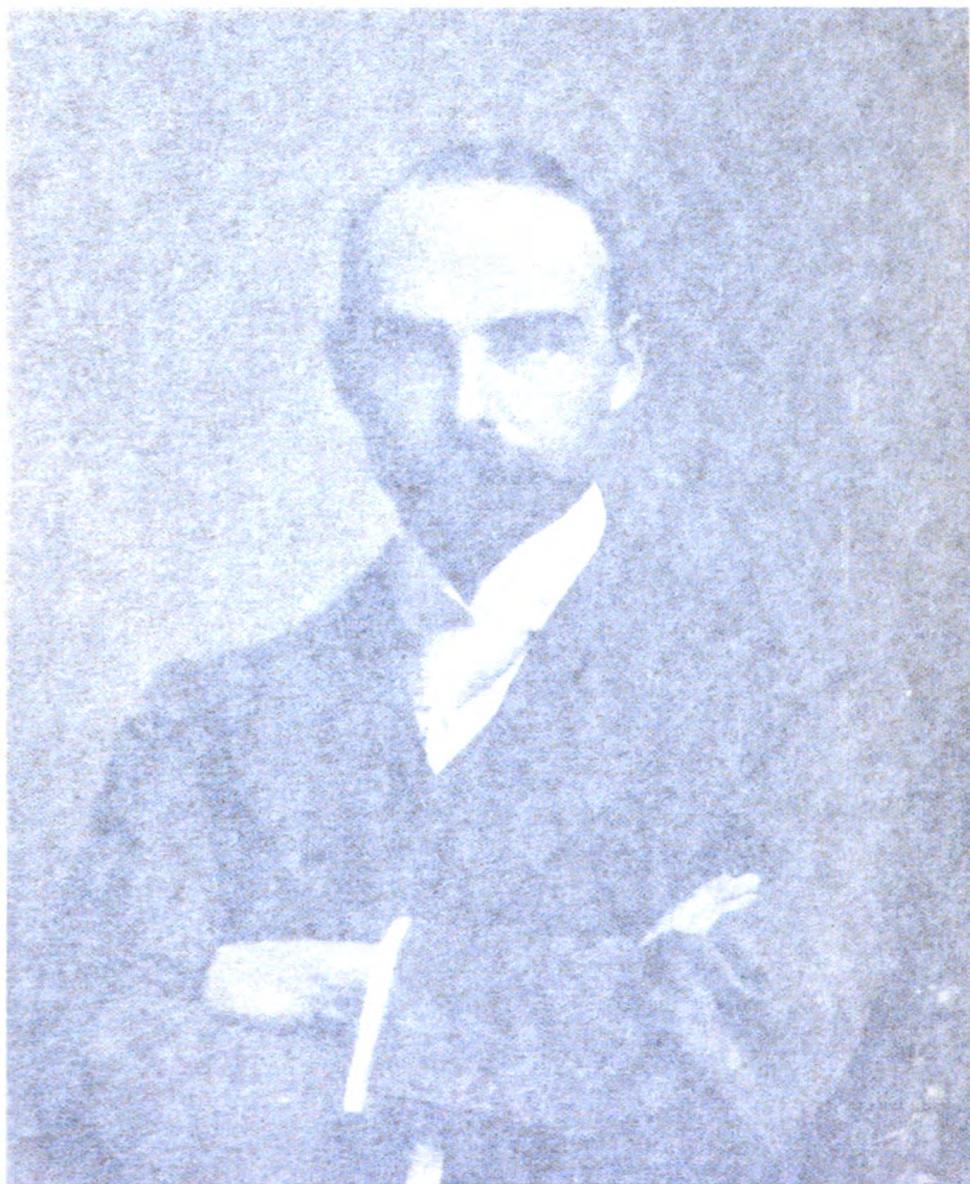


G. R. S. MEAD.

THE HISTORY OF THE

REPUBLIC OF THE UNITED STATES

The history of the United States is a story of growth and change. From the first European settlers to the present day, the nation has expanded its territory and diversified its population. The early years were marked by struggle and hardship, but the spirit of independence and democracy prevailed. The American Revolution was a turning point, leading to the formation of a new government based on the principles of liberty and justice for all. The Constitution, drafted in 1787, established a system of checks and balances that has endured to this day. The nation's growth was fueled by westward expansion, the discovery of gold, and the development of industry. The Civil War, fought between 1861 and 1865, was a pivotal moment in the nation's history, leading to the abolition of slavery and the strengthening of the Union. The Reconstruction era followed, a period of rebuilding and reform. The late 19th and early 20th centuries saw the rise of industrialization and the growth of a powerful middle class. The Progressive Era brought about significant social and political reforms. The United States emerged as a world power after World War I, and its leadership was tested during World War II. The Cold War era was a period of tension and competition with the Soviet Union. The Vietnam War and the civil rights movement were defining moments of the 1960s. The 1970s saw a period of economic stagnation and social unrest. The 1980s brought a new era of economic growth and technological advancement. The 1990s and 2000s were marked by the end of the Cold War, the rise of the Internet, and the challenges of globalization. The 21st century has seen the United States continue to evolve and adapt to a rapidly changing world.



G. R. S. MEAD.

THEOSOPHICAL WORTHIES.

GEORGE ROBERT STOWE MEAD.

ALTHOUGH Mr. Mead has left the Theosophical Society, he has for so many years helped in its building and has written so many valuable books under its banner, that he cannot justly be omitted from the list of its most prominent workers.¹ He has carved his name on its shield, and nothing in the future can erase it; it has been said that even God cannot change the past, and by his past G. R. S. Mead is knit to us. He may repudiate us, but we will not repudiate him. A sun may set one day, but it rises again to-morrow.

Mr. Mead was born in 1863 and was the son of Colonel R. Mead, late Deputy Commissioner of Her Majesty's Ordnance. He was educated at Rochester and Cambridge, winning a school scholarship for S. John's College and a sizarship, ending his University career by taking honors in classics. He came into touch with Theosophical thought, as so many have done, through Mr. Sinnett's *Esoteric Buddhism*, and met Mme. Blavatsky for the first time at Norwood in 1887. With her he spent such time as he could win from his scholastic duties, and in 1889 he threw up his outside work, and joined the household at Lansdowne Road, where H. P. Blavatsky ruled. From that time until her passing away he was her private secretary, and helped her in every way in which a brilliant and capable young man could help that stormy and heroic genius. A scholar to the finger-tips, a born student, endowed with an untiring industry and with a capacity for deep though undemonstrative devotion, he served her admirably and most usefully through some five years of storm and stress. "Mead! Mead!" would ring through the rooms in excited accents, when some printer's error or bewildered 'flapdoodle' had roused the easily-awakened wrath of the Lion of Theosophy. "Yes, old lady!" came the answer in quiet tones, and 'Mead' would saunter in, with cigarette in mouth, papers in hand, debonair in mien, and would explain, or soothe, or 'chaff,' according to circumstances and mood. H. P. Blavatsky loved him dearly, though she would sometimes gird at his scholarly and critical

¹ This sketch is published without his consent, and the statements as to his early life are taken from *The Path*.

methods, and he has done credit to her love by the valuable works which he has contributed to Theosophical literature.

When the European Section was formed with H. P. Blavatsky at its head, Mr. Mead became its General Secretary and acted in that capacity for many years. He was associated with her and afterwards with myself in the editorial work of *Lucifer*, later the *Theosophical Review*, and, when my election as President was pending, became its sole editor until its decease in February, 1909. He was also Vice-President and ultimately President of the Blavatsky Lodge, London, in which he had a strong body of devoted adherents, who followed him when he left the Society in 1909.

During this time he wrote the valuable books of research into religious origins which will ever remain associated with his name. His first important book was a translation of *Pistis Sophia*, and it has been followed by *Fragments of a Faith Forgotten*, *Orpheus*, *Thrice-Greatest Hermes*, *Did Jesus live 100 B. C.?* *The Gospels and the Gospel*, and *Apollonius of Tyana*, all dealing with vital questions of religious history. *Echoes from the Gnosis* form a delightful series of eleven small volumes for popular reading. *The World-Mystery* is an attractive book, consisting of essays on Theosophy. Mr. Mead has also written a very large number of articles, mostly on similar subjects.

Mr. Mead's strength lies in writing rather than in speaking, though now and again, when his subject carries him away, he rises into a noble and dignified eloquence. He is, temperamentally, an intellectual mystic, touched occasionally into high emotion by the sublimer aspects of the Eternal Wisdom, his consciousness having opened far beyond the capacities of its vehicles.

May all light and peace go with him, on whatever road he may elect to walk, and may he be one of those who, seeking, find. There are many days, which men call lives, in the long pilgrimage of the Man, many partings and many re-unions, many lessons to be learned in many ways. May They who have learned all the lessons that earth has to teach be pitiful with the stumbling steps of all of us who seek to reach Them, show Their Light to all of us who would fain behold it, and hide in the depths of Their compassion all our errors, our blunders and our faults.

A. B.



ROUND THE VILLAGE TREE.

THE STORY OF GIORDANO BRUNO.

(Concluded from p. 409.)

AND as the door closed, Giordano's head dropped, and a weary look clouded the brightness of his face. Was he again to be a fugitive, a wanderer? Was there no rest for the man who had out-grown the superstition of Christianity?

In 1583, Bruno turned his face northwards, and travelled to England, bearing letter from King Henry to Michael de Castelnau, French ambassador at the Court of Elisabeth, from whom he received friendly greeting and cordial hospitality. In the brilliant court of Elisabeth, Bruno found congenial spirit in Sir Philip Sidney, the chivalrous and generous-hearted, and the Italian and the Englishman were soon closely knit in bonds of loyal friendship. Ever does Bruno speak tenderly and reverently of the rare mind and heart of his beloved friend. For Elisabeth herself, he conceived an intense admiration, and his praises of this Protestant Queen, worded with all the warmth and the exaggeration of that time, were used against him with terrible effect, when the bloodhounds of the Inquisition pulled him down in later years. "No noble of her realm equals her in dignity, in heroism; no lawyer is so learned; no statesman is so wise.....She rises as a brilliant sun to shed light over the globe. By her title and her royal dignity, she is inferior to no monarch in the world. In the judgment, wisdom, and prudence she displays in governing, it is difficult to find a Queen who approaches her." And this Elisabeth, so highly praised, was the excommunicated foe of Rome, the anathematised heretic who had rent England from the papal obedience.

At that time England and Italy were as sisters, save in religion. Italian learning, Italian art and Italian literature—all found heartiest welcome under English skies. Shakspeare found in Italy much

of inspiration ; later, Milton travelled thitherwards to seek poetic culture ; the English court was as Italy to an Italian, and Bruno found himself surrounded there by memories of all he held most dear. Here might the knight-errant of liberty have found rest, had he been content to veil some of his boldest thoughts, and to pass merely as a Protestant, warring against the pretensions and the tyranny of Rome. But no such veiling was possible to Bruno, for soon came chance of bold speech—chance too tempting to be lost by the fiery Italian orator.

The fair city of the Isis was *en fête* in June, 1583 ; as river Thames rolled past her dainty spires and tall battlements, he saw Oxford in her most gallant array, and heard the hum of many tongues. For the Earl of Leicester, Elisabeth's haughty favorite, held his court there as the Chancellor of the University, and gave right royal welcome to the Count Albert de Lasco, having gathered there to do him honor England's most learned sons. Purple-robed doctors were there in long procession ; splendid banquets were spread ; and on each day a literary tournament was held, in which philosophical theses were maintained and attacked, in which tongues served as lances and syllogisms as battle-axes. At last, when Oxford challenged all comers to meet her sons in wordy warfare, Bruno's warrior-spirit flashed into fire, as when steel strikes flint. See him as he stands in the arena—beautiful, eager, eloquent, fighting anew the same old battle that he has fought in Italy, in Switzerland, in France. It is again the question of questions for the sixteenth century : Does the earth move ? Are there more worlds than one ? "The earth is motionless ; the universe is finite and mobile," said the University with Aristotle and Ptolemy. "The earth revolves, and the universe is infinite," said Bruno, leaning on Philelaus and Copernicus. Bruno has left his own account of the struggle. "The dispute grew envenomed ; my antagonists took refuge in sarcasms and insults. One, seizing pen and paper, cried : 'Look, be silent and learn ; I will teach you Ptolemy and Copernicus.' But as soon as he began to sketch the spheres, it was clear that he had never opened Copernicus."

And he on whose side was the Truth silenced his opponents, though he stood alone ; and many a brow was bent darkly on the gallant Italian, as he strove for the honor of his mistress Science, and carried her colors victoriously through the fray.

Then Bruno prayed for and obtained permission to lecture at Oxford, and there as at Paris, his lecture-room was crowded, though as he walked along the streets men turned and muttered: "Atheist!" and priests, hearing that the Bible was not of authority in science, scowled bitterly at him as he passed, and sternly bade the young men leave alone the heretic and blasphemer, who would drag their souls to hell.

At last England became too hot to hold any longer the bold philosopher; his friends, Michael de Castelnau and Philip Sidney, had both been called abroad, and their strong protection was no longer around him. Threats grew louder, the storm-clouds hung heavier; and at last, early in 1586, Bruno fled from England to France once more, and held during three days in Paris at Whitsuntide a public dispute, still on the physics of Aristotle. This dispute put an end to his residence in Paris. Henry no longer dared to defend him, and the Sorbonne muttered threats of punishment; so Bruno was once more forced to fly, and turned his steps to Marburg in Hesse, hoping to find work and livelihood at the University there. At first, things looked brighter. In the July of the same year a doctor's degree was bestowed upon him, and strong, as he fancied, in this recognition, he begged permission to teach philosophy.

As he waited this permission, regarded merely as a matter of form, Bruno's heart grew light. Here at length he might teach freely; here at length he might spread the truth he loved, and none would hinder him. As his messenger returned with a silktied scroll in his hand, Bruno took it gaily and carelessly, and cut the silken thread with a smile on his lips. But see how his face changes; see how his eyes darken; the Rector of the University writes dryly that he is obliged to deny the permission asked for; there are grave "reasons" why Bruno should not be allowed to teach, and so forth. The passionate Italian leapt to his feet in fiery wrath, and swiftly made his way to the Rector's house. Ushered into his presence, he flung the scroll on the table, and demanded to know what reasons were referred to. "Doctor of your University have you made me, and the doctor's right of teaching you deny me. Of what avail the empty title? Why do you treat me thus?"

The frigid then-lipped Rector, Pierre Nigidius, drew his mouth into an acrid downward curve: "Your views, Dr. Bruno are not sound. They are not such as are safe in a teacher of the young."

"Sound? safe?" cried Bruno impetuously. "But if they are *true*?"

"Truth must be measured by the divine standard, my dear Sir, and your teaching that the earth revolves flies in the face of Scripture."

"So much the worse for Scripture," answered the hasty Italian, careless of the Rector's darkening face.

"You blasphemer!" he answered sharply. "But no blasphemer shall teach in this city while I, Pierre Nigidius, have rule within its walls."

"Take back then your trumpety degree!" cried Bruno, in his wrath, "for teacher who may not teach I will never be. Erase my name from the lists of your University, and do me not an honor as empty as your own creed."

"There is no difficulty in erasing your name," sneered Nigidius, "from a list that ought never to have been dishonored by it. Erased it shall before the sun goes down, as it is erased from the Lamb's book of life, and look to yourself, blaspheming infidel, lest you learn that Marburg has prison for the heretic, be he foreigner or citizen of the State."

So Bruno became once again a wanderer, and took refuge in Wurtemberg.

There for two years Bruno found rest in the bosom of the University, in Wurtemberg where there prevailed "liberty of speech and love of literature". "Wurtemberg," he said, "is the Athens of Germany. Minerva the virgin is its mother!" And he left behind him his grateful words of thanks to this noble asylum of learning and of liberty, words that each should remember who may now tread the sacred streets of that German town:

"You did not question me as to my faith, which you did not approve; you regarded only my love for charity and peace, for philanthropy and philosophy; you allowed me to be only friend of wisdom, the lover of the muses; you did not forbid me to proclaim freely opinions contrary to the doctrines received among you. . . . Although philosophy is among you neither end nor means;

although your piety, sober, pure, primitive, makes you prefer ancient physics and the mathematics of the past, yet you allow me to profess a new system. . . . You did not grow angry ; you showed wisdom, humanity and urbanity, with the sincere wish to help and to serve. . . . Far from restraining liberty of thought and from tarnishing your reputation for hospitality, you treated the traveller, the foreigner, the prescribed, as friend and fellow-citizen ; you allowed him to protect himself against poverty by teaching ; you repelled all the calumnies circulated about him during the two years that he spent within your walls, beneath the shade of your hospitality."

There is nothing to show why Bruno quitted this peaceful retreat, where he was safe, honored and beloved. Perhaps his fiery warrior spirit could not rest happily where no combats were raging, and he yearned once more for the turmoil of hot theological controversy. Be that as it may, he left Wurtemberg in 1588, and went to Prague, where the Emperor Rudolph II. was holding his court. To the Emperor Bruno presented some mathematical theses, having learned that Rudolph was a friend to learning, but Bruno's heresy tainted his mathematics, and the Christian ruler turned a cold face on the heretic thinker. So he travelled to Helmstadt, where he became tutor to the eldest son of the reigning Duke of Brunswick for a few months, and then, the Duke dying, persecution struck at him once more. Boethius, the head of the clergy, excommunicated him in open church, and all men thenceforth regarded him as outcast. For one year of struggle he held his ground, and then finding life was being made impossible for him, he passed out once more among strangers, teaching ever the doctrines that he loved.

And now Frankfort knew him for a few months, from June, 1590 to February, 1591, and here he published his last works, while his home-life was cared for by a family named Wechel, a member of which had been a friend of Sir Philip Sidney. In Frankfort came to him a letter which drew him back to Italy, drew him back into the jaws of that Inquisition from which he had fled, and which had had its sleuth-hounds on his trail ever since. See him as he bends over the letter, his cheeks flushing with the thought of Italy. The scroll was signed " Giovanni

Mocenigo"; it prayed him come to Venice as tutor, assuring him of full safety and of cordial welcome. The young noble who wrote was of a house strong enough to protect, and he pledged his faith that secure home on Italian soil awaited the brilliant teacher, whose name for the last ten years had been ringing through Europe.

The letter dropped from Bruno's hands, as he rose slowly to his feet, and turned to the window which opened towards the south.

"Italia! Italia!" he sighed, his own soft Neapolitan tongue falling from his lips in cadences most musical. "My beautiful, my beloved; shall I indeed see you once more? Oh, to feel the air of Italy, after the heavy air of the north! Oh, to see the skies of Italy, after these dull greys that are never blue!"

His eyes sparkled, his pulses throbbed—but suddenly his head drooped, and a weary sadness settled on his face.

"The Inquisition! What noble house can guard me from the cruel claws of the Roman wolf? Italy, which cradled me, will be my grave, I fear me, if I listen to the pleadings of this youth, and dwell in Venice. Here, at least, I am safe; and if one town grows too hot for me, another is open to me. But there! O Italy! thy palaces cover thy dungeons, and thy beauty is the mask over the face of the familiar."

The struggle of uncertainty was long; but at last the yearning for Italy, the home-sickness, triumphed, and Giordano Bruno set his face Italianwards. He travelled through Switzerland, paying a brief visit to Zurich, and then, crossing the Alps, saw stretching below him, in their autumnal glory, the sunny plains of the Italy he had loved and left. He turned his steps first to Padua, unable to resist the temptation of raising his voice for science in that famous town, whose University had on its roll the most illustrious names of Italy. His audacity struck his friends with terror: "It is said that the Nolain (Bruno)," wrote Acidalino from Bologna to Forgacz, Baron de Gimes, then in Padua, "is living and teaching among you. Is it so? What can that man be doing in Italy, whence he was forced to flee? I am astonished, stupified, and cannot believe the rumor true, well authenticated as it is."

A storm soon gathered round the intrepid heretic, and Bruno fled to Venice; and in March, 1592, we find him established in the palace of Giovanni Mocenigo. Here for about two months he dwelt in safety, pouring out for his pupil the treasures of learning he had acquired. Often and often, as they passed silently in their gondola along the narrow waterways, they conversed freely on the controverted questions of the day, on the Copernicus theory, on the authority of Rome in matters of science. Often as the stars shone down from the cloudless sky, Bruno gazing at them would dazzle his companion with his dreams of other inhabited worlds and of the manifold life in endless forms distributed over the endless universe. Little did he guess that those views of his, spoken freely in friendly converse, were repeated day after day by his pupil's lips into the ear of a dark-browed confessor, who later, in a parlor of the Inquisition, met his fellow-priests, and took counsel with them how Bruno might be betrayed unto them that they might put him to death.

The September moon shone broadly over Venice, and Bruno stood leaning lazily against one of the columns which stood at the foot of the broad white steps of the Mocenigo Palazzo, its base washed by the waters of the Blue Adriatic Sea. In the glorious prime of his manhood, in the gracious beauty of his strength and vigor, he leaned there, gazing with those deep eyes of his at the ripples as they danced in the moonlight, at the brilliant full-faced moon hanging in the shimmering air. "How good life is; how beautiful Nature is;" he mused, with a smile on his lips. "Yet fools talk of hell-fire, and curse their brothers, under this serene expanse, amid this infinitude of worlds."

The moon-rays floated across the water, until the side of the canal which skirted the Mocenigo Palazzo lay in darkest shadow. None could see a gondola that slid swiftly and silently in till it lay at rest in the dimness beyond the steps on which Bruno lounged in his careless restful case.

"How beautiful life is without the Gods," he murmured. "Mighty universal mother! calm, serene, changing amid changelessness; marvellous in beauty; glorious in majesty; would they have me blaspheme thee that I might worship their puny fancies? O Eternal Beauty!" and he sprang to his feet, stretching out his

arms to the infinite expanse; "O boundless space! How could I live without thy fetterless freedom? How could I exist without thy radiant. . . ."

The melodious voice rang out in its joy into the sweet evening air, and as its music rose a grating sound was heard. See! that shadowed gondola is at the steps; masked figures spring out and stain the moonlight with their darkness; a black cloak is flung over the sunny head and stifles the harmony of the glorious tones into a gasp that is like a death-rattle; the eyes have looked their last on the freedom of the dancing wavelets; never again shall those arms stretch out fetterless towards the boundless blue. Giordano Bruno is in the grip of the Inquisition, and never again, O noble soldier of Liberty, shall thine eyes range in freedom over the glory that had sunned thee from thy birth, and had become incarnate in the radiance of thy shadowless joy in life.

* * * * * *

It is dark, drear and damp in that low chamber were Bruno lies, a grim circle round him. He is naked, and he lies on a frame, his ankles and his wrists bound tightly, and the sunny head thrown back; dauntless are brow and lip; fearless the bright brave eyes; and see that figure, crouching in the shadow; it is Judas; it is Giovanni Mocenigo, who has betrayed him to his doom.

"Come forth, Giovanni!" croaked a voice through the darkness. "Reveal the blasphemy thou hast confessed."

Judas was dragged within the range of those star-bright eyes, and shrank and cowered under their light; his lips muttered, but could not speak.

"Nay, let the lad go!" rang out the sweet full tones in their ancient music, shaming the harsh echoes of the cell. "Let the lad go; poor boy! he knows not what he has done. I make his confession for him. I have lifted one corner of the veil that hides the mighty mother from her children. What need to torture a child when you are set to murder a man?"

"Blasphemer! heretic! the rack shall teach thee faith," foamed the masked inquisitor beside him, and at a sign the wheels turned, and the pulleys creaked, and under the fearful strain the sweat of agony streamed from the naked body, and brow and lips were writhen with intolerable pain.

“Now, heretic, recant! Now pray for mercy to the God thou hast blasphemed, to the Church thou hast abandoned. Apostate monk, confess thy master! Recant thy heresies, and even now mercy is thine.”

“Truth that I have worshipped, keep me true,” fell from the white lips, gasping in their pain. And the bright head fell back, and merciful nature drew the veil of a swoon over the awful agony.

The torturers lifted the strained body from the rack, and cast it, senseless, into a dungeon far beneath the level of the waves that lapped against the castle walls. And, O children, for six years Giordano Bruno lay, for truth's sake, in that cell! No sunlight ever touched him; no friend's voice ever reached his ear; no smile ever met his aching eyes; no book cheered his loneliness; no pen was granted to his numbed and wearied hand. He was buried living in the tomb. Such mercy gave the Christian to the man who dared to think.

* * * * *

Eight years have passed, six in the tomb at Venice, and two since in Rome. The last two have been passed in controversy, and something of the old delight in strife has awakened in the long-stifled breast. But is this Bruno? The sunny hair has bleached in the darkness of the Venice dungeon; the bright eyes are bleared when the unused sunlight touches them; the strong limbs are bent and weak as those of an old man. The Christians have starved and tortured his life out of him. The heretic is old in the prime of his manhood.

But now the eight years' martyrdom is nearly over. For the last time he stands before his judges. He is excommunicated as Atheist; he is declared contumacious and irreconcilable; he is handed over to the civil officers, to be punished “without the shedding of blood”—grim formula of hypocrisy that doomed the heretic to the awful agony of the stake.

Then sprang Bruno to his feet; they had forced him to his knees to listen to his sentence. Once more rang out clear the voice whose music had been harshened in the dungeon: “I think that you pronounce that sentence with more fear than I feel in

hearing it." And head erect, and face well-nigh joyful, he walked steadily from the hall.

Eight days' grace was yet given him in which to recant and deny the truth he believed; but Bruno had not taught all through Europe, and borne eight long years of dungeon pain, to turn recreant now to his mistress Truth. The 17th February dawns, and the day of his death is here. To the Campo dei Fiori they take him through a howling, fanatic crowd, composed in great part of pilgrims; they have clad him in the sulphur-colored garb of heresy, hideous with pictured devils and flames and crosses, but the dress cannot mar his dignity as he walks calmly on, his eyes bright, his forehead serene, his step firm and steady; a priest pushes forward and presses on him a crucifix, but Bruno turns away his head and will not touch it; they bind him to the stake, and no word opens his lips; the flames rise around him; but no cry escapes from him; to the end he is as serene as though he felt no agony, and the last glimpse the crowd catches of his face, ere the flames sear it, shows it calmly proud as ever; and now the smoke and the fire surround him, and Giordano Bruno is gone for evermore.

Gone? Ah! not so! Bruno lives while men can honor courage, and love can reverence the memory of a noble heart. He died, but from his stake rings out the message he left, which may fitly form his epitaph:

TO KNOW HOW TO DIE IN ONE CENTURY IS TO LIVE FOR ALL CENTURIES TO COME.

A. B.

A TRUE WARRIOR.

A frame of adamant, a soul of fire,
 No dangers fright him, and no labors tire;
 O'er love, o'er fear, extends his wide domain,
 Unconquered lord of pleasure and of pain.
 No joys to him pacific sceptres yield,
 War sounds the trumpet, he rushes to the field.

IN THE TWILIGHT.

“I am sure you will be glad to hear,” began the Shepherd, “that we have very satisfactory progress to report with regard to the case of the mother and children which I mentioned to you at our last meeting. Determined efforts were made upon the physical plane as well as upon the astral, and I am happy to say that they were eventually crowned with at least temporary success. The two elder children have been sent to a children’s Home, and though the mother still retains the youngest with her, she has been persuaded to put herself under the care of some religious friends, and is at present a reformed character.

“It may interest you to hear of some other adventures which have since befallen the same neophyte whose work I have already partially described to you. There are in astral work many cases in which continuous action is necessary—that is to say, in which someone who is willing to take the trouble must, as it were, stand over the person who requires assistance, and be constantly ready to give it. Naturally those who are in charge of a vast assortment of varied astral work cannot with justice devote themselves to this extent to any single case, so that usually some relation of the sufferer is put in charge. An instance of this nature came in our way on that occasion.

“A man recently dead, whom I had been asked (by a relation of his) to help, was found to be in a state of terrible depression, surrounded by a vast cloud of gloomy thought, in the midst of which he felt himself utterly helpless and impotent. His life had been far from spotless, and there were those whom he had injured who thought of him often with malice and revenge in their hearts. Such thought-forms acted upon him through the clouds of depression, fastened themselves upon him like leeches and sucked out from him all vitality and hope and buoyancy, leaving him a prey to the most abject despair.

“I spoke to him as hopefully as I could, and pointed out to him that though it was quite true that his life had not been all that it should have been, and that there was in a certain way much justification for the way in which others were regarding him, it was nevertheless both wrong and useless to give way to despair. I explained to him that he was doing very serious harm to a

surviving relation by his depression, since these thoughts of his, quite without his own volition, constantly reacted upon her and made her life one of utter misery. I told him that while the past could not be undone, at least its effects might be minimised by the endeavor to hold a calm front in the presence of the dislike which he had brought upon himself by his actions, and that he should endeavor to respond to it by kindly wishes, instead of by alternating gusts of hatred and despair. In fact the main text of my sermon was that he must forget himself and his sorrows and think only of the effect of his attitude upon his surviving relation.

“The poor fellow responded to this, though only in a very half-hearted way; he said that he would really try, and he certainly meant it, but I could see that he had very little hope of success, or perhaps I should rather say that he had no hope at all, but felt quite certain beforehand that he was foredoomed to failure. I told him plainly all this; I broke up the rings of depression which shut him in, and dissipated the dark clouds which surrounded him, so that the unkindly thought-forms of those whom he had injured should have less upon which they could fasten. For the moment he seemed almost cheerful, as I held before him a strong thought-image of the surviving relation, whom he had deeply loved, and he said:

“ ‘ While you are here I seem to understand, and I almost think that I can resist the despair, but I know that, as you say, my courage will fade as soon as you are gone.’

“So I told him that this must not be so—that hopeless as he felt now, every determined effort to conquer the despair would make it easier to do so next time, that he must regard this resistance as a duty in which he could not allow himself to fail. I had to go about my business, but I asked my young assistant to stay by this man for a while, to watch the accumulation of the depressing thoughts, and to break them up determinedly every time that they took hold of the victim. I knew that if this was done for a number of times we should eventually reach a condition in which the man could resist for himself, and maintain his own position, although from long-continued submission he had at first scarcely any strength to maintain the struggle. My young friend kept up this battle for some two or three hours, until the dark thoughts

came much less frequently and the man himself was becoming able to a large extent to hold his own, so that the helper felt himself justified in returning to me.

“He was just about to take his departure, leaving a few last strong encouraging thoughts for the now almost cheerful sufferer, when he saw a little girl in the astral body flying in head-long terror before some kind of hobgoblin of the conventional ogre type. He promptly put himself in the way, saying: ‘What is this?’ and the frightened child clung to him convulsively and pointed to the pursuing demon. The helper has since admitted that he did not at all like the look of it himself, but he seems to have felt somewhat indignant on behalf of the girl, and his instructions were that to anything whatever of this nature a bold front must always be shown. So he stood his ground and set his will against the ogre, which did not approach them, but remained at a little distance writhing about, gnashing its huge projecting teeth, and evidently trying to make itself as terrible as possible.

“As the situation showed no signs of changing, the neophyte presently became impatient, but he had been warned against aggressive action of any kind except under very definite instructions, so he did not know precisely what to do. He therefore came in search of me, bringing the terrified child with him, but moving very slowly and circumspectly and always keeping his face towards the unpleasant-looking object which followed them persistently at a little distance.

“When I had time to attend to him, I investigated the question, and found that this poor little child was frequently subject to these horrible nightmares, from which her physical body would wake up in quite a convulsive condition, sometimes with terrible shrieks. The pursuing entity was nothing but an unpleasant thought-form temporarily animated by a mischievous nature-spirit of a low type, who seemed to be in great glee and to derive a kind of spiteful pleasure from the terrors of the girl. I explained all this to the children, and the indignant boy promptly denounced the nature-spirit as wicked and malicious, but I pointed out to him that it was no more so than a cat playing with a mouse, and that entities at such a low stage of evolution were simply following their

undeveloped natures, and therefore could not rightly be described as wicked.

“At the same time their foolish mischief could not be allowed to cause suffering and terror to human beings, so I showed him how to set his will against the nature-spirit, and drive it out from the form, and then how to dissipate the form by a definite effort of the will. The little girl was half-fearful, but wholly delighted, when she saw her ogre explode, and there is reason to hope that she will gain courage from this experience, and that for the future her sleep will be less disturbed. There are many varieties of unpleasant thought-forms to be found on the astral plane, the worst of all being those connected with false and foolish religious beliefs—demons of various kinds, and angry deities. It is quite allowable for the Occultist to destroy such creatures, since they are in no way really alive, that is to say, they represent no permanent evolving life, but are simply temporary creations.

“A case of some interest which has just come under our notice is that of a brother and sister, who had been very closely attached to one another in youth. Unfortunately, later, a designing woman came between them; the brother came under her influence and was taught by her to suspect his sister’s motives. The sister quite reasonably distrusted the other woman and warned the brother against her; the warning was not taken in good part and a serious breach ensued. The infatuation of the brother lasted for more than a year, and all this time the sister held entirely aloof, for she had been grossly insulted and was proud and unforgiving. By degrees the brother discovered the true character of the woman, though for long he would not believe it, and clung to his delusions. Even when it was impossible longer to maintain his blind faith he still remained somewhat sore with regard to his sister, persuading himself somehow that but for her interference, as he called it, the other woman might have remained faithful to him, so that the estrangement still persisted, even though the reasons for it had largely passed out of the brother’s life.

“In this case the best thing to do seemed to be to set two assistants to work, one with the brother and one with the sister, to call up persistently before their minds pictures of the old days when they loved each other so dearly. Presently, after these

currents had been thoroughly set going, I taught the assistants how to make artificial elementals which would continue this treatment. Of course it must have seemed to the brother and sister simply that thoughts of the other one persistently arose in the mind of each—that all sorts of unexpected little happenings came to remind them of happier times. For a long time pride held out, but at last the brother responded to the constant suggestion, went to call on his sister, and found her unexpectedly gracious, forgiving, and glad to see him. Reconciliation was instantly effected, and it is little likely now that they will allow any cloud to come between them again.”

“What you say about unpleasant thought-forms,” remarked Chiṭra, “reminds me that two years ago in a country town I stayed in a hotel for the month of April; this is a month of very changeable weather, so that often travellers have great difficulty in getting articles of clothing dried in time for packing, and I on this occasion was obliged to leave one garment—a thick woven night-dress—to be sent after me. It did not arrive at the promised time and although I several times wrote enquiring about it, I was still without it in the April of the following year, so I wrote again asking the proprietress of the hotel to have it awaiting me in my room when I returned, as I meant to do, in a few days. I arrived in due course and, as I expected, was greeted by a sudden change in the weather; from the heat of summer we were plunged straight into the frosts of winter, the snow-capped hills close at hand sending an icy breath down upon us. I called at the hotel at mid-day and made all arrangements for returning that night; meantime rain came in torrents and the owners of the hotel, who were spending the evening at a friend’s house, left the servants to attend to travellers, so that when I went to my room I found no night-dress and no one knew anything about it, nor about me, save my name and the number of my room. I retired to rest wearing another garment and slept dreamlessly until awakened at about 1 A. M. by the proprietress, who was uneasy at my being without my night-dress, so had brought it to me; she knew I had no luggage with me so could not have another.

“I fell asleep again directly I put my head down, and then had a dreadful dream, so real that even when sitting up awake and

trembling I could scarcely realise that it was only a dream. I thought I heard loud angry voices in the bar ; this was impossible, as I was in a new part of the hotel and too far from the bar to hear anything ; then the voices seemed to come closer and I saw a small group of men fighting in the middle of the road ; one of them drew a knife and struck at the man in front of him, while another separated from the group, ran into the hotel, and upstairs to the door of my room, the handle of which he tried to turn and then rattled violently.

“Telling myself that it was folly to be so alarmed at a dream I lay down again, and again fell immediately asleep, and at once heard the same noise of quarrelling, but this time the men were on the balcony before my window and in the passage near the door, and two men with horrible drunken faces were getting in at my window which they had pushed up from below. I sat up trembling with terror and disgust, wide awake, and listened ; there was not a sound. I rose and looked out over the balcony into the quiet country street ; the rain had ceased and the moon shone brightly on the pools in the road, not a creature was visible and no sound, there was not even a breeze. Returning to bed I said to myself : ‘This is absurd ; what can be the matter with me ?’ and promptly went to sleep again ; this time the return of the dream was instantaneous, one of the men—drunk and horrible—came in at the door and clutched my throat, and while others fought on the balcony, two got half in at the window. I sprang up, trembling and with the perspiration streaming from me, and the thought : “It is the night-dress,” suddenly darted into my mind. I took it off, rolled it into a ball and threw it to the furthest corner of the room, then fell asleep again and slept peacefully till morning.

“After breakfast I asked : ‘What happened that you kept my night-dress so long ?’

“‘Oh,’ was the answer ‘now that you have it safe I don’t mind telling you that it was lost for two or three months. The day after that on which you left was fine, so I had it dried and ready to send off by mail time ; I rolled it in brown paper and addressed it, then found I had no string, so gave the parcel to the barman to tie up and post ; he was called out of the bar for a few

minutes and left it lying there, meantime a boy took his place and noticing the parcel which was gradually coming undone, lying there, took it for a roll of paper, picked it up and threw it into the bar cupboard. ’

“ There it had lain among old bottles and dusters and in the atmosphere of drink and its accompaniments for nearly three months. When it was discovered it was washed and put out in the sun for some days, and when given to me was to all appearance sweet and clean ; yet it retained enough of the magnetism of the bar to give me a very horrible time.

“ A year before this experience with the magnetised night-dress, in the same house and the same month (April) I had gathered a small group of people around me and formed a Branch of the Theosophical Society. On the night of the formation of that Branch I retired to my room rather later than usual, very happy and rather excited, as this was the first Branch I had been instrumental in forming by myself.

“ I was standing fastening up my hair and rejoicing over the evening’s work when suddenly a dark-grey, noisome, mist-cloud seemed to be descending upon me. I was filled with dread and looked up towards the roof almost expecting to see it, but no, nothing was visible, so I tried to go on with the binding up of my hair, but found that I was unable to move my arms which had dropped to my sides with the start. I stood perfectly still, unable to move a finger while this grey mist-extinguisher came slowly down upon me and enveloped me in its paralysing folds; then I heard, spoken without a voice : ‘ You wicked woman,’ ‘ a wicked woman,’ ‘ wicked woman,’ repeated three times and with the words came a most awful feeling of isolation and misery. Unable to stir, but quite able to think, I stood, for what seemed minutes but was probably only seconds, wondering what was happening, when the voice or rather the words came : ‘ *now* you know what a lost soul feels like,’ ‘ wicked woman ’. This roused me and I answered aloud :

“ ‘ I’m not a lost soul, and I’m not a wicked woman. I’m glad I’ve been able to form a Branch of the Theosophical Society here, and I’ll do it again wherever I can. ’

“ At this the cloud began first to thin, and then to lift until it was once more above my head, and my arms lost their rigidity.

"I stood coiling my hair and wondering what it all meant, when I again felt the cloud descending and bringing with it the same feeling of loneliness and misery, but I kept it at bay saying :

" ' Keep off ; I'll do it again, I tell you, and I'm glad I did it.' "

Twice it tried to descend but I succeeded in keeping it at bay ; and I went to bed wondering what had caused it.

" A year after when visiting the same place I was told that a very narrow religious sect there had held a prayer-meeting on that night asking God to turn me out of the district because of my wickedness in teaching Theosophy, and had used these words ' a wicked woman,' and repeated them over and over again, also concentrating on preventing me from continuing in my work. I had caught their thought-forms, the combined thought-form of the meeting, and strange to say not till long afterwards did I think of protecting myself in the way I've told dozens of other people to protect themselves in under like circumstances."



O mind ! contemplate upon these pairs of opposites : those that are born die and those that die are re-born ; those that appear disappear, and those that disappear re-appear ! those that are in memory now go into oblivion and those that are in oblivion come into memory.—PATTANATHAR.

Salt water under the keen rays of the sun, becomes salt-crystals, which again in union with water become one with it. So does Jiva merge into Shiva (the blissful Lord).—TIRUMANTRA.

Each conceives and worships the Lord according to the measure of his intelligence. But the Lord though thus limited is ever perfect ; and the Lord is ever there to reward each devotee according to his desert and in the way he worships.—NAMMALVAR.





MAITREYA PREACHING.
(FROM CEYLON.)

Block by U. RAY.

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THE LORD MAITREYA.

He who holds the office of the Supreme Teacher of Gods and men, known in the Occult Hierarchy as the Bodhisattva—He whose essence is Wisdom or He who is the Wisdom-Truth—has for His own name Maitreya, compassion. He is represented in the Sinhalese statue, which forms our Indian Art picture for this month, as engaged in preaching, proclaiming, perhaps, the Good Law, the Wheel of which was again turned for the Fifth Race by His Predecessor, Goṭama, the Lord Buḍḍha.

He it was, who, when the Lord Buḍḍha had accomplished His last earthly duty, ascended the lotus-seat of the Supreme Teacher, and who manifested for the helping of the fifth sub-race, the Teutonic, during the three years of the ministry of the Christ. He it will be, the "Supreme Jewel of Wisdom," who will be manifested for the helping of the sixth sub-race, and will gather round Himself the pupils who shall teach in His Name, and carry His message to the spiritually-minded of the time, lifting up again the banner of Truth and Wisdom as a signal to the nations. The wise will work to prepare His way, while their hearts ever whisper: "Till He come".

Among the commandments of Tsonga-kha-pa there is one that enjoins the Arhaṭs to make an attempt to enlighten the world, including the "white barbarians," every century, at a certain specified period of the cycle. Up to the present day none of these attempts has been very successful. Failure has followed failure. Have we to explain the fact by the light of a certain prophecy? It is said that up to the time when the Great Jewel of Wisdom condescends to be re-born in the land of the P'helings (Westerners), and, appearing as the Spiritual Conqueror, destroys the errors and ignorance of the ages, it will be of little use to try to uproot the misconceptions of P'heling-pa (Europe); her sons will listen to no one.—*Secret Doctrine*, vol. iii, p. 412.

It is *there* (in the oldest Lodge) from time immemorial that has lain concealed the final hope and light of the world, the salvation of mankind. Many are the names of that School and land, the name of the latter being now regarded by the Orientalists as the mystic name of a fabulous country. It is from this mysterious land, nevertheless, that the Hindū expects his Kalki Avatāra, the Buḍḍhist his Maitreya, the Pārsi his Sosiosh, and the Jew his Messiah, and so would the Christian expect thence his Christ—if he only knew of it.—*Ibid*, p. 417.

ELEMENTARY THEOSOPHY.

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THE MEANING OF THEOSOPHY.

THE word 'Theosophy' is now on the lips of many, and as M. Jourdain spoke prose without knowing it, so many are Theosophists who do not realise it. For Theosophy is Divine Wisdom, and that Wisdom is the Light which lighteth every man who cometh into the world. It belongs to none exclusively; it belongs to each inclusively; the power to receive it is the right to possess it; the fact of possession makes the duty of sharing. Every religion, every philosophy, every science, every activity, draws what it has of truth and beauty from the Divine Wisdom, but cannot claim it as its own against others. Theosophy does not belong to the Theosophical Society; the Theosophical Society belongs to Theosophy.

What is the essence of Theosophy? It is the fact that man being himself divine, can know the Divinity whose life he shares. As an inevitable corollary to this supreme truth comes the fact of the Brotherhood of Man. The divine Life is the Spirit in everything, that exists, from the atom to the Archangel; the grain of dust could not be were God absent from it; the loftiest seraph is but a spark from the eternal Fire which is God. Sharers in one Life, all form one Brotherhood. The immanence of God, the solidarity of Man, such are the basic truths of Theosophy.

Its secondary teachings are those which are the common teachings of all religions, living or dead: The Unity of God; the triplicity of His nature; the descent of Spirit into matter, and hence the hierarchies of spiritual intelligences, whereof humanity is one; the growth of humanity by the unfoldment of consciousness and the evolution of bodies, *i.e.*, re-incarnation; the progress of this growth under inviolable law, the law of causality, *i.e.*, karma; the environment of this growth, the three worlds, physical, astral, and mental, or earth, the intermediate world, and heaven; the existence of divine Teachers, superhuman men. All religions teach,

or have taught these, though from time to time one or another of these teachings may temporarily fall into the background; ever they re-appear—as the doctrine of re-incarnation fell out of ecclesiastical Christianity but is now returning to it, was submerged but is again emerging. It is the mission of the Theosophical Society as a whole to spread these truths in every land, though no individual member is bound to accept any one of them; every member is left absolutely free, to study as he pleases, to accept or to reject; but if the Society, as a collectivity, ceased to accept and to spread them, it would also cease to exist.

This unity of teachings among the world-religions is due to the fact that they are all founded by members of the Brotherhood of divine Teachers, the custodian of the Divine Wisdom, of Theosophy. From this Brotherhood come out, from time to time, the Founders of new religions, who ever bring with them the same teachings, but shape the form of those teachings to suit the conditions of the time, such as the intellectual stage of the people to whom They come, their type, their needs, their capacities. The essentials are ever the same; the non-essentials vary. This identity is shown in the symbols which appear in all faiths, for symbols form the common language of religions. The circle, the triangle, the cross, the eye, the sun, the star, with many another, ever bear their silent testimony to the fundamental unity of the religions of the world. Understanding this, the Theosophical Society serves every religion within its own domain, and draws them together into a Brotherhood.

In morals, Theosophy builds its teachings on the Unity, seeing in each form the expression of a common Life, and therefore the fact that what injures one injures all. To do evil, *i.e.*, to throw poison into the life-blood of humanity, is a crime against the Unity. Theosophy has no code of morals, being itself the embodiment of the highest morality; it presents to its students the highest moral teachings of all religions, gathering the most fragrant blossoms from the gardens of the world-faiths. Its Society has no code, for any code that could be generally imposed would be at the average low level of the day, and the Society seeks to raise its members above the ordinary level by ever presenting to them the highest ideals, and infusing into them the

loftiest aspirations. It leaves aside the law of Moses to walk in the spirit of the Buddha, of the Christ. It seeks to evolve the inner law, not to impose an outer. Its method with its least evolved members is not expulsion but reformation.

The embodiment of the Divine Wisdom in an organisation gives a nucleus from which its life-forces may radiate. A new and strong link is thus made between the spiritual and the material worlds; it is in very truth a Sacrament, "the outward and visible sign of an inward and spiritual grace," a witness of the Life of God in Man.

A. B.

All roads that lead to God are good ;
 What matters it, your faith, or mine ?
 Both centre at the goal divine
 Of love's eternal Brotherhood.

The kindly life in house or street ;
 The life of prayer, and mystic rite ;
 The student's search for truth and light ;
 These paths at one great junction meet.

Before the oldest book was writ,
 Full many a prehistoric soul
 Arrived at this unchanging goal
 Through changeless love, that led to it.

A thousand creeds have come and gone ;
 But what is that to you or me ?
 Creeds are but branches of a tree,
 The root of love lives on and on.

ELLA WHEELER WILCOX.

SCIENTIFIC NOTES.

THEOSOPHISTS have been led to anticipate such important developments during the coming year (1910), and the signs of approaching changes are so very pronounced whatever aspect of human evolution we study, that the astrologer may profitably turn his attention to the heavens and ascertain if there also there are indications of some momentous future events. In the *Secret Doctrine* (Vol. iii. p. 488) H. P. B. speaks of the end of a large Kali Yuga cycle being overlapped by a smaller dark cycle, and intimates that until these two cycles are over occult secrets cannot with safety be divulged. The larger dark cycle terminated about 1897, when the third volume of the *Secret Doctrine* was published. We are told that the smaller cycle would last a few years longer, but are not definitely informed when it would end; nevertheless the number and importance of the occult truths recently published broadcast would imply that this minor dark period is now also passed.

The termination of the major cycle was followed by a great planetary conjunction, which occurred about December 3rd 1899, and of this I have written more fully elsewhere (see my *Dawn of a New Era*¹). Since then some of the most revolutionary changes in science and modern thought have taken place. Let us therefore see if in the present planetary configuration there are aspects which are as remarkable as those of 1899, and which may be taken to indicate the end of the smaller dark cycle, and inaugurate the great spiritual outpouring we have been led to anticipate. If we examine the planetary aspects for the close of the present year, we cannot help being struck with their unusual character, particularly those of the major planets, which on account of their slow motions, will remain nearly permanent features during the whole of 1910. The arrangement of these planets is in the form of a cross, the four outer bodies, Jupiter, Saturn, Uranus, and Neptune, being placed at the four corners of a square. If we place the Sun at the intersection of the cross, then Uranus is at the head, Neptune at the feet, and Saturn and Jupiter on the two arms. During our mid-convention period December 27th, when looked at from the earth, the Sun lies near the head, in conjunction with Uranus and Mercury, and the Moon at the feet, in conjunction with Neptune; whilst Mars is in conjunction with Saturn on one of the arms. Thus seven of the eight bodies lie along the four sections of a cross, and only the planet Venus fails to come into line.

¹ We recommend Mr. Sutcliffe's excellent pamphlet *The Dawn of a New Era* (a second edition, with which is incorporated his *The Mystery of Gravitation*, was published last year) to all readers. Mr. Sutcliffe wrote of the coming of a World Teacher so far back as 1899.

This cruciform arrangement is even more accurately repeated on January 11th, 1910, at the time of new moon, when the Sun is about entering the occult constellation Makara, corresponding to the sign Capricorn, which is said to have a special influence on India. At this date as seen from the earth, the Sun and Moon are in almost exact conjunction with Uranus at the head of the cross, whilst the other bodies are placed as previously described. But on January 11th, a still more significant characteristic supervenes. It is evident that this cruciform arrangement could happen at any part of the Zodiac and the relationship of the arms of the cross to the points of the Zodiac is consequently important. It may, therefore, be mentioned as a fact of special significance that the arms of the cross lie at the four corners of the Ancient Zodiac which begins about twenty degrees from the Vernal Equinox. Within one or two degrees (which astrologically are not important) we have Mars and Saturn at the beginning of the Hindū Zodiac, Neptune at 90° , Jupiter at 180° and the Sun, Moon and Uranus, at 270° .

Such an arrangement as the above is unlikely to happen again for many thousands of years as may easily be seen from the following considerations. Uranus and Neptune have their present opposition aspect once every 171 years, Jupiter and Saturn every 20 years, but it is only after many oppositions of Uranus and Neptune that an opposition of Jupiter and Saturn will coincide in time with the former; whilst even if coincident in time they need not happen to be 90° apart but at some other angle. Hence thousands of years may elapse before all three conditions are simultaneously fulfilled. But when we consider the fourth condition that the cross shall be placed at the four corners of the fixed Zodiac, the amount of time must be still further extended, for the cross could be placed at any intermediate position, and many such events could occur before the corners of the cross coincided with the Zodiac. I think therefore we should need to go forwards or backwards at least ten thousand years before we could hope to meet with a configuration approximately like that at the beginning of 1910.

That this four-cornered arrangement may indicate the commencement of a new epoch receives support from the fact that at the beginning of the Kali Yuga four bright stars are said to have occupied the four corners of the world, (*S. D. i. p. 726*) and we may also recall to mind that these four cardinal points are presided over by the four Mahārājās who are the protectors of mankind and the agents of Karma. They preside over the cosmical forces of North, South, East, and West,

and are the four living creatures of Ezekiel's vision (*S. D. i. pp. 147-153*). The simultaneous conjunction therefore of seven bodies with the four Mahārājās who specially preside over human evolution, and as servants of the Lipika administer the Karma of humanity, may well be taken as marking the beginning of a new epoch, the end of the small dark cycle, and a significant preliminary for the great spiritual out-pouring which we are told is about to take place. Thus in the heavens as on the earth there are abundant signs that the old order changeth, and that One cometh who shall make all things New.

The significance of the above planetary aspects will perhaps be further enhanced if attention be drawn to the mysterious nature of the constellation Makara. It is linked with the Leviathan of Job, and in *Isaiah* (28. 1) it is referred to as a crooked serpent by which it is still symbolised in astrology. It is the most sacred and mysterious of the signs of the Zodiac, and is connected with Varuṇa and Uranus (*S. D. ii. p. 281.*). At Pralaya the Sun vanishes into this sign and it is also connected with the birth of the spiritual Macrocosm. There are so many mysteries attached to it that H. P. B. dare not dwell upon them at length (*S. D. ii. p. 612*). It is presided over by the fifth Hierarchy which gave the fifth principle (Manas) to man (*S. D. i. pp. 239-40*). It is in some way linked with the letter M, the most sacred of all the letters, and symbolises those born from the great deep, as Minerva, Mithras, Mary the mother of the Christian Logos, and Māyā the mother of Buḍḍha. Similarly H. P. B. connects it with Maitreya the secret name of the fifth Buḍḍha who will come at the culmination of the Great Cycle (*S. D. i. p. 412*). The Christian nations, for reasons doubtless originally based on occult knowledge, have celebrated the last birth of Maitreya on the Sun's entry into Capricorn (Makara), and this period has been made the beginning of the year. The Northern Buḍḍhists likewise celebrate the birth-day of Maitreya Buḍḍha, "the great Dragon (Capricorn) of Wisdom" on the first day of the first month (*S. D. i. p. 510*). Hence the conjunction of the Sun, Moon, and Uranus, at the head of the cross, in the first point of Makara on January 11th, 1910, may be said to symbolise or presage the birth of Maitreya, although it would not be wise, perhaps, to conclude that it may actually happen on that day.

The observation of the great mass of the fixed stars which constitute our sidereal system and the tabulation of their proper motions has for many years been a rather bewildering study to those Astro-

nomers who have been engaged on the task. But at length some little light has been thrown on the nature of the cosmic forces which are at work amongst them. It had been assumed by previous investigators that the motions of the stars were on the average equal in all directions just as the motions of the molecules of a gas are assumed to be, in the kinetic theory of gases. It has however been recently shown by Prof. Kapteyn that this is not the case, but that in relation to the centre of gravity of the system there are two opposite streams of stars along a line in the plane of the Milky Way, and that the number and character of the stars are equal in these two opposite streams. (*Nature*, Vol, 82, p. 11, November 14th, 1909.)

In order to appreciate the full significance of the above newly discovered fact it will be well for a moment to descend from cosmic to atomic physics, and to note that according to modern theory an electric current always consists of the motion of charged bodies. Until recently it was thought that only negative electricity was carried in this way, but the latest results point to the existence of positive carriers also. (*Nature* Vol. 81, p. 471, October 14th, 1909.) Hence we may look upon a current of electricity as two opposite streams of atomic or sub-atomic bodies, one stream being charged positively and the other negatively, just as our sidereal system has been found to consist of two opposite streams of stars. The significance of this parallelism will be further enhanced by a reference to my notes of February 1909, where I show that our sun, and therefore the fixed stars, are probably composed of electrons highly charged with electricity, so that these bodies as a whole must carry immense charges, and their motion will in consequence constitute an enormous cosmic current of electricity when moving in two opposite streams as above described, provided one stream is charged positively and the other negatively.

If we examine some of the consequences of this great cosmic current we shall find that it may possibly throw some light upon the mysteries of the ancient Zodiac. It is well known that whenever a current of electricity passes along a wire there is always a whirl of magnetism around the wire at right angles to the direction of the current. This same law will equally apply to the cosmic current caused by stellar motions, and if we draw a line at right angles to the line of motion of these star-streams this line will lie in the plane of the magnetic whirl made by the cosmic current. The exact position of the

star-streams in relation to the Zodiac is not known to a few degrees, but all the calculations make it to cross the plane of the ecliptic from Cancer to Capricorn, so that the magnetic whirl will cut the plane of the Zodiac in Aries and Libra, and hence the lines of current and the plane of Magnetism carve out the Zodiac into four divisions which, within the margin of error, are identical with the Ancient Zodiac; and we thus possibly arrive at one of the reasons why the ancient Astronomers fixed the constellation Aries as the beginning of their Zodiac in spite of the motion of precession.

It was formerly thought that the ancient Astronomers fixed the beginning of their Zodiac in this constellation because they were not aware that the equinoctial points slowly moved so as to make one revolution in 26,000 years; but this theory had to be abandoned when it was found that the Chaldeans had kept Aries as the first sign of the Zodiac for the last 6,000 years, when the equinoxes were ninety degrees from their present position. Similarly the Egyptian Astronomers made the star Sirius the beginning of their Zodiac for the same length of time and probably much longer. In the light of recent discoveries the reason for this is clear; for when the sun is in the constellation Aries the earth is crossing the plane of cosmic magnetism, and when the sun is in conjunction with Sirius the earth is crossing the line of the cosmic current of electricity; hence in both these cases it is entering new fields of magnetic and electric forces.

G. E. SUTCLIFFE.

The vindication of the Occultists and their Archaic Science is working itself slowly but steadily into the very heart of society, hourly, daily, and yearly Fact works its way very often through fiction. Like an immense boa-constrictor, Error, in every shape, encircles mankind, trying to smother in her deadly coils every aspiration towards truth and light. But Error is powerful only on the surface, prevented as she is by Occult Nature from going any deeper; for the same Occult Nature encircles the whole globe, in every direction, leaving not even the darkest corner unvisited. And, whether by phenomena or miracle, by spirit-hook or bishop's crook, Occultism must win the day, before the present era reaches "Shani's triple septenary" of the Western cycle in Europe, in other words—before the end of the twenty-first century "A. D."

—*Secret Doctrine*, Vol. iii, p. 23.



REVIEWS.

FRAGMENTS OF AN INTERESTING DIARY.

The Tear and the Smile. By M. Charles. Theosophical Publishing Society, London.

An exquisite book, a poem in prose. Only fragments from the diary of a girl doomed to death and rippling over with life and with laughter. But any one who wants to feel the gracious dignity and sweetness of a quite exceptional nature, to revel in—no, the phrase is too coarse—to taste a delicate Irish humor and smile at the quaintness of a phrase, will do well to place this book upon their shelves. It has a quality of its own and a delightful gaiety.

A. B.

INDIAN JUGGLERY.

Hindü Magic. By Hereward Carrington. The Annals of Psychical Science, 110, St. Martin's Lane, London, W. C. Price 1s.

The booklet treats of the various tricks of Indian jugglers, about which the world so much talks. Wild fancy sees in such tricks sublime magic while scepticism dubs it ridiculous superstition. It is neither, and the book tries to show that they are mere intelligent tricks. One of the commonest is the mango-tree trick and the writer describes how it is done. The *modus operandi* of other popular tricks is narrated, such as the Basket Trick, the Diving Trick, etc. Snake charming and voluntary interment are also considered, and discussion on the Rope Trick closes the booklet. Apart from tricks the writer makes note of phenomena "that bear a close resemblance to the mediumistic phenomena witnessed in our countries". He also does not deny the possibility of feats being at rare times genuine—as in the case of the mango-tree trick—and the result of occult powers.

G. G.

A PERPETUAL CALENDAR.

The Lotus Calendar, with thoughts for every day in the year, compiled from the writings of Mrs. Annie Besant. The *Lotus Journal* Office, 42, Craven Road, Paddington, London W. Price 1s.

This is a nice, handy and useful compilation printed on elegant art paper in clear type. The quotations from the various works of our President are well selected and each one is complete in itself. It will serve as a nice Christmas present for the 'lotus buds' for whom it is intended, but elders too can use it to advantage. 365 gems of wisdom for 1s. is cheap even in these commercial days.

B. P. W.

MAGIC.

The Key of Solomon the King (Clavigula Salomonis) now first translated and edited from ancient MSS. in the British Museum by S. Lidde-MacGregor Mathers. (Kegan Paul, Trench, Trübner & Co., Ltd., 21s. net.)

Five hundred copies of this work were published in 1889 by George Redway, and sold by subscription. Messrs. Trübner & Co. have now reprinted the original work, although beyond the date at the end of the preface there is nothing to show that the book is not new. The work is edited from seven MSS. in the British Museum, the oldest of which dates from the end of the sixteenth century, and the editor evidently intends the book to be regarded as more than a literary curiosity. He informs us that he has omitted one or two experiments which were chiefly concerned with Black Magic, and twice he warns the curious against the use of blood; "the prayer, the pentacle, and the perfumes are sufficient". Blood he rightly says, when employed in magic "verges dangerously on the evil path". After such a confession we are somewhat surprised at some of the directions Mr. Mathers has included in his book., *e. g.* the seeker for treasure possessed by the Gnomes is advised *inter alia* to use a lamp "whose oil should be mingled with the fat of a man who has died in the month of July, and the wick being made from the cloth wherein he has been buried". The workman too is to be fortified "with a girdle of the skin of a goat newly slain, whereon shall be written with the blood of the dead man from whom thou shalt have taken the fat these words and characters" etc. We failed to find however any direction for the preparation of the necessary incense for this experiment, and this omission, probably intentional, would doubtless make it ineffectual, but the book is full of details requiring the use of such things as a skull, the skin of an animal which has not yet attained generation, or the skin of an animal "taken before its time from the uterus of its mother," while the blood of many of the smaller animals is mentioned in other places as among the ingredients recommended. All this is dangerous, and we do not think that the author's note: "I cannot too strongly impress on the readers of this volume that the use of blood is more or less connected with Black Magic: and that it should be avoided *as much as possible*," (the italics are ours) forms a sufficient protection against the harm which may result from printing such a work, not privately as at first issued, but for all, or any, who may wish to purchase it. The evils resulting from the selfish use of such powers as are here outlined may last for very many lives, and continue for thousands of years. To understand its terrible results when misapplied we have only to recall the story of Atlantis. Some of the prayers and the conjurations are very beautiful, and it is needless to add, considering who the publishers are, that the pentacles are beautifully reproduced. For these pentacles some tremendous claims are made; for example of figure 17 it is said: "This pentacle is fit for exciting earthquakes, seeing that the power of each order of Angels herein invoked is sufficient to make the whole Universe tremble." Having some regard for the safety of Adyar, and not wishing to incur the wrath of the President by destroying Headquarters, we respectfully passed by this awesome but mysterious drawing, without experimenting.

The work is a scholarly work for scholars, and has occupied four or five years of the editor's life, the editor having spared no labor to make his work as perfect as possible. All the Hebrew characters in the article he has carefully pointed at the cost of immense labor to himself. We wish however that he had not so strictly confined himself to giving his readers the result of his study, but had also recorded some of the thoughts and their solutions, which must have pressed on him during his long hours of research in the British Museum. We should, for instance, have liked to have had the learned Kabbalist's opinion of a cognate codice which he does not mention, No. 3826 of the Sloane collection, and to know if it throws, in his opinion, any light on the problem as to why King Solomon is said to have made a Key or Clavicle, and we should have valued his estimate of the exact place in practical life that these studies have. For our own part we prefer the slower but less perilous path of seeking powers over elementals through the development of character, and under the guidance of trusty gurus who would not sell their knowledge to the unworthy. If such a guru is not discoverable it is because the aspirant is not ready.

We would not however by these remarks leave the reader to imagine that all is plain and simple, and doubtless the complexity of the operations described would be Mr. Mather's excuse for making them public. A careful study of the 15 full page plates reproduced in this volume, and of the accompanying instructions, has left us in a condition of tantalising mystification. Not even the painstaking labors of Mathers can make Occultism easy, for it is certainly not the highway of Isaiah's vision, concerning which it was written: "the way-faring men, yea fools, shall not err therein". The door to the room in which lies the magic carpet still remains closed, the master locksmith who can fit the door with the lock for which the keys are made has not yet appeared. Magic undoubtedly, like strychnine, opium, and other deadly drugs, has its place and its mission, but it requires a Magus who can speak "as one having authority and not as the scribes". Such will show that Magic is a concrete certitude; he will reduce the varying principles of the schools to orderly sequence; sketch the relations of one kind of magic with the other, and boldly hedge from intrusion the disruptive energies of the selfish or Black Magician. Mysticism has dissolved many of the mysteries on which the literalists built their uncharitable dogmas; Spiritualism has linked the invisible with the visible; Theosophy, with its higher Occultism, has given the world the long lost clue to the tangled skein of life, so that any who wish may now unravel its twisted threads; but the real message of Magic has yet to be delivered, and when its word sounds clear and strong some who have remained unmoved by the intellectual and moral suasions of other schools will hear and understand. Western disbelief in the inner has wrought disintegration in the outer; western super-regard for the outer has dethroned co-operation in favor of competition; perhaps the Prophet-Magian, when he shall appear, will succeed in convincing some who are responsible for these evils that the game is not worth the price. He will of course be of quite a different type from the patient scribe who laboriously pores over ancient, and sometimes partially illegible MSS, but without such labors he would have nothing on which to rest a sure foundation for his deliverances. We therefore welcome *The Key of Solomon the King*, which admirably catalogues

the contents of a small corner of a very large mansion, as a necessary preparation for the wider study of a very extensive field, a field which has been surveyed in sections, but never completely and as a whole. Mr. Mathers' book is the work of an expert, and no library with any pretensions to occult lore can afford to leave it off its shelves, or to have its name omitted from its catalogues. In conclusion we would recommend serious students to study Mr. Waite's writings on this topic, and Dr. F. Hartmann's *Magic, White and Black*. They will supply the novice with an intellectual atmosphere which will greatly benefit him when he reads such works as Mr. Mathers' *Key of Solomon*.

C. S. M.

A HINDŪ DOCTOR ON PHILOSOPHY.

Cosmic Consciousness or Mukṭi. By M. C. Nanjunda Row. G. E. Natesan & Co., Madras.

Under the above title, Dr. M. C. Nanjunda Row has published a valuable essay on "the Vedāntic idea of Realisation or Mukṭi in the light of Modern Psychology". It gives in a concise and very clear form the main results of Dr. Buck's well-known book, and also contains quotations from Professor James' *Varieties of Religious Experience*. Those who have no time to read the larger works may well study this smaller book, which has the additional attraction, for eastern students, of having many examples taken from Hindū literature and life, showing that religious experiences are the same all the world over, though the words in which they are expressed vary according to the temperament and religion of the devotee. Members of the Theosophical Society will be glad to read his appreciation of the work of Mrs. Besant, and to know that in the opinion of the writer "the Theosophical Society has no doubt stopped the tide of agnosticism . . . and has opened the eyes of people in the West to the great truths contained in Eastern religions. . . . All these and many more good things the Theosophical Society has done and is doing, and all praise be to it for its activities." Yet we should hardly agree that we cannot find "real Bhakti" in our Society. It is true, as he points out, that we have no public ceremonies to rouse the imagination and emotions of worshippers. Members are left perfectly free to find these in the form of religion which attracts them most, while our teachings provide the explanation of these rites, and add the knowledge which is as necessary to full development as love. We might also question his conclusion that the Society lays more stress on psychic and mental training than on true spirituality. The path of Bhakti or devotion is evidently the one which appeals most strongly to our author, and he supports his belief in it by many valuable quotations from eastern and western saints and sages, but let him not deny the other paths of knowledge and action, which lead those of different temperaments to the One Goal. Our teachings must appeal to all minds if we are to be a nucleus for Universal Brotherhood. Except perhaps for his strictures of the effect of the Buddha's teaching on Indian thought, there can be nothing but praise given to the last section of his book in which he deals with the present condition of India. It should be read by all who are striving to rouse Hindūs to work for the revival of India. And we cordially agree with the writer

that "it is only by his conduct in this world as a citizen and a unit of a nation, that a man's spirituality can be judged". We trust that many will read his brave words and profit by his plain speaking, and then brace themselves for the noble work of reviving ancient Hindū Ideals, and adapting them to modern sociological conditions.

K. B.

IN WOMANLAND.

Beatrice the Sixteenth. By Irene Clyde. George Bell and Sons, London. Price 3/6.

"Adventures of Mary Hatherley" might be a more appropriate title for this novel. The heroine, Mary Hatherley, is a geographer and explorer who finds herself transferred from the great Arabian Desert, by the shock from a camel's kick, into another sphere of existence. She arrives in a particular kingdom called Armeria, a real wonderland, where only the fair sex live and reign with the sole exception of one man, the Grand Stuart. Congregated in large families, they live in luxurious palaces. The absence of men necessitates the performance of all marriage-ceremonies between affinities of the same sex, and such unions persist for life as divorce is unknown. The population increases by purchase of female children from a barbarian child-bearing tribe inhabiting the hills. The heroine accidentally discovers a plot among some of the court ladies and the male official, to dethrone the reigning Queen Beatrice in favor of the Queen of Uras, a neighboring tribe. This results in their dismissal, and a war follows which brings victory to the female army of Beatrice. Our heroine renders service as messenger to the Queen and in scouting work. After the war she becomes "conjux" of an Armerian lady, Ilex, and abandons the idea that she should be precipitated back to our planet by the court astrologer. She uses the astrologer's assistance to send her manuscript to Scotland, and on its due arrival this fantastic story sees the light of the world. We note one very attractive feature in the lives of these Armerians, the strict vegetarian diet; they have ceased to slaughter animals for more than a thousand years.

A. G.

A GUJRĀTI MANUAL.

Karma or the Law of Cause and Effect. By D. P. Kotwal. Cherāg Printing Press, Bombay. Price Re. 1.

This is an excellent exposition in Pārsī Gujrāti of the great Law of Karma and forms an admirable supplement to the useful book on Reincarnation published a couple of years ago. Mr. Kotwal seems to have taken pains in putting together in a coherent and connected form the various important factors of this great subject. Quotations from Zoroastrianism are cited which will enhance the value of the book for orthodox Pārsī readers. The first whole chapter treats of Karma in the Avesta and more than a dozen passages are put forward to prove that Karma is taught by Zoroastrian books. The twelfth chapter is full of practical hints as to setting one's self free from the bonds of Karma.

Twelve colored plates from the original *Lucifer* article and the book on *Thought Forms* are given along with a clear explanation. The basis of the book appears to be our President's excellent manual on the subject.

B. P. W.

AN EXCELLENT CONTRIBUTION TO THE
SCIENCE OF LOGIC.

History of the Mediæval School of Indian Logic. By Mahāmahopādhyāya Satis Chandra Vidyābhūṣana, M. A., Ph. D. Published by the Calcutta University.

In the field of the history of Indian Philosophy this is the first scientific book written by an Indian. It is also No. 1 of a series of 'University Studies' opened by the University of Calcutta. And it is, finally, the first dissertation of the German type published in India as "thesis approved for the Degree of Doctor of Philosophy in the University of Calcutta." An admirable beginning, in every respect! So good, indeed, that one feels pity for the future candidates of the Calcutta Ph. D., if equally excellent or better results be expected of them.

From the Preface we learn amongst other things that a proof of the Jain portion of the work has been looked through by Dr. Jacobi (Bonn), and the whole work by Dr. Thibaut.

In the Introduction then following we are informed in a few words that Indian Logic may be divided into three principal schools, *viz.*, the Ancient (600 A.C.—400 A.D.), the Mediæval (400 A.D.—1,200 A.D.), and the modern (1,200 A.D.—1,850 A.D.), the foremost work of the first being Gautama's *Nyāyasūtra*, and two prominent representatives of the other two Dignāga's *Pramāṇa-samuccaya* and Gangeṣa Upādhyāya's *Tattva-cintāmani*.

In the second period, which forms the subject of this book, logic was almost entirely in the hands of the Jains and still more of the Buddhists. Conformingly, the author divides his work into two 'Books' comprising the Jaina and the Buddhist Logic respectively. For Book I, besides printed works, the MSS. of the Asiatic Society of Bengal and several rare MSS. procured from Western India and the Deccan have been used, whereas Book II is almost entirely based on Tibetan translations of the Samskṛt originals, the latter having disappeared from India with but one exception, *viz.*, Dharmakīrti's *Nyāyabindu* with its commentary by Dharmottara, which have been preserved by the Jains because a Jaina logician named Mallavādin had written a gloss on them. To obtain the materials for Book II the author has made thankworthy efforts, *e.g.*, by visiting himself the Tibetan monasteries of Labrang and Phodang in Sikkim.

Of the extremely rich contents of this fine work at least a few particulars may be exhibited here which are likely to be interesting to readers of this journal.

According to Umāsvāti and the earlier Jaina philosophers, there are two kinds of valid knowledge (*pramāṇa*), *viz.*, indirect (*parokṣa*) and

direct (*pratyakṣa*), the former being derived from the senses, the latter not. To the former belong sensual perception, inference, comparison, verbal testimony, probability, etc., (*mati* and *ṣruta*), to the latter three kinds of knowledge which need no external agencies, *viz.*, *avadhi* (which I would explain as knowledge won through *clairvoyance*¹), *manahparyāya* or knowledge derived from reading the thoughts of others, and *kevala*, the absolute knowledge of the Jñānin. "The words *parokṣa* and *pratyakṣa* are thus used by these authors in senses quite opposite to those which they bear both in Brāhmaṇic logic and in the later Jaina logic." The author might have added here that this use did not originate with the Jains, but goes back as far as *Bṛhadāraṇyaka Upaniṣad* where (III, 4, 1) Uṣasta says to Yajñavalkya: "That Brahman which [is known] immediately, not indirectly (*sākṣad a-parokṣāt*), that which is the Self; that [principle which is] in the interior of all, explain to me."

According to Siddhasena Divākara (ca. 543 A.D.) Scripture is a source of valid knowledge in that it lays down injunctions on matters which baffle perception and inference, such as the doctrine of Karman. It is defined as "that which was first cognised by a competent person, which is not such as to be passed over by others, which is not incompatible with the truths derived from perception, which imparts true instruction and which is profitable to all men and is preventive of the evil path."

Deva Sūri (1086—1169 A. D.) seems to have been the first Jain who openly and successfully asserted the salvation of women. He totally vanquished the Digambara Kumudacandrācārya in a dispute on this subject at the court of a Rājā in Guzerat.

Dignāga (ca. 500 A. D.), the father of mediæval logic, holds *inter alia* that all knowledge derived through perception is particular (individual) and thus incapable of being properly communicated to others, whereas that derived through inference is general, and can be well expressed by name, genus, etc. He denies that comparison is a separate source of knowledge (as which it is taken in Brāhmaṇism), but includes it in perception. Verbal testimony too is included by him in perception and inference.

Dharmakīrti (ca. 635—650) declared perception to be fourfold, *viz.* : (1) perception by the five senses; (2) perception by the mind; (3) self-consciousness; and (4) knowledge of a contemplative saint. An object is proved to be real if the perception of it varies according to its proximity or remoteness.

Çānta Rakṣita (649 A. D.) was the first abbot of the first Buddhist monastery in Tibet. He wrote the *Tattva-samgraha-kārikā* an eminently interesting philosophical work of which Dr. Bühler still saw the Samskr̥t original (in 1873), but which seems now to exist in the Tibetan translation only. It is divided into 31 chapters, the titles of some of which are as follows: 'Examination of the sense-organs'; 'examination of the Upaniṣad-doctrine of the soul'; 'examination of the permanence of entities'; 'examination of the meaning of the word "substance"'; 'examination of the continuity of the world'; 'examination of the soul which sees things beyond the range of senses.'

Kalyāṇa Rakṣita (ca. 829 A. D.) wrote 'memorial verses on the refutation of God' (*Īcvara-bhaṅga-kārikā*).

¹ Not including, however, the next category.

Dharmottarācārya (ca. 847 A. D.) wrote a work entitled *Para-loka-siddhi*, i. e., 'Proof of the world beyond' and another one entitled 'Proof of the momentariness of things.'

Dānaçīla (ca. 897 A. D.) visited Tibet and co-operated in the propaganda of the translations of Samskr̥t books into Tibetan. He wrote a work on the 'method of reading books'.

To return to the Jains: it is curious to note how much they endeavor, in their examples of fallacies, to prove that Buddhism is illogical. The following Buddhist doctrines, e.g., are used as fallacies: 'Everything is momentary'; 'The Buddha is devoid of passions'; 'The Buddha is omniscient'. The latter predicates can logically (i.e., according to Jaina logic) be ascribed to the Jīnas only.

The most important and original as well as one of the very oldest contributions of the Jains to the science of logic is to me, and, I would add, to the Jains themselves, the doctrine of the standpoints (*nayāh*), especially the *Sapta-bhaṅgī-naya* (seven-fold paralogism) or *Syād-vāda* (theory of possibilities). That it depends on the standpoint whether you call a thing real, unreal, etc., natural though this may now appear to us, is a great discovery. It is to be regretted that the *Syādvāda* has not been explained in detail by our author, the more so as his book deserves to be read by more people interested in philosophy than the few Indianist colleagues who are themselves for the most part but scantily informed on the subject. Which connexion, if any, is there between the *Syādvāda* and that other set of *Nayas*, viz., *naigama*, *samgraha*, *vyavahra*, etc.? They are certainly not identical, as it might seem from §§. 51, 52. The *Syādvāda*, as has been shown some years ago,¹ is an ingenious transformation of a system of the Sceptics (*Ajñānikas*, Agnostics).

There are three appendices: two about the history of the University of Nālandā and that of Vikramaçīla respectively (which were important seats of Buddhist learning) and one about the kings of the Pāla dynasty, the fourth of whom founded Vikramaçīla at the close of the 8th century A. D. There is also a detailed General Index.

The book is dedicated to the Vice-Chancellor of the Calcutta University. It is very well printed, though the Nāgarī type might be better.

F. O. S.

TRANSLATIONS.

Premiers pas sur Le Chemin de l'Occultisme. These are the two excellent articles of H. P. B. long known to us under the name of *Practical Occultism and Occult Arts*, now translated into French by Alice Sauerwein. Nice printing and excellent binding add greatly to the charm of the book.

L'Eglise Chrétienne et Le Christianisme. The same lady translates from an old number of *Lucifer* H. P. B.'s famous open letter to the Archbishop of Canterbury.

Le Monde de demain is the latest of our President's books—*The Changing World*—translated by Gaston Revel.

La Bhagavad-Gītā is translated from our President and Bābū Bhagavān Dās's English version by our old worker D. A. Courmes.

¹ F. O. Schrādar. *Über den Stand der Indischen Philosophie zur Zeit Mahāvīras und Buddhas*, p. 50.

OUR CONTEMPORARIES.

THE ANNALS OF PSYCHICAL SCIENCE—(October-December)¹.

“Concerning Abnormal Mental Life” by Hereward Carrington deals with: (1) sequence of mental states, as affecting the question of insanity; (2) the mental life, as affected by the quality and quantity of food digested; and (3) the possible interpretation of some of the cases of disturbed and deranged personality in view of the theory of human vitality which the writer holds. As to the first we now know that neither “Divine Providence” nor “chance and luck” but “causation” lies at the root of everything and that the destinies of the human race are governed by laws. Thus in the human body its physiological state at any given moment is determined by the state preceding it; further it is well proven that the body affects the mind and that mind affects body. Thus “we have here a triangular causation”. The writer then proceeds to ask: “All this being true, I ask, is it not probable, nay, certain, that one mental state affects the next mental state?” and he answers: “It is certain that if we could alter or affect the mental life at any one point, it would alter the mental life thenceforward, for ever.” He, therefore, recommends that cases of insanity should be treated “along *psychological* lines, while drugs and physiological treatment generally should be largely discountenanced”.

As to the second the writer quotes Dr. Charles Mercier's *Text Book of Insanity* which ascribes insanity to mis-management in food. “We can see how insanity is often brought on just as other diseases are. . . . The connective tissue inside the head has become congested from improper nutrition, and has irritated the brain cells, preventing their healthy action.” In this connexion the writer emphasises the fact too little recognised: that the rate of pulsation in the brain coincides, not with the heart and the arteries elsewhere, but with the rate of respiration. Blood is made from food and those who use their brain largely should not take much food, lest they should make too much blood, which, finding its way in too great volume to the brain, might cloud and interfere with the finer and subtler working of that important organ. Another reason for thinking excess of food to be detrimental is found in the fact that anything that tends to deplete the vitality assists in the work of devastation. All digestion is a tax upon the brain, the nervous system, and the vital energies generally.

Then we come to the third. These paragraphs written in strict scientific language aim at proving or at least putting forward as a hypothesis, that there is a connecting link between the dense brain and mind and that insanity of a certain type (where physical brain and mind as separate entities are in health and order) is due to some derangement in this connecting link. A recent case in the hands of the writer leads him to this conclusion. We will quote his closing words:

“My plea, then, is for the recognition of some life, or nervous or vital force, present in man, which acts as an intermediary between mind and brain, and the disturbance of which is the more or less direct cause of many cases of insanity—which cannot be shown to be due to psychical shock on the one hand, or to anatomical lesion on the other. Were the possibility of such a force recognised, it might be that, by diligently

¹ 110, St. Martin's Lane, London, W. C.

searching, we should discover it; and once discovered, it would, I feel assured, offer us a rational explanation of many of the cases of insanity at present held to be incurable."

Other Contents: "A New Mediumistic Phenomenon"; "The Physiological Limits of Visual Hallucination"; "Thought-Transference (some experiments in long distance Thought-Transference)"; "Mysterious Spontaneous Manifestations"; "The Standardising of Psychical Research Records"; "The Divinatory Sciences and the Faculty of Lucidity"; "Notes"; "A Pioneer of Spiritism"; "The Story of the Bloedite"; "Correspondence"; "Reviews."

THE HINDŪSTĀN REVIEW—(October-November)¹.

Dr. Nishikanta Chattopādhyaya writes on "Ibn-Rushd or Averroes: the philosopher of Cordova". The two rôles in which Ibn-Rushd is known are, first, as the great commentator of Aristotle and second, as the great sceptic and blasphemer of all religions, especially of Christianity. The age in which this great soul was born was an age of darkness for all Europe save for a sunny corner of Spain called Andalusia. Cordova, the capital of this kingdom, was a cosmopolitan city and produced a cosmopolitan philosopher and a cosmopolitan citizen. Though an Arab by birth Ibn-Rushd by his marvellous qualities belongs to the whole human race. He was born in 1120 A. D. His family enjoyed high esteem from the local government and was an important one. His grandfather was a very celebrated person and played an important political part. He was the Kāzi of Cordova, and after him the father of Ibn-Rushd occupied this influential office. Like them he also studied the theology of the Asharites and the canonical law of the Malekites. He had for his teachers very learned men and he took lessons in various subjects including Mathematics, Astronomy and Natural Philosophy. Not only in his teachers but also in his friends our hero was fortunate, and he came into direct personal relations with almost all the eminent scholars and philosophers of the day. In his public work too he was helped by the then ruler Abdul Moumen and his successor Yusuf, who were patrons of learning. He helped the former in the erection of colleges, and it was at the express desire of the latter that he undertook to write the commentaries on Aristotle. He was a very busy public man and had to undertake frequent journeys in the different parts of the empire. In 1182 Emir Yusuf conferred on him the dignity of the Grand Kāzi of Cordova. In the reign of his successor Yakub Almansour however came a reverse fortune; he lost the good graces of that ruler and was banished; it was the result of a court intrigue. But this was only of short duration. Ibn-Rushd was called back to court. He died in Morocco in 1198. He was interred in Morocco, but after a while his body was transported to Cordova and deposited in the family vault at the cemetery of Ibn-Abbas. His private character was a most exemplary one. All his biographers speak highly of his patience, of his capacity to forgive injuries and of his generosity. He was "a good man, a noble soul and a lofty character". He was noted for his intense love of study and love of truth; he was "an omnivorous scholar and physicist". "His religion is best indicated by the motto of the Theosophical Society which I have already quoted. . . . Believe in Truth (Hakikat), and the Truth will make you free."

¹ 7, Elgin Road, Allahabad.

Other Contents: "Co-operative Credit Societies in India"; "What is the Issue?"; "The Difficulties of Indian Students"; "Thrilling Incidents of the Memorable Bobbily War"; "Lessons from the Political History of Rome"; "Holiday Reminiscences, Recollections, and Reflexions, No. I"; "On the Way to Europe"; "The C. H. College and Its Mission: A Rejoinder"; and other articles.

THE CO-MASON—(October)¹.

Our indefatigable worker Mr. George Arundale contributes a short but very interesting article on "Co-Masonry in India". In India Masonry is kept alive by (1) the system of charity (2), banquets, and (3) the advantages which Masons undoubtedly derive, though not admittedly, from association with the high officials of government whom they are able to call 'brethren'. These features do not attract many Indians, especially as those who join the English and Scotch Constitutions are compelled to give up caste restrictions. Co-Masonry in India has therefore the special mission of uplifting the dignity of Masonry and of checking the growing spread of Materialism. It has to prove its value by steady unobtrusive work. The first step was the foundation of a 'triangle' at Benares on May 1st, 1903, by Mrs. Annie Besant, Miss Francesea Arundale and Mr. George Arundale. This 'triangle' soon developed into a Lodge—Lodge Dharma, the first on Indian soil. The meetings were held in a private bungalow, and the Masonic ceremonial was performed under circumstances of exceptional difficulty. By the generosity of Mrs. Besant a suitable Masonic Hall was erected. Many were initiated, passed and raised, and as a result Lodges came to be formed at Bombay, Allahabad and Ghazipur. There are also two R. C. Chapters—one in Benares and the other in Bombay. The first two Indian ladies were admitted at Bombay in 1907. The work of the Lodges varies according to the conditions by which they are surrounded. Charity is carefully dispensed and young Lodges are helped. Ceremonials of Hindūism are being studied in the light of Masonry under the inspiring guidance of Mrs. Besant; this, it is hoped, will raise Hindūism to that dignity which at present it enjoys only among those of keener sight. Lodges are also expected to keep in touch with the general activities of the outside world and debates are actively encouraged. "With Hindūs, Musalmāns, Pārsīs, and Christians meeting together in the same Lodge, each trying to emphasise the common foundations of the various religions, each endeavoring to understand the hidden meaning in his faith, each animated by a spirit of brotherly affection for those around him, Co-Masonry in India may well claim to have exceptional possibilities in contributing towards a Universal Brotherhood, which is the ideal of noble men of every age, of every race, of every creed. May Co-Masonry in India prove worthy of the task allotted to it."

Other Contents: "From the Master's Chair"; "The Place of the Gild in the Mediæval City"; "Concerning Knots and Cords"; "An Interpretation of Dante's Inferno"; "The Zodiac"; "Craft Guilds in Germany"; "Flame"; "Reviews," etc.

B. P. W.

¹ 13, Blomfield Road, Paddington, London, W.

THEOSOPHICAL MAGAZINES.

ASIATIC.

The Adyar Bulletin, Adyar, December 1909. This is the last number of volume II. The 'Headquarters' Notes' are written by the President in which she speaks of her returning Home. In way of news we must copy the announcement that Bābū Bhagavān Dās Sāhab will deliver the Convention Lectures this year, his subject being, "The Laws of Manu in the Light of Theosophy". The second is a more personal pronouncement: "We are also planning an electric installation with the aid of our two engines, so as to eliminate the innumerable kerosine oil-lamps which are now our only illuminants; but this would mean an expenditure of between Rs. 3,000 and Rs. 4,000 (from £ 200 to £ 300), and this cannot be spared at present." Rich Theosophists have a good opportunity in this to serve the central Headquarters. Next follows a 'Letter from the President' first of the quarterly letters to the Sectional Magazines, to which she is going to address in the future "a letter deliberately personal, as well as one which mentions any interesting matters that I may meet in my journeyings". This with the object to draw us all more closely together. O. writes on 'Civilisation' and E. E. speaks of 'A Lesson in a Dream'. 'I Want to Believe' is a short contribution by Eveline Lauder, and Kate Browning's sixth Adyar Sketch is as usual vivacious, the subject being 'An International Tea-party'. Ernest Wood's 'Methods of Study' has some good suggestions.

Theosophy in India, Benares, November 1909. 'The Monthly Message' is as usual flourishing. Dr. Appel's 'Yoga, the Best Eugenics' is a very readable short article. Mr. Desai continues his 'Notes of Study in the Zoroastrian Yasna,' 'Reverence for the Guru' is typically Indian in sentiment, while 'Loftiness Relative and Absolute' represents Islām. Gangānāth Jhā criticises the review of *The Sacred Books of the Hindūs* by Dr. Schrāder in our columns. We welcome the 'Selections from *Divān-i-Nayāz*' of Shāb Nayāz Ahmād, translated by Baij Nāth Singh. Miss Albarus writes on 'The Grail Legend, in two different versions, English and German'; Miss Willson champions the cause of 'The Depressed Classes'; News, Notes and Reviews close an excellent number.

Central Hindū College Magazine, Benares, November 1909. A fine picture of our President is given as frontispiece. 'In the Crow's Nest' is as usual interesting. Bhagavān Dās answers 'Our Critics' in a very dignified and convincing way. The speech of M. M. Paṇḍiṭ Aḍiṭyārām Bhattāchārya, Rector of the College, on October 1st is published, followed by a short sketch of the Hon. Paṇḍiṭ Maḍan Mohan Mālaviya, B.A., L.L.B. 'A Midnight Counsel' is a well-written story, the counsel of the guru to his chelā being "go forth, my son, and teach". Student Activities in America, by Theodore Stanton, is reprinted from the *North American Review* and provides a very healthy reading for boys. 'Together' is a fine lotus song, its burden being "come fair or come foul weather, united the goal is won". Miss Willson's 'Science Jottings' are as always useful. The regular columns of Reviews, etc., close a very good number.

The Gaṅgā, Benares, October. We heartily welcome this new quarterly journal of the Benares Sarasvatī Club. It is edited by Prof. B. Sanjīva Rao of the C. H. C. Of same size and make up as the

C. H. C. Magazine its object is "spreading right conceptions about National and Social Duties." From 'Ourselves' we quote: "The silent, unremembered acts of love and sacrifice, are therefore, the ideal which we shall ever cherish; they count far more in the building up of a nation; constructive work is far more difficult, far more exacting than destructive work. . . . One of our objects is to unfold to the public the gradual stages through which we are passing to the far distant goal." 'The Hon'ble Mr. Justice Kashinâth Trimbak Telang' is a study that shows a very intimate insight into the character of that great Indian. 'Art and the Artistic in Life' by the editor is a very readable article. 'The growth of Languages' by Iso is an interesting contribution. 'Brahmachârya' by Brahmachârî has very useful hints to make. 'A Plea for Political Education' is a thoughtful essay. 'The Sons of India: Its Aims and Objects' is an address of Mr. Arundale to the Besant Lodge of the Order at Benares. 'An Electrical Plant' is a reprint. 'C. H. C. Notes' closes this first number and we hope the following ones will prove as instructive as this.

The Message of Theosophy, Rangoon, November 1909. 'An Hour with Mr. Leadbeater' is reprinted from the *Adyar Bulletin*. 'Alcohol and Its Effects' is concluded. 'Buddha in the Light of the *Secret Doctrine*' is made up of quotations well arranged. 'Gautama the Buddha' is a translation from Italian.

Cherâg (Gujrâti), Bombay, November 1909. The second chapter of 'What Theosophy Teaches' is given, followed by various small articles, some of them interesting and we must note Mr. Jussavâlâ's well-written contribution on the advantages of vegetarianism.

Theosophisch Maandblad voor Nederlandsch-Indië (Dutch), Surabaya, October 1909. This number opens with a few words by W. de Fremery on occasion of Mrs. Besant's Birthday, accompanying a reproduction of her Australian portrait, followed by 'Words of Farewell' by Mr. Reepmaker on leaving Java. Mrs. Besant's *Râmâ Chandra* is continued. First part of C. W. Leadbeater's article "Small Worries" from the *Adyar Bulletin* is translated. 'On the preface of the *Voice of the Silence*' by C. W. Leadbeater and 'Enthusiasm and Fanatism,' are translations from our own pages. An article on 'Esperanto,' announces that the Spanish *Sophia* will give some translations of Theosophical articles in Esperanto. The number concludes with Theosophical and official notes.

De Gulden Keten, (Dutch), Djombang, October and November 1909, contain fragments of C. W. Leadbeater's 'Nature Spirits'. 'The Small Grey Cloud,' 'The Bird Wren' (from the Christ legends of Selma Lagerlof), 'The Star-Lady' and Mlle. Aimee Blech's 'The Test' from the *Theosophist*, with an original article, 'Nobody too small to be useful,' make up a good number.

EUROPEAN.

The Vâhan, London, November 1909. Besides notes and news appears the conclusion of A. H. Ward's 'The Seven Rays of Development' and L. Edwards writes on 'The Making of a Lodge,' which narrates the making and shaping of the new Folkestone Branch. Reviews of books and magazines are published and a short but interesting account of an animated debate on Theosophy at Y. M. C. A. at Bath. Mr. Dunlop of Manchester represented our side and moved: "That Christian doctrines can only be truly interpreted in the light of Theosophy". His opponent

spoke with so much heat and vehemence that in a moment the room was in a uproar. An ex-Mayor of Bath remarked "that although he was more in sympathy with the opposer than the proposer of the resolution, he could not congratulate the champion of orthodox Christianity upon his temper or method of debate".

The Lotus Journal, London, November 1909. Mrs. Besant's lecture on 'Signs of the Opening Age' is continued. 'Caerlaonrock Castle' is a short readable story. 'Moral Instruction and Training' is a thoughtful article. 'The Round Table' this time gives an address given at a meeting held in London on 'Follow the King'. Mrs. Whyte writes of Tennyson this time under the general heading of 'Some Great Poets,' while the 'Golden Chain Pages' has a story entitled 'What the Fairy Said'.

Bullettino Della Sezione Italiana (Italian), Genoa, October 1909. The number opens with a translation from the April *Theosophist* of Mrs. Besant's article on 'Karma Once More,' followed by C. W. Leadbeater's paper on the 'Influence of Surroundings'. Various notices and Reviews of books together with some 'Thoughts' of Pascal complete the number.

Theosophia (Dutch), Amsterdam, November 1909. This number contains translations of: *Old Diary Leaves*, 'The Beginnings of the Sixth Root-Race' by C. W. Leadbeater; *An Introduction to Yoga*, by Mrs. Besant; 'The Book of Dzyân,' an article in the *Theosophist*, October 1909; *Hitopadesha* (Narayana). The number concludes with a book report.

De Theosofische Beweging (Amsterdam), November, 1909, contains only the usual official news.

Tietijä (Finnish), Helsingfors, October 1909. Besides the monthly message by the Finnish General Secretary and the instalment of the translation of Mrs. Besant's *H. P. Blavatsky and the Masters of The Wisdom*, there appears the article published by all our sectional magazines in their October issue, 'All Hail and Greeting' by A., F. T. S. and 'The Lost Paradise' by V. H. V. Aate contributes his tenth instalment of 'What Theosophy Teaches'.

Théosophie contains two articles 'La Libération par l'action' by W. H. M. K. and 'Fraternité' by F. J. van Halle. The former traces the transformation of actions directed solely to the gratification of the personal self and the lower nature to those which are directed to the good of humanity. The first is impelled to action by duty and finally does this duty with joy, not as a duty but as a joyous sacrifice and thus achieves union with God by the Path of Action.

Bulletin Théosophique, November, bears witness to the spread of Theosophy in France as shown by the great interest evoked by the proposed visit of "notre chère and vénérée présidente". It also contains many mites of sectional interest and book notices. The long article by A. Bl. is entitled "Sectarisme et Eclectisme".

Revue Théosophique Belge, November number, has a continuation of the letters of the Adept Koot Hoomi Lâl Sing. J. T. Graecus commences a study of 'La Chorégraphie Symbolique' in which he deals with religious dances from the earliest days to the present time. "In its first movement, silence is vibration; in its second, it is undulation, and in its

third it is revolution". He traces the true dance back to the natural movement produced by waves of sound acting on the nerves and shows how every great religion has had its symbolical dances.

Revue Théosophique Française, October 1909. L' 'Esperanto' is written by Mr. Albert P. Warrington and is a recognition that Esperanto is one factor in the great movement towards the unity of mankind which is the main object of this Theosophical Society. He shows that in every direction we see signs of readjustment in international relations, and the gradual drawing together of different races by means of steam communication and the electric telegraph, but there is a need for a common language in which the literary treasures of one country may be shared with others, and he regards the active propaganda of the Esperantists as part of the great Theosophical movement started in the last century by Madame Blavatsky.

Ultra (Italian), Rome, October 1909. The first article is by Augusto Agabiti who examines Luigi Luzzatti's book *La Libertà di Coscienza e Scienza* (Freedom of Science and Conscience) wherein he treats of the Theosophical attitude to religions and religious problems, and concludes for the value underlying all the different manifestations. The author seems to have overlooked the fact that in Russia there is a flourishing Section of the Theosophical Society which is doing good work in combating prohibitions and prejudices. Benedetto Bonacelli continues his article on the 'Unity of Matter in Science and in Spiritualism'. Some pages dealing with different points of view, some further cases of haunted houses, and the usual painstaking summary and review of current literature and magazines complete a good number.

Vestnik Teosofii (Russian), S. Petersburg, September 1909. The contents are varied, among others: 'Review of Theosophical Literature,' by Alba; 'Fourth Dimension,' by P. Ouspensky; 'The Soul of a people,' by Nina de Gernet. As a supplement a further instalment of E. Schuré's 'Great Initiates' is given. Mr. I. E. Pozniak, contributes a translation of the some valuable gems of the famous Polish poet and thinker, Julius Slowacki, who because of his lofty ideas stands above his contemporaries.

Sophia (Spanish), Madrid, October and November 1909. These two numbers contain M. Rose de Luna's translation of Mrs. Besant's lecture "The Deadlock in Religion, Art and Science" and the November number begins another paper by Mrs. Besant dealing with the points of view of East and West, which first appeared at the time of the Russo-Japanese War. It also contains a thoughtful paper by Manual A. Buela in which he urges regeneration of oneself from within, by hearkening to the voice of the soul. A good number is terminated with the usual minor notices, matters of local interest, and bibliographical notes.

AMERICAN.

The Theosophic Messenger, Chicago, October and November 1909. The October Number opens with the monthly letter from Adyar with five good illustrations. It treats of the buildings. 'Small Worries' by Mr. Leadbeater is reprinted from the *Adyar Bulletin*. 'Gautama, the Buddha' by Mr. Jinarajadāsa is translated from the Italian. As he is a Buddhist by birth and as he has sojourned for eighteen years in western lands, his message on Buddha to the West has its own charm and importance. There are many more good articles which

make the *Messenger* very attractive. In the November number 'Theosophy and Architecture' treats of 'frozen music'. E. Holbrook writes on 'Organisation' in which is given very excellent advice. Some questions are answered by Mrs. Besant which are of course very useful; the confusion regarding the physical permanent atom and Weismann's germinal cell is cleared up. A full report of the last American Convention, with the opening and closing speeches of our President who was present there. Magian writes his Adyar letter, this time on 'The People'. Mr. Leadbeater's epoch-marking article 'The Beginnings of the sixth Root-Race' is reprinted from our pages.

The American Theosophist, Albany, N. Y., October 1909. This young but excellent magazine is to be discontinued. "The reason is simple, and yet it is a powerful one to the Theosophist. Co-operation is the very soul of the coming civilisation for which Theosophy is preparing the way and no good Theosophist should hesitate to put aside his personal plans and aspirations and devote all his thought and energy to co-operative work of the same kind with others President Besant . . . expressed the hope that the editor of the *American Theosophist* could see his way to turning the energies formerly given to this magazine into a co-operative effort with Dr. van Hook and others in making the *Theosophic Messenger* the one expression of the best that is in us, collectively." We cannot but appreciate this spirit.

La Verdad (Spanish), Buenos Aires, September 1909. A short article about, and a portrait of Mario Rosé de Luna, scientist, archæologist, and historian, whose writings have been and are so valuable to Theosophists in Spain and South America, opens this number; after which follow: a translation of Mrs. Besant's lecture, 'The Place of the Masters in Religion;' and a continuation of the commentary on the same author's *Pedigree of Man* by the above-mentioned well-known writer. A review of magazines and publications together with some bibliographic notes conclude an attractive number.

Revista Teosofica (Spanish), Havana, October 1909. This little organ of the Cuban Theosophical Society contains, besides the preliminary official notices, a reproduction of a photograph of the President of the Theosophical Society taken in August last in New York; we are glad to see the announcement of a translation, due to J. de B. of the *Sānatanā Dharma* text book. We hope this book will have a good circulation and sale and thus promote the ever closer understanding between East and West.

AUSTRALIAN.

Theosophy in Australia, Sydney, November 1909. 'The Outlook' is as usual interesting; then come reprints from the *Adyar Bulletin* of 'The Story of Ahrinziman' by Mr. Leadbeater and from the *Theosophic Messenger* of 'Lodge Ideals and Organisation'. 'The Contravention of Karma' by Ernest N. Hawthorne is an original, well-written, very interesting article worth a perusal. 'Questions and Answers,' 'Reviews,' etc., close the number.

Theosophy in New Zealand, Auckland, November 1909. From 'Far and Near' give a variety of news. Miss Christie writes about the trip of the Adyar household to the seven Pagodas—a fine spicy description. 'Questions and Answers,' 'The Round Table' and Chitra's pages for the children make up a good number.

X.

THEOSOPHY IN MANY LANDS.

GREAT BRITAIN.

The course of lectures in the small Queen's Hall, for so many years Mrs. Besant's accustomed platform in London until overflowing audiences compelled a move to a larger hall, has been happily begun. We realised quite well that the venture was an experiment attended with much uncertainty. On Sunday evening in London a most attractive programme of splendid concerts and well-known and able preachers is displayed every week before the eyes of the public and it seemed almost impossible that four unknown speakers, dealing with the elements of Theosophy, could secure a hearing. All concerned were accordingly relieved and gratified when an audience of some hundreds, mostly enquirers, assembled in the Hall, making it fairly filled, though not free, to hear Mrs. Sidney Ransom speak on the "Message of Theosophy". They had an able and eloquent lecture and evidently were disposed to hear more, for when on the next Sunday Mr. Hodgson Smith, our veteran propagandist from Harrogate, came on the platform to give his address on Reincarnation, he was faced by an audience which equalled, if it did not excel, the previous one. And the numerous questions addressed to him at the close showed that his lecture had aroused keen interest. Another satisfactory feature was the active business done in literature; the impression made by a lecture is deepened considerably if the listeners take away some book or pamphlet. In particular, the supply of the November issue of the *Theosophist* was speedily sold out. Except when Mrs. Besant has been here to draw hundreds by the magic of her eloquence and her power, we have never had in London audiences of this size to hear Theosophical lectures.

We learn that the meeting of the Northern Federation, held for the first time in Edinburgh, was in every way successful. In addition to the actual work of the Federation, members had the pleasure of listening to a lecture by Miss Pagan—who directs her Theosophical studies to the drama, and to the science of Astrology—on King Lear; her address was followed by scenes from Shakspeare's play, rendered by members. A propaganda tour in Scotland, similar to the tours organised so successfully in the north of England was planned, and in this way it seems likely that Theosophy will make headway in Scotland. A people so prone to metaphysics as the Scotch should respond to Theosophy if adequately presented to them.

A fresh propaganda tour in the North of England is now in progress—this time in towns within reach of Manchester. The special feature of these propagandist tours is that by a clever arrangement of speakers and places a course of four weekly lectures is given within the one month in each of the four towns selected, the whole being knit together by one devoted member—usually Mr. Hodgson Smith—who spends his time in travelling round the group of towns, taking the chair at the meetings and selling literature. Our new Sectional Lecturer, Miss Codd, is doing good work in helping young centres. After spending some weeks in the South of England, she is now visiting the centres in the North formed during the last propaganda tour.

The South of England is showing signs of increasing vitality. Thus the South Western Federation has been augmented by the Brighton

Lodge and the New Dover and Folkestone Lodges, while Cheltenham centre has now formed itself into a Lodge. The Brighton Lodge suffered rather heavily in recent trials, but, under the resourceful guidance of Mme. Delaire it is working splendidly; at a recent Sunday afternoon lecture the charming Arts Club in which it meets, was crowded.

Two noteworthy steps have been taken in the direction of giving wider publicity to the work of Psychical Research. Mr. W. T. Stead has created a great sensation by publishing in the *Fortnightly Review* an account of the work of Julia's Bureau, established by him some six months ago. This Bureau is a kind of exchange between the physical world and the next world, to which many repair who desire to communicate with departed friends. Mr. Stead affirms that in many cases the applicant has given testimony to his or her belief in the genuineness of the intercourse. Intense curiosity was aroused all over the country by the announcement that Cardinal Manning, Lord Beaconsfield, and others had communicated through the Bureau and a climax was reached when Mr. Stead announced that Mr. Gladstone would grant an interview. The interview with the deceased great liberal statesman duly appeared—a rather poor collection of platitudes—and it was subjected to scathing criticism and ridicule. In spite of this, it is a fact that a stimulus has been given to the interest in the whole question of the reality of the 'invisible world' and this interest has been still further quickened by an article in the *Nineteenth Century* by Edward Feilding, Secretary of the Society for Psychical Research. Mr. Feilding conducted a series of séances with the celebrated Eusapia Palladino, who has convinced and baffled so many investigators. Mr. Feilding, who was assisted by thoroughly competent investigators, appears to have been unusually fortunate in obtaining results, and to be confident that his evidence will stand the most searching investigation. He concludes as follows: "I may however express on the part of my two colleagues and myself our firm conviction that for some of the phenomena, including some of the more remarkable ones, we obtained evidence of unimpeachable validity." He appears to have been convinced that intelligent forces, other than the medium and investigators, were present at the séances—but of course he offers no suggestion as to the nature of those forces. The phenomena include the transportation of objects, clasps of invisible hands, and some materialisations.

H. W.

HOLLAND.

The first thing I will write something about this time is of course Mrs. Besant's visit to Holland. Though she stayed only a few days—far too short in our opinion, since her presence in these days is so very much needed by us—she did an immense amount of work; in fact I think she was a little overtaxed. The first day there were private interviews and a Masonic meeting, which was very well attended and had splendid results. The next day, Sunday, there was an E. S. meeting of two hours, all in Amsterdam. The same afternoon she went to Haarlem and lectured there to the members from 3-4-15 and again a public lecture in the same town at night from 8-9 p.m., which was to a large audience considering the size of the town. Monday she had again private interviews, in the afternoon a lecture to the members in the Hague, and at night the well-known lecture on "The Coming Christ" in the large hall of the Concertgebomo at Amsterdam.

Especially this lecture was a great success, about 1,500 people attending. This was also the first time that people paid for the lectures, and taking this in account the attendance was for Holland phenomenally large. And this all notwithstanding the campaign of the Tingleyites, who sent out in large numbers their libellous circulars against Mrs. Besant. The press kept neutral and the leading papers had very good reports of the lecture.

Let us sincerely hope that this visit may have further beneficial results as it was very much wanted that Mrs. Besant should come to us to make us all see clearly her standpoint with regard to Dr. Steiner, which is a great problem in this Section. It was clear to me, let us hope it is now clear to all, that we may be a little less narrow, less churchy, and follow the more wide policy our President inaugurates everywhere. Just now spiritual life shows itself all around us in different movements, science, etc., and it would be hard if the Theosophical Society here began to crystallise just at the moment the others are waking up. A remarkable lecture was given by Prof. Heymon of Gumingon on the coming age of psychology; it is remarkable how many Theosophical and astrological problems are treated therein. Then also Prof. Bolland, the great Dutch philosopher, keeps interest alive in philosophy in the Hegel-principle, and does a lot to make the Dutch people, who are more of a religious than a philosophical turn of mind, interested in the problems of the universe.

The foundation has also been laid for a Dutch Progressive League, in accordance with the English Progressive League, and we hope that this League will work in co-operation with the Order of Service of the Theosophical Society.

H. Y. O. G.

CEYLON.

Last month, the Hope Lodge held its Anniversary Meeting, when office-bearers for the current year were elected.

Mrs. Higgins and her assistants should be congratulated on the excellent results of the Government Examination recently held at the Musæus School, with particular reference to the Pāli class. This is the first instance, we believe, in which a Girls' School has been examined in Pāli as a specific subject. It is a much more useful and interesting study to Sinhalese girls than Latin, which is so much taught in Ceylon Schools, to compete for the Cambridge Local Examinations, which, by the way, most Ceylon people accept as the hall-mark of Education. School teachers therefore are obliged to go with the current, and neglect the study of oriental languages. Mrs. Higgins is also to be congratulated in having had more land attached to her School grounds, and on receiving a most generous donation from Mr. Huidekooper of Java.

Mr. F. L. Woodward, M.A. (Cantab.), the Principal of the Mahinda College, is doing excellent work. He is forging ahead to get the buildings completed for the College. Already the 'Olcott Hall' is nearly finished. Mr. Woodward expects to occupy the new buildings before very long. The Government Examination of the College was held recently with excellent results.

H.