

THE THEOSOPHIST.

ON THE WATCH-TOWER.

ANOTHER Anniversary has come and gone, and the Annual Report of the Theosophical Society will go out to every subscriber of this magazine. Hitherto we have bound up the two together, but the size of the *Theosophist* now precludes this; the T. S. Executive has, however, decided to follow the old plan of presenting every subscriber with a copy, so it will go out as soon as it is ready. It tells of solid progress, of peace and prosperity, and letters from all parts of the world constantly confirm the reports of the Society's officers. Here is one extract out of many letters; it is from France: "Never before have we been so blessed; never before have we been so conscious of the guidance of the revered Masters, who have radiated upon us such strength and life, preparing the ground ere you came among us, giving us so much through you as a channel, and so vivifying your work that this intensity of life remains with us since your departure." Among all these joyous letters, breathing gladness and hope, I received only one of suspicion and condemnation, voicing the bitter prejudice of those who have left us, pointing the contrast between the two conditions, as though the voice of one in a tomb should cry out that all was darkness, expecting to be believed by those outside, rejoicing in the warmth and light of the glorious sun.

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The Convention opened on the 27th December, 1909, but delegates flocked in during the preceding days, and a very large crowd gathered in the Hall of the Central Hindū College, Benares, on December 26th, to listen to the President's lecture on "Mysticism and Occultism". The Anniversary Meeting of the Theosophical Society, confined to members—with the exception of the press—began at 8 A.M. on the 27th with the Presidential

Address, and this was followed by the reports from the Society all the world over. It was a long but very interesting meeting, as voices from all the countries brought us the message of hope and gladness; our readers can see our morning for themselves by reading the reports.

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The news of the death of Mr. Zettersten, the General Secretary of the T. S. in Scandinavia having reached us, the meeting passed a resolution of sympathy with the Scandinavian brethren in the loss sustained. It sent also a message of love and sympathy to Dr. Arthur Richardson in his illness, and of grateful recognition of his services to the T. S. Lastly, it passed the following resolution:

“ That this Convention of the Theosophical Society, representing organised and active Lodges in sixteen countries and scattered members in every land, records its profound regret that the Lord Bishop of Auckland has thought it consistent with his duty to force two clerical members of the Theosophical Society, the Rev. Mr. Scott-Moncrieff and the Rev. Mr. Pigott, to resign their offices, thus depriving them of their livelihood for no other fault than their membership in the Society ;

That this Convention also extends its warm sympathy and respect to the gentlemen concerned, with its hearty congratulations that they have been found worthy to suffer for Theosophy and for liberal Christianity.”

An interesting feature in the reports was the use of the drama for Theosophical purposes in Edinburgh, Munich, and Berlin; the work of the Art Circle, the entry into the T. S. of Mr. Hamilton, the playwright, and Herr Bela, the Hungarian painter; the spread in Russia by Madame Unkowsky of ‘colored music’; all these things are pointers in the direction of a dawning Theosophic Art.

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In the afternoon we all gathered again to listen to the first lecture of the regular Convention course, given this year by Bābū Bhagavān Dās Sāhab, M. A., who took as his subject: “The Laws of Manu in the Light of Theosophy”. The four lectures proved to be an intellectual treat of a very high order, and I expect they will have a very large circulation among the public; it was profoundly interesting to follow the application of the root-ideas of our great Law-giver applied to the solution of the educational, social, political and economic questions that are harassing to-day the minds of His children, and a flood of light was thrown on these

by the lecturer.¹ Two more meetings, conducted by the President closed the first day's work, the lightest of the Convention.

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On the 28th December, work began at 8 A.M. with the meeting of the Indian Section. The General Secretary, Mr. Jehangir Sorabji, gave an interesting account of a year's successful work; he has justified the confidence of the Council of the Section, which chose him last year to fill this onerous post, when prolonged ill-health compelled the former beloved General Secretary, Bābū Upendranāth Bāsu, to resign it. (The Indian General Secretary is not elected by the Convention, but by the Council elected by the Convention.) The session was occupied with business, and passed very harmoniously. At 2-30 P.M. the public Anniversary Meeting was held, the speakers being Miss Arundale, Mr. Hunt, Bābū Hirendranāth Daṭṭa Sāhab, Lālā Gangotri Singh Sāhab, Mr. Wood, Miss Edger and Mr. Brooks. An innovation was made by the Indian speakers addressing the audience in their own vernaculars, and Hirendranāth Bābū raised great enthusiasm by a most eloquent and inspiring speech in Bengālī, a tongue resembling Italian in its liquid beauty. Then followed the second Convention lecture by Bābū Bhagavān Dās, and meetings of E. S. members and the Dharma Co-Masonic Lodge—crowded with Masons from all parts—closed the day. December 29th was equally busy, with Indian Convention, Sons of India public meeting, the third Convention lecture, and two more of the inner meetings. The Indian Convention Meeting was a very important one, occupied entirely with discussion on serious matters, the resolutions passed showing the nature of the discussion:

“That this Convention respectfully requests the Directors of Public Instruction in each Province to instruct the Headmasters of Schools to set aside half an hour twice a week within school-hours for religious and moral instruction, wherever a religious community is ready to supply a teacher” (by Dr. Edal Behram); “That this Convention draws the attention of the T. S. Order of Service to the necessity of supplying good literature to the jails, of sending visitors to them, of bestowing special care on juvenile criminals, and of introducing into India the Probation System and Children's Courts” (by Rai Rāma Rāja Sharma); (a) “That the Indian Section of the Theosophical Society in Convention assembled, recognising the supreme importance of education—religious and secular—in the preparation of nations and individuals for the path of service to humanity, urges upon

¹The lectures are being printed at the Vasantā Press.

all the Lodges of the Theosophical Society throughout the country the necessity of including educational activity in their programme of Theosophic work; (b) that Provincial Secretaries and Lodge Inspectors be requested to encourage by all means in their power an active interest in educational work on the part of the Lodges within their jurisdiction, and to pay special attention to the educational aspect of Theosophical work during their periodic tours; (c) that this Convention urges on all Lodges the necessity of taking active steps to promote primary—including religious and moral—education in their respective districts; (d) that this Convention suggests to the Council of the T. S. Order of Service that it should form an education sub-committee among its members at Headquarters to watch and advise on educational activity throughout the country; to divide India into education-inspection areas, and to appoint as far as possible to each a qualified member of the Theosophical Society, whose special duty it shall be to act as adviser, organiser and lecturer with respect to education in the area to which he is appointed, and to report on the nature of his work at the ensuing Convention" (by Mr. Arundale).

The question of issuing a Universal Text Book of Religion and Morality was also discussed, and on the following morning a resolution was passed:

"That this Convention earnestly requests the President of the Theosophical Society, associating with herself learned members from the various religions, to compile and issue a Universal Text-Book of Religion and Morality, with appendices on doctrines which are special to each faith."

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On the 30th, we began with the usual photograph, about half the members being present, and then a portrait of Damodar, presented to the Section by a friend in Ahmedābād, was unveiled. The discussion which issued in the above resolution was continued, and some subscriptions were offered to supply the *Theosophist* to Public Libraries in India. The Indian Convention was then closed by the President. At 2 P.M. a number of initiations into the Sons of India were performed, and at 3-30 the last lecture of the course was given by Bābū Bhagavān Dās to a deeply interested audience; 5 P.M. saw the hall crowded for a question meeting with the President, and at 7-30 the Masonic meeting was concluded with a Rose-Croix Chapter.

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The last morning in the year was devoted to the Educational Conference, at which various valuable papers were read, which will be published as translations. The Conference was also addressed by Paṇḍit Prāṇāth, M.A., Principal of Victoria College,

Laokkar, Mr. V. P. Mādhava Rao, C.I.E., late Devān of Travancore and Mysore—during whose Devānship religious education was introduced into Mysore—Prof. P. K. Telang and Dr. Edal Behram. A resolution was passed forming a Central Committee at Benares and one recommending to H. E. the Viceroy and the Secretary of State for India the petition for the issue by H. M. the King Emperor of a Royal Charter for the University of India. Initiations into the T. S. were held a 2 p. m. and at 3-30 the President delivered a lecture to an overflowing audience on "The Work of the Theosophical Society". This concluded the labors of the 34th Anniversary of the T. S. In connexion with the Educational Conference a display of Indian exercises and drill was given, and some Indian music was performed. Four evening lectures were given from the 31st onwards to January 3rd by Mr. Brooks, and Mr. and Mrs. Leo lectured on Astrology severally on the 31st and January 1st. So it cannot be said that the delegates were underfed with thought and speech. May the life and peace of the meetings be prolonged through the year.

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At the meetings of the General Council the budgets were passed, Messrs. Hydari and Hirendranāth Datta elected, and the rule reducing the fees paid to Headquarters made permanent; the cost of printing the first two volumes of Dr. Schrāder's critical edition of the minor Upaniṣhats and the second volume of the Catalogue was sanctioned. At the Board meeting of the Central Hindū College the two highest classes in the school were brought within the rule excluding married boys and married students in the first and second year classes in the College; they will, from July, 1910, be charged double fees; in a few more years we shall have re-established Manu's rule that the student shall be a celibate. At my own earnest request the general raising of the fees was postponed for another year, but unless friends of the College put it on a secure financial basis during 1910, I shall be obliged to withdraw my opposition, and to consent to the raising of the fees.

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It is very pleasant to hear from England that the T. S. Order of Service has started a League to transpose Theosophical literature into Braille, in order to disseminate Theosophy among the

blind. On the other hand it is unpleasant to find the spiritualistic journal, *Light*, publishing under the heading: "Theosophy condemned in India" the diatribes of the Extremists against Theosophy, the Central Hindū College, and myself. It quotes from a pitiful exhibition of race hatred in a Calcutta journal, suppressing the fact that we are only condemned along with hospitals, English schools, and the English in general, and that Hindūs are exhorted to stand aloof from the hated English in everything. We are condemned because we are the most powerful agent in India for extinguishing race hatreds and for this the Extremists detest us. It is rather sad to see Spiritualists catching at such a weapon, and circulating such libels, designed to drive the English out of India, in order to injure Theosophy. Surely the position over here is difficult enough without an English journal claiming to be religious, trying to intensify racial jealousy and antagonisms.

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The action of the Bishop of Auckland in driving out of employment the Rev. Messrs. Scott-Moncrieff and Pigott, because they joined the Theosophical Society is causing much unfavorable comment in New Zealand and Australia. The first-named clergyman, forbidden to speak in the churches controlled by the bigoted prelate, addressed large audiences in Auckland before he left New Zealand, for, being a man of brilliant intellectual ability and of pure and noble life, he was much beloved and the persecution aroused for him much sympathy. He is now in Australia, and is lecturing there for the Theosophical Society.

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An unintentional misstatement was made in the issue of August 1909, p. 536. "The American assailant" therein spoken of—though not by name—has informed Miss Ward that he or she had nothing to do with the attempt to turn the *Review of Reviews* and the *Christian Common Wealth* against me. As I had this particular person in my mind when writing, I print here the repudiation, as not even a comparatively small addition should be added unfairly to the heavy mass of slander issued over the signature of this particular assailant.

MYSTERIOUS TRIBES.¹

THREE MONTHS IN THE BLUE MOUNTAINS NEAR MADRAS

BY

RĀḌHĀ BĀI. (H. P. B.)

(Continued from p. 440.)

Difficult position of an impartial historian.—A page out of the obscure past of the Ṭoḍas, Baḍagas and Mala-Kurumbas.—Their traditions.—Comparison with the *Ramāyanā*.—Where is the border between fiction and truth?—At what conclusions does the unbiassed investigator arrive through the facts related?

IT is rather awkward that in this narrative everything I have to say about the singular gifts of the Ṭoḍas and the Mala-Kurumbas rests on the testimony of Mrs. Morgan and her family, as this is almost certain to injure the cause in the eyes of the unbelieving world. One will probably argue in reply: "Oh well! Theosophists, Psychists, Spiritists are all alike. You people believe in things which science will never admit, but will always treat with merited contempt. Your so-called facts are chimeras, in which no sensible person believes."

We expected this answer. The world of science and—following in its wake and glorying in its light—the great masses have made short work of the hints thrown out in this direction by their most prominent savants. It is hopeless for us to try to convince the public, if they disregard statements made by men like Hare, Wallace, Zollner, Crookes, and other beacons of science. Any such attempt must needs be futile, if we but remember the frantic reverence with which the general public looked up, a short time ago, to these men, who had made such important discoveries in the realm of science while they now speak of them with a smile bordering on pity, just as if they had lost their common sense. It would be absurd to hope one could awaken the interest of the sceptic and induce him to study seriously the witchcraft of two semi-savage tribes, if the statements of the above-mentioned investigators and their scientific experiments have been repudiated and made fun of by him. True, these men discovered the

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

Radiometer and several chemical elements unknown before them, yet they were unable to detect the gross and obvious frauds of mediums akin therein to the visitor to the natural history collection¹ who did not notice the elephant on account of the many small insects and coleoptera. Poor simple-minded and credulous savants! But, may be, we shall succeed some day in proving that those of their colleagues who dealt so harshly with their statements and especially the so-called "cultured persons" are considerably more credulous than these pioneers of science who only bow before irrefutable facts.

Everyone interested in psychological questions of the day will remember how conscientiously and pains-takingly Crookes proceeded in his study of these problems. With the help of scientific apparatus he made experiments, incontestable in their nature, which went to prove that phenomena of an inexplicable character occurred sometimes in the presence of so-called mediums. Proving this he proved *eo ipso* at the same time the presence in men of unexplained forces and faculties—things of which the Royal Society has not even dreamed as yet.

But although these experiments wildly excited the credulous and still more the incredulous Europe and America, the Royal Society, blind and dumb to all things spiritual and psychic, almost followed the example of the French Academy, and would have dealt with Crookes as that body did with Professor Charcot, *i.e.*, expelled him from their midst.² No Radiometer, no discovery of luminous matter was here of any avail.

But at this juncture I feel obliged to say a few preliminary words.

I want to remind the reader that this narrative is not intended to make converts for Spiritism. We simply relate facts, and try to open the eyes of the public to the reality of things which, though abnormal, strange and unexplained, are by no means supernatural phenomena. Many of those who adhere to Theosophical teachings

¹ In Krylow's famous fable.

² The fact that Crookes has belonged for a long time to the Theosophical Society will probably still further injure his reputation amongst men of science. But woe to the Royal Society! Its members are gradually beginning to follow the example of the great chemist by joining either the S. P. R. or the T. S. Lord Carnarvon and Balkares, Professors Wallace, Sidgwick, Barrett, Oliver Lodge, Balfour Stuart and others are either Psychists or Theosophists or both. If the Royal Society expels its members for this offence there will soon be none left.

reject the spiritualistic theory, while recognising the facts of mediumistic phenomena. The writer of these lines believes neither in the materialising souls of the dead, nor in the explanations given by Spiritualists of such phenomena; least of all does she believe in their philosophy. Almost all the phenomena which have caused so much talk during the last five-and-twenty years are as actual as the existence of the mediums themselves; but the nature of these phenomena contains as much of spirituality as do the worthy blacksmiths and carpenters whom the Church Elders in Germany and Southern France selected to act as apostles in the country mystery plays, on account of their sinewy arms and their big stature.

My belief in the phenomena and my disbelief in their Spiritist explanation are shared by the majority of so-called Spiritualists as well as by the members of the Theosophical Society, and several hundred persons scattered over Europe who are both highly cultured and well versed in Spiritism. Will my spiritualistic friends kindly excuse me if I here correct their statements, as their publications generally give the impression that Crookes is a staunch believer in 'Spirits'.

This is a mistake. Before I made Crookes' personal acquaintance I did not know what to think about him on account of this talk. Once when in his house, in London, in April 1884, I therefore asked him before many witnesses what was the truth in this matter. Another time I repeated the question when alone with him. In both cases Crookes answered point blank without the least hesitation, and later on described in print, that he believed as firmly in the phenomena which he had witnessed with his mediums, as he believed in 'luminous matter,' but that he had long since ceased to believe in the mediation of spirits, though for sometime he had been inclined to admit it.

"Who then was Katie King?" I inquired.

"I don't know; probably the double of Miss Florence Cook," (the medium) he answered, adding, there was a hope that the sciences of physiology and biology would ere long be convinced of the existence of such a semi-material double of man.

In reply to this, it will very likely be said that the fact that some men of science believe in the double and in Spiritism does not

prove the reality of either. It will be argued that there are troublesome children in every family, and that such savants are few and far between, while those who reject wholesale all things which as yet have not been proved by modern science form the overwhelming majority. We do not wish to argue. We only want to hint at the fact that really clever people are but a small percentage not only of humanity generally, but also of the cultured classes. The reproach of being in the minority proves nothing. The majority has but one advantage over the minority: that of brute material force. It oppresses the minority and would like to crush or at least to silence it. That's what we see everywhere. The blind followers of public opinion, who are in all ages the great majority, ever exercise a pressure over the few who dare to speak the truth boldly. The Royal Society and the Academies suppress men of learning who in the name of the equally suppressed truth dare to pass the limits of their narrow materialistic programme. Spiritists endeavor to injure Theosophists, and, if possible, to do away with them. This is the usual course of things! True, there are also some clever people who believe in the personal presence of the souls of the dead at séances; in the embodiment of spirits and their revelations; in the Philosophy of Allan Kardec, and even in the infallibility of professional mediums; but although we respect everyone's convictions, we do not share the belief of Spiritists. We prefer to stick to our own ideas. Time only with the help of science—provided science changes its tactics—will be able to prove which of us was right and which was wrong.

Alas, neither the Royal Society nor the continental Academies of Science will ever help us in any way, at least not in our life time! Equally futile is it to look for sympathy amongst the learned of the day, intent as they are on excluding from their investigations all subjects akin to psychological phenomena. As to the general public . . . ! They ever judge superficially and stigmatise as superstition things which they do not understand, may be out of fear lest they should understand them. One would almost think that mankind generally, and scientific bodies in particular, have entered into a mutual agreement to consider as truths and as facts those conclusions which alone have been drawn by themselves.

And this in the very face of the fact that scientific theories burst like soap-bubbles at every stride forward which human knowledge has made. Alas, we realised this; we recognised that vain will ever be any attempt to change the spirit of the age, and we resolved to work alone, unaided, and seek for ourselves the solution of this problem.

For two years we investigated the 'witchcraft' of the Kurumbas and for over five years we studied the manifestations of the same force in other Indian tribes. The General Council of the Theosophical Society appointed a committee to report on this subject, and all necessary precautions were taken to guard against fraud. The members of the committee—chosen from amongst staunch materialists—came to the following unanimous conclusion: "All weird tales told of these tribes rest on facts. Leaving aside the huge exaggerations of superstitious people which crowd round them, these facts have been proved a thousand times. By what faculty and method the Toḍas, Kurumbas, and other tribes exercise their well-known influence on man is a thing we do not know and which, for this reason, we cannot explain. We confine ourselves to reporting such incidents only as we have witnessed with our own eyes."

Thus the members of the Society expressed themselves. They were mostly Hindūs, bred in the spirit of the age of modern English civilisation and believed neither in their Gods nor in Spiritism. Thus we also speak, though our supposition almost amounts to certainty that the faculty of the wizards of the Nilgiri is none other than to us, the well-known 'psychic force' of Dr. Carpenter and Professor Crookes. We studied this proteus of manifold forms for a considerable while and have been, at times, quite absorbed by it; we experimented with ourselves and with others in a most conscientious and earnest manner, and finally came to the conclusion that in these cases of witchcraft we have to do with the same force as the one investigated by Charcot, Crookes and Zollner; also that the manifoldness of its manifestation depends in the first place on the equally great manifoldness of the human organism, then on the surroundings, the social and climatic conditions and last but not least on the mood of thought of the so-called mediums.

When speaking further of 'sorcery' I use the term in its figurative meaning. My statements shall not merely rest on assertions of the Morgan family. I shall call upon further witnesses, for I am anxious to shield my narrative from the suspicion of being exaggerated. Though afraid of being told that "it is easy for him who comes from a far off country to lie," I do not intend to justify myself before the sceptic, as I neither fear nor respect the denying spirit of modern science. I base my narrative as much on the results arrived at by others in course of their investigations, as on those of my own experiments, having truth only in view and caring little for the "Qu'en dira-t-on?" of the sceptic. The hypotheses of men of science ever burst like soap-bubbles.

Others have written before me about the *Toḍas* and the *Kurumbas*. Some very earnest authors and statisticians have dealt with these tribes. But they were all prejudiced though probably very learned. They looked at these weird occurrences from too narrow a view-point, *i.e.*, from that of the English and American missionary. Owing to their firmly rooted preconceptions and their prejudiced systems most of them preached in India fear of the devil rather than love of Christ, and consequently they have had but little success. Such men smell old Nick in everything indigenous, and they thereby still further obscure the veiled truth.

As the writings of the English authors contained nothing about the *Toḍas* and the other hill-tribes except the above mentioned nonsensical hypotheses, of which each is more impossible than the other, we gave up all hope of winding our way through this labyrinth and began to sound some Indian *Pandits*, who were considered living chronicles of the old legends. These *Pandits* referred us to an ascetic of the *Badaga* tribe. This anchorite, who never bathes himself, proved to be a very agreeable companion. For a few sacks of rice he spent three days and three nights at a stretch telling some of our Indian members all the legends of his people. The substance of what he said is contained in this chapter. Needless to say that no Anglo-Indian has any inkling of this folk-lore.

The word '*Badaga*' is of Canarese origin and designates, like the Tamil '*Wadugan*,' a Northerner. Indeed it has been lately

ascertained that the Baḍagas did come from the North. When they migrated into the Blue Mountains, some six hundred years ago, they found the Ṭoḍas and the Kurumbas already there, and they firmly believe that the Ṭoḍas had lived in the Nilgiris many a decade before their own advent.

The dwarfs relate in their turn that as far back as the remotest legends of Laṅkā (Ceylon) their forefathers had become bondsmen of the Ṭoḍas, accepting the stipulation the latter made that "they themselves as well as their descendants should always live under their (the Ṭoḍas) supervision".

"Were it not for this condition," say the Baḍagas, "these fiends would soon have put an end to all living beings on earth". In moments of impish wickedness the Kurumbas do not deny any such statement. They are proud of their power. During a paroxysm of rage they gnash their teeth, and like a scorpion who turns his own sting against himself, they almost kill themselves in their impotent fury against the Ṭoḍas. General Morgan who has seen them sometimes in such fits, states that he, a Positivist from top to toe, could not help fearing in such moments that he might be obliged "against his will, to believe in the devil".

Also the Baḍagas claim to have lived with the Ṭoḍas for an immeasurable period. "Our forefathers served them at the time of King Rāma," they say, "and therefore we also serve them".

"But the Ṭoḍas do not believe in the Gods of your fathers," I once mentioned to a Baḍaga.

"They do believe in their existence," he made answer, "but don't worship them, being themselves *ḍevas*".

The Baḍagas relate that when the God Rāma went to war against Laṅkā He was not only accompanied by a large army of monkeys but also by crowds of people from South and Central India who claimed the honor of becoming allies of the great *Avatāra*. The Canarese were part of this army, and as already mentioned, the Baḍagas are an offshoot of the same race. In fact, the Baḍagas divide their tribe into eighteen castes, among which there are high-born *Brāhmaṇas*, as for instance the 'Wodejars' to which the now reigning *Rājā* of Mysore belongs. The English have convinced themselves of the legitimacy of this claim. Old chronicles in the possession of the reigning family of Mysore

prove beyond dispute (1) that the Wodejars are of the same origin as the Baḍagas, *i. e.*, that they come from the Karnatik; (2) that the aborigines of this locality took part in the great and holy war of King Rāma of Ayodhya (Oudh) against the demon giants of the isle of Laṅkā.

These same Brāhmaṇas, so proud of their ancient and noble lineage, encourage in the Baḍagas a worship for the Ṭoḍas which borders on idolatry. It is noteworthy that they do not claim this worship for themselves, as the Brāhmaṇas are wont to do all over India, but only for the Ṭoḍas who reject their Gods. The reason for such an almost unnatural worship is difficult to trace, and will puzzle the English for ever and aye. Considering the rules of the Brāhmaṇas it is quite impossible to solve this riddle.

This proud caste, which no amount of money could induce to perform any work for the English, these Brāhmaṇas who would consider it derogatory to their dignity to carry a small parcel from one house to another, are among the devoutest worshippers of the Ṭoḍas in the whole Baḍaga tribe. Not only do they work without remuneration for them, but even undertake labors which are, from their point of view, of the very lowest kind, provided their voluntarily chosen masters have expressed the wish, or better still, have ordered that they should do them. There is no service, however mean, they do not gladly render them. These haughty Hindūs, who look down contemptuously on all other races, even the English, who wear the thrice-holy thread of the Brāhmaṇas and possess the exclusive right of performing the religious ceremonies connected with the sowing and the harvest (although out of fear they frequently concede this right to the Kurumbas)—these proud men prostrate themselves before the Ṭoḍas, nay, fall flat on the ground if only they catch a glimpse of one in the distance. And yet they themselves (the Baḍaga Brāhmaṇas) possess magical powers. They can walk barefooted over fire. At the last harvest of each year there is a festival at which they are even *obliged* to do so in order to prove themselves descendants of the consecrated and twice-born Brāhmaṇas. For this purpose they walk slowly up and down broad paths of red-hot coals, or white glowing iron bars, which are placed in the front of their temples, and measure from ten to twelve yards in length. They walk as

freely and leisurely on these paths as if they were moving on the floor, and never injure themselves in the very least. Every Baḍaga Wodejar is in duty bound to take this queer sort of exercise at least seven times up and down in honor of his caste.

The English maintain that these Brāhmaṇas possess the secret of some vegetable juice which renders the skin temporarily fire-proof, if rubbed with it. But the missionary Metz most emphatically declares that this is not the case, and that witchcraft is at the bottom of it all.

Captain Harkness, author of a book called *The Hill Tribes of the Nilgiri* says, when speaking of this matter: "What may have induced these proud Brāhmaṇas to render almost divine homage to a tribe inferior to them in origin, civilisation and mental faculties I cannot guess. It is to me an insoluble problem! . . . True, the Baḍagas are shy by nature and a life of seclusion led for many centuries in these mountains has made them timid; perhaps the riddle might be solved by the fact that they are superstitious like all hill-tribes of India. Anyhow this characteristic is very interesting for the psychologist."

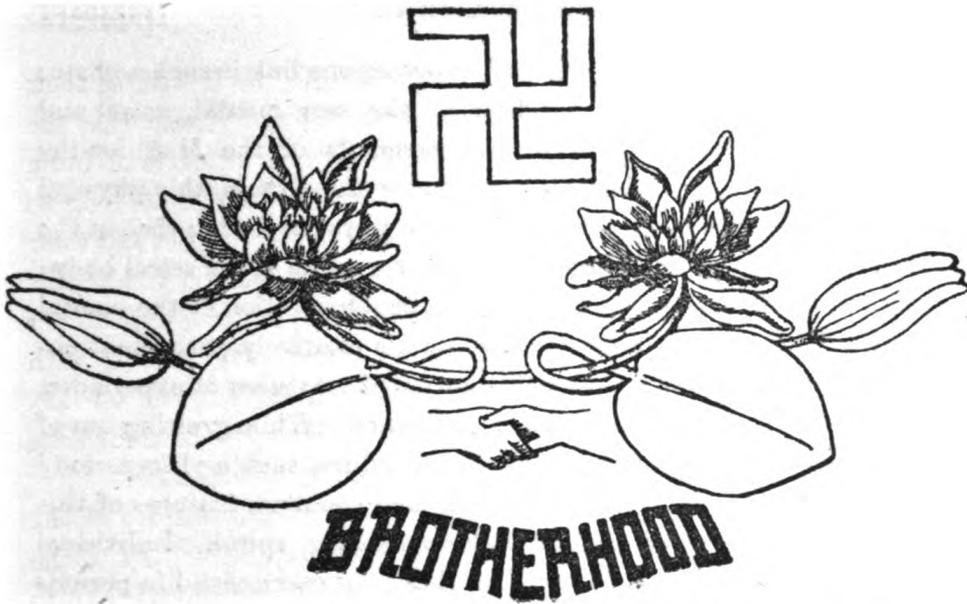
There is no doubt about that. As to the reason for this worship, it is perhaps even more 'interesting'; though we hardly think that Englishmen, especially if they are sceptics, will ever fathom so deeply. First of all we must mention that the Ṭoḍas are not inferior to the Baḍagas with regard to race and mental faculties, but on the contrary by far their superiors. Secondly, we must look into the remote past, not into the present for the reason of this worship. We must trace it back to times of hoary antiquity, to periods in history with which modern men of science are unwilling to deal and in which they refuse to believe. Despite this it is not impossible, though certainly difficult, to come into touch with these ancient times. Scattered here and there in the documents of the Baḍagas, in their fragmentary legends and in the narratives of the Brāhmaṇas are loose threads which when gathered and woven together yield a pattern. To do this only a little tact and diplomacy are needed. One must contrive to win the confidence of the people in question and above all one must not be an English person and a Baḍā Sāhab, as the Baḍagas are more afraid of these even than of the Kurumbas. They know that the latter can be

propitiated by presents, while they consider the British as their mortal and irreconcilable enemies. It is for this reason that the Baḍagas as well as the rest of the Brāhmaṇas in all parts of India consider it their most sacred duty to keep the English as long as possible in ignorance of all real facts regarding their past and their present, and put them off with fair words instead of with truths whenever they can. In contrast to the Baḍagas the Ṭoḍas do not speak of their past. May be they do not know much about it, with the exception of the Elders who perform their divine service. The Baḍagas assert that every Terrali is bound to communicate on his death-bed all he knows to his presumptive successor.

The Kurumbas know nothing about the past history of the Ṭoḍas, except the legend of their own enslavement. As to the Irulas and the Koṭas (Hoṭṭas) they are nearer to animal than to man on the evolutionary ladder. From this it follows that of all the Nilgiri tribes the Baḍagas alone have a knowledge of their past, and can substantiate this knowledge by facts. It is therefore not unreasonable to hope that their traditions about the Ṭoḍas are not altogether fictions. All their statements about themselves have been verified and found correct. They did indeed come from the North, being descendants of Canarese settlers who immigrated ten centuries ago from the Karnatik, which country is now known as Southern Mysore and which formed in the remote but historical past part of the kingdom of Kongu. If this is so, why should it not be possible for them to have also retained some fragmentary knowledge of the bye-gone days of the Ṭoḍas?

It is, of course, impossible to fix a date for the beginning of the strange relations existing between these wholly different tribes. The English are of opinion that they are due to the fact of these tribes having lived so long together in the loneliness of these mountains. Cut off from the rest of mankind the Ṭoḍas, Baḍagas and Kurumbas created a world of their own and crowded it with all these superstitious ideas and conceptions. The statement made by the tribes do not corroborate this version of the English but fit in perfectly with the oldest traditions and scriptures of the Hindūs for which reason, as well as on account of their great antiquity, they have the right to claim a fair hearing.

(To be continued.)



THE SUCCESSIVE LIFE-PERIODS OF THE MAN.¹

THE idea of reincarnation is familiar to all students, and the life of the intermediate and heavenly worlds has been largely investigated. But the relation of these several lives to each other, the place and scope of each, these are not always understood. Yet, these form the method of evolution, the road which each man must tread in the long pilgrimage of the Ego. The student should try to gain a coherent view of the whole, should trace the connecting links in the long chain of births and deaths, lest he should miss, as Huxley said, the forest while looking at the trees.

People ask: "Why should I come back?" and many, in a fit of weariness caused by passing troubles, feel that they would rather experiment with new and untried conditions than return to the tread-mill of the life they know. They forget the large variety of earthly life, and the multiplex experience which varied lives afford; until earth's lessons are learned there would be no gain in going to another planet, since that, to suit our needs, would require to be a repetition of this. Men must realise that each condition—physical, astral, mental—offers a lesson for their learning, and that each is linked with the other two. The breaks that we make between them in our thought by studying each independently must be bridged by reducing them to a connected living, a

¹ This article is based on a lecture delivered in London in 1905.

continuing life. A 'life-period' indicates one link in such a chain; it commences with the building of the new mental, astral and physical bodies, which form the garments of the Man for the coming stage in evolution; it includes the life in this physical world, ending in the putting off of the physical body; that in the intermediate world, ending in the disintegration of the astral body; that in the heavenly world, ending in the dissolution of the mental body, leaving the Man, the Ego, in his relatively permanent encasement, in which he stores his garnered treasures of experience, ready to weave and endue new garments. While growing out of the past and reaching forward to the future, such a 'life-period' forms a relatively complete cycle, and the main features of this constantly reappear on an ever-ascending spiral. Individual evolution consists of a series of these, of successive life-periods each linked with each, and the whole evolutionary period is in truth but one life in which each life-period is a day, measured from sun-rise to sun-rise, or, some would say, from sunset to sunset.

To follow the stages in a life-period clearly, we need the knowledge of two facts, broadly outlined: the constitution of the human being, and the nature of the worlds inhabited by him during each life-period. As regards the first, he must be thought of as the Man, a self-conscious spiritual entity, or a Spirit manifesting in three modes—Will, Intelligence, Activity—clothed in a sense¹-garment, a garment made of the matter of the worlds in which he lives. I say 'sense-garment,' instead of the more familiar 'mental, astral, and physical bodies,' in order to emphasise the idea that it is for practical purposes a material envelope designed for a single end: the enabling of the Man to contact the worlds, to will, to know and to act in each. The matter which composes it is of different densities and is drawn from different worlds, but it is all of one category, the phenomenal, and serves one end, contact between the Man and his surroundings. The Man puts it off in layers, and with the putting off of each loses contact with the world to which that layer belongs, but there is no break of continuity in the life. When all of it is outworn, it is cast aside, the Man having assimilated the experiences gathered through it.

¹ "The five senses, and mind as the sixth." *Bhagavad-Gītā*. xv. 7.

The worlds which provide the materials for its construction are the familiar three—physical, astral and mental, or physical, intermediate and heavenly—which form the ‘field of evolution’; the whole Man works in each, desires in each, thinks in each, but in the physical world his dominant note is Activity, in the astral world Will (in the form of desire), in the mental world Intelligence. He lives in the three at once in his waking consciousness; in the two finer in his ‘dream’ and early after-death consciousness; in the finest in his deepest sleep and in his later after-death consciousness. Thus we are in the fullest touch which our stage in evolution permits with the three worlds when living day by day on the physical plane; we lose one world and then another as we pass onwards, and come back into contact with the three when we re-enter physical life.

Looking at life in this way, as linked life-periods in long succession, from the time that the Spirit takes up his physical human encasement till he completes his lessons as man and enters on his superhuman evolution, we understand “Why we come back to this world”. Many now acknowledge the long progress of evolution, but believe that we do not come back to the earth-sphere. Anyone who realises that consciousness is unfolding in vehicles which are evolving has grasped the kernel of the truth of which reincarnation is the most accurate statement. A man who realises that we are all evolving, that we have evolved from what we were in the past, and shall evolve from what we are in the present, has emerged from the unscientific conceptions of sudden creation before birth and sudden perfecting after death, with all their attendant impossibilities and injustices. That we return to this earth is certainly important from the standpoint of philosophy, of rationality, of justice, but it is not so important as the recognition of progress, of unfolding, of evolution. When that is grasped, whether the method of the progress is by circling through the three worlds till their lessons are learned, or by travelling through a long succession of similar worlds, is comparatively unimportant. “Comparatively” I say, for the main point is growth, progress, unfolding. *Where* the unfolding goes on is a secondary point, a question of fact more than of principle. We shall see the necessity of the return to this world in studying successive life-periods.

As it is impossible to deal with a complete series within any reasonable compass, we may select characteristic lives, missing large numbers of the intermediate ones. In any wide survey we cannot but be struck with the infinitesimal progress made during one life-period in the early stages, and the swift changes in later ones. Also we cannot but be surprised, if we trace an individual, at the persistence of a special quality, whether vicious or virtuous, through life after life. A virtue—say, self-sacrifice—is learned in many lives by the repeated deprivation of that which is most loved by the heart; a vice—say, illegitimate sex-indulgence—is pursued through many lives until one wonders what lesson can finally burn it out.

Let us consider a savage at a very low stage of evolution, such as we may find still living in nooks and corners of the modern world. Even behind him stretches a long series of lives before we should come face to face with an early, a primeval, man. Yet he will serve our purpose; we may choose one of the perishing remnants of the Australian aborigines unstimulated by contact with white settlers; or a Veddah from Ceylon, a wild man of Borneo, a member of one of the lowest hill-tribes of India, a native of the Andaman Islands. These lowest types are the habitations of Egos little unfolded, though even these differ from the primary human types, for these, physically speaking, are the degraded descendants of ancient sub-races, and hence have traces in the physical body differentiating them from the really primary types. They are of very ancient lineage physically speaking, even though the dwellers in them may but have emerged lately from anthropoids.

We will take one as an example. His intelligence is of the most rudimentary kind, and of what we call morality he has none. He is unmoral, not immoral, for the immoral man disregards a moral code which he recognises, whereas our savage has no moral code at all. He has no idea of right and wrong, but is susceptible to pleasure and pain. That which attracts him he seizes; that which repels him he shuns. His memory is very limited, sometimes not stretching over the gulf of sleep; sleep to him is like death to some of us; it is not bridged by remembrance; there is nothing beyond it to influence the present.

The physical body of such a savage is fairly well developed as to its muscles; the brain and nervous system respond only to the coarsest stimuli. The astral body is a mere cloud, showing the astral centres related to the physical sense-organs, but no organisation, responding by surges, visible as flashes or swirls of muddy colors, to stimuli acting on the physical body. The mental body is even less developed, a slight haze; and that is all there is of him, save the faint hovering bubble of the causal body with its sleeping consciousness, experiencing some broken dreams through the embodied portion of it.

Our savage has experiences on the physical plane and learns something of the pleasurable and the painful; intelligence is stimulated by hunger, thirst, and sex-craving, but the lessons scarce last on from day to day, or week to week. None the less each makes some slight impression, leaves some slight trace upon the brain, and through that upon the astral matter, sluggishly responsive. Our savage kills another; perhaps from a momentary flash of anger, in a struggle for a female, or for no reason save that the other is a stranger and may be dangerous. This suspicion of a stranger leaves a strong trace, which survives even now among the ignorant in the more isolated villages, here and there—reminiscence of a day when a stranger was a possible enemy and a menace. He kills, perhaps many times; he robs; he wounds; he enjoys; thus he gathers his poor experiences of life. May be, one of his victims has a relative or friend a little more advanced, with a better memory, and he is killed in revenge, and goes plunging into the after-death life. Here he finds the people whose bodies he had slain, and, as the subtler matter preserves its tendency to repeat a vibration longer than does the physical, memory there is more active than here. These are many and hostile, while he is but one and defenceless. They hunt him down and he runs away; his unrecognised sins literally find him out. The experiences leave a few traces; his consciousness cannot wake into the heavenly world. He is born again into the physical world, with these few vague traces as germinal tendencies towards the avoidance of murder as causing some sort of trouble. Many such lives pass ere a tendency establishes itself in the returned savage to think that murder is not

quite wise ; and this appears as the germ of an 'innate idea,' that is, a tendency to recognise the truth of a proposition when the proposition is made from outside ; a man is ready to accept from without that to which he answers from within. After many lives of theft, of murder, of sexual profligacy of the wildest kind, by the after-death experiences of discomfort, misery and terror arising therefrom, by the bare touch with the mental world that follows the intermediate, the savage is at last born with tendencies to respond to law—"thou shalt," "thou shalt not".

How long this evolution would take if man were left entirely to himself, it is impossible to say, for he is not so left. In these early stages he is brought into touch with beings more advanced than himself. In our day, it is with the 'civilised nations,' before which he so rapidly disappears ; but even then he learns many useful lessons. In far-off days when we were savages, we came under obedience to Men far more highly evolved than ourselves, and a discipline was imposed upon us which we had to obey. In those earlier civilisations the idea had not arisen that the most ignorant should rule, because they were the most numerous ; the idea then was that the wiser should rule, and as they had things their own way, they arranged the polity of the nation in a way beneficial to all. They took care of the very young ones as wise fathers and mothers take care of their children, told them "thou shalt," and "thou shalt not," and saw that they followed what they were told, or left them to suffer from the disobedience. Thus evolution was quickened ; for when it was said to a man : "Thou shalt not kill," and when he killed and was killed in turn by some other savage, then, in the astral world, when troubled, he remembered the law which said : "Thou shalt not kill, or, if thou killest, thou shalt suffer," and, finding himself suffering, he linked the two together, and the germinal tendency to see murder as 'wrong' grew the more swiftly for the accomplished prediction. Thus the evolution was quickened, the innate idea became stronger, and when the mental, the heavenly, world was touched, the idea was impressed more strongly on the form. When the new mental body was formed, the tendency to respond to the view that murder was wrong was impressed on it, and in the new life the child accepted more readily the idea : "Thou shalt not

kill". On each return the increased experience of the Ego is expressed in a mental body more ready to respond to elementary moral ideas, and the child becomes more amenable to moral appeals.

When love begins to stir in the yet savage man—a touch of unselfish love to ailing mate or helpless child—or when he feels a touch of devotion to his chief, his leader, his teacher, this carries him into the heavenly world, and gives him his first taste of its bliss. He has an ideal, however poor, some one to look up to, or some one to cherish, and that makes his heaven. This addition to his post-mortem life means increased progress; his life in the three worlds has now completed its cycle.

It will be seen from this succession how vital is the necessity of his return hither; how else shall conscience be originated, exercised and developed? The man's progress demands a return to conditions similar to those he had experienced, in order that he may engrave on himself by practice the lessons he had learned, to say nothing of the fact that he must reap the results of benefits and injuries with those who had wrought them. Failing the incredible assumption of a number of worlds exactly like our own, there seems a necessity for a return to this world, until all its lessons are learned, all its debts collected or paid.

How completely conscience is built out of past experience is shown by a consideration of this primary law: "Thou shalt not kill". In tribal life the man learns the lesson that he must not kill within the tribe, but that outside it he may slay. In the post-mortem life of the intermediate world tribal ties hold good, and men keep together there who have been grouped here. Hence the recognition that extra-tribal killing is wrong grows very slowly. The killing of older men and women by the youngsters of the tribe was followed by the killing of those same youngsters when they had attained age in their turn, and this experience wrought in them on the other side of death, and made the tendency to condemn the custom. But "killing no murder" outside the tribe, when the tribe has grown into a nation, is still within the recognised code of international morality, and murder multiplied takes on the respectable name of war. Moreover war is carried on between 'civilised' nations within

certain restrictions, but these barriers break down when the uncivilised are concerned. A white race invading the land of a colored race forgets its rules of war, as the white settlers in Australia shot down the aborigines as they would have shot animals. Nor are animals yet brought within the law: "Thou shalt not kill;" so local and so partial is yet the law of right and wrong as affecting sentient life.

The part played in evolution by the worlds beyond death is little understood, and even Theosophical students scarcely recognise their value. Most of the impressing of moral ideas on the man by the constantly repeated experience that suffering treads on the heels of sin is done in the intermediate world after death, not on this side. It is easier to do this work there than here, for there matter is more plastic, and the man's attention is not constantly diverted by the massive pleasures and pains of earth. The value of the heavenly, or mental world may be more fitly dealt with later.

ANNIE BESANT.

(To be continued.)

Two lessons, Nature, let me learn of thee—
 Two lessons that in every wind are blown;
 Two blending duties, harmonis'd in one,
 Though the loud world proclaim their enmity;
 Of toil unsever'd from tranquillity:
 Of labor, that in one short hour outgrows
 Man's noisy schemes, accomplish'd in repose,
 Too great for haste, too high for rivalry.
 Yes, while on earth a thousand discords ring,
 Man's weak complainings mingling with his toil,
 Still do thy sleepless ministers move on,
 Their glorious course in silence perfecting;
 Still working, chiding still our vain turmoil,
 Laborers that shall not fail, when man is gone.

MATTHEW ARNOLD.

THE DRAMA.

THE meaning of Tragedy is that there need be no tragedy.

Never so much as when witnessing the spectacle of Tragedy do we perceive the unreality of creation, the fugitiveness and instability of thought, the blindness of mentality—that real secret and origin of the ‘blind forces’ of nature or ‘destiny’—or, in biblical language, the extent of enmity of the carnal mind, the mind of the flesh, to the mind of the Spirit.

The Drama hypnotises the people because, like fiction, it is experience. Lives, as exposed by biography, fiction and drama, arouse our interest and sympathy because of our profound interest in ourselves.

Tragedy attracts and holds audiences, for the majority thereof are living out the same tragedies, the same dramas; civilisation is putting the bit on them, and they go to the theatre to find an outlet and a satisfaction; for tragedy is the culminating point in the conflict of human passions. Few of us see the barrenness of this play of jealousy, rage, revenge: the wheel of Ixion; a mirage of scorpions springing forth from the desert waste of Ignorance, ready to disappear into thin air before one glance from Wisdom.

Canio's final exclamation, in *Pagliacci*, as he kills Nedda and Silvio: "The Comedy is ended," is a sublime revelation, a magnificent insight. *Tragedy?* "the Comedy is ended," reducing mentality to its proper level, that of nothingness, full of significance, pointing the Soul to the Way of Truth.

Yes, the presence of Wisdom would arrest Tragedy; for the Sage has lifted himself above disorder and conflict, that hidden cause of the effect: outward violence. Shakspeare depicted nearly every type of character, but it is a somewhat significant fact that he never brought a Sage or a Saint into his dramas; where there is no passion there can be no tragedy. Maeterlinck writes:

"Fatality, shrinks back abashed from the soul that has more than once conquered her; there are certain disasters she dare not send forth when this soul is near. . . . The mere presence of the Sage suffices to paralyse destiny; and of this we find proof in the fact that there exists scarce a drama wherein a true Sage appears; when such is the case, the event must needs halt before reaching bloodshed and tears. Not only is there no drama wherein Sage is in conflict with Sage, but indeed there are

few whose action evolves round a Sage. And truly ; can we imagine that an event shall turn into tragedy between men who have earnestly striven to gain knowledge of Self ? . . . It is rarely indeed that tragic poets will allow a Sage to appear on the scene though it be for an instant. They are afraid of a lofty soul for they know that events are no less afraid."

We need not be surprised at the phenomenon presented by Tragedy in the history of literary forms, its unchanged influences, unchanged position in human society ever since its origin ; for the inward violence of the surging passions of ignorance remains ever the same. Therefore after three millennia, the Drama has the same public importance that it had at its origin, an importance which the book—a comparatively recent competitor in the history of human thought—is constrained to respect as a firmly acquired and unshakeable domination.

Officially, the action of the Drama deals with the activities and ideals of public life ; it is often a stimulus, as, for instance, the *Persians* of Aeschylus, which was a mighty stimulus to the Athenians in their titanic struggle for independence. Later on, the tragedies of Alfieri and Foscolo exercised a powerful, *secret* influence over a whole people in its efforts to regain its liberty : Italy in the last century.

Philosophers, poets and statesmen have always perceived the immense influence of the Drama, its great irresistible power.

The lightning swiftness of Napoleon's genius felt the whole force of this power ; and during his rule, it was Corneille—Corneille, the inspirer of heroes—who was chiefly staged at the Comédie Française. "If Corneille had lived in my time," he used to say, "I would have made him a prince."

When Goethe was presented to him at Weimar, Napoleon's first care was to ask the poet to write a tragedy on Julius Caesar, in which he should show that the Roman hero took up the power, not from personal ambition, but as being necessary to the safety of the State. Napoleon wished the theatre to be the bearer of the messages which he had most at heart.

Instead of the spectacle of base actions, he desired to present the 'Superman,' the perfect man, the 'hero,' in an ideal atmosphere, at all events on the stage, even when not triumphant. He said :

“The ensemble of *Tartuffe*, is from a master-hand; . . . but, in my opinion, it presents devotion in such odious colors, and one scene contains a situation so decidedly and completely indecent, that, for my own part, I do not hesitate to say that if the piece had been written in my time, I should not have allowed it to be played.”

In his desire to depict on the stage the perfect man, Napoleon forgot that were poets to put a real ‘hero’ on the scene and allow him to soar to the height the real ‘hero’ would gain, their usual weapons would fall to the ground and Tragedy itself become peace—the peace of Enlightenment. (Maeterlinck.)

What is the mission of the theatre in reality ?

Since scenic action is the form of representation *par excellence*, the only one directly reaching the heart and mind of man, symbolical from its first inception, it was primarily the representation of a rite and of a message.

The rite of Dionysius, being the first to be dramatised with choral action intended to celebrate the mystery of nature and of origins, was not long in expressing the vision of a destiny incumbent on all the Universe—a destiny whose manifestation is inevitable and often fatal. By it the divinity ever sees and acts; by obscure ways arrive the events which it determines; mortals can only wonder, they cannot escape it.

The Numen loves the paths of humility and of good. To those who are found walking in those pure ways shall be given serenity of life. This is the thought of the Numen, as of the admonitions of the oracles, which at one time in Greece were the rulers of the national life, and of the action of tragedy. Hence, perceiving its monitory significance, Aristotle thus defines Attic tragedy: *An Action performed upon the stage which, by means of fear and compassion, effects the purification of passions.* Greek tragedy was therefore especially a religious spectacle of individualism in a symbolic setting. Man wrestling with Fate, and raising himself towards the Ideal by the struggle, this is the meaning of the Greek spectacle.

Higher types of humanity, heroes, virgins, are tortured by destiny or afflicted by the Gods; they rebel, they struggle, they resign themselves, and finally they die; but their fate affords an example! In Aeschylus, in Sophocles, and in Euripides,

individual genius breaks the mask of the city, pierces the heaven of mythology, and erects for humanity the first statue of the Individual, of the morally free. Even when overwhelmed by injustice, by the Gods, by blind fate or by human barbarity, the hero of ancient tragedy asserts indomitably his right to the higher life.

The mystery of Eleusis, where the initiates came "to commune with the divine heart of humanity by contemplating the prototype of Man and Woman restored to their power and beauty by suffering and struggle," had a profound influence on Greek tragedy, and imparted to it the character of a higher initiation.

Thus the whole Greek theatre, in its sacred reverence for the Divinity, appears to have been exclusively devoted to showing the influence of this Divinity on the various periods of the life of man through the *Space* in which he moves, and therefore on the destiny of the individual.

Hebrew thought, on the other hand, was especially dominated by that law, inexorable in its blind justice, which the mind of Darwin defined as 'the law of heredity' (atavism). Is it not by that law that "the sins of the fathers shall be visited on the children, even unto the fourth generation"? This sentence, obscure and inflexible, stood in the drama of Job to regulate, by the reverence it inspired, the lives of generations along the line of *Time*. And this same conception was repeated by the Levite from the top of the Ark of the Covenant, which was the representation of a national rite, as was for the Greeks the primitive car of the Dionysiac Thespis, which was at the same time an altar and the scene of primitive tragedy.

Down the slow converging path of the centuries has come a detail in which both of these are combined, in the sacred Christian tragedy. Has not this its culminating representation in the mystery of the Mass, in which we have the last remains of the Greek chorus?

The life of Jesus presents to us the most heroically conceived and divine tragedy that the human mind can conceive along eternal lines, for that entire life—as was said by the disconsolate poet in the posthumous masterpiece in which he purified his art and his life¹—is the most marvellous of poems.

¹ Oscar Wilde: *De Profundis*.

And as to the pity and the terror which He arouses in us, there is nothing in Greek tragedy that can equal it. The absolute purity of the Protagonist raises the human race to an altitude of romantic art from which the woes of Thebes and the verses of Pelops are excluded by their very horrors; and it shows how wrong was Aristotle when, in his treatise on the drama, he said that it would be impossible to bear the spectacle of an innocent man suffering. Neither in Aeschylus nor in Dante, who were sublime masters of tenderness; nor in Shakspeare, the most purely human of all the great artists; nor in the myths and legends of the keltic people, in which the beauty of the world shines through a veil of tears and in which human life is considered as like that of a flower; is there anything that for pure moving simplicity, joined and wedded to the sublimity of tragic effect, can equal or even approach the last act of the Passion of Jesus. The last Supper with the Apostles, one of whom had already sold Him for money, the Agony in the quiet and lonely garden of Gethsemane; the false friend who approached and betrayed Him with a kiss; the other faithless friend, in whom He still placed faith, and who denied Him at the first cock-crow; His extreme loneliness, His submissiveness, His acquiescence in accepting everything that came; and still another scene: the act of the Chief Priest who rent his clothes in anger, the civil magistrate who called for water to wash his hands of the taint of innocent blood, and yet made himself the most blood-stained figure in history; the crowning with thorns, which is one of the most wonderful things in the storehouse of memory; the crucifixion of the innocent Man before the eyes of His mother and of the disciple whom He loved; the soldiers casting lots for His garments; the atrocious death which gave to the world its most eternal symbol; and His burial in the sepulchre of a rich man, where His body was deposited, wrapped in the finest Egyptian linen with precious perfumes and spices, as though He were the son of a King—when we consider all these things from the point of view of art alone, we cannot but be glad of the Office in which the Church represents the tragedy of the Passion without shedding of blood: that is, the mystical representation of the scene, with the costumes and even the actions of the Passion without its Lord; and it is always for me a source of pleasure and

of emotion to remember that the last survival of the Greek chorus, elsewhere lost to art, still appears in the acolyte who responds to the priest in the Mass.

The sacred drama—of which the Dialogue Plays (Mysteries or Miracle Plays) of the Middle Ages, and in the country up to our own times, were the theatrical exponents—represented, through the ages, the grandeur of renunciation, the unspeakable greatness of that unnameable and ever to ignorance that inexplicable and incomprehensible Substance which we call Truth, Love, Yahveh, God, which is within us and without us, which is the Centre behind the centre towards which we are climbing to identification, which was in the dark night of the Soul on earth, amid hosts of confused constellations, the unfailing polar star which led from the way of shadows into light.

The theatre of Aeschylus and of Sophocles was the first theatre of the Soul. The second was the theatre of Corneille. By virtue of his exalted genius, Corneille found, in the dark path of antique tradition, the muse of heroes and of symbols: he conceived and realised the struggle of mankind, not now only against Destiny and the Gods, but against himself, against his own passions, worse than Gods and Destiny.

The individual became his own theatre. The crises, the fall, the triumphs, the sacrifices, were accomplished within the soul. "I am master of my self as of the universe!" cries one of Corneille's heroes, and to this formula all aspire. The mastery of self by self-sacrifice and renunciation, by the redemption of the desires and creations of ignorance, is "heroic individualism".

And what are all the giants of Corneille but historical symbols? Tètè-Lève, Dion Cassius, the Romancer, only supplied Corneille with the frames of epochs in which he invents a drama, recreates personages, and imposes on all the light of his Ideal.

Modern Drama offers us no high conception of Deity. Signs are indeed manifest that it is groping after some light which will satisfy the soul; but whereas Job and Aeschylus offered something which, in spite of the limitations of the conception, produced great men and awakened the enthusiasm and confidence of the people, nothing since then has been forthcoming; for the rare dashes of Deity in Shakspeare reveal no profound conception, and neither

this greatest and most human poet, nor any since his time or at present, before the public eye, has been able to put forth a supreme conception of Deity, capable of giving supreme satisfaction to the hungering searching soul of to-day. And be it not forgotten that every race is transfigured by a great conception of Deity.

In the theatre of Shakspeare, without any special profession of faith being visible, all the 'horror,' both of Greek and Hebrew thought together, with regard to the unknown, seems to reappear. "There are more things in heaven and earth than are dreamed of in our philosophy," and these things and this power are so incomprehensible, so secret and so blind, that Shakspeare sees nothing that can protect us against them. A force, at once natural and necessary, leads men to prescribed actions, sublime or wicked matters little; only from afar appear the faint rays of a Divinity too remote to be visible.

A similar fearful sense of the blind forces in the world, but dominated by the conscious efforts of heroic minds which deliberately aspire to the higher life (in which the soul strives toward God) is contained in the chief work of Hendrik Ibsen, his tragedy *Brand*. Who is Brand? A just man—that is, a 'judge'. He judges men and deeds in the light of an ideal of rigid perfection, of rigid renunciation. He judges and condemns all those who ask and those who obey; and in fact all are slaves of life and its pleasures, all are subject to that spirit of transition and compromise which governs social surroundings and mutilates so many souls and consciences into 'half' souls and 'half' consciences.

Priest of God and of the Ideal—from the cult of inflexible and sublime duty—of the new duty (which is also the new *right* since it listens only to the Voice of Conscience, the Divine Will) Brand is the incarnation of the fundamental theme of Ibsen's works: "the revolt from conventional duty, and the affirmation of a new and boldly proclaimed right of the individual, the titanic effort towards a higher emancipation and liberty".

This drama—in which the type of the superior man, of the hero who strives towards vaster and higher activity, who feels God in himself and himself in God, who devotes his life to work so that to all, to the greatest possible number, God may appear as immanent and as the inspirer of good works—had an immense in-

fluence on European thought, and after nearly half a century maintains and even continues to increase in influence.

In this age which, like the Augustan age, is strangely and ostentatiously preoccupied and agitated by the expectation of a Messiah, the Messianic type which is incarnated in the protagonist, Brand, appears like a higher ideal of the race which, even with the possible defects of its rigid absolutism, conscience, that still small Voice within, commands us to imitate.

And with this drama a new theatre—the *Theatre of Soul*—has arisen; the theatre in which the soul has a more profound acquaintance with itself and its true surroundings. Thus, as Maeterlinck says, it is the 'higher' existence of man that must at last be placed in its true light.

For it is not in the action, but in the words, that we find the beauty and the grandeur of great tragedies. Is this beauty and grandeur to be found only in the words which accompany and explain the actions? No, there is something more than the outwardly necessary dialogue. The words which really count are those which at first seem unnecessary: in these the essence of the work is contained. Along with the indispensable dialogue, we almost always find another dialogue which at first seems superfluous. Examine it with attention, and you will see that this is the only one to which the soul listens attentively, because it is through this, as it were, 'secret' dialogue that the Soul is spoken to; you will recognise also that it is the quality and the fulness of this unnecessary dialogue which determine the quality and the inexpressible value of the work. These are the spheres on which the true plot turns; this is the dialogue of which we need to hear the echo. And in fact it is this echo that we hear—extremely faint, it is true—in each of the great works of which we have spoken.

Can we not try to approach nearer to those spheres in which everything is in the state of Reality?

It seems as though there was a disposition to attempt this. Some time ago, with regard to the drama of Ibsen in which this dialogue 'of the second degree' is heard with the most tragic effect, *Solness, the Master Builder*, I tried to penetrate this secret. At all events, are they not gropings, like those of a blind man's hands on a wall, and do they not tend, in the same way, towards

the same gleam of light? In *Solness*, I said, what is it that the poet has added to life that it seems to us so strange, so profound and disquieting beneath its outward puerility? It is not easy to discover it, and the aged master guards more than one secret. It almost seems as though what he *wished* to say was little in comparison with what he felt himself *compelled* to say; he has brought to view certain faculties of the soul which were never free, and by which perhaps he was influenced. "See, Hilda," exclaims Solness, "See! There is in you, as in me, some magic force. It is this magic that sets in action our outward faculties, and whether we will or no, we must submit to it." There is 'magic power' in them, as in all of us. Hilda and Solness are, to my thinking, the first heroes who feel themselves for a moment living in the atmosphere of the soul, and that essential life which they have discovered in themselves.

This Theatre of the Soul in Ibsen, in Maeterlinck, in Edouard Schuré, is advancing slowly but surely, and restoring to the theatre its higher function, and to tragedy its mission as Teacher of the Life higher than that life of tragedy, of the Life where action is dominated and guided as from a peak, from the towering summit of perfected Intelligence.

It has already, I repeat, set the contemporary theatre in movement in this direction, and the success of some recent plays in which, as in Hall Caine's *Christian*, there is a vision of this higher life, is an evident confirmation of this assertion.

If we desire to restore 'tragedy' to the world in its original significance and value, such as it assumed among the Greeks, that is of poetry and music together, then a colossal contribution to the Theatre of the Soul is the vast and sublime epic of Richard Wagner, in which are recounted the glories of the higher life which creates heroes and transfigures man and the world.

If we examine the weaving of the tetralogy of the *Ring of the Nibelungen*, the *Rheingold*, the *Walküre*, *Siegfried*, the *Götterdämmerung*, we shall find as their essential element, the conflict between the ideal and the sensual elements, which are unfortunately united like two souls, in the breast of man. Writes Hans von Wolzogen:

"We can figure to ourselves the primitive state as a unity and absolute equality, a sort of empire (ideal, be it

understood) of innocent nature or of ideas eternally pure (the primeval waters, or the heaven of the Gods); but it needs that a desire, a will to live, should arise (that is, be immanent in it) as such; this will to live cannot exist without contradiction, and it brings about by its own cause and of itself, the division, the dispersion of the primitive being in the deceptive action of individualisation."

Now in the individual, these two distinct elements exist even from the first, since individuals meet in the struggle for existence as isolated beings composed of will and intelligence (Gods, Giants). The most potent forces which animate these organisms are still primordial contrasts: love and egotism (symbolised by Freia and by gold). Love is in its essence ideal, and therefore it is called upon to redeem; egotism, on the other hand, is sensual, and therefore becomes the great curse of the world. But love suffers, because of the senses, which are the means which it adopts, in its illusion, to come to the earthly realisation of its ideal essence; egotism, on the contrary, makes use of the Spirit to realise its sensual desire; and thus arises the strife between the two prime movers of human action. As Alberic curses love in order to gain possession of the ring, the symbol of his egotistic eagerness for the power enjoyed by the senses, so Brunhilda, the noblest incarnation of human love, has to give up the ring to free love from the curse of egotism, that is, from the sensuality that is in it. In her who loves and who possesses the ring, there is finally represented the terrible union in which these two elements are bound. On account of this possession, the illusion of Brunhilda leads to the loss of Siegfried: and this renunciation of the sensual enjoyment of love, a tragic renunciation, obligatory and fraught with errors, alone leads finally to the voluntary renunciation, redemptive, expiatory, truly moral, the restoration of the gold to the waters of the Rhine.

This renunciation signifies at the same time the earthly death of Brunhilda and the immortality of her love, now freed from every element of ignorance in the eternal union of Brunhilda with Siegfried, that is, their free entrance into the realm of the Ideal of everlasting Reality.

This is but a dramatic type taken as an example, and which figures the redemption of the world, freed from the curse of

egotism, by the renunciatory power of Love in general (the *Götterdämmerung*); and thus we observe the ethical significance of the drama lying in the microcosm of the human being, the metaphysic of the world.

Parsifal, the hero of the soul and of renunciation, is the supreme hero of the Wagnerian tragedy, a messianic liberating soul.

In this effort to lead man to ever higher and purer zones, Wagner has guided his heroes from height to height towards the sphere in which the presence of God is not only felt, but I dare say, becomes visible in the divine Parsifal, who can sit on the throne of God because he is a Redeemer.

Are not these heroes the spiritual brothers of our soul, for whom we have sighed and hoped, towards whom we have striven with invincible longing?

It is to the potent universal influence of the musical drama of Wagner that the new idealist current, which has already pervaded the whole world of modern thought, owes its origin and its existence. Thus once more appears the irresistible influence and power of the theatre to set in motion new currents of thought and of higher action. Like all great centuries, our own has also had its animating genius. We cannot be hard upon it since it has allowed us to salute Wagner. In an epoch which seemed to be given up to the service of lucre, of traffic, of impudent falsehood and base ingratitude, Richard Wagner, by his liberating act, has opened a golden door to our fainting hearts. He has taken us by the hand and introduced us to an unknown universe. And when all cups seemed to have been drained, and all pleasures enjoyed, and all illusion lost, when life seemed a miserable thing, to be thrown away as a useless weight in senile weariness, he gave to man a new youth, and opened the portals of a new world for the soul to feast on.

The result of this influence upon a writer who was the first and greatest critic of Wagner—Edouard Schuré—is that writer's creation *Le Théâtre de l'Âme*. "Obviously," writes Henri Bérenger, "the legendary symbolism to which Wagner attained in his finest works, was the atmosphere which generated the historical symbolism realised by Schuré in his *Théâtre de l'Âme*. Edouard Schuré

has made a work of sublimation on history analogous to that which Wagner had done for legend". Just as "Richard Wagner has not entered into legend as a savant or curious inquirer, but as a creator;"¹ just as Wagner, "rejecting the endless adventures and all the accessories of romance, places himself at one bound in the very centre of myth, and from this generating point recreates from top to bottom the characters and the organism of his drama ;"² and just "as in restoring to myth its primitive grandeur, its original coloring, he has succeeded in appropriating from it the passions and the sentiments . . . and subordinating the whole to a philosophical idea"³—so Edouard Schuré brings out the essential elements of a historical epoch, creates for it a new and emotional youth, and fixes it in that state in the human imagination.

Thus the series of the *Theatre of the Soul*—among which I place *The Sons of Lucifer* and the *Guardian Sister*—have instituted on the modern stage the complete philosophy of the hero and the æsthetic of the 'historic symbol'.

To those who think of the more recent theatrical creations of D'Annunzio, Hartmann, Maeterlinck, Schuré and Sudermann, the possibility of a theatre of the Soul cannot appear but as an imminent and necessary fact.

It is necessary, to complete the marvellous evolution accomplished on the stage by Richard Wagner, to express in still more elementary forms the ascent of humanity and of life towards the higher phases of the eternal work of elevation, in which greatness of soul and the socialisation of personality and civilisation find their proper destiny in the cult of the hero, and in that intense effort which attains to communion with God.

LAURA I. FINCH.

¹ E. Schuré: *Richard Wagner*, p. 45.

² *Ibid.* p. 122.

³ *Ibid.* p. 287.

THE SYMBOLISM OF WEALTH.

"A child said "What is grass?" fetching it to me with full hands:

How could I answer the child? I do not know what it is any more than he.

I guess it must be the flag of my disposition, out of hopeful green stuff woven.

Or I guess it is the handkerchief of the Lord.

A scented gift and remembrancer designedly dropt,

Bearing the owner's name someway in the corners, that we may see and remark and say 'Whose'?

—*Walt Whitman.*

A child, bringing a handful of coin in like manner to one who sings the song of the Self, asking: "What is wealth?" would arouse a like questioning, for the problem of ownership is still fraught with as great a mystery as a leaf of grass, as any token of himself which man has failed to fathom. The more we analyse it in terms of matter and in terms of mind the more inadequate do our definitions become. To some it is the concrete embodiment of so much labor time, to some the fruit of organising brains and ability, to some a reward of a good investment, to some a medium for individual art and enterprise, to some a means of expressing the Will of the State. All these things it may be and many more, but it will still remain a thing which forever escapes this form of analysis.

For wealth is a symbol of the Self of man, a symbol of all that art and labor create, of the power of man over nature, of the power of man over man, and as much and as little as he knows and possesses of himself does he know and possess of the thing he creates, of the grime and glitter of wealth on the flowing tide, of the ships and houses and factories of the great city, which exist only in the external world because they first existed in the world of idea and desire.

Only through symbols can the Self speak to the self in the material or on the spiritual plane. In the Latin phrases of our schooldays we were taught that "riches, the incentive of evil, are dug out of the earth". But the gold and silver and copper which are dug out of the earth is not wealth in itself but a symbolic

representation, which man was first impelled to use because the complex system of trade, which the most primitive form of civilisation necessitates, was impossible by means of the barter and exchange of commodities; and just as the complex needs of man's physical nature impelled him to use this symbolic medium of exchange between man and man, so the fundamental needs of his spiritual nature necessitated the use of the religious symbol as a means of creating a common standard of beliefs, a common basis of religious values, establishing the interchange of ideas between the higher and the lower states of consciousness.

"As above, so below," as in the abstract so in the concrete. As the power and potency of wealth have come to reside in its symbolic representation so ever have the power and potency of religion resided in its symbols of belief, neither wealth nor faith having any power of expression outside the social medium of exchange. To the devout believer the symbol of faith becomes a thing in itself inseparable from the psychological state which it represents, to which it gives him access. To the seeker after riches the symbol of wealth is so completely identified with the means of life and enjoyment to which it gives access as to appear absolutely identical. And as the power and the potency of religious belief has been exercised by the priests who manipulate the symbols of faith, so in the economic sphere do the control and manipulation of the symbols of wealth play a far more important part than the actual processes of production. The gold mines which formed the chief incentive to the South African war with their vast annual output do not add a loaf of bread to the products of labor. Yet the owners of these mines are able to command the fruits of labor to the extent to which they command the symbols of exchange. And to a far greater degree are the forces of industry controlled by the bankers and financiers who trade in the wealth of the nations.

The more we compare the symbolism of wealth with the symbolism of faith the more clearly shall we realise the identity of the principle which underlies their use, their development and decay, because wealth in its essential nature is a religious symbol. Mr. Thorold Rogers in his book upon six centuries of work and wages has shown how the debasement of the currency by Henry

VIII reduced the purchasing power of the wages of labor to a tithe of their previous value, and transformed the condition of the peasantry from a state of prosperity to one of abject poverty and pauperism. The debasement of the currency of religious ideas at the hands of its official representatives entails the same decline of religious values in the minds of the people. As the metal coins lose their old potency in giving access to the means of existence, so the symbols of faith can no longer give access to the means of spiritual sustenance.

But it is not only by the decay and debasement of the old symbols of exchange but by the upspringing of new powers and potentialities from the side of the reality which the symbol represents, that great changes are effected. The mechanical inventions which achieved the industrial revolution and the development of scientific principles of thought have at the same time necessitated the creation of a new system of exchange between man and man, between man and his divine consciousness. We stand on the threshold of a new day. The old symbols of exchange no longer serve; the cry goes up on every hand: What is the Reality behind these hoary symbols of faith that so many have ceased to regard it. Is there any Reality? What is the Reality behind the symbols of wealth that so many go hungry and without work? What great deceit is here? Cannot the earth yield us our daily bread for which we would gladly labor? Cannot the heavens yield us the bread of life for which our spirits languish? And many would answer: Only a symbol of matter is wealth, only a symbol of matter is man; let us destroy the power of those who control the symbols of wealth and of faith and get down to the reality of Matter, to feed, to clothe, to house and to cherish the physical life of man.

But the socialism of matter is only a shadow and a portent of the true socialism of the Spirit. Through symbols only can the Self speak to the self on the material and on the spiritual plane of existence and this is the significance of the great world movement towards economic brotherhood: to reveal a deeper mystery, a greater symbolism, in all the forms of matter. As the earth contains all the elements of the wealth that has ever been extracted from it, and ever will be; as its potential riches were the

same in the age of flint as in this age of steel and electricity, awaiting only the mastery of man to call it forth ; so in his spiritual nature does man embody the truth and divinity of the universe, awaiting only the knowledge and the mastery of his own nature to bring it into consciousness. New methods of production and exchange may increase a thousandfold the wealth which man enjoys from mother earth, without adding or subtracting one atom of her substance. A new manifestation of the divinity within himself can reveal to man an infinite life unknown before, without adding or subtracting one atom of the substance of himself, and still leaving an untold wealth of mystery beyond.

Such a great unfolding of the Divine Self is the new word of economic brotherhood which brings with it the consciousness that the reality behind the solid earth and all the forms of art and labor, and the reality within the heart of man are One ; that wealth itself must become a symbol of that Unity, a medium by which the Pilgrim can ascend through the mastery of matter to the realisation of the One life in the Many.

But the wealth we know, the wealth which rules and enslaves mankind, is the wealth of illusion, the wealth of the separate self. While through its religious beliefs mankind has retained a vague conception of the One Reality, all that part of their conscious life and activity which is directed to the getting of wealth from the earth has become more and more divorced from the life of the spiritual consciousness. No religion of the East or the West, not Christ or Buddha, nor any ruling faith, has had power to arrest this descent of man into matter, till out of the hell of commercialism in which we live, out of the bottommost pit of our self-conscious development, we cry aloud for deliverance.

Yet there is no part of the Self of man which is any less divine than the other ; that which is most stubborn and hard to subdue to the divine principle is that through which the most perfect mastery of the whole is destined to be accomplished. Gold and silver and copper symbols must become symbols of love. Because through these the fulness of the earth is gathered into the rich man's store, while gaunt eyed poverty is all around. Because through these have the highbarriers of property been reared between man and man, between class and class. Because through these have

blackest hate and fear and greed looked out of the eyes of men, has the great illusion of the separate self enthralled the heart and body and brain. Because through these (for ages long the whip and scourge of labor) the torment of desire, the blind will to power, has sought expression. Because through these, the hands and feet of the Son of Man are nailed to the cross of matter; the Real Christ, the Real Self is crucified, dead and buried in slum and factory and palace; through the chief incentive of the fall of man, must the great Resurrection come, must all the barriers be broken down, and that which has spread a gross veil of illusion and separation between man and man, become a shining vestment of the One Reality, a divine symbol of the unity and identity of the Race.

Take no thought of the morrow, lay up no treasure upon earth, was the narrow path of attainment in the days of man's descent. Only by despising the riches of the separate self could the saints of old attain to the riches of the real Self. But now the pathway opens through all the forms of the earth, the pathway of ascent to social and spiritual unity, the pathway to reality, the pathway to identity, for saint and sinner to tread. This is the secret of alchemy, to transmute these grosser metals of the material life of man into the pure gold of the Spirit, so that in very truth we may behold the Self in all things and all things in the Self. Having found the secret of transmutation in the hidden depths of the Spirit, the same magnetic power of wealth which has riven the heart of man asunder into separate atoms of consciousness is the power by which these atoms must be drawn together into the Heart of Gold, into the Heart of Love.

Let the Self speak to the self through the common symbols of exchange, through the common dust of the earth, through all the works of art and labor, through the voice of the mighty mother, of the Eldorado of Life.

No longer let the question 'whose,' the question of laws and lawyers, lie heavy on the soul of man. Whose are the great estates? Whose are the leaves of grass? Whose are the golden sovereigns in the bank? Whose are the fruits and harvests of the earth? A little child shall answer all these things.

ROBERT GARDNER.

LIFE.

Contemptible are those who see
Life sordid, aimless, vain ;
Life is as each would have it be,
There's a crown that each may gain.
You may choose an even, shallow life,
Or Bliss, and depths of Pain
When thinking gives you torture,
And life is agony,
And the quiv'ring heart asks only
To creep alone to die ;
Depths when we flee from kindest friends
And shun their sympathy.

Man stifles his capacities
Beneath a cold content ;
He cannot love—he dare not hate,
And to him no dreams are sent ;
But to the Great Misunderstood
I know what dreams have meant.
Greatness is solitude, and so
The great must walk apart ;
'T were sacrilege to show the mean
The beauty of their heart ;
The wild pure rapture of their dreams,
Whose attainment is an art.

JANET M. BENSON.



COSMIC CONSCIOUSNESS AND MAN.

The object of man's physical existence is to know God.

The object of God is to evolve man.

The co-efficient of consciousness is the sum of a given series of experience.

That knowledge which comes by the trial of any particular pleasure, pain, or weariness, is the consciousness of that particular sensation, and the sum of these, take them how you will, is the limit of any man's individual consciousness.

Hence consciousness, qua-consciousness, varies in power and extent with each separate centre of consciousness. Moreover consciousness is independent of a physical body.

The sum of consciousness of an intellectual professional man is *a fortiori* not the same as that of his office-boy, or of the man whose pleasure is in drinking alcohol. The difference in power of comprehension is as the rounds of a ladder which are nearer or farther from the ground.

It is now generally admitted that vibration is a constant factor in all nature. Wireless telegraphy, radium, the theory of light transmission, and the position in 'scientific' investigation of the physical atom, go to prove the generality of this admission. Speaking from the standpoint of an observer of phenomena, the solar system to which we belong may be said to be isolated in the 'interstellar ether' from any, even the nearest, radiant star or other solar system. Granted that a molecule or physical atom is manifested by reason of vibration, it must be harmoniously obedient to a law or laws of motion and has within its molecular constitution a form of consciousness, however regulated, monotonous and circumscribed.

The consciousnesses of metal, infusorium, vegetable, insect, animal and man, are but various degrees of complexity in the range and power of the experiences expressed in the vibrating media. In man it is expressed in super-physical 'stuff' called mind matter, built up by long and arduous evolutionary processes into a material sufficiently elastic, responsive and retentive to maintain the experiences as they occur; and this special mental body operates in the ocean or plane of mind 'stuff'. In the atom of matter, consciousness is expressed in what is called ether, obedient to given whirls of motion in ascending geometric forms. Were the obedience to change the form would alter within the ether atom a higher rate of vibration exists and the geometric form shows more of its wonders pseudo-infinitely, until it approaches the infinite root, Spirit-Matter.

The presiding consciousness of this solar system is the Deity whose Will, Life, and Consciousness are its mainspring. He has evolved as we are evolving. If a containing or limiting vessel be taken, such as a glass jar, it is possible to fill it with pebble, sand, water, and gas. In a very limited sense one interpenetrates the other. Superheated steam is invisible to ordinary sight; it may be condensed to vapor, the vapor may become water and the water ice. We find as we examine more closely that there is a Universe within the physical atom of more and more highly vibrating super-physical atoms of the various planes of nature. As the matter of any plane is found in its proper division within the dense aggregation called physical molecules or atoms, however far within such

physical atom one may choose to investigate in the definite divisions set up by nature, there is to be found the correspondingly fine divisions in all other atoms, and an open door to the consciousness which can function, or vibrate, at the given acceleration to pass from gross physical to whole worlds of more finely divided atoms interpenetrating all physical objects.

The ordinary waking consciousness of an ordinary man or woman is limited by the poor translation of mind-vibrations, by what is sometimes called brain-consciousness, or the lower and coarser vibrations capable of being received over and in the surrounding physical matter of the cerebellum. The glorious thoughts, or vibrations of the permanent mind body, are too accelerated in their atomic vibration to be possible of translation by the ordinary unevolved brain mechanism, which is provided with an astro-mental body for the realising of the poor experiences of ordinary 'daily life'.

To recapitulate in another form take the physical atom. Approximately, a single line of such atoms one inch in length would contain about two hundred and fifty millions.

The Physical Atom. It is composed of etheric atoms in a double spiral far too complicated to describe in a brief outline of nature and man.

Each physical material, such as hydrogen, gold, etc., has a different etheric whirl in its physical atom. The atom is strictly a wall of motion. Much as a fire-stick rapidly revolved appears as ring of fire, when it is really only one point, so many etheric atoms revolving faster than solar light travels, make up an atom which becomes matter in the aggregate to the five senses at present developed in man, by reason of the exceedingly fine etheric atoms revolving much faster than can be appreciated by any of the five senses. The same kind of vibrating physical atom is linked in a beautiful and wonderful way to its fellow in every direction, thus preserving what is called homogeneous substance. Sound vibrations are known to be both above and below the aural key-board, etc., and so with all the other senses. The sense of touch cannot realise the increased rapidity of the etheric circumscribed motion within the whirl comprising the atom, and we say that the table, the wall is solid.

The Etheric Atom. Take again a magnified etheric atom within the physical atom. Taking ether as the multiple component of a physical atom, each etheric atom, as it revolves in its constant duty of helping to maintain a physical atom in manifestation, is in its turn a whirl of motion composed of revolving atoms of a still more highly vibrating and superphysical kind, until as the journey goes on the rarer and rarer atoms of kindred vibration are swinging, vibrating, slightly further removed from one another. And each kind forms a world, or plane, or medium, throughout matter, air or 'space,' by which Will or Ego, can receive and know experiences or images in that given rate of vibrating stuff or medium, can function more and live in that inside world interpenetrating so called solid objects. We may roughly and diagrammatically state it thus :

1.  Gross physical matter atom.
2.  Etheric atom. The dots in No. 1 become the circle in No. 2, and so on.
3.  Astral matter atom.
4.  Lower mind atom
5.  Upper mind atom
6.  Buđđhic or Spiritual Soul plane.
7.  The Plane of Ātmā.
The One Self. The Eternal consciousness of the LOGOS.
The DEITY upholding and manifesting this solar system.

} Mental Plane.

True metaphysic cannot be presented in writing or in diagram. The above is not only not correct in detail, but must forever fall short of the truth. It does correctly present the bare idea of

consciousness being a question of vibration, and being one plane within the other, and all ever present in time and space at each point everywhere in physical matter, atmosphere included. The consciousness of the Logos in No. 7, is within the physical atom at No. 1, sustains its form, is its life and controlling will, from within without centripetally.

There are further states of consciousness in this solar system.

Taking No. 3 as above, for No. 1, there are seven—two even higher than shown above. The physical, including the ethers which are physical, is not really counted as a state of consciousness, viewed from the superphysical standpoint. In explanation of a subject so difficult to the ordinary comprehension, a start has to be made somewhere. The atomic plane as shown above is the beginning of the eternal consciousness of that transcendent Entity, the Logos, God, the Sustainer of this Universe, our solar system. His highest consciousness is in the Absolute, the Infinite Root, called Parabrahman.

It is within THAT, the ever Incognisable, because Infinite, that all Logoi, the pseudo-infinite number of stellar universes, inhere, and we men in one of these, our Solar Logos.

There is no such thing as Creation. All is manifestation, or non-manifestation, and evolution. As there are day and night on this plane, so there are greater and greater periods called cycles or Manvantaras, until the great cycle, when all worlds, all universes, all Gods, all Logoi are indrawn into THAT, the Absolute Unknowable, Infinite, until the Dawn of the succeeding manifestation. The period of this, the greatest cycle, is written in fifteen arithmetical figures to express the duration in solar years of either manifestation or non-manifestation period. At the Dawn all centres of consciousness begin again where they left off, so to speak, for a further gaining of experience and consequent enlargement of consciousness. On the highest plane of abstraction all consciousness is one, as the atom is not solid but a whirl or motion. The sense of separation is really an illusion from the standpoint of pure metaphysic, but is a seeming reality to the apparently separated, as physical matter appears solid to the touch. Thus

night succeeds day, and consciousness is One and Eternal, even when apparently differentiated for the gaining of experience and the manifesting of the Divine Will, which is expressed in manifestation in the infinitude of forms. Contemplation, worship and effort are most wisely to be confined within our own immediate Father, the Logos of our System, who includes the seven evolving consciousnesses on the seven sacred planets, of which this earth is one. It is not necessary here to discuss the relative position and importance of Neptune or any other planet outside the seven. The physical sun is the reflexion of the spiritual Sun, the Heart of this Universe. An advanced occultist can see one aspect of the solar system as a seven leafed figure in space.

Man is a copy of the Logos. The physical is not a plane of His consciousness, but is the effect, the result of His activity on the planes within and within. The physical is like a man's body and clothes, not a plane of consciousness though he is conscious of them. The states of being and becoming may be represented thus:

Physical World divided into seven divisions :

1. Solid
 2. Liquid
 3. Gaseous
 4. Gross ether, used in wireless telegraphy, etc.
 5. Ether 1
 6. Ether 2
 7. Ether 3
- } for hosts of uses, including the conveyance and retention of physical 'Life' called Prāṇa.

Man has a physical body, an etheric counterpart or double which carries Prāṇa. These are for his uses while manifesting or attempting to manage his nine-gated city, the temple of the Holy Ghost, his body in physical manifestation.

The planes of consciousness, or superphysical existence, are as follows : Man has a body of each 'material' to correspond to each of these planes. The 'material' of such body becomes more and more highly specialised as his evolution and his individual effort proceed. In many of the present humanity these superphysical bodies are in latency, that is inchoate, not harmonised with the cosmic plane to which they belong, nor are they under the

intelligent control of the Divine Will in the man, as yet but very little aroused.

COSMIC PLANE.		SUPERPHYSICAL BODY.
Mental.	1. Astral.	Astral body.
	2. Lower Mind, used in concrete thinking.	Astro-Mental body, vehicle of animal soul.
	3. Upper Mind, used in abstract thinking.	Manas with Causal body.
	4. Buddhic.	Buddhic, spiritual soul.
	5. Ātmic.	Ātmā is not a body but should be viewed as the synthesis of all the other bodies. Viewed as a whole Ātmā might represent the Auric egg. The Self which is One. THE SELF of all. See <i>ante</i> .
	6.	} These planes are far too high for all ordinary mortals' contemplation.
	7.	

Together 5, 6, and 7 might possibly be viewed as the triple aspect of the Ego of the Logos, the fringe of whose consciousness is reached by man when he can raise his consciousness through and in the astral, mental—higher and lower—and buddhic planes. Each plane in nature has seven sub-divisions. Numbers 2 and 3 are grouped together as the great mental plane and are divided, the lower mind plane into four sub-divisions, and the upper mind into three sub-divisions.

This entire mental plane is the Heaven of the Christians. As already said man has a body, either developed, developing, or latent, correspondent to each plane of the Universe to which He belongs. His work during earth time, in 'heaven,' and again on each successive return to earth or physical existence, is to raise himself, step by step, until he shall be able to know God, to know whom, is life Eternal. By gaining consciousness of the lower garments of God, the lower unmanifested, the astral, the mental and the buddhic planes, until the evolving centre of Divine Consciousness is at last clothed with the higher unmanifested, and merges into the consciousness of the Father. If one sees oneself a separate entity, it is as a spark from the Parent flame, by

growth to rebecome the flame by the experience of the long, long journey through matter. Man starts out as a fragment of Deity, viewed separately in illusion. Man rebecomes one with God, having experienced all, in his journey out from and back to God. Countless superphysical beings throng each of the great cosmic planes of consciousness: hence among others, the angels of all the scriptures. When the great consciousness of the Logos willed to manifest, this is what befell. The method belongs to occultism, and may be studied in detail, if the aspirant give himself or herself the requisite training. Confining the description to this humanity only, there have been, or will be, seven worlds, or earths, each bearing us, all its children, for a given period, and for a given stage in the journey of evolution.

1. World, past.
2. " "
3. World, now the moon.
4. World, now the present earth.
5. World, yet to come.
6. " "
7. " "

The time periods are enormous, as we count time in solar years. As each earth appears and bears us on our journey through matter there are six superphysical globes attached to it.

As we are on the fourth earth or physical world, so we are on this present earth for the fourth time. After many more million years, the whole of this humanity now in physical bodies, and in superphysical existence (the so-called dead) will pass as a great life-wave, on to globe E. This will similarly pass into the states of the remaining globes F and G, and so complete what is called the Fourth Round. The Fifth Round will in time bring us back to this earth for earth-life experience once more. There will also be the Sixth and Seventh Rounds, when this earth will begin to pass away, as the moon is now rapidly passing.

The Rounds may possibly be likened to reincarnation for the whole of humanity *en bloc*, as one, which it really is. There is of course the ever recurring reincarnation of each unit during the whole of our residence as humanity on this earth, as at present located. The facts and principles connected with this ever recur-

ring physical birth into physical manifestation, through the bi-sexual method—and the truth of Divine Justice, called Karma, and its laws, cannot be too seriously thought of by the enquirer, and should be carefully studied.

Man toilsomely learns that he has duties to fulfil. He learns, life after life on earth, to be a good householder, to fulfil his duties properly as husband, as father. Gradually his duties bring to him a confused idea that there is something even higher than duty. He awakens to the fact that the fundamental law of this Universe is Sacrifice. Not the sacrifice for sin, but the sacrifice of oneself for another as an expression of Divine Love. God, the Logos, has limited Himself in matter, this Universe, that He may “bring many sons unto Glory”.

The evolving man, having imperfectly learned duty, finds he must sacrifice, not another for himself, but himself for *all others*, and gradually he may find his way on that steep but glorious path, where his only, daily, hourly, momentary joy is in the sacrifice of himself in the little things, that he may in time become like unto his Father beyond all heavens. He begins to realise, as the Great Ones have done, as the Master Jesus has done, “that love of God which passes all understanding” until the perfect day dawns and shadows flee away. Then for him the conqueror, the Logos, the Beloved, is all and in all.

RICHARD CHURCHILL.

RECOGNITION.

Pervasive Power!—all-present and all-free—
 Within whose greatness I myself am great!
 Since first I recognised myself in Thee,
 Where are my burdens flown, my low estate?
 Ye pains of earth, that held me in your power,
 Beclouding the divine I vainly sought,—
 Say! wither did ye vanish in that hour?
 Ah, pains, ye cannot answer—ye are naught!
 Within myself are the Eternal Springs,
 And rise they high as I myself rise high:
 What wonder that uncramped my spirit sings,
 And that I younger grow as seasons fly.
 Since I am one with all the Good that is,
 No prayers I have, but only symphonies.

JAMES H. WEST.

LAO TSZ AND HERAKLEITOS.

(Concluded from p. 482.)

IV.

AFTER the foregoing exposition we shall be prepared to find much in the two scriptures which is dependent on local (or better, national) surroundings. So we find in Herakleitos numerous expressions savoring of, or sayings directly alluding to, the mysteries; against which we may mention Lao Tsz's frequent use of old Taoistic terminology. Both thinkers then, took their religious nomenclature and their religious conceptions (whilst reshaping and developing some of them) from their own countries.

LAO TSZ.

Whether the ancient masterword TAO had previously to the date of Lao Tsz, become definitely associated with the Yellow Emperor's¹ metaphysical and ethical precepts is not certain; but during the sixth century before Christ, a keeper of the archives of the royal court began to acquire a wide reputation throughout federated China on account of his development of TAO; with special reference, according to later writers of the school, to the supposed precepts of the Yellow Emperor. This archive-keeper was Lao Tsz.²

HERAKLEITOS.

He did no otherwise than all the first philosophers of Greece who translated mythology, theology and mystagogy into the terms of formal reason.

They were in contact with the wisdom-traditions of the time, and their philosophising was an exteriorisation of the mystery-teachings.

Herakleitos, I hold, was in contact, on the one hand, with the Egyptian mystery-tradition; that is, with the same body of conceptions and revelations to which the Trismegistic tradition can be traced; and, on the other, he was in contact with the wisdom tradition of Chaldæa and Persia.³

There can be scarcely any doubt that Herakleitos was quite as familiar, in the first place, with the Greek mysteries as, in the second, with the fundamental conceptions of the neighboring extra-Grecian religions.⁴

But whereas the Greek and non-Greek mysteries and religions were positive and potent forces in Herakleitos' times, religion proper in China was absent in the times of Lao Tsz.

¹ One of the semi-mythical rulers of China, supposed to have lived in the second half of the third millenium before Christ.

² Parker, *The Taoist Religion*, p. 3. and 15.

³ Mead, *op. cit.*, p. 420.

⁴ Pfeiderer, *op. cit.*, p. 37.

It is of supreme interest to note that [during the period from 700+ to + 200 B. C.] religion in our western sense was not only non-existent throughout China, but had not yet even been conceived of as an abstract notion ; apart, that is to say, from government, public law, family law, and class ritual. No word for 'religion' was known to the language ; the notion of Church or Temple served by a priestly caste had not entered men's minds. Offences against 'the gods' or 'the spirits' in a vague sense, were often spoken of ; but on the other hand, too much belief in their power was regarded as superstition.¹

This state of affairs gives at once the explanation of a similarity and a difference in the two books. Being of an essentially religious mind, both Herakleitos and Lao Tsz needed (and, therefore used) existent terms to express their spiritual conceptions ; but Lao Tsz took them from a formless tradition, Herakleitos from sources represented in the world by cult, temple and priesthood. Hence the Greek devotes a portion of his book to deal expressly with these institutions, whereas Lao Tsz makes only two solitary references, in passing, to Chinese religious rites :

Ch. 5. Heaven, earth and the holy man regard all things and all men as 'straw dogs'.

Ch. 54. The sacrificial celebrations shall not cease.

I called both thinkers reactionaries. In the mystery-institutions of the time there was sufficient vitality to draw forth a reaction from Herakleitos, but 'the craft of the Yellow Emperor' was not evident enough on the physical plane to act on Lao Tsz with the same effect.

The next point we have to consider is the question in how far the theology, the cosmogenesis and the 'Weltbild' of both philosophers agree or disagree. It may be thought that this problem should form the kernel of an essay such as we are now presenting. Yet it is precisely on this subject that we are inclined to say the least. To compare tremendous conceptions like Herakleitos' Logos or Fire, and Lao Tsz's Tao is a task which, if superficially undertaken, is of no use at all, and which, if investigated exhaustively and in detail, is of the utmost subtlety and difficulty. We dare not deny in so many words that the Chinese and Greek terms are not intimately akin in meaning, and yet we dare as little affirm that their significations are identical. Both conceptions may be loosely described as very lofty abstract God-

¹ Parker, *Ancient China Simplified*, p. 55.

concepts, but further than that we cannot go. The difficulties are too many. Every new scrap which might conceivably be discovered, either of Lao Tsz's or of Herakleitos' fragments, might extend or limit the fulness of the value of the terms or modify their shades of meaning. As they are now, our texts need still much closer study ere we can positively say what meanings the terms do *not* include. Then we meet in both books with a bewilderingly profuse terminology, the internal relation of which in each of them has yet to be fixed more satisfactorily than has been done so far. It is indeed again a coincidence to find so many different technical expressions and the seeming absence of anything like a rigorously systematic terminology in so short treatises.

Herakleitos speaks of *pur* (fire), *kosmos* (world or world-order), *logos*, *zeus*, *heis* (the one), *ekpurósis* (cosmic conflagration), *diakosmésis* (cosmic genesis), *sophiê* (wisdom), *sophos* (the wise), *mounos* (the only) in perplexing variety; and many of these terms may be well wholly or partially identical with each other or at least intimately related.

In the same way we find in the *Tao Te King*, in the words of Parker¹,

the 'Spirit of the Valley,' the 'dual system,' the fact that 'Providence [Tao] brings forth unity, unity duality, duality trinity, and trinity all things', the mysterious 'female influence, which by stillness overcomes the male, and by stillness subjects herself', 'the female element of gentleness', the 'door at which the soul enters',—

not to mention Tao and Te themselves, as well as other difficult expressions.

We leave this question therefore, entirely aside as one quite beyond the scope of the present article. We may however, in passing, point out that equations like: Taoistic Tao=Herakleitic Fire or Æther—as quoted in the beginning of this paper—are only useful as temporary reminders, but need expert enquiry and careful argument before they can be taken as indicating essential identity as distinct from similarity in appearance.

Yet we may also add that the general atmosphere into which the totality of the sayings, dealing in the one book with the Tao and in the other with Fire or the Logos, transport us, seems of a

¹ *The Taoist Religion*, p. 15.

same quality of elevation, nobility and abstract refinement—has, in fact, in both cases a kindred feel about it.

And before leaving this subject we draw attention to the remarkable parallel with Herakleitos' fire-doctrine¹ in Ch. 45 of the *Tao Te King*, where we read: Motion overcomes cold, rest overcomes heat. We shall not develop this remark, yet want to state it clearly and explicitly that here we find perhaps the most essentially important affinity between our two thinkers, so that may be this observation is the most valuable, if there are any such, all of which have been presented here to the reader.

Mead divides Herakleitos' sayings under six heads: (1) The ignorance of mankind, (2) Flux and Unity, (3) Everlasting Fire, (4) Strife and Harmony, (5) The Logos, and (6) The Mysteries. We have already dealt with numbers three, five and six of these divisions. Now we append a number of parallel passages on the other three subjects.

The Ignorance of Mankind.

LAO TSZ.

Ch. 58. This [the riddles of life] has bewildered men from time immemorial.

Ch. 12. The five colors blind men's eyes; the five tones deafen men's ears; the five flavors blunt men's appetites.

Ch. 19. Abandon knowledge, discard wisdom—the people will gain hundredfold.

Ch. 20. Scholarship abandoned, sorrow vanishes.

HERAKLEITOS.

D. 70. B. 79 note. Child's play [he called human thoughts].

D. 107, B. 4. Eyes and ears are bad witnesses for men if their souls be rude.

D. 40, B. 16. Much learning does not teach us to have mind.

D. 104, B. 111. For who of them has mind or understanding? They follow the poets of the people, and have a crowd for teacher, not knowing that many are bad and few good.

Flux and Unity.

Ch. 34. Supreme is the Tao. All pervasive; it can be on the left hand and on the right. . . . All things revert to it. Ch. 40. The movements of the Tao are cyclical.

Ch. 38. High virtue is no virtue. Ch. 20. Goodness and evil—are they not akin?

D. 91, B. 41. It scatters and collects, it comes toward and goes away.

D. 58, B. 57. Good and bad are the same.

¹ Mills, *op. cit.*, p. 105, contends that Herakleitos' fire "should be fully recognised as 'heat,' not 'flame' alone." The portion of the book in which this passage occurs appeared first in the J. R. A. S. for 1902 as Article No. xxix, p. 897, under the title of *Zarathushtra and Heraclitus*. (See p. 906).

Ch. 50. Birth is an exit; death an entrance.

Ch. 22. To be crooked is to be perfected; to be bent is to be straightened; to be lowly¹ is to be filled.

Ch. 25. There was a completed, amorphous something before the Heaven-Earth was born... It becomes remote, remote it returns.

Ch. 25. Alone it stands and does not change. Everywhere it goes.

D. 88, B. 78. Living and dying... are the same. When turning round the latter is the former and the former when turning round the latter.

D. 59, B. 50. For the wool-carder straight and crooked are one and the same. Above and below are one and the same.

D. 103, B. 70. Beginning and end [of the circle's circumference²] are common.

D. 84, B. 83. Changing it rests.

Strife and Harmony.

Ch. 5. Heaven and earth have no [special] love[s].

Ch. 41. The Tao is concealed and nameless, yet it is the Tao alone which excels in imparting and completing.

Ch. 25. Man's standard is the earth, Earth's standard is the Heaven, Heaven's standard is the Tao. The Tao's standard is spontaneity.

D. 102, B. 61. To God all things are fair and good and just; but men suppose that some are just and others unjust.

D. 54, B. 47. The Harmony that is not manifest is better than that which is made manifest.

D. 114, B. 91. All human laws are fostered by One [Law], the Divine. For its rule extends as far as it may will; it is strong enough for all, and prevails [over all].

The various extracts given in juxtaposition in the course of this paper generally, or those immediately preceding, exhaust in no way the number of those texts susceptible of being compared. Therefore, the reader must be referred to the original books themselves for any further inquiry into this matter. But in order to give an indication of how such a comparison might be elaborated we now append the first five chapters of the *Tao Te King* together with a complete series of references to all parallel passages from the Greek book. This will, of course, involve a certain amount of unavoidable repetition, but at the same time it will constitute a sort of recapitulation of many points referred to in the body of the article, whilst at the same time demonstrating forcibly and clearly

¹ As a footprint on a wet road: the hollow impression is filled with water.

² The words in brackets are missing in Fairbanks, but compare Diels' note; the circle is here perhaps to be taken in the non-mathematical sense of the circular world-course.

the value of a comparative study of our two texts to which the above paper is only intended to serve as an incentive, or at most, an introduction. Taking only these first chapters, the correspondences are naturally haphazard and incomplete and a complete topical concordance would be preferable, but the latter would be too voluminous to be incorporated here.

Before giving these chapters there are however, a few points still to be mentioned. It must be evident, in the first place, that a useful end would be served by a comparative concordance and careful analysis of the various images and verbal expressions used by both thinkers. (Instances: the bow, *vide supra*; the fish—D. 61, B. 52; T. T. K. 36, 60). Secondly, as interesting a line of research would be to follow up the Rev. A. Moore's comparative study, cited in the beginning of this article. He compared the *follower* Chwang Tsz with the *leader* Herakleitos. The next step would be to compare Chwang Tsz with Herakleitos' *followers*. Perhaps it would be discovered, that as regards the latter, a similar expansion of the original doctrine had taken place after his death as we find illustrated in Chwang Tsz's work as compared with the *Tao Te King*. This then would introduce a more accurate perspective in the matter and would demonstrate in a most useful way the growth and development of two independent but quite similar doctrines in different parts of the world. Comparative religion and comparative philosophy have been well studied already, but a comparative science of the *growth* of religion and philosophy has as yet scarcely been undertaken at all. Such a study would bring us back to our starting point, for its results would surely be foremost of all contributions to the science of psychology in the form of a knowledge of the onward movement of the human mind when starting from a given point, a given body of conceptions, tendencies and aspirations.

V.

TAO TE KING (MEDHURST).

Chapter 1.

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

HERAKLEITOS (DIELS).

Fr. 1, 23, 30, 32, 54, 67, 90, 123.

1. For this Word, however, though it be truly eternal, men have no understanding, neither before they have heard it, nor as soon

The nameless is the beginning of the Heaven Earth; the Mother of all things is the namable.

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.

As the same they may be described as the abysmal. The abyss of the abysmal is the gate of all mystery.

Chapter 2.

When every one in the world became conscious of the beauty of the beautiful it turned to evil; they became conscious of the goodness of the good and ceased to be good. Thus not-being and being arise the one from the other. So also the difficult and the easy; the long and the short; the high and the low; sounds and voices; the preceding and the following.

Therefore 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 its turn and declines nothing; produces without claiming; acts without dwelling thereon; completes his purposes without resting in them. Inasmuch as he does this he loses nothing.

as they have heard it. Everything happens according to this Word.

23. If that were not, they would not know the name of the *Diké* (justice).

30. This world-order, the same for all beings, no god and no man has created, but it always was and is, and will be an ever-lasting fire; its kindling and its extinction are its measures.

32. One, the only wise, wills and yet again wills not, be called with the name of Zeus.

54. Hidden union is better than manifest.

67. God is day-night, winter-summer, war-peace, superfluity and hunger. He changes himself, however, like fire, which, when mixed with incense, is named differently according to everyone's pleasure.

90. There is an alternating exchange of the All for the fire and of the fire for the All, as of gold for wares and wares for gold.

123. Nature loves to hide.

Fr. 8, 10, 51, 52, 111.

8. What strives apart unites [and from opposites the most beautiful] union [results, and everything springs] from strife.

10. Combinations are the whole and the not whole, concord and discord, harmony and dissonance and from all one and from one all.¹

51. They do not understand how that which strives apart draws together: mutual union as with the bow and the lyre.

52. Time is a child, playing, putting down hither and thither his pawns: Child's rule!

111. Illness makes health pleasant, evil the good, hunger superfluity, toil rest.

¹ Compare the full context in Diels.

Chapter 3.

When worth is not honored the people may be kept from strife.

When rare articles are not valued the people are kept from theft.

When the desirable is left unnoticed the heart is not confused.

Therefore, the method of government by the Holy Man is to empty the heart, while strengthening the purpose; to make the will pliant, and the character strong. He ever keeps the people simple-minded and passionless, so that the world-wise do not dare to plan.

Practise non-action and everything will be regulated.

Chapter 4.

The Tao is as emptiness, so are its operations. It resembles nonfulness.

Fathomless! It seems to be the ancestor of all form.

It removes sharpness, unravels confusion, harmonises brightness, and becomes one with everything.

Pellucid! It bears the appearance of permanence.

I know not whose son it is. Its noumenon (*eidolon*) was before the Lord.

Chapter 5.

Nature is non-benevolent. It regards all things as straw dogs.¹

The Holy Man is non-benevolent. He regards the masses as straw dogs.

The space between the Heaven and the earth is like a bellows; though unsupported, it does not warp; when in motion the more it expels.

Though words could exhaust this theme, they would not be so

Fr. 29, 33, 43, 110, 121.

29. One thing there is which the best prefer to all else: eternal glory to things impermanent. The many indeed lie down with gorged bellies like cattle.

33. Law is also to follow the will of one.

43. Arrogance should be quenched more than a conflagration.

110. It is not good when men have all their desires fulfilled.

121. The Ephesians deserve to be hanged everyone 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.

Fr. 30, 31, 32, 67.

30. (See under Chapter 1.)

31. Fire's changes: first sea, half of it earth, the other half fire-wind (*préstér*). The sea flows away and takes its measure according to the same Word as prevailed before it became earth.¹

32. (See under Chapter 1.)

67. (See under Chapter 1.)

Fr. 8, 19, 58, 67, 72, 73, 88, 92, 93, 95, 102, 109.

8. (See under Chapter 2.)

19. People who know neither how to hear nor how to speak.

58. And good and evil [are one]. For, indeed, the physicians, when cutting, burning and [badly] tormenting [the sick] yet in addition demand pay for it, while they should not deserve to receive anything as they verily only effect the same [that is: as their benefactions only balance the illnesses.]

¹ See the full context in Diels.

² See the explanation of this term on p. 475.

profitable as the preservation of its inner essence.

67. (See under Chapter 1.)

72. With the Word with which they have most constantly to associate they profane themselves and those things which they meet daily seem strange to them.

73. One should not act nor speak like those who sleep.

88. It is ever one and the same which lives in us: the living and the dead, the walking and the sleeping and young and old. When turning over this is that, and that, when turning over, this.

92. The Sibyl, speaking with raving mouth words solemn, unadorned and unsweetened, [reaches with her voice through a thousand years]. For the God drives her.

93. The Lord, whose is the oracle at Delphi, neither speaks nor conceals, but indicates.

95. For to hide one's lack of intelligence is better.

102. With God all is beautiful, and good, and just; but men think some things just, other things unjust.

109. It is better to conceal ignorance than to exhibit it.

JOHAN VAN MANEN.

There is no way of learning about thinking except by studying what it has done. The best way of getting information about what thought can do, is to study what it has already accomplished.

—CREIGHTON.

HINTS ON MEDITATION.

THERE is no task more difficult to the western mind, than the carrying out of the duty of set meditation. Not that westerners cannot think, cannot reflect; but neither of these is quite the same as meditation.

Our eastern brothers with their deeply penetrating metaphysical minds, can hardly understand the difficulties that beset us westerners in the fulfilment of this very necessary habit, if we at all desire to tread the path of self-evolution.

Meditation is, broadly speaking, of two kinds—active and passive. The former obtains in the earlier stages; the latter, in the more developed, when the active brain holds itself still, and the inner being, opens to the Divine Light.

The following short meditations may possibly give a novice some idea of how to begin to meditate. They are founded on eight of the noble virtues, enumerated in the *Bhagavad Gītā* (xvith discourse) and were the outcome of an endeavor in the beginning of the writer's efforts to follow out some of the earlier instructions given out upon the right methods of meditation.

The notes are very simple, very elementary, even fragmentary; but if they can be of any help to any beginner, their object will have been served. The writer would have been glad for even such small assistance in the earlier efforts towards sustained meditation: and this must be the excuse for their appearing in their present form.

I. FEARLESSNESS.

Fearlessness comes from the courage born of knowledge.

Essence. That which *knows* the working of all things, both natural and spiritual, cannot have *Fear*, for it

will see the end from the beginning.

Fearlessness produces a steady balance of mind. It enables one to estimate conflicting elements at their true

Value. value: it gives a just judgment in action, when

it is tempered by caution.

Place in Nature. All elements in Nature, move in their appointed way, in true harmony; so that one ingredient in that harmony, should have no fear of another ingredient.

True, that in the animal creation, fear is to be seen, but this appears to be because an undue preponderance has been set up at one time or another, of one animal's lower nature over another of its kind. And for this interruption in Nature's true law, for having in the beginning himself broken the harmony, is not Man to blame?

To foster Fearlessness, one must empty oneself of personal likes and dislikes—of fault-findings; one must feel oneself *one* with all Nature; as one develops and grows into the sense of this, one loses the Fear which comes from ignorance, and one can face all things in any of the worlds, with equanimity and courage.

II. PURITY OF HEART.

Unmixed unselfishness, with the love of all that is highest, best, and most beautiful. This includes that reverential love for the Holy Masters, which leads to the endeavor to attain to Them, and to Their perfections. It is a clear mirror, which chooses to reflect only that which is holy and true.

If the hands be not clean it is impossible to manipulate any fine or delicate work, without soiling it; if the heart be not pure, how may it venture to approach the sublime? If the eye be not single and 'clear-sighted,' how shall it see God?

Nature, when unsullied by evil, is absolutely pure. The translucent tenderness of the sun at its daily birth; the clear glory of its departing effulgence; the dark, deep radiance of the midnight sky; the pure calm of the waters either of river, lake, or sea; the voice tones of nature's innocent children, whether of flower, bird, animal, or man; each and all, when untouched by the dark shadow of disharmony, are eventually pure in their actions.

The more a person purifies his nature and seeks to develop the 'diamond heart' the more full of radiance will his life become; the more will he be able to reflect all the light, all the color of the Divine Ray, as it passes through him, and the less will evil around him be able to touch or soil his heart. For has he not become not only lustrous, but firm as adamant? And

so, may he hope in some real degree to approach the pure glory of the 'Great Hearts' who have won Adeptship, and who know what the 'Jewel in the Lotus' means.

III. STEADFASTNESS IN YOGA.

Yoga is union. With what? With the Divine Soul, Wisdom, the chief of the Divine attributes. That which is
 Essence. from above belongs to the above and must return to its source, and in returning, draws upward with it, and so purifies the human element it has laid hold of. This is union with the Divine, the Wisdom-knowledge, Vidyā which is the essence of Yoga.

To be steadfast, implies not being turned to the right hand nor the left, the eye single, unswerving from the
 Value. object it has set before it—namely to attain Wisdom, the God in man, the SELF.

Most things in Nature have a steadfastness of their own, a habit, as it were, of performing the same functions
 Place in Nature. over and over again. Thus: "Seed-time and harvest, summer and winter, day and night, never fail". All nature is striving after union with the Divine in fulfilling each appointed task; and in the right fulfilment of each, Nature approaches nearer and nearer to the Divine Source, whence all things sprang.

To be in earnest is an attitude of mind, that cannot well be
 Personal Evolu- over-rated. To be lukewarm is cessation of pro-
 tion. gress, and often ends in death; to be in earnest, is to allow nothing to stand in the way of attaining the object aimed at. And when the object is, 'Yoga,' who can measure its importance!

They that 'follow on' *shall* 'know'; they *shall* see; they *shall* hear; and thus shall become fitting instruments for service in the Masters' hands.

IV. ALMSGIVING.

It may be twofold. Worthy almsgiving including all or any
 Essence. sharing of possession with others is born some- times of pure pity and compassion, and sometimes of what is commonly called socialism. Its essence lies in the heart of the Divine, whence proceeds the desire for self-limitation

in self-manifestation, sharing His all with the Nature He Himself has formed.

To bring relief to those who are in need ; to procure the greatest happiness to the greatest number ; to teach self-abnegation in the giver ; humility and gratitude in the receiver.

That which is given, costing the giver *nothing*, is not true almsgiving ; that which, though accepted, is secretly resented in pride is not true receiving. It is not the ' give and take ' principle of Nature ; and so both giver and receiver fail to partake in the true harmony of right almsgiving.

All Nature follows this principle of ' give and take '. The soil nourishes the seed sown, vegetation sprouts in response ; the sun shines, the earth smiles in response ; the rain descends, beauty immediately breaks forth from its recipient ; the wind blows, the earth is purified ; and so on.

Until thou hast so overcome selfishness, O soul, as to desire nothing for thy personal possession, but to share all good with others, thou canst not truly go on to perfection. For true is the word " he that loseth his life, shall find it " ; and as thou learnest to give up all things sweet and precious, that thy brother may share in its sweetness and preciousness, so shalt thou thyself be filled with equal measure ; but thou must yield them up first, with no thought of return, beyond the joy of doing good.

V. SELF-RESTRAINT.

God, the Almighty, in His self-limitation, implies self-restraint.

The processes of Nature through which He manifests Himself are not sudden. Everything is gradual and restrained. Growth and perfection, come not in a moment. Think of the ages which have been employed in the evolution of man alone. Why this restraint when all might have been hurried through in a comparative fraction of time ?

That which is done hastily, is usually done inefficiently. To hurry on a force, before the possessor of that force is ready to wield it, is to injure the possessor. As for instance, to race a colt under two years old is to ruin its chance

of ever doing anything well afterwards, and indeed, would probably cost its life. To cram a young mind with knowledge too deep for its powers really to grasp, is to enfeeble that mind in the future. Therefore is self-restraint necessary in the evolution of Nature, that all may be perfected, and drop into its proper place.

Place in Nature. Already touched upon.

There are those who want to run before they can walk ; who would read abstruse language before they have learned the letters ; who desire to subdue the powers of Nature, before they have subdued themselves. But some of us have learned to know that plodding self-restraint is the only method for real advancement. For the same reason, I think it is better not to "strive to wind ourselves too high " in a sudden manner.

The strain on the mental rope may be too great for the rope to bear, until all its strands are perfected. So with patient, unremitting labor should we strive to bring ourselves into a condition wherein all possibilities may be ours : to be content to *wait*, if such should be the will of Those whose disciples we desire to be ; or in other words, if karma so arranges our present and future.

VI. SACRIFICE AND STUDY OF THE SHĀSTRAS.

The essence of sacrifice is : First, in the Divine Lord, who, in order to manifest, limits Himself in the Logos ; and thence pours out of Himself downwards, through all the grades of life.

Second, in the Logos who has painfully climbed step by step the ladder of life and now stands above all humanity, to give out what He has obtained.

Third, the Silent Watcher : He, the greatest in this Manvanṭara, who has earned Nirvāṇa and yet has shut Himself out of its light and life and perfect bliss, that He may guard and help this globe, with its teeming inhabitants.

Fourth, and onward through all the Heavenly Hierarchies, down to the Masters of Compassion in every grade.

In the high and mighty Ones, its value seems to be that the greatest blessing and glory, may descend to the greatest number. The same object seems to obtain

in all sacrifice, advantage to some other person or persons, at the expense of oneself.

Sacrifice is the key-note of nature. Without it, nothing could live or grow. Mineral, vegetable, animal, man, all have to give something of their own being, for the benefit of some other. Life comes out of death—out of sacrifice.

It is noticeable, that in Kṛṣṇa's enumeration of the heavenly qualities, sacrifice should be combined with the study of the Shāstras. In the same sense, one of the forms of Hindū sacrifice is sacrifice to *Knowledge*. An idea is here thrown out of the pain and difficulty which must accompany the acquisition of true knowledge whether divine or mundane. The old saying is true: "There is no royal road to learning". The continual habit of meditating on the highest forms of knowledge, involves a corresponding sacrifice of time, thought, and hard mental work. And all sacrifice, whether to the family, to the dearest object of one's affection, or to mankind as a whole, is *true* sacrifice only where it is unaccompanied by desire for, or thought of, reward; only pure unselfish love is the moving spring. And if we desire to rise higher still, let all we do for others have as its chief ingredient love of service and duty, humbly and gladly rendered to those Great Ones who are Themselves the lovers of all humanity, and who by reason of Their utter self-sacrifice are named the Masters of Compassion.

VII. AUSTERITY AND STRAIGHTFORWARDNESS.

Austerity need not mean harshness, that is in the sense of cold harshness to others. Rather, an inflexible rigor in self-judgment, allowing oneself no loophole of escape in the path of absolute uprightness, while being lenient and pliable to the needs, the feelings, and even the faults of others. Its Essence is in the LAW which cannot be turned aside, nor superseded, but which *must* work its work, in spite of any and every obstacle.

Strait is the gate, narrow is the way. There are no tortuous windings in the upward Path. He whose gaze is fixed straight before him, turning neither to the right hand nor the left, will see the goal at the end of the Path. There is of course another aspect of straightforwardness,

viz: that which involves truthfulness in thought, word and deed, but these are included in the general term above.

Very significant are the ways of nature. No divergence; one object, namely the highest evolution; rigidly fulfilling her duty, whether it be the sustenance of life in the tiniest atom, or in the rending and apparent destruction of all that stands in the way of the ultimate perfecting.

Even so—what nature does unconsciously in obedience to the Great Law, each man must do consciously for his own self. Fostering, building up, cherishing all that is good and holy and true; but lopping off, plucking up by the roots, burning to ashes, whatever is opposed to goodness, holiness and truth. Straightforwardness in the higher Self; austerity always to the lower self. So only can the Path be traversed safely.

VIII. HARMLESSNESS.

The absence of the wish to do injury to any living thing, coupled with the desire to benefit every living thing within one's power, and even beyond what is generally recognised as within one's power. Harmlessness is less of a positive than a negative virtue, though there be some element of the positive in it. It is not, however, to be mistaken for carelessness or inertia—the kind of habit which does not trouble itself much about anything, which takes things easily, and lets them slide.

Harmlessness may be coupled with great power. Instance Jesus—the Christ—who is described as “harmless” as well as “holy and undefiled”. We know how great were His powers as the manifested Christ. In modern times too we have heard of one who is so harmless, that he is described as the sort of man to whom a lost dog would run for shelter. Yet this is a man who has exhibited abnormal power in healing disease, and otherwise benefiting his fellow-creatures. In fact, it may be said that no great nor lasting work can be done without the element of harmlessness forming a prominent part of it.

In all purely natural processes, there is no ingredient of harm. It is only when nature is twisted from her usual harmless working, that disorder, and subsequent

harm ensue. And even then, after a longer or shorter period of unrest, the power of nature to work in beneficent harmlessness, re-asserts itself, and she brings good out of what at the time appeared certainly evil.

In all human action, the lower self is apt to be the chief factor; hence—selfishness. And selfishness is sure to be more or less harmful to those around us. In order to grasp for ourselves earthly things, we must necessarily deprive some one else, and thus possibly, and very probably, do them harm. Not so, in the acquiring of the things of the higher life. *Here* there is room enough for *all*, and none need stand in the way of another. Only we must be careful, that our desire for the possession of the heavenly things be not for ourselves. If so, we cannot be *harmless* in the use of spiritual power. There is indeed, such a thing as Black Magic; and the harm done by one who uses powers for his own self can only be estimated at the full in the long run of the ages. Let us cultivate in ourselves this sweet and tender harmlessness, which shows itself in acts of consideration to all living things.

M.

This body of thine shall soon return to the earth—your form destroyed, your spirit fled—why, then, covet such an abode? It is the mind that makes its own dwelling-place; from earliest time, the mind reflecting on evil ways, itself courts its own misery. It is the very thought that itself makes (its sorrow). Not a father or mother can do so much; if only the thoughts be directed to that which is right, then happiness must necessarily follow. Concealing the six appetities as the tortoise conceals his limbs, guarding the thoughts as a city is surrounded by the ditch, then the wise man in his struggle with Māra shall certainly conquer, and free himself from all future misery.

—*Dhammapāḍa*.



THE BEGINNINGS OF THE SIXTH ROOT-RACE.

(Continued from p. 498)

LIBRARIES.

THE literary arrangements are curious but perfect. Every house is provided free, as part of its permanent fittings, with a sort of encyclopædia of the most comprehensive nature, containing an epitome of practically all that is known, put as tersely as possible and yet with great wealth of detail, so as to contain practically all the information that a man would be likely to want on any subject. If, however, for some reason he needs to know more, he has only to go to the nearest district-library, of which there is one connected with each temple. There he will find a far fuller encyclopædia, in which the article on any given subject contains a careful epitome of every book that has ever been written upon it—a most colossal work. If he wants to know still more, or if he wants to consult original books printed in the old languages or the ancient Roman type now disused, he has to go to the central library of the community, which is on a scale

commensurate with that of the British Museum. Translations into the English of the day printed in this shorthand-like script, are always appended to those originals. Thus it is possible for a man to study to the fullest any subject in which he is interested, for all instruments of research and books are provided free in this way. New books are of course being written all the time on all conceivable subjects. I notice that the fiction of the day is almost entirely based upon reincarnation, the characters always passing from life to life and exemplifying the working of karma, but a novelist in these days writes not with a view to fame or money, but always to the good of the community. Some people are writing short articles, and these are always on view at their own district temple hall. Anyone may go and read them there, and anyone who is interested has only to go and ask for a copy and it is given to him. If a man is writing a book it is exhibited in this way, chapter by chapter; the whole life is in this way communal, the people share with their neighbors what they are doing while they are doing it.

NEWSPAPERS.

The daily newspaper has disappeared—or perhaps we may rather say that it survives in a very much amended form. To make it comprehensible it must be premised that in each house there is a machine which is a kind of combination of a telephone and recording tape-machine. This is in connexion with a central office in the capital city, and is so arranged that not only can one speak through it as through a telephone, but that anything written or drawn upon a specially prepared plate and put into the box of the large machine at the central office will reproduce itself automatically upon slips which fall into the box of the machine in each of the houses. What takes the place of the morning newspaper is managed in this way. It may be said that each person has his newspaper printed in his own house. When any news of importance arrives at any time it is instantly forwarded in this way to every house in the community; but a special collection of such news is sent early each morning and is commonly called the "Community Breakfast Chat". It is a comparatively small affair and has a certain resemblance to a table of contents and an index, for it gives the very briefest epitome of the news, but attaches a

number to each item, the different departments being printed upon different colors. If any person wants full information as to any of the items he has only to ring up the central office and ask for details of number so-and-so, and all that is available will at once be sent along his wire and dropped before him. But the newspaper differs very much from those of older times. There is hardly any political news, for even the outer world has changed in many ways. There is a great deal of information upon scientific subjects, and information as to new theories. There are still notes of the private doings of royal people, but they seem to be very brief. There is a department for community news, but even that is chiefly concerned with scientific papers, inventions and discoveries, although it also records marriages and births.

The same instrument is also used for adding to the household cyclopædias whenever it is necessary. Extra slips are sent out daily whenever there is anything to say, so that just as the newspaper is being delivered in slices all day, so now and then come little slips to be added to the various departments of the encyclopædia.

PUBLIC MEETINGS.

In connexion with each temple there is a definite scheme of educational buildings, so that broadly speaking the school-work of each district is done under the ægis of its temple. The great central temple has in connexion with it the huge open-air places of assembly, where, when necessary, almost the entire community can be gathered together. More usually, when the Manu desires to promulgate some edict or information to all his people He Himself speaks in the great central temple, and it is simultaneously produced by a sort of altogether improved phonographic system in all the other temples. It would seem that each of the district temples has a sort of representative phonograph in the central temple, which records at the other end of the line all that takes place there, so that all particulars are in this way being immediately reproduced.

SCIENCE DEPARTMENTS.

I have already mentioned the great central library in connexion with the central temple. In addition to that, as another part

of the same great mass of buildings, there is a very complete and well-appointed museum, and also what may be called a university. Many branches of study are taken up here, but they are pursued by methods very different from those of old. The study of animals and plants, for example, is entirely and only done by means of clairvoyance, and never by destruction of any kind, only those being professors and students of these arts who have developed sufficient sight to work in this manner. There is a department of what we may call physical geography which appears to have mapped out the entire earth in a vast number of very large scale models which show by colored signs and inscriptions not only the nature of the surface soil but also what is to be found in the way of minerals and fossils down to a very considerable depth.

There is also a very elaborate ethnographical department in which there are life-size statues of all races of men which have ever existed on the earth, and also models of those existing on other planets of this chain. There is also a department with reference to the other worlds of the solar system. For each of the statues there is an exhaustive description with diagrams showing in what way his higher vehicles differ. The whole is tabulated and arranged from the point of view of the Manu to show what the development of mankind has been in the various races and sub-races. A good deal is also shown of the future, and models with very detailed explanations are given for them also. In addition to this there is also the anatomical department, dealing with the whole detailed anatomy of the human and animal bodies in the past, the present and the future. There is not exactly any medical department, for illness no longer exists; it has been eliminated. There is still, however, surgery for cases of accident, though even that seems to be very much improved. Very few professors of that art are needed, for naturally accidents are rare. There is nothing corresponding to the great hospitals of former times, but only a few light and airy rooms in which the victims of accidents can be temporarily laid if necessary.

Connected with the centre of learning is also a very elaborate museum of all sorts of arts and crafts which have existed in the world from the beginning onwards. There are also models of all kinds of machinery, most of which I do not know, since it has been

invented between the twentieth century and the twenty-eighth. There is also much Atlantean machinery which had long been forgotten, so that there seems to be a complete arrangement for any kind of study along these lines.

History is still being written, and it has been in process of production for more than a hundred years; but it is being written from a reading of the records. It is illustrated by a process which is quite new to me—a process which precipitates a scene from the records when it is considered important. We have in addition a series of models illustrating the history of the world at all periods. In the central library there are certain small rooms somewhat like telephone-cabinets in which students can take the record of any prominent event in history and by putting it into a machine and setting that in motion they can have the whole scene reproduced audibly and visibly, with the exact presentment of the appearance of the actors, and their words in the very tones in which they were spoken.

There is also an astronomical department, with most interesting machinery indicating the exact position at any moment of everything visible in the sky. There is a great mass of information about all these worlds. There are two departments, one for direct observation by various means and another for the tabulation of information acquired by testimony. Much of this information has been given by devas connected with various planets and stars; but this appears to be kept entirely apart from the results of direct observation. Chemistry has been carried to a wonderful height and depth. All possible combinations seem to be very fully understood, and the science has an extension in connexion with elemental essence, which leads on to the whole question of nature-spirits and devas as a definite department of science, studied with illustrative models. There is also quite a department of talismans, so that any sensitive person can go behind mere models and see the things in themselves.

ARTS.

It does not seem that lecturing holds at all a prominent place. Sometimes a man who is studying a subject may talk to a few friends about it, but beyond that if he has anything to say he submits it to the officials and it gets into the daily news. If anybody

writes poetry or an essay he communicates it to his own family, and perhaps puts it up in the district hall. People still paint, of course, but it seems to be a kind of recreation. I do not think that anyone now devotes the whole of his time to that. Art, however, permeates life to a far greater extent than ever before, for everything, even the simplest object for daily use, is artistically made, and the people put something of themselves into their work and are always trying new experiments.

I find nothing corresponding to a theatre, and on bringing the idea to the notice of an inhabitant I see that a definition of it comes into his mind as a place in which people used to run about and declaim, pretending to be other than they were, and taking the parts of great people. They seem to consider it as archaic and childish. The great choric dance and processions may be considered as theatrical, but to them these appear as religious exercises.

Games and athletics appear to be prominent in this new life. There are gymnasiums, and much attention is given to physical development in women as well as in men. A game very much like lawn-tennis appears to be one of the principal favorites. The children play about just as of old, and seem to enjoy a very great proportion of freedom.

WILL-POWER.

The force of will is universally recognised in the community and many things are performed by its direct action. Nature-spirits are well-known and take a prominent part in the daily life of the people, most of whom are able to see them. Almost all children are able to see them and to use them in various ways, but they often seem to lose some of this power as they grow up. The use of such methods and also of telepathy seems to be a kind of game among the children, and the grown-up people recognise their superiority in this respect, so that if they want to convey a message to some friend at a distance they often call the nearest child and ask him to send it rather than attempt to do it themselves. He can send the message telepathically to some child at the other end, who then immediately conveys it to the person for whom it is intended, and this seems to be a quite reliable method of communication. Adults seem often to lose the power at

the time of their marriage, but some few of them retain it, though it needs a far greater effort for them than it does for the child.

ECONOMIC CONDITIONS.

Some effort was made to comprehend the economic conditions of the colony, but it was not found very easy to understand them. The community is entirely self-supporting, making for itself everything which it needs. The only importations from outside are curiosities such as ancient manuscripts, books and objects of art. These are always paid for by the officials of the community, who appear to have a certain amount of the money of the outside world, which has been brought in by tourists or visitors. Also they have learnt the secret of making gold and jewels of various kinds by alchemical means, and these are often used for payment for the few goods imported from the outside. If a private member wishes for something which can only be bought from the outer world he gives notice of his desire to the nearest official, and work of some sort is assigned to him in addition to the daily work which he is normally doing, so that by that he may, as it were, earn the value of whatever he desires. Everybody undertakes some work for the good of the community, but it is usually left to each entirely to choose what it is to be. No one kind of work is esteemed nobler than any other kind, and there is no idea of caste of any sort. The child at a certain age chooses what he will do, and it is always open to him to change from one kind of work to another by giving due notice. Education is entirely free, but the free tuition of the central university is given only to those who have already shown themselves specially proficient in the branches which they wish to pursue. Food and clothing are given freely to all—or rather, to each person are distributed periodically a number of tokens in exchange for one of which he can obtain a meal at any of the great restaurant-gardens anywhere all over the colony. Or if he prefers it he can go to certain great stores and there obtain food-materials, which he can take home and prepare as he wishes. The arrangement appears complicated to an outsider, but apparently works perfectly simply among those who thoroughly understand it. All the people are working for the community, and among the work done is the production of food and clothing, which it then proceeds to hand round. Take, for example, the

case of a cloth factory. It is the Government's factory, and it is turning out on an average so much cloth, but the output can be increased or decreased at will. The work seems chiefly to be in the hands of girls, who join it voluntarily; indeed there is a competition to get in, for only a certain number are needed. If things are not wanted they are not made. If cloth is wanted the factory is there to produce it; if not, it simply waits. The superintendent in charge of the cloth-store of the Government calculates that in a certain time he will need so much cloth, that he has in stock so much, and therefore requires for renewal so much, and therefore asks for it accordingly; if he does not want any he simply says he has enough. The factory practically never closes, though the hours seem to vary considerably.

Looking into this cloth factory I find that the workers are mostly women, quite young, and that they are doing very little but superintending certain machines and seeing that they do not go wrong. Each of them is managing a kind of loom into which she has put a number of patterns. Imagine something like a large clock-face with a number of movable studs on it. When a girl starts her machine she arranges these studs in a certain way according to her own ideas, and as the machine goes on these reproduce a certain design. She can set it to turn out fifty cloths, each of different pattern, and then leave it. Each girl sets her machine differently—that is where their art comes in—every piece is different from every other piece unless she allows the machine to run through its list over again after it has finished the fifty. In the meantime after having started the machines the girls need only to glance at them occasionally, and the machinery is so perfect that it would seem that practically nothing ever does go wrong with it. It is arranged to run almost absolutely silently, so that while they are waiting one of the girls reads from a book to the rest.

THE NEW POWER.

One feature which makes an enormous difference is the way in which power is supplied. There are no longer any fires anywhere, and therefore no heat, no grime, no smoke, and hardly any dust. The whole world has evolved by this time beyond the use of steam or any other form of power which needs heat to generate it. There

seems to have been an intermediate period when some method was discovered of transferring electrical power without loss for enormous distances, and at that time all the available water-power of the earth was collected and syndicated; falls in Central Africa and in all sorts of out-of-the-way places were made to contribute their share, and all this was gathered together at great central stations and internationally distributed. Tremendous as was the power available in that way, it has now been altogether transcended and all that elaborate arrangement has been rendered absolutely useless by the discovery of the best method to utilise what the late Mr. Keely called dynaspheric force, that is to say, the force concealed in every atom of physical matter. It will be remembered that as long ago as 1907, Sir Oliver Lodge remarked that the "total output of a million kilo-watt station for thirty million years exists permanently and at present inaccessible in every cubic millimetre of space". (*Philosophical Magazine*, April 1907. p. 493). At the period about which I am writing, this power is no longer inaccessible, and consequently unlimited power is supplied absolutely free to everyone all over the world. It is on tap, like gas or water, in every house and every factory in this community, as well as everywhere else where it is needed, and it can be utilised for all possible purposes to which power can be turned. Every kind of work all over the world is now done in this way. Heating and lighting are simply manifestations of it. For example, whenever heat is required, no one in any civilised country, dreams of going through the clumsy and wasteful process of lighting a fire. They simply turn on the force and, by a tiny little instrument which can be carried in the pocket, convert it to heat at exactly to the point required. A temperature of many thousands of degrees can be produced instantly wherever required, even in an area as small as a pin's head. By this power, of course, all the machines are running in the factory which we inspected, and one result of this which especially struck me was that all the workers emerged at the end of the day without having even soiled their hands. Another consequence of this is that the factory is no longer the ugly and barren horror to which in earlier ages we were painfully accustomed. It is very beautifully decorated—all the pillars are carved and wreathed with intricate decoration, and there are

statues standing all about, white and rose and purple—the last being made of porphyry beautifully polished. Like all the rest of the buildings the factory has no walls, but only pillars. The girls wear flowers in their hair, and indeed flowers plentifully decorate the factory in all directions. It seems to be quite as beautiful architecturally as a private house.

CONDITIONS OF WORK.

A visitor who called to look over the factory obligingly asks some questions from the manageress—a young girl with black hair and a gorgeous garland of scarlet flowers in it. The latter replies :

“Oh, we are told how much we are to do. The manager of the community cloth-stores considers that he will want so many cloths by such a time. Sometimes few are wanted, sometimes many, but always some, and we work accordingly. I tell my girls to come to-morrow according to this demand—for one hour, or two, or four according to what there is to do. Usually about three hours is a fair average day's work, but they have worked as long as five hours a day when there was a great festival approaching. Oh, no, not so much because new cloths were required for the festival, but because the girls themselves wanted to be entirely free from work for a week, in order to attend the festival. You see we always know beforehand how much we are expected to turn out in a given week or month, and we calculate that we can do it by working, say two and a half hours each day. But if the girls want a week's holiday for a festival we can compress two weeks' work into one by working five hours a day for that week, and then we can close altogether during the next one, and yet deliver the appointed amount of cloth at the proper time. Of course, we very rarely work as much as five hours; we should more usually spread the work of the holiday-week over some three previous weeks, so that an hour extra each day would provide all that is needed. An individual girl frequently wants such a holiday, and she can always arrange it by asking some one to come and act as a substitute for her, or the other girls will very gladly work a few minutes longer so as to make up for the amount which she would have done. They are all very good friends and very happy.

When they take a holiday they generally go in to visit the central library or cathedral, to do which comfortably they need a whole day free."

A visitor from the outside world wondered that anyone should work at all where there was no compulsion, and asked why people did so, but met with very little sympathy or comprehension from the inhabitants :

"What do you mean?" said one of them, in answer, "we are here to work. If there is work to do it is done for His sake. If there is no work, that of course is a calamity that it happens so, but He knows best."

"It is another world!" exclaimed the visitor.

"But what other world is possible?" asked the bewildered colonist; "For what does man exist?"

The visitor gave up the point in despair, and asked :

"But who tells you to work, and when and where?"

"Every child reaches a certain stage," replied the colonist. "He has been carefully watched by teachers and others, to see in what direction his strength moves most easily. Then he chooses accordingly, perfectly freely, but with the advice of others to help him. You say work must begin at this time or at that time, but of course that is a matter of agreement between the workers and of arrangement each day."

There was a certain difficulty in following this conversation, for though the language is the same a good many new words have been introduced, and it seems as though the grammar had been much modified. There seems, for example, to be a common-gender pronoun, which signifies either "he" or "she". It is probable that the invention of this has become a necessity because of the fact that people remember and frequently have to speak of incarnations in both sexes.

At all the various kinds of factories visited the methods of work seem to be of much the same kind—that is to say, in every place the people work by watching machines doing the work and very occasionally touching adjusting buttons or setting the machine going anew. In all, the same short hours of labor seem to be the rule, although it was noticed that the arrangements at the restaurant gardens seemed somewhat different. In this case the staff could not altogether absent itself simultaneously, because food has

to be ready at all times, so that some workers have to be always on duty and no one can go away for a whole day without previous arrangement. In all places where perpetual attendance is necessary, as it is at a restaurant and at certain repairing shops and in some other departments that I notice, there seems to be an elaborate scheme of substitution. The staff is always greatly in excess of the requirements, so that a very small proportion of it is on duty at any one time. The cooking or arrangement of food, for example, at each of the restaurants is done by one man or one woman for each meal—one for the big meal in the middle of the day, another for morning breakfast, another for tea, each being on duty something like three hours.

The cooking has been absolutely revolutionised. The lady who does this work sits at a kind of office-table with a regular forest of knobs within her reach. Messages reach her by telephone as to the things that are required; she presses certain knobs which squirt the required flavor into the blanc-mange, for example, and then it is shot down a kind of tube and is delivered to the attendant waiting in the garden below. In some cases of course the application of heat is required, but that also she does without moving from her seat, by another arrangement of knobs. A number of little girls, however, hover about her and wait upon her—little girls from eight to fourteen years old. They are evidently apprentices learning the business; they are seen to pour things out of little bottles, and also to mix other foods in little bowls. But even among these little girls if one wants a day or a week off she asks another little girl to take her place, and apparently the request is always granted, and though of course the substitute is likely to be unskilled, yet the companions seem always so eager to help her that no difficulty ever arises. There seems always to be a large amount of interplay and exchange in all these matters, but perhaps the most striking thing is the eager universal good-will which is displayed—everybody anxious to help everybody else and no one ever thinking that he is being unfairly treated or “put upon”.

It is also very pleasant to see, as I have already mentioned, that no class of work is considered as inferior to any other class. But indeed it seems that there is no longer any mean or dirty

labor left. Mining seems to be no longer undertaken, because all that is needed can be as a rule alchemically produced with much less trouble. Their knowledge of the inner side of chemistry is such that practically anything can be made in this way, but some things are difficult and therefore impracticable for ordinary use. There are many alloys which were not known to the older world. All agricultural work is now done by machinery, and no person any longer needs to dig or to plough by hand. A man does not even dig his own private garden, but uses instead a curious little machine which looks something like a barrel on legs, which digs holes to any required depth, and at any required distance apart, according to the way in which it is set, and shifts itself along a row automatically, needing only to be watched and turned back at the end of the row. There seems to be no manual labor in the old sense of the word, for even the machinery itself is now made by other machinery, and though machinery still needs oiling, even that appears to be done in a clean manner. There is really no low or dirty labor required. There are not even drains, for everything is chemically converted and eventually emerges as an absolutely odorless grey powder, something like ashes, which is used as a manure for the garden. Each house has its own converter.

There are no servants in this scheme of life, because there is practically nothing for them to do; but there are always plenty of people ready to come and help if necessary. There are times in the life of every lady when she is temporarily incapacitated from managing her household affairs, but in such a case some one will always come in to help—sometimes a friendly neighbor, and at other times a kind of ladies' help, who comes because she is glad to help, but not for a wage. When any such assistance is required the person who needs it simply applies through the recognised means of communication and some one at once volunteers.

PRIVATE PROPERTY.

There seems to be but little of the idea of private property in anything. The whole colony, for example, belongs to the community. A man lives in a certain house, and the gardens are his so that he can alter or arrange them in any way that he chooses, but

he does not keep people out of them in any way, nor does he encroach upon his neighbors. The principle in the community is not to own things but to enjoy them. When a man dies, since he usually does so voluntarily, he takes care to arrange all his business. If he has a wife living, she holds his house until her death or her remarriage. Since all, except in the rarest cases, live to old age, it is scarcely possible that any children can be left unprotected, but if such a thing does happen there are always many volunteers anxious to adopt them. At the death of both parents, if the children are all married, the house lapses to the community, and is handed over to the next young couple in the neighborhood who happen to marry. It is usual on marriage for the young couple to take a new house, but there are cases in which one of the sons or daughters will be asked by the parents to remain with them and take charge of the house for them. In one case I notice that an extension was built on to a house for a grand-child who married, in order that she might still remain in very close touch with the old people, but this is quite exceptional.

There is no restriction to prevent people from gathering portable property, and handing it over before death to the parents selected for the next life. This is always done with the talisman as has already been said, and not infrequently a few books accompany it, and sometimes perhaps a favorite picture or object of art. A man, as we have mentioned, can earn money if he wishes, and can buy things in the ordinary way, but it is not necessary for him to do so, since food, clothing and lodging are provided free, and there is no particular advantage in the private ownership of other objects.

(To be continued.)

C. W. LEADBEATER.

AN UNEXPECTED CONFIRMATION¹.

THE following are a few selections from a long series of communications received (in a manner which I think is called 'inspirational writing') by a lady almost daily since October last. They still continue to come, though now with less frequency. The manner of their coming, as well as the matter of which they treat, makes them of peculiar interest to us. We are not, either of us, members of the Theosophical Society, but have been students of Theosophy and kindred subjects for thirteen years. The lady has long known that she possessed some faculty for inspirational writing, but till now has practised it very little. In October last she was prompted to try again after reading Mr. Stead's article in the *Review of Reviews* on certain messages purporting to come from the late F. W. Myers. We both looked for results, perhaps messages from departed friends, more or less intimate and personal in their interest. But we were quite unprepared for the portentous nature of the communications actually received, with their impersonal philosophy, their optimistic predictions, and, in certain instances, the majestic quality of their exhortations.

These are not "automatic writings". The recipient is fully conscious, and in her normal frame of mind while receiving them. Nor does she feel the least exhaustion from the exercise of her faculty. The words, as she says, come into her head with hardly any effort or straining on her part. She can interrupt a most important message to attend to some household matter, and afterwards instantly pick up the thread of the discourse again.

I may explain that assuredly she is not what is commonly called 'literary,' and is quite incapable of writing such matter by herself. These messages flow from her pen with extraordinary rapidity, all unpunctuated—or sometimes punctuated and sentenced so badly as quite to obscure the sense. They are here given practically unaltered except for punctuation and sentencings.

Give all attention to this fact, that the influences about us are invaluable as guides, but not as directors; and do not give heed to these slavishly, but with discretion and judgment. The future

¹ It may interest our readers to see a curious and unexpected confirmation from an anonymous astral writer of much that has recently been spoken by the President.

holds much of interest and advancement materially, and better, spiritually. Give no heed to pessimistic suggestions. We are not doomed to sorrow, but to joy and fulfilment in good time, and the dull souls who agitate themselves with fears and belittling of God's bounty are not worth the worry of a thought seriously directed towards their grey limited outlook. Value the sunshine. Proceed undaunted in fear and faith, fear of your personal failings, faith in the good powers who surround us, and the ultimate destiny. You will be protected and attain if you walk forward and rejoicingly follow the light.

After some years the conditions holding at present will gradually merge into conditions of a more indefinite character. The hard and fast lines of class-distinction so apparent in the past, and to a great extent in the present, will disappear. The poor and the rich will no longer have insuperable barriers erected between their habits and modes of thought. A gentler society—I mean by 'society' all classes in the community—will prevail, like that of ancient Egypt, perhaps, in its general contentedness, but without the limiting restrictions of intellect that kept the classes as unnaturally apart 'then' as do poverty and class-prejudices at the present time. In the coming era a man will recognise his fellow in many a situation he would be totally unable to appreciate him in at present. A unity of purpose, and much more common knowledge will prevail. A spiritual telepathy might to some tiny extent describe the rapprochement general, say in 1920, when its beginnings should be well apparent. Pride of intellect will give place to knowledge of laws that control us mutually, and bind us together in the deeper recesses of human nature, for sympathy is born of true knowledge.

The cause of so much dissatisfaction among the working class is undoubtedly the access of material prosperity which has rapidly swamped the ideas of frugal expenditure consonant with taste and generous hospitality, prevalent in the early Victorian era. The *nouveaux riches* who are, for the moment, riding the crest of the social wave fling their rapidly gained wealth about wildly and without any due sense of responsibility, so that worthless industries are encouraged, and the honest, hard-working craftsman of former days is slighted in that he can no longer gain an easy

livelihood and foothold in a self-respecting community, as he undoubtedly did of old, when good workmanship towards legitimate ends was the securest test of success. To be 'smart' is their aspiration, and 'ephemeralism' is the necessary result. Shifting sand, dissipated dew—the transient, sparkling and changeful, not the solid, beautiful and fit, dominates their imagination.

Because love is wanting, a harsh shifting and shunting of their environment is constantly in progress, and change alone is craved to satiate the restless, unsatisfied, starved personality, not dominated by the better nature where the ideal always rules serenely, and gradually grows and unfolds. The working man is infected with this fever, though in his case it takes the form of attempted seizure of the comforts and benefits which a long course of quiet training in conscientious toil used to produce—legitimate enough when deserved, but now set on a pedestal, and worshipped by the unthinking, who will be taught that to 'be' is better than to 'have'.

As to what is happening in India—the scare of bombs, the unrest, the practical difficulties incident on the access of book-learning, and in many cases the superficial acquisition of European manners, and, to a lesser extent, of European methods of thought, all these combine to make Government difficult, and a very different administration is urgently called for. The newer ideals held by young Hindūstān will nevertheless work out to their legitimate conclusion in spite of much friction from vested interests and uncomprehending opposition, as here and there all over the mass of officialdom a leaven of common sense and enlightenment is slowly pushing its way, directed wisely towards the weakest spots in this great phalanx of feudalism. This leaven of sympathy is bringing about a spiritual realisation of one-ness scarcely understood anywhere, but dimly felt, the first groping of infancy towards the light. And in a great measure it is given you, and all who, like you, have heard and seen somewhat of the inward workings, silently to raise the curtain and let in, ray by ray, the gentle dawn, by quiet unobserved working towards a broader hopefulness and rational faith in the instincts within us which make for kindness and optimism.

You hear the tom-toms in celebration of the fiftieth anniversary of Government. In another fifty years' time great will be

the changes. A people, downtrodden for ages by Rulers, either of their own race, or of alien peoples unappreciative of the genius of Hindūstān, has at last begun the upward march of freedom and of progress, under the guidance of a virile, and on the whole, kindly people, whose interests have been bound together with India's by the wise decision of those unseen, but near us. Where, in fifty years hence, that road will have taken them it is not given you to yet realise. In a sāt̄tvic age rapid strides are very possible, and the dawn which broke for India one hundred years ago ushers in a radiant day, of which we but see the morning hours. By and by racial prejudices, springing from mixture of blood and varying subtleties of incomplete thinking, will merge into a broad patriotism; a self-respecting and braver outlook will gradually displace the timidity of ages of slavery; wisdom, inherent in the eastern nature, will work out in steady settlement of differences, and peace supervene with a broad basis of fellowship, at last, to rest on. The war of creeds has heard its death-knell; rational thought is awakening every where, the dawn again of intellect springing out of chastened emotion.

The trials which afflict the western world at present will not be of great duration. The seething cauldron of affairs will soon settle, and nothing ghastly need be apprehended in the process. In two or three years a more helpful collectivity will be quite apparent in Europe. Quietly and steadily, refining influences are at work to reduce the truculent opposition to the progress of the older ideals dying all around us. Their death-throes need not alarm you. Rather feel sympathy with what once, ere it crystallised, helped the world along, and now overthrown only that a newer road to the goal of human interests may be driven steadily and hopefully forward. Look for the track. The sweeping highway follows hard upon it. Forward! your power is behind.

And once again recall the fact that progress is carefully guided. Everywhere there are attempts to overthrow the edifice slowly building, but there are those who keep guard and prevent this. In a few years' time you will be amazed at the differences you will find in all around you. The various abuses you deplore in so many quarters will be swept away, or mitigated. A gentler

spirit will prevail, the business one so prevalent, the getting of your money's worth, will approach a legitimate level and the general mind will be loyal and just. To each other, men will apply broad and fair principles, neither grasping nor selfishly sentimental—the danger side of the weakly conceding. But you can picture, the evolved conditions of Virgo and Capricorn and later you can conceive the world purified and placed on a firmer basis ready for its superstructure which is being prepared through the agency of Saturnian and Mercurial qualities, as opposed to the coercive and blustering methods of the past. When the new age is with us the travailing and groaning will be past—the young Christ born—His “coming again”.

The knowledge of the trend of human progress, offers you the opportunity of aiding the big movement at present gathering itself up—so to speak—for renewed effort. The contemplation of bigger matters has a stimulating effect in growth, and will surprise you when the nature as aforesaid is not consciously against receiving further light, but unconsciously unaware of lack of illumination. The secret workings of any brain are absolutely known in higher quarters, and opportunity is always afforded to quicken the energies towards progress and clear thinking when such will not retard arrears of duty to be paid up, accumulated from past scenes of activity.

On every side of you a quickening is apparent, the stirrings of fuller life in all its phases, intellectual, moral, and spiritual. The comprehensive grasp of man is widening even in most lowly quarters. Hence restlessness, striving, in some quarters an achieving, foreign to earlier developments, of these qualities. It is an age of hope, of propitious stars, so to speak, the welcoming of the youthful God. ‘Go ye forth to meet the Bridegroom’ with glad elastic energy, ready to build with him, to convert with him the desert into the rosy precincts of his power. No chill of dawn need dismay, no fresh wind blowing from the East. It is a time for glad gathering to work, to pass from watching and from the dreary round of ‘duty,’ so named by man, to enlightened co-operation with the benign guiding Powers above.

IN THE TWILIGHT.

"ANY stories this evening?" queried the Shepherd.

"The Fiddler has something I believe," said the Prince.

"Well if it is something that can be told—?" said the Shepherd, turning to her with a little hesitation.

"Yes, it is what I was telling you about this morning," answered the Fiddler with a smile; and then added, "but I don't see that it is too intimate for the Twilight talk. We are all friends here. Provided a thing *helps* people, I always think that too great reticence is a mistake."

"Well, go ahead then," said the Shepherd.

"A little while ago, you will remember that I had to journey suddenly from here to Calcutta; thence to Benares, and Allahabad; back again to Benares and Calcutta and home to Adyar. It is a long weary road from here to Benares. You start on a Sunday, we will say, and arrive there on Wednesday at the hottest time of day. These journeyings were fitted into some ten days; and in between, there was a strain of sorrowful labor for friends and loved ones."

"We understand," said the Shepherd kindly.

"And—well, there was personal grief too," continued the Fiddler, "and I suppose I had more to do and to bear than my physical body could stand. It was fairly bearable at my halting places; but when I was being whirled across India, alone in the train, I felt pretty 'down,' as they say. Oddly enough, I was alone, except for a few hours, during all that way, back and forth. Servants do not count; on most of the Indian trains there is no means of getting at them while in motion, a most unpractical arrangement. Between Calcutta and Benares, alone in a first-class compartment one night, suddenly a faintness came over me. I am not a 'fainting lady,'" explained the Fiddler to the group, with a little twinkle. "It was sheer exhaustion, mental, emotional, and physical. I leaned out of the window, hoping that the cool night air might revive me, but I felt worse. I went to my *sarai* and took a draught of water, and poured some on my face. No good. Things were getting dim by now, and I just managed to stagger to the seat, where I lay, fast becoming unconscious. I was thinking vaguely. No means of

help, unless I stopped the train. But blankness was rest . . . rest . . . A strong, sweet, penetrating smell suddenly pressed against my nostrils. Oh, how delicious! I sniffed it up, still dreaming. It grew stronger and stronger, making me gasp; and then I drew long, deep breaths. You know how you breathe towards the end of an exhilarating walk?"—to the Magian—"well, like that".

"How long did that continue," asked the Youth.

"I suppose it must have been for three or four minutes," answered the Fiddler, "and with full strength all the time. When I had completely recovered—"

"In a remarkably short time," put in the Shepherd.

"I began to investigate. The windows, eight of them, were wide open. No perfume of strongest Indian flower could have remained so long in such a draught, even had it been possible for it to have reached me, with the train going at full speed. The door between my compartment and the next was sealed tight. The strongest scent could not come through under those conditions though it might have come in whiffs when the train was stationary. But this wasn't a whiff; it was a smell of briar rose mixed with something like incense, with the power of a scent upon a saturated cloth pressed to your nose. Whence might this have been? Needless to say, I possess no perfumes!"

"It looks rather like a case of the Christian 'Guardian Angel'" said a voice.

"Yes" continued the Fiddler. "A curious thing of that kind occurred to me again, last evening, in the cocoanut grove. I was pacing back and forth there, at the time of sunset, deeply immersed in a train of thought, and quite forgetful of surroundings. Turning in my walk and looking up, my attention was arrested by a lovely figure outlined in mid air, clear against the palm-tops, the radiance surrounding it, the stately compelling beauty—above all, the unmistakable thrill that it sent through me, made me recognise it in the dust as my Warner—or someone at least of noble and lofty nature. I made deep obeisance. The figure vanished. I walked on, resuming the broken thread of reason in the gathering gloom, and was thinking very hard, oblivious to everything, even the vision just past. But into my mind one word inserted itself

persistently: 'Snake'. That word formed a kind of accompaniment to my thoughts. It grew stronger and louder, until suddenly I swerved my foot, quite involuntarily, in the very act of treading on a snake! The quick move of the foot 'brought me to earth,' and to a dead halt also. I peered on the ground where my foot should have gone, and there was the creature wriggling away to its hole!"

"Did you take up your 'thread of reason' again?" queried the Scholar mischievously.

"Yes—but on another strand." The Fiddler sighed: "It was on the nature of matter, you see, so this provided food for investigation!"

The Shepherd smiled his largest smile as someone muttered: "You can't draw water from bottomless wells."

"A friend of mine," said the Model of Reticence, "has sent me an account of a distinctly curious experience. He writes:

"I was born in 1853. My mother committed suicide in 1856 by voluntary drowning herself in a well owing to family quarrels. She attempted to throw me in the well along with herself, but at the last moment, she changed her mind and left me in a Brāhmaṇa's house adjoining the well in which she was drowned. For some years afterwards my people were in constant touch with the deceased in dreams. When I grew older, I also saw her in my dreams. She talked to me for a quarter of an hour every time I dreamt, and used to kiss me and say kind words just as a mother does to her child. When I questioned her as to who she was to seat me in her lap and love me so fondly, she replied that she was my mother and out of her motherly affection was very anxious to see me now and then. Finally about twenty years ago (in my dream) she stood at my front gate and called me from inside the house. I immediately obeyed her call as I recognised her as my mother by our many previous meetings. She took me in her arms, a few yards beyond my house and there seated herself. With flowing tears she kissed me very touchingly for ten minutes and said: "Child, you won't see me hereafter; I am going to a distant place. This is my last visit to you. I hope you will get on well in the world and earn a good name. I know you are in the good grace of whomsoever you meet. You will be wanting nothing. God bless you with good

attachment to all. I am most unfortunate to be deprived of the pleasure of enjoining your company as a son." So saying and seeing me shed tears when I heard of her permanent separation, she embraced me very closely, kissed me and went away. Never have I seen her in my dreams for these twenty years.

"In April last, two sisters each with a child aged six or seven years came from Rajahmandry to Nellore on their way to go to southern India, their native place. Three were drowned in the river Pennar at the bathing ghat. The eldest of the lot was saved by some one who threw a cloth to reach her when she was hovering between life and death.

"Of course two children and one of the mothers were lost in the deep water. These three dead bodies were taken out and an inquest held by the Police. At that time I casually went to see who they were and what had happened. To my astonishment, I found the living woman an acquaintance and as soon as she saw me, she fell on my feet and cried bitterly to save her. I took pity on her in that condition and resolved to help her as far as it lay in my power. I interceded with the inquest affair and took the whole responsibility of disposing of the dead bodies, to preserve their property and hand it over to the proper claimant. The woman told the inquest officer that I was her father and the whole affair must be left to me. Of course I arranged for the proper cremation of the deceased. I never saw such a grand funeral procession anywhere. Thousands followed the procession from the surrounding villages and the Nellore town itself, and the whole river was covered with people, with flowers, saphron (red powder) and betel-nuts. The funeral pyre was heaped with bunches of flowers, etc., by the female visitors who crowded by thousands. I could not find space to place fire on the bodies. Such was the fortune of that deceased woman and children. I was astonished to see how these bodies commanded so much reverence in a strange unknown place and how they received fire from my hand with no connexion or blood relationship between us. I performed the ceremony as a dutiful son does to his mother.

"On that very night, I had a dream in which a sādhu with long beard, but with no mark on the forehead came to condole me

and said: "You have done a most charitable deed. The deceased was your mother who took a final leave from you about twenty years ago and took this birth and received funeral fire from your hand instead of being disposed of by the hands of a *chandāla* as circumstances would have compelled if you had not gone there. You have done your duty well." So saying, he disappeared. The living woman and the property were handed over to her husband, who came from Rajahmandry Training College."

Said a member: "An F. T. S. sends the following from Sweden: During the visit of the Czar to Stockholm last June a Swedish General by the name of Beckman was shot down in one of the city parks when returning home in the evening of the 26th. A fellow-officer of the victim, General Björilin, had been lying very ill for some weeks at Varberg, a small town on the west-coast of Sweden. The nurse who attended him relates the following incident which occurred on the night between the 26th and 27th of June. On the 26th the General was very uneasy all day, and uttered several times, that somebody intended to hurt General Beckman, and declared repeatedly that some outrageous act would be performed in Stockholm that day. Towards evening the patient became still more excited and could not stay in bed; he got up, put on his dressing gown and began restlessly pacing the floor. He talked as if he were in Stockholm himself and would hurry to General Beckman's assistance. By eleven o'clock his nervousness had reached its climax, and he exclaimed suddenly: 'Don't you hear the report of the gun? Don't you see the smoke after the shooting? I saw them shoot Beckman. Don't you see the blood trickling down on the ground?' The General was very nervous most of the night and did not fall asleep until about 6 o'clock in the morning. When he woke up he was restful and calm, but said to the nurse: 'When the newspaper comes, you will see that General Beckman has been shot.' At nine the daily paper arrived; the General asked to have it brought to him at once, and then found a detailed account of the accident he had so emphatically foretold."

"Are there any other stories?" asked the Shepherd after a pause. "We have still a few minutes left."

The Fakir volunteered:

"I remember a French lady telling me, years ago, how her little girl had been saved, brought back apparently from the very jaws of death, by . . . just letting her go.

"It was diphtheria—a hopeless case. Tracheotomy had been performed, but in vain. The deadly film had spread beyond, and the doctor had left her that night, giving no hope.

"The mother knelt beside the bed, struggling with Fate, fighting God for her child's life. Being a strong-willed woman, she wrought herself into a state of fearful tension. Meanwhile, the child was sinking fast, breathing spasmodically with an ominous gurgling sound, weaker and weaker.

"Suddenly, in the small hours, a wave of peace seemed to sweep over the mother's pain-racked heart, to still, as by an irresistible command, the tossing waves of her rebellious will. A sense that all was over and that all was well. From her dry, burning eyes the tears gushed forth, as they will do in such saving moments when a dangerous state of tension breaks. Burying her face in the bed clothes she surrendered unconditionally. 'Not mine O God, but *Thine* is she—*Thine* to take as *Thine* to give—*Thy Will* be done!'

"For a few seconds she knelt there in great peace, her burden gone, when a movement of the child started her. Looking up, she saw her darling looking at her intently, fully conscious, struggling to speak, reaching her hands up to her throat, as though asking to be helped to remove something there, something that choked. And then the mother *saw* (she did, sometimes)—a writhing shadow-like dark snake coiled, with which her child was struggling. With a sense of irresistible power to heal—the power to which nothing but self-surrender can open up a channel—she reached forth to remove and cast away the evil. A few strong passes, and the dark thing was gone. Then a violent fit of coughing seized the child—a throwing up and spitting out of mucus and deadly choking whitish film. After which she sank back exhausted, and *slept*. Next morning, the doctor 'was surprised,' as H. P. B.'s doctors were wont to be when their dying patient of the night before had changed her mind and was found getting royally outside her breakfast, without argument."

FRIENDSHIP.

I walked with drooping head along Life's road,
My garments grey with dust
My shoulders bowed,
And rounded by the burden of the load
Fate gives to some who toil along Life's road.

And as my feet dragged wearily along
A figure smiling bright—
With helpful hands—
Took half my burden on his shoulder strong
Supporting it, as slow I dragged along.

The miles passed by unheeded as we talked
He showed his heart to me !
We shared our dreams !
Laughing in sympathy we quickly walked :
Heedless of Time, so earnestly we talked !

Then while the gloom of twilight round us drew
His merry glance and smile
Of warmth intense
Gleamed round us, and the shadows backwards flew,
Lessening the gloom as twilight round us drew.

When later—suddenly—along Life's road
Black night fell and the stars
Shone far and dim
On Friendship's arm I leant and felt my load
Take wings —as gay I strolled along Life's road.

G. L. K.



ARVID KNÖS.



ARVID KNOS.

THEOSOPHICAL WORTHIES.

ARVID KNOS.

Sweden has given some good workers to Theosophy, and none among them has proved more worthy than its late General Secretary, Arvid Knos, who served from 1901 to 1908, when on receiving official promotion, he was obliged to refuse re-election. He writes (in 1909) : "I am living in the hope of being permitted in seven years, when I shall be pensioned off, to return to Theosophical work".

Mr. Knos was born in 1856 of a line of scholars and clergymen ; his father, grandfather and great-grandfather were all Deans, and his father was also a professor at the University of Upsala. With the exception of his parents, these ancestors were fervent Swedenborgians. He was the youngest of eight brothers and sisters, and as none of his brothers embraced the clerical profession, his mother naturally hoped that the family tradition would be maintained by the youngest-born. But the lad, in his early youth reflecting on life, was filled with the idea of reincarnation, and rejected the dogmas of everlasting heaven and hell as the result of a single experience of human life ; hence, when the time came, he could not swear allegiance to the teachings of the Church, and he chose the profession of a civil engineer, passing the requisite examination at the age of twenty-five. After employment in various engineering works, he was appointed engineer at the gas-works in Stockholm, and is now the chief.

A Theosophical pamphlet issued by the Swedish Branch of the Theosophical Society fell into Mr. Knos' hands in 1890, and at once drew his attention ; he became deeply interested, as many of the leading Theosophical ideas had already rooted themselves in his mind ; he began to attend the Stockholm meetings, but without joining the Society. However, a vigorous attack was made on Theosophy in Sweden, and during a series of lectures delivered against it in the spring of 1892, Mr. Knos awoke to the duty of entering the Theosophical Society, and became a member in April of that year. He stood firm during the secession of 1896, when a very large number of Swedish members followed Mr. Judge out of the Theosophical Society, and was elected President of the Stockholm Lodge ; this position he held until 1901, when he was elected

General Secretary, a position that he resigned in 1908, in consequence, as said above, of his promotion to be chief of the engineering works in Stockholm. He represented Sweden at the International European Congress at Budapest in 1909, and remains an earnest and loyal member. As he wrote at the close of the year : "I am attached to Theosophy more than to anything else, and I feel myself so deeply indebted to it that I shall never be able to pay it what I owe".

Mr. Knos has unveiled the gracious romance of his life for the benefit of his brethren, and tells us that when he first met the one who was to be his helpmate in life, then a girl of thirteen, he received clairaudiently the intimation that she was to be his wife. Eight years later they became betrothed, and shortly after married ; now they look back over twenty-one years of happy married life, in which Theosophy has not only been a bond of union in common work for high ideals, but has also given the assurance of union in lives gone by and union to stretch onward to lives beyond. Two sons and two daughters complete the circle of a perfect home.

May the peace of the Masters rest upon it.

A. B.

Individual life springs up like the flower. Each variety is gifted with a special existence and a special character, upon the common soil, and is nourished by the elements common to the life of all. The individual is an offshoot of Humanity, and alimnts and renews its vital forces in the vital force of Humanity. This work of alimentation and renovation is accomplished by Education, which transmits (directly or indirectly) to the individual, the results of the progress of the whole human race. Education therefore is not merely a necessity of your true *life* ; it is also as a holy communion with your fellow-men, with the generations who lived (that is to say, thought and acted) before you, that you are bound to obtain for yourselves a moral and intellectual education which shall embrace and fecundate all the faculties which God has given you, wherewith you shall be able to constitute and maintain the link between your individual life and the life of collective Humanity.—MAZZINI.

ELEMENTARY THEOSOPHY.

REINCARNATION AND ITS NECESSITY.

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THERE are but three explanations of human inequalities, whether of faculties, of opportunities, of circumstances: I. Special creation by God, implying that man is helpless, his destiny being controlled by an arbitrary and incalculable will. II. Heredity, as suggested by science, implying an equal helplessness on man's part, he being the result of a past, over which he had no control. III. Reincarnation, implying that man can become master of his destiny, he being the result of his own individual past, being what he has made himself.

Special creation is rejected by all thoughtful people as an explanation of the conditions round us, save in the most important conditions of all, the character with which and the environment into which an infant is born. Evolution is taken for granted in everything except in the life of spiritual intelligence, called man; he has no individual past, although he has an individual endless future. The character he brings with him—on which more than on anything else his destiny on earth depends—is, on this hypothesis, specially created for him by God, and imposed on him without any choice of his own, but of the lucky bag of creation he may draw a prize or a blank, the blank being a doom of misery; such as it is, he must take it.

If he draw a good disposition, fine capacities, a noble nature, so much the better for him; he has done nothing to deserve them. If he draw congenital criminality, congenital idiocy, congenital disease, congenital drunkenness, so much the worse for him; he has done nothing to deserve them. If everlasting bliss be tacked on to the one and everlasting torment to the other the unfortunate one must accept his ill fate as he may. Hath not the potter power over the clay? Only it seems sad if the clay be sentient.

In another respect special creation is grotesque. A spirit is specially created for a small body which dies a few hours after birth. If life on earth has any educational or experimental value

that spirit will be the poorer forever by missing such a life, and the lost opportunity can never be made good. If, on the other hand, human life on earth is of no essential importance and carries with it the certainty of many ill doings and sufferings and the possibility of everlasting suffering at the end of it, the spirit that comes into a body that endures to old age is hardly dealt with, as it must endure innumerable ills escaped by the other without any equivalent advantage, and may be damned forever.

The list of injustices brought about by special creation might be extended indefinitely, for it includes all inequalities, it has made myriads of atheists, as incredible by the intelligence and revolting to the conscience. It places man in the position of the inexorable creditor of God, stridently demanding: "Why hast thou made me thus?"

The hypothesis of science is not as blasphemous as that of special creation, but heredity only explains bodies; it throws no light on the evolution of intelligence and conscience. The Darwinian theory tried to include these, but failed lamentably to explain how the social virtues could be evolved in the struggle for existence. Moreover, by the time the parents had acquired their ripest fruition of high qualities the period of reproductions was over; children are for the most part born in the heyday of physical vigor while the intellectual and moral qualities of their parents are immature. Later studies have, however, shown that acquired qualities are not transmissible, and that the higher the type the fewer the offspring.

"Genius is sterile," says science, and thus sounds the knell of human progress if heredity be its motive power. Intelligence and reproductive power vary inversely; the lower the parents the mere prolific are they. With the discovery that acquired qualities are not transmissible science has come up against a dead wall. It can offer no explanation of the facts of high intelligence and saintly life. The child of a saint may be a profligate; the child of a genius may be a dolt. Genius "comes out of the blue".

This glory of humanity, from the scientific standpoint, seems outside the law of causation. Science does not tell us how to build strong minds and pure hearts for the future. She does not threaten us with an arbitrary will, but she leaves us without

explanation of human inequalities. She tells us that the drunkard bequeaths to his children bodies prone to disease, but she does not explain why some unhappy children are the recipients of the hideous legacy.

Reincarnation restores justice to God and power to man. Every human spirit enters into human life a germ, without knowledge, without conscience, without discrimination. By experience pleasant and painful, man gathers materials, and as before explained, builds them into mental and moral faculties. Thus the character he is born with is self-made, and marks the stage he has reached in his long evolution. The good disposition, the fine capacities, the noble nature are the spoils of many a hard fought field, the wages of heavy and arduous toil. The reverse marks an early stage of growth, the small development of the spiritual germ.

The savage of to-day is the saint of the future ; all tread a similar road ; all are destined to ultimate human perfection. Pain follows on mistakes and is ever remedial ; strength is developed by struggle ; we reap, after every sowing, the inevitable result ; happiness growing out of the right, sorrow out of the wrong. The babe dying shortly after birth pays in the death a debt owing from the past, and returns swiftly to earth, delayed but for brief space and free of his debt to gather the experience necessary for his growth. Social virtues, though placing a man at a disadvantage in the struggle for existence, perhaps even leading to the sacrifice of his physical life, build a noble character for his future lives and shapes him to become a servant of the nation.

Genius inheres in the individual as the result of many lives of effort, and the sterility of the body it wears does not rob the future of its services, as it returns greater on every rebirth. The body poisoned by a father's drunkenness is taken by a spirit learning by a lesson of suffering to guide its earthly life on lines better than those followed in the past.

And so in every case the individual past explains the individual present, and when the laws of growth are known and obeyed a man can build with a sure hand his future destiny, shaping his growth on lines of ever-increasing beauty until he reaches the stature of the Perfect Man.

ANNIE BESANT.

WHY OUR PAST LIVES ARE FORGOTTEN.

No question is more often heard when reincarnation is spoken of than : " If I were here before, why do I not remember it ? " A little consideration of facts will answer the question.

First of all, let us note the fact that we forget more of our present lives than we remember. Many people cannot remember learning to read ; yet the fact that they can read proves the learning. Incidents of childhood and youth have faded from our memory, yet they have left traces on our character. A fall in babyhood is forgotten, yet the victim is none the less a cripple. And this although we are using the same body in which the forgotten events were experienced.

These events, however, are not wholly lost by us ; if a person be thrown into a mesmeric trance, they may be drawn from the depths of memory ; they are submerged, not destroyed. Fever patients have been known to use in delirium a language known in childhood and forgotten in maturity. Much of our sub-consciousness consists of these submerged experiences, memories thrown into the background but recoverable.

If this be true of experiences encountered in the present body, how much more must it be true of experiences encountered in former bodies, which died and decayed many centuries ago. Our present body and brain have had no share in those far off happenings ; how should memory assert itself through them ? Our permanent body, which remains with us throughout the cycle of reincarnation, is the spiritual body ; the lower garments fall away and return to their elements ere we can become reincarnated.

The new mental, astral, and physical matter in which we are re clothed for a new life on earth receives from the spiritual intelligence, garbed only in the spiritual body, not the experiences of the past but the qualities, tendencies, and capacities which have been made out of those experiences. Our conscience, our instinctive response to emotional and intellectual appeals, our recognition of the force of a logical argument, our assent to fundamental principles of right and wrong, these are the traces of past experience. A man of a low intellectual type cannot " see " a logical or mathematical proof ; a man of low moral type cannot " feel " the compelling force of a high moral ideal.

When a philosophy or a science is quickly grasped and applied, when an art is mastered without study, memory is there in power though past facts of learning are forgotten ; as Plato said, it is reminiscence. When we feel intimate with a stranger on first meeting, memory is there, the spirit's recognition of a friend of ages past ; when we shrink back with strong repulsion from another stranger, memory is there, the spirit's recognition of an ancient foe.

These affinities, these warnings, come from the undying spiritual intelligence which is ourself ; we remember, though working in the brain we cannot impress on it our memory. The mind-body, the brain, are new ; the spirit furnishes the mind with the results of the past, not with the memory of its events. As a merchant, closing the year's ledger and opening a new one, does not enter in the new one all the items of the old, but only its balances, so does the spirit hand on to the new brain his judgments on the experiences of a life that is closed, the conclusions to which he has come, the decisions at which he has arrived. This is the stock handed on to the new life, the mental furniture for its new dwelling—a real memory.

Rich and varied are these in the highly evolved man ; if these are compared with the possessions of the savage, the value of such a memory of a long past is patent. No brain could store the memory of the events of numerous lives ; when they are concreted into mental and moral judgments they are available for use ; hundreds of murders have led up to the decision "I must not kill" ; the memory of each murder would be a useless burden, but the judgment based on their results, the instinct of the sanctity of human life, is the effective memory of them in the civilised man.

Memory of past events, however, is sometimes found ; children have occasional fleeting glimpses of their past, recalled by some event of the present ; an English boy who had been a sculptor recalled it when he first saw some statues ; an Indian child recognised a stream in which he had been drowned as a little child in a preceding life, and the mother of that earlier body. Many cases are on record of such memory of past events.

Moreover, such memory can be gained. But the gaining is a matter of steady effort, of prolonged meditation, whereby the

restless mind, ever running outwards, may be controlled and rendered quiescent, so that it may be sensitive and responsive to the spirit, and receive from him the memory of the past. Only as we can hear the still small voice of the spirit may the story of the past be unrolled, for the spirit alone can remember, and cast down the rays of his memory to enlighten the darkness of the fleeting lower nature to which he is temporarily attached.

Under such conditions memory is possible, links of the past are seen, old friends are recognised, old scenes recalled, and a subtle inner strength and calm grows out of the practical experience of immortality. Present troubles grow light when seen in their true proportions as trivial and transient events in an unending life; present joys lose their brilliant colors when seen as repetitions of past delights; and both alike are equally accepted as useful experiences, enriching mind and heart and contributing to the growth of the unfolding life.

Not until pleasure and pain, however, have been seen in the light of eternity can the crowding memories of the past be safely confronted; when they have thus been seen, then those memories calm the emotions of the present, and that which would otherwise have crushed becomes a support and consolation. Goethe rejoiced that on his return to earth-life he would be washed clean of his memories, and lesser men may be content with the wisdom which starts each new life on its way, enriched with the results but unburdened with the recollections of its past. ANNIE BESANT.

It is only the knowledge of the constant rebirths of one and the same Individuality throughout the Life-Cycle; the assurance that the same Monads have to pass through the "Circle of Necessity," rewarded or punished by such rebirth for the suffering endured or crimes committed in the former life; it is only this doctrine, we say, that can explain to us the mysterious problem of Good and Evil, and reconcile man to the terrible *apparent* injustice of life. Nothing but such certainty can quiet our revolted sense of justice. For, when one unacquainted with the noble doctrine looks around him, and observes the inequalities of birth and fortune, of intellect and capacities; when one sees honor paid to fools and profligates, on whom fortune has heaped her favors by mere privilege of birth, and their nearest neighbor, with all his intellect and noble virtues—far more deserving in every way—perishing of want and for lack of sympathy; when one sees all this and has to turn away, helpless to relieve the undeserved suffering, one's ears ringing and heart aching with the cries of pain around him—that blessed knowledge of Karma alone prevents him from cursing life and men, as well as their supposed Creator.—*Secret Doctrine*, vol. ii, p. 317.

NEW YEAR'S WISHES OF THE ADYAR LIBRARY.

THE Adyar Library, though doubtless a very fine and almost unique institution, is not yet by far as perfect as it could and would be, were there sufficient means at its disposal.

In the *Eastern Section* (reserved for Oriental Literature excluding translations into European languages) there is no lack of books and manuscripts, nor would it perhaps be advisable, at present, to appoint more Paṇḍits, but certainly we should have some copyists and most of all a sufficient allowance for securing new manuscripts.

In very many cases a rare manuscript cannot be purchased, but copied only. Such copying work however, should not be given to the Paṇḍits (as we are obliged to do) because this is a waste of energy. Copying can be done by people who know little Samskr̥t. Paṇḍits are required only to compare the copy with the original and to correct it. The Government Library has always half a dozen or more copyists in its service, while we have but one who is, moreover, half a Paṇḍit and for this and other reasons would be much better utilised, if he could be entrusted with the very necessary subject—catalogue of Samskr̥t and vernacular printed books and similar works of which we could not think as yet. One copyist can be had for Rs. 15 or 18 (=little more than one guinea) a month. It is desirable that we should have at least two of them: one for the work within the Library, the other for outside work. For many owners of manuscripts never allow them to be removed from their houses, and when they promise a copy, if sent at all, it is generally unreliable.

If on the other hand, we have a chance of *purchasing* a rare manuscript, we should always be in a position to do so. For here, the one serious fact that must be borne in mind is that Samskr̥t learning and consequently, the conserving and re-copying of manuscripts are declining with startling rapidity. On my last tour I was assured by an educated Zemindar, that this is the last generation in which a pure Samskr̥t education is still preferred by some to an English one. In thousands of families there are still bundles and boxes of manuscripts for which nobody cares any longer and which are kept for piety's sake, until worms and insects have ruined them, and then thrown into a river (to avoid pol-

lution). Many of these families are poor and could be induced by a half-way decent offer, to give their collection or a portion of it to the Adyar Library (which is looked upon as something like a temple by many a Hindū mind). The objection is sometimes heard that the Adyar Library has already all texts of some importance; that it has already more manuscripts than it can make use of. That is a grave mistake. The writer of these lines knows from repeated experience that there are still many manuscripts hidden in India (especially in the South) of which not even the name is known as yet, and as to the utilisation, it need hardly be said that we work for generations to come, not only for our own. But here again the question of copyists comes in. For in order to preserve our manuscripts well, we must be able to have those re-copied which in spite of oiling and dusting, begin to decay. For the acquisition of new manuscripts including travelling expenses, not less than a thousand Rupees should be at our disposal every year. Would not a generous friend create a fund, the interest of which would enable us to carry on energetically, on the scale expected from an institution like ours, the work of saving what can still be saved of a precious old literature from the imminent danger of being lost for ever?

The *Western Section*, on the other hand, is in need of both books and workers. I will not speak here of the latter, because I have reasons to hope that I shall secure sufficient voluntary help. As to books however, it must be said that there are still serious gaps which we cannot expect to fill up except with the aid of donations. Some branches are well represented, but others are almost entirely missing except for some antiquated works. Not only are we exceedingly poor in Greek and Roman literature as well as manuals referring to the Greco-Roman antiquity, but even in the case of the English classics (French, German, etc.) there is hardly a single up-to-date edition in our library. It is almost as deficient in the philosophic classics, history of philosophy, and science of religions, excepting those of India and also Christianity. History too is very scantily represented, and science is nearly absent altogether. Finally, I would call attention to the lack of good dictionaries and encyclopædias other than the *Encyclopædia Britannica*.

DR. F. OTTO SCHRÄDER.

Director of the Adyar Library.

THEOSOPHY AND DRAMA.

IT will be remembered that two years ago, a remarkable presentation of *Peer Gynt*, prepared and staged by Miss I. M. Pagan, was offered to the Edinburgh public under the auspices of our Edinburgh Lodge, assisted by some friendly non-Theosophists. Towards the close of last year another Theosophical interpretation of a great play was offered to the same public by the same lady, this time in the form of a lecture, illustrated by scenes drawn from *King Lear*. We have received the following account of the performance :

On Thursday November 5th, the eve of the meeting of the Northern Federation, Miss I. M. Pagan delivered a lecture in the S. Cathberts Hall, Edinburgh, which was well attended by the general public, as well as by the Edinburgh Lodge and by Federation members from the South and West. Her subject was the ancient Celtic myth underlying the story of King Lear, and she dealt first with the oldest extant version, found in the history of British Kings translated by Geoffrey of Monmouth about 1146 from what he describes as an old and rare book, written in Welsh and hard to come by. The worthy Bishop apologises for the fact that he has been obliged to omit a great deal and the lecturer suggested that it was easy to diagnose the nature of the omitted matter. The history deals with the pre-Christian period, but contains no reference to the ancient religion of the people. This old volume was probably one of the sacred books of our Celtic forefathers, and if so would naturally be condemned to the flames as soon as the 'harmless' portions had been translated. The story of Lear comes at the very beginning, and as Lyr or Lor was one of the chief Celtic deities, scholars are probably right in rejecting the tale as historical and classifying it as myth. It closely resembles many other popular allegories or parables found in mythology and folklore all over the world. In such stories there is always a kingdom to be governed and the question posed is: "Who is to govern?" or: "How is it to be divided?" There are always three possible candidates for the chief authority, brethren or sisters, of whom the youngest is the wisest and the fairest and the best, and is destined to reign over the other two; and there is invariably a period of storm and stress and persecution, followed by his or her triumph, after which everything goes well. The most obvious interpretation of this parable is that in which Lear's kingdom is taken as the Kingdom of Life and divided into the three sub-kingdoms of action, emotion and thought. On the bodily energy depends the *action*, the heart rules the *emotion*, the mind governs the *thought*; and mind—or reason—ought always to have the pre-eminence and rule the other two, although the Spirit of man—the Ego himself—must remain King. Whether Shakspeare perceived the parable or not, he certainly worked it out on these lines, and although he converted this beautiful old fairy tale into a terrible tragedy he never made one false step in the process. When Cordelia or Reason is banished Lear first loses his kingly dignity, and then goes mad; when she returns his reason returns also, and he is once more robed as a King. In these old stories the youngest born has always some helper

or faithful attendant of great ingenuity and resourcefulness who comes to the rescue in the time of trouble and this character is usually interpreted as representing intellect, and servant of mind. It is of the essence of the tragedy that Cordelia's faithful attendant is separated from her throughout the drama. Intellect, unsustained by reason is practically useless, and he therefore appears in the character of the Fool, who "pines away" in his young mistress' absence and finally dies. In Shakspeare's play, reason is recalled too late. Action and Emotion have had their way unrestrained, and in the end Emotion is slain by Action, who thereafter has nothing to live for and kills herself. The lecturer did not attempt to interpret all the characters and incidents symbolically, remarking that Shakspeare was essentially a stage-manager and a dramatist and had, as such, to consider the taste of his audience, and how to reach it; but she pointed out that the husbands and suitors of the three Princesses might be allegorically treated. Action is wed to Duty, and her husband's voice is consequently the voice of conscience; but she refuses to listen to it and prefers Ambition. Emotion ought to wed Purity, which gives concentration, and strength; but if strength is attained before emotion is purified, the result is cruelty instead of compassion. Thought may choose between Aspiration and Devotion, but Aspiration will demand an ample dowry of opportunity, while Devotion will give all, and ask nothing. Miss Pagan then touched upon the deeply devout tone of the whole play, which contains far more prayer and invocation than any of Shakspeare's other dramas, and pointed out that the religious expression throughout was astrological. She also commented on Professor Bradley's suggestion that while Shakspeare was writing *Lear* he was brooding on humanity in the light of the doctrine of the transmigration of souls.

The lecture was illustrated by seven scenes from the play, simply but artistically staged, and excellently interpreted. The stage was draped with soft quiet green, and the characters were dressed with careful attention to symbolic coloring. Goneril, played by Miss Boog Scott was regal and resplendent in scarlet black and silver, gave throughout the impression of strong vitality. Mrs. Darlison as the emotional Regan, in a wicked shade of green, trimmed with black and gold, was very expressive both in tone and gesture. Mrs. Frank Baily made an extremely interesting and lovable Cordelia, and was at her best in the scene by her old father's couch, delivering with particular effectiveness the touching speech in which she pictures his sufferings. The chief honors of the evening however were naturally carried off by Lear himself—Mr. John Darlison, the actor who gave such an excellent rendering of *Peer Gynt* two years ago. He was thoroughly artistic from beginning to end, and, in his final scenes, reached great heights, his pathos moving many of his audience to tears. Mr. Frederick worked well in the arduous part of Kent, and Mr. de Dreux King showed his versatility by giving a dignified rendering of the Duke of Albany's part. The Fool was delicately played by Mr. Matthew Smith and the fight between Edmund and Edgar (Messrs. Elder and Mc Lean) was carried through with surprising vigor considering the limited space at the disposal of the combatants.

We heartily congratulate the Edinburgh brethren on this successful piece of work.



REVIEWS.

CLAIMS MUCH BUT IMPARTS LITTLE.

Light of Life: Mystery Unveiled by a Personal Visit of Christ.
By J. W. Evarts, Oklahoma City, Okla. Price \$ 2.

Mr. Evarts is a psychic; from his early days he has had experience of superphysical phenomena and in 1857 he had the first visit from the three entities who gave him the message incorporated in this book, Jesus of Nazareth, Saul of Tarsus and John the Baptist. We may well question whether they are the historical persons mentioned in the Bible, but there is no doubt Mr. Evarts is quite satisfied. The main point is the message, and as truth must be presented in many ways to suit different stages of development, there is doubtless room for many works teaching the rule of law, the brotherhood and divine origin of man; but when a message purports to come from such exalted sources, it seems a pity not to give it the best outward garb possible—the book is full of printer's errors and mistakes in spelling and grammar. While, I suppose, it does not much matter if Aristotle is spelt with three 'ts' instead of the usual two, and Cleopatria is written instead of Cleopatra, we may reasonably doubt the erudition of the entities who "personally guide my pen". It is probably due to the influence of his father that he vows his great admiration for Voltaire, to whom many chapters in this book are devoted, and he strives to vindicate the character of that much abused genius in this short notice. It is impossible to touch on all the points mentioned in this work; from the government of God down to a solution to make hair grow, and descriptions of girls and drapery bills offer such a vast range of subjects that we may well stand appalled, yet we should perhaps state that the author claims to have information from an Accadian entity "Saba", a Patriarch Zab, who has told him details corroborated by later excavations and he makes this teaching a strong feature of his work.

K. B.

INDIAN POLITICS.

The Indian National Congress: An Account of its Origin and Growth.
G. A. Natesan & Co., Esplanade, Madras. Price Rs. 3.

This collection of the presidential addresses, extracts from other noteworthy utterances and the important resolutions passed, in connexion with the annual sessions of the Indian National Congress, which has been published by the very enterprising firm of Messrs. G. A. Natesan & Co., Madras, is full of interest and replete with information concerning the political development of the country during the last quarter of a century. Although one is inclined, as a Theosophist, to the belief that the regeneration of a decadent country like India is only possible through a general spiritual upheaval, one thinks that the political aspect of the situation ought not to be entirely passed by as

of no consequence. The Indian National Congress which was founded in the eighties of the last century has steadily and systematically aimed at infusing the right patriotic spirit into the masses of the Indian population and the harmonising and unifying of the widely-divergent and antagonistic elements in the land; and it has already succeeded, in this, far beyond the modest expectations of its founders. The work it has done and is doing will, it is hoped, considerably hasten India's "spiritual awakening" towards which those truly interested in this country like Mrs. Besant have, for long, been putting forth their best and most indefatigable efforts. The volume before us gives a glimpse of what the people here are yearning for. Mr. V. S. Srinivāsa Shāstri of the Servants of India Society, Poona, has written a splendid Introduction. Here and there in the addresses, one lights upon passages which most deeply move and inspire; and I cannot close this brief review without quoting a lustrous gem of eloquence from the peroration of A. M. Bose:

"Lord Salisbury spoke the other day of the living and the dying nations of the world. Shall India, Brother-delegates, be a living nation, shall the glories that were hers remain for ever a memory of the past, or shall they once again be realities in the time before us? On us, Brother-delegates, depends the answer, on our efforts, on the lives we live and the sacrifices we make, not in the political field alone, *but in many another field*; and let us not forget that never was progress won without sacrifice. And in that effort, depend upon it, we shall get, as indeed we claim, the loving help and the ardent sympathy of the great Nation, into whose hands Providence has entrusted the destinies of this land.

"The German host marched to its triumph to the cry of 'God and Fatherland'. Let ours be a still dearer cry, the cry of 'God and Motherland,' as our mission also is the holier and nobler enterprise of peace, of love, of loyal progress, of every duty to our beloved Sovereign faithfully discharged, of individual growth and national regeneration. Hear we, my friends, the trumpet-call of duty resounding to us amid the stirring scenes, the moving enthusiasm, the thrilling sights of this great gathering? Yes, the call sounds clear, but let our hearts gather the strength to respond to that call, and to be true to her, our Common Mother, the Land of our Birth; to be true and faithful to the light that is within us, and to every noble impulse that stirs within us. And may we, as we return to our homes, to the spheres of our daily duty, carry a little more of the living love to our country than when we came, a little more of the earnest longing to be good and true and useful, before the day closeth and our life's work is done!"

S. V. S.

TWO OLD BOOKS REPRINTED.

With the Adepts. An Adventure among the Rosicrucians, by Franz Hartmann, M. D. William Rider & Son, Ltd., 164, Aldersgate Street, London, E. C. Price 2/6d.

This interesting narrative of a psychic experience by Dr. Hartmann is readable as is mostly everything from his pen. This second

edition is revised and is printed neatly. The book provides a pleasant reading and should find a ready sale even in non-Theosophical circles.

The Tarot of the Bohemians, by Papus, translated by A. P. Morton. William Rider & Son, Ltd., London, 164, Aldersgate Street, London, E. C. Price 6s.

This is said to be the "absolute key to occult science," "the most ancient book in the world, for the use of initiates" and is well illustrated and is garbed beautifully. A. E. Waite writes a preface to this revised edition. How far the high-sounding recommendations on the title page are true it is not for us to say. The book has its use and value we dare not deny.

B. P. W.

SMITHSONIAN INSTITUTION.

Tuberculosis Among Certain Indian Tribes of the United States, by Ales Hrdlicka. (Bureau of American Ethnology, Bulletin 42). Washington 1909.

The well known authority on medical matters connected with the North American Indians presents here a detailed account of the investigations made by him into the condition with regard to tuberculosis of five selected Indian tribes of the United States. The investigation took place in the summer of 1908. This report has already led to the practical result and certain improvements have been made by the U. S. A. Office of Indian Affairs looking to the betterment of the Indian. The five tribes referred to are the Menominee, the Oglala Sioux, the Quinaielt, the Hupa and the Mohave. The plates reproduce mainly Indian dwellings. It is curious to notice that the occurrence of the dreaded disease amongst the red Indians is, or at all events seems to be, of quite recent date and seems to be rapidly on the increase. The document is rather sad reading though of great interest to anyone studying the great tuberculosis problem. An excellent bibliography and index conclude the work.

Antiquities of the Mesa Verde National Park. Spruce-tree House, by Jesse Walter Fewkes. (Bureau of American Ethnology. Bulletin 42). Washington, 1909.

This interesting monograph, illustrated with 37 figures in the text besides the plates describes the Spruce-tree House, situated in the eastern side of Spruce-tree canyon, a Spruce of Navaho Canyon in Colorado. The ruin was first described by Nordenskiöld in his *The Cliff Dwellers of the Mesa Verde* in 1893. The house is a cliff dwelling and this ruin has a peculiar interest, besides being the largest ruin in Mesa Verde Park with the exception of the Cliff Palace, since it fulfills the requirements of a "type ruin" and because, owing to its situation, it is the cliff-dwelling from which most tourists obtain their first impression of structures of this character. Doctor Fewkes excavated and repaired the building rendering it now accessible for the first time, in all its features, to those who would view one of the great aboriginal monuments of the United States of America. The major antiquities found—such as palaces and courts, secular rooms, mortuary rooms, stairways, refuse-heaps and the like—as well as the minor antiquities—such as pottery, stone imple-

ments, basketry, wooden objects—are carefully described. They reveal a not highly developed degree of culture of the inhabitants whose language is unknown. The book has the usual excellent index.

J. v. M.

I want to draw the special attention of our readers to the "Sacred Books of the Hindūs" series, the work of our good Brother Sris Chandra Vasu and his faithful helpers. Mr. Vasu has for very many years consecrated all his leisure and his money to the issue of the monumental literary works of Hindūism, the huge Pāṇini Grammar being one of them. He is not only a scholar, but is steeped in the atmosphere of Hindū thought, and can convey the essence of that thought to the western mind—and to the westernised minds of his countrymen—as few can do. His present translation of Maḍhvā's commentaries has a special value, for while Shaṅkarāchārya's Advaita is well-known Maḍhvāchārya's Dvaita is little known. Both the Rāmānuja and Maḍhva schools approach the deep problems of life from a far more 'Christian' point of view than the sternly intellectual one of Shaṅkara, and would therefore be more attractive to Christian readers, while non-Christians should know the three schools, in order to appreciate the width and many-sidedness of Hindū philosophy. Our Brother Govindāchārya of Mysore has brought Rāmānujāchārya to the knowledge of the West, and now Brother Sris Chandra is doing the same for Mādhvāchārya. The Theosophical Society may congratulate itself on the work of both.

A. B.

PAMPHLETS.

Theosophy and the Theosophical Society, by Claude Bragdon and *A Brief Life of Annie Besant*, P. T. S. by the same writer are two neatly printed pamphlets of value for propaganda work.

Theosophy, Its Meaning and Value, by Annie Besant is a lecture delivered at Cheltenham under the auspices of the Cheltenham Ethical Society under the presidency of Dr. C. Calloway, M. A., F. G. S., and is a very useful pamphlet to be as widely circulated as possible. Price 1 Anna.

The Heaven of the Hindus, by Ernest Wood has some well selected quotations. Price 1 Anna.

Hymn to the Dancing Shiva, by Ernest Wood and S. V. Subrahmanyam is a reprint from our own pages. Price 1 Anna.

The Tonsure of Hindu Widows, is an essay by M. Subrahmanyam, B. A., B. L., issued under the auspices of the Madras Hindū Association and published by G. A. Natesan and Co., Esplanade, Madras. Price 8 Annas. The same publishers have sent us five pamphlets, short sketches of Sir Syed Ahmed Khan, Lal Mohun Ghose, Paṇḍit Maḍan Mohan Mālavīya, Lord Morley and Lord Ripon.

Tirukkural Vachanam by P. D. Raṅnam Pillai is a Tamil brochure treating of a portion of the famous Tamil work the *Kural* in prose in simple language. Price Rs. 1.

India and Tariff Reform, published by the Free Trade League, Manchester; price 1d.

OUR CONTEMPORARIES.

THE ANTI-VIVISECTION REVIEW—(November 1909).¹

“Vivisection : A Bar to Medical Progress,” by J. Stenson Hooker M. D. is an able and a well-reasoned article. The writer points out how vivisection has been in the way of real advance in the science of Therapeutics and how “its exponents and votaries have been satisfied with limiting their researches and inquiries into the mysteries of disease to such miserably narrow and inadequate means as vivisection, whilst the more advanced ones in the profession, and others, maintain that we should tap any source whatever, and apply any source from which we may hope to curtail and prevent disease”. Instead of striking at the very root of human disease, the vivisector aggravates it and renders it permanent by the administration of his favorite serums. “We are making numberless animals suffer for our wrong-doing ; inflicting pain upon them in order that, perchance, we may discover something which will for the time being counteract the effects of our own gluttony, dissipation, or artificial method of living. Let us take a concrete example. We most of us eat too much, and that often of impure food ; our tissues and organs are thus overloaded, and we ‘catch’ a fever of some sort—and immediately are advised (by the pro-vivisector) to get inoculated with some serum or other. And so completely fascinated with the process is our pro-vivisector that he goes no further, and if the patient chances to get well in spite of the inoculation, he is left under precisely the same conditions as before with regard to his liability to being again attacked by the same or other complaint ; the doctor has merely scratched the surface of things.” He contends strongly against the antitoxin treatment of diphtheria which, he says, is utterly inefficacious and even positively dangerous. “It would be better for the progress of medicine and for suffering humanity, were a millstone hung round all these serums and they were cast into the depths of the sea”. He vigorously advocates the adoption of natural cures for human ailments and diseases and shows clearly how pneumonia, typhoid fever, etc., can be successfully combated by the simple hydropathic treatment, and how plague which has been rampant for so long in this country and victimised a large per cent of the population can be averted by changing the sociological and insanitary conditions to which it might be traced. “The proper study of mankind is—Man. Not animals. To experiment on healthy tissue is no test for a diseased tissue”. We must quote the closing words: “No! the ‘Crystal-bar of Eden’—to use a phrase of Moore’s—the bar of the Eden of Health, that is, will not move to such unscientific and eminently retrograde methods. Vivisection has had its trial, and has been found wanting ; and surely a day is soon dawning when, ashamed of its own ineptitude, abashed by its own inanity, condemned by its own cruelty, weakened from within the profession itself, and harried from the people without, it will fall into what will be to most humane and reasoning individuals a welcome and well-deserved desuetude—its last days being hastened by that great moral force upon which we can always depend where any specific cruelty is concerned, namely the righteous indignation of an aroused people.”

¹ S. Clements Press, Kingsway, London W. C.

Other Contents: "The Conduct of the Royal Commission on Vivisection"; "Vivisection for the Table"; "Values in Pain"; "More Failures of the Pasteurian Inoculations"; "Why I am an Anti-Vivisectionist"; "Internationalism and the Animal Congress"; "An Open Letter to Dr. A. D. Waller"; "Our Cause"; "Correspondence."

THE METAPHYSICAL MAGAZINE—(December, 1909,)¹

"The Spiritual Aspect of Instinctive Mimicry" by Adolph Brodbeck, Ph. D., is an interesting article. Mimicry commonly means: imitation in the sense that an actor, a mimic or an artist, imitates certain characters in looks, gestures or speech. But Darwin employs the term in a much wider sense than this *viz.*, imitation not only of other animals but even of plants and inanimate nature, as to shape, color, and form of motion, largely for the purpose of hiding from or evading specific enemies. There may be some truth in this, in spite of the obvious exaggeration. Only in very few cases is the theory of conscious mimicry to be assumed; and in many cases there is no mimicry at all, but merely accidental coincidence. In the human race it is about the same. In some cases similarity as to color, shape, gestures, speech, with other beings is perfectly unconscious, in others sub-conscious, and is done wilfully, by actors, who bring it to perfection, by making it a profession and a speciality. Instinctive mimicry is more powerful in its effects on human character than conscious imitation. If a husband and wife live together peacefully and without going much into society, they will, after thirty or forty years, become very similar to each other in looks, sentiments, views, gestures and habits; but they will be unconscious of it themselves, though strangers may be struck with the similarity. It may be argued that similarity of environment and occupation is responsible in the case supposed but really the constant personal contact and mutual relation is the principal factor. The faculty of sight participates in the process of assimilation. We see another person and note how he looks and appears—the color of the face, the lustre of the eyes, the minimalities of facial expression, gesture, walk, style of resting, sleeping. The permanent features of face and body are symbols of character and evolution and are a kind of petrified spirit of monumental history. Instinctive imitation produces not merely an outward similarity but more, a metamorphosis of the soul. Even the outward similarity is the result of what might be called soul mimicry. Hearing is a medium for soul assimilation and voice for soul correspondence. The influence of statues and pictures of master-sculptors and master-painters, such as those for which ancient Greece was famed, in moulding the soul qualities of the mind cannot be overestimated, and this will be realised, if it is borne in mind that all great ideals, as they live in the soul of an artist, are revelations of God-head, expressed by the symbolic language of form or color. "I am inclined to be not only lenient toward the worship of statues and pictures, but believe that if kept within rational limits, they constitute a beautiful symbolism, and are of a good and perfect system of worship. Music and poetry alone cannot make this system perfect. All arts must help."

Other Contents: "The Egyptian Mysteries"; "Superconscious Mentality"; "The Nature of Substance"; "Greater Man and a Greater World"; "Good-Nature"; "The New Birth"; "The World of Thought," etc.

¹ The Metaphysical Publishing Co., 500 fifth Avenue New York.

THE HINDŪSTĀN REVIEW—(DECEMBER 1909).₁

Mr. Salah-ud-din Khuda Bukhsh writes very well in the current number on "The Islām of Muhammad". Al-Ghazzali interprets Islām to mean unquestioning obedience and abandonment of insubordination. Islām proclaims in most emphatic language the Unity of God. Gibbon says: "The creed of Muhammad is free from suspicion or ambiguity and the *Qurān* is a glorious testimony to the Unity of God". Belief in this central doctrine of Islām leads up, by a natural process, to the idea of man's responsibility to God for his actions and deeds. The Unity of God, belief in the Divine mission of the prophet, five daily prayers, fasting in the month of *Ramadhan* and the pilgrimage to Mecca constitute the essentials of Islām. As Muhammad had to address himself to a people overpowered by the nomadic instinct, he had to make every effort to concentrate and centralise them and produce in them a feeling of solidarity and common brotherhood and to achieve this end, he organised a system of public prayers and the pilgrimage to Mecca. These two institutions brought the widely scattered tribes of "wild" Arabia together and "kept alive a sense of corporate unity".

The *Qurān* is not narrow and dogmatic, as is supposed. Its broad catholicity, its tolerance, its frank recognition of the good points in other religions, and the freedom it allows to its followers in the matter of religious observances will be obvious to those who read it with minds free from irrational prejudice and ignorant pre-conceptions. "Whether ye turn your faces towards the East or West, God's is the East and the West" is a pregnant saying of the Arabian prophet. His preaching "taught them firmness of resolve, contempt of death, singleness of purpose, unity and fraternity, and it gave them that intensity of religious fervor which became the most valued asset of their national life." From a sober and critical study of his religion and the chief Islāmic scripture, the writer has come to the very hopeful conclusion that "there is nothing in the teachings of Islām which conflicts with or militates against, modern civilisation, and the moment Muslims realise this truth, their future will be assured and their greatness only a question of time. Modern Islām, with its hierarchy of priesthood, gross fanaticism, appalling ignorance and superstitious practices, is, indeed, a disgrace to the Islām of the prophet Muhammad. Instead of unity, we have Islām torn into factions; instead of culture, we have indifference to learning; instead of liberal-minded toleration, we have gross bigotry. But this intellectual darkness must necessarily be followed by intellectual dawn, and we trust that is not now far distant or too long to come."

Other Contents: "Village Self-government in Baroda"; "French views on the Awakening in India"; "The Anniversary of Gladstone's Birth"; "Ibn-Rushd or Averroes"; "The National Movement and the Indian Christians"; "The Problem of Young India"; "Indian Medical Reforms", etc.

ACADEMICAL MAGAZINES.

*Journal of the Royal Asiatic Society of Great Britain
and Ireland, October, 1909.*

In "Ancient Historical Edicts at Lhasa," L. A. Waddel gives an account of two inscriptions deciphered by him in 1904 in Lhasa where he came with the expedition of that year, one of them being "the treaty of 783 A. D. between the Chinese Emperor Tâ Tsung of the Tang dynasty and the celebrated Tibetan King who is reputed to have instituted—Lamaism, K'ri Sron-lde-btsan," while the other "was inscribed on a pillar of victory of the same epoch, the two forming the earliest authentic historical documents hitherto found in Tibet, and amongst the earliest examples of Tibetan writing and composition yet known to us". In the geographical portion of the treaty-edict there is a mention of what was evidently a Tibetan invasion of a portion of India in the latter end of the eighth century A. D.—one of the darkest periods in Indian History.

"The Magazine of Mysteries (Makhzanu-l-Asrâr) by Nizami of Ganja" is an article by H. Beveridge, calling attention once more to that attractive Persian poem with its twenty sections illustrated by as many stories, which was introduced into the western world by Sir William Jones. Mr. Beveridge gives a translation of two of the stories¹ namely, "A Legend of the Lord Jesus" (Jesus and the dog-corpse), and "The Old Brickmaker," and then proceeds to discuss the date of the work which, in his opinion, can be fixed as 569 after the Hijra.

In "The Last Words of Asoka" Dr. Fleet indicates the difficulties involved in Professor Hultzsch's theory concerning the Rûpnâth recension of the "Last Edict of Asoka" (see *J. R. A. S.* 1909, p. 728). He maintains, with good reasons, that the last edict presents the dying speech of Asoka, "delivered at Suvarûgiri, Sonagiri, and reduced to writing and published just after his death, by the high officers of the province which included that hill," and that in it Asoka applied himself to expanding the last words of the Buddha: "Work out your salvation by diligence!"

No less than three little articles (by J. H. Marshall, J. F. Fleet, and L. D. Barnett) are engaged with the inscription lately discovered at Besnagar, a village in the Bhêlsâ District, not far from Bhopâl. The inscription is of unique interest being "the only lithic record that has yet been found in which reference is made to the Indo-Greek rulers of the Panjab." "It tells us that the pillar on which it was engraved was set up as a Garuda-dvaja of the God Vâsudeva," and that "by Heliodoros, the son of Dion, a Bhâgavata, who came from Taxila in the reign (or: as a vassal?) of the Mahârâja Antialcidas." The latter was already known to us from his coins, the initial dates proposed for him ranging from B. C. 175 to 135. Two more interesting points of the inscription are the mention of a Hindû King (unknown hitherto) with the title *trûtâ* (= Greek *sôtêr*), and the promise, at the end, by the author of the inscription, that he would henceforth observe the three *amrta-padâni*, namely *dama* (self-restraint),

¹ There is an exact parallel (if not the original) to this story somewhere in the Jain Literature, F. O. S.

tyāgā (self-surrender, or liberality), and *āpramāda* (diligence). This inscription is not only an important document of the Vasudevik cult, as Mr. Barnett rightly emphasises, but it also corroborates the hypothesis published by myself in 1905 (as against Garbe) that the Greco-Indian kings were indianised to a much greater degree than it is generally believed.

Even a second document has come forth this year which brings us into contact with the Greeks in India. It is the famous *stūpa* of Kanishka containing relics of the Buddha, about which a good deal has already become known through the newspapers. Mr. Marshall gives an account of the discovery on pages 1056 to 1060 of the journal. The *stūpa* was found on the very place where Mr. Foucher following Hiuen Tshang had located it. The relics, consisting of four fragments of bone packed tightly together, were found in a reliquary of plain rock-crystal which was itself in a beautiful metal casket on the top of which there stands an erect figure of the Emperor Kanishka with a winged celestial being. The Journal gives a photographic reproduction of the casket. A Kharoṣṭhī inscription on the latter says that it was the gift (or work ?) of "Agishala, the overseer of works at Kanishka's Vihārā, in the Sanghārāma of Mahasena". Agishala is, of course, the Greek name Agesilaos.

Mr. Marshall reports also on Mr. Rea's Buddhist discoveries near Vizianagaram and on several other interesting finds made within the year 1908-9, his article being accompanied by a number of fine plates.

The "Miscellaneous Communications" contain four articles against Professor Jacobi's theory concerning the Mitani Gods, *viz.*, 'On the Antiquity of Vedic Culture,' by Prof. Oldenberg; *Ibid.*, by A. B. Keith; 'The Names of Vedic Deities on a Hittite Tablet,' by A. H. Sayce; and 'The Prehistoric Āryans and the Kings of Mitani,' by J. Kennedy. Jacobi's astronomical arguments are said to be untenable, and Meyer's view (that we have here ancient Iranian or Āryan gods) is given the preference, though most of the above want to change it a little. Jacobi's hypothesis becomes practically baseless by Sayce's declaration, *viz.*, that the names of the Mitannian kings are neither Indo-European nor Iranian, but good Mitannian! Mr. Kennedy makes an interesting suggestion: the solar rays (not sun), he says, worshipped by the well-known Egyptian king Akhenaten, "are the Mitras which his Āryan consort Nefertiti had worshipped in her Syrian home; she and her country-woman, the Queen-Mother Teie, were the chief promoters of the novel cult; and in the worship of the Aten I think we can discern, not only Babylonian and Syrian, but also Mithraic elements."

DR. F. OTTO SCHRÄDER.

THEOSOPHICAL MAGAZINES.

ASIATIC.

The Adyar Bulletin, Adyar, January, 1910. The 'Headquarters' Notes' speak of the Benares Convention and is followed by the Presidential Address which our readers will see in the Report to be shortly forwarded to them. 'On the Verandah,' by C. S. M. provides light reading; 'A Christmas Story' adopted from a story by Johanne Meyer has a lesson to teach. 'A Response' by Elisabeth Severs concludes a very good number.

Theosophy in India, Benares, December 1909, opens with the usual 'Monthly Message' followed by the 'Letter from the President'; 'Selections from *Divān-i-Nagāz*' are continued. 'Present Work for Future Days' by B. P. Wadia is an instructive contribution. The qualities to be developed in the present for future labors are: thoughtful obedience to leaders, spirit of co-operation, adaptability, compassion, "a gentle and not passionate tender and not forceful love as of a fond mother"; efforts must be made "to exhaust all individual karma" and we are told: "a good heart rather than a great head is the requisite of the hour". 'Dream,' 'How can we Unify India?' by Seeker, 'Notes of Study in the Zoroastrian Yasna,' 'He of the Venus Hierarchy or Sukracharya' by Purnendu Nārāian Sinha—an admirable contribution—'Longing and Yearning' with notes and news make up a good number.

Central Hindū College Magazine, Benares, December 1909. 'In the Crow's Nest' the Editor says: "Our C. H. C. Girls' School is very badly in want of money, now. Who will help us?" 'An Interview with Mrs. Besant' is reprinted from the *Christian Commonwealth*. 'The C. H. C. as seen by Our Contemporaries' is made up of articles by P. K. Telang and B. S. Rao. 'Indian Women and Their Work,' 'Practical Patriotism: with reference to India' with various notes and news close the number.

The Message of Theosophy, Rangoon, December 1909. 'Buddha in the Light of the *Secret Doctrine*' is continued, 'Small Worries' is reprinted from the *Adyar Bulletin*, 'Prayer' is a lecture delivered before the Rangoon Lodge.

Cherāg (Gujrāti), Bombay, January 1910, is full of nice short articles and notes. We welcome the English supplement to the *Cherāg*. It is a 24 paged number mostly made up of reprints from various magazines. Our old friend Mr. Bilimoria deserves recognition and if at his age he can start a new monthly our young members can do still more; enthusiasm and love for service vivify the aged with youthful vigor.

Theosophisch Maandblad voor Nederlandsch Indië (Dutch), Surabaya, November 1909. Translations of Mrs. Besant's *Shri Rāmachandra*, and L. Edgar's *Studies in the Pedigree of Man*, are continued and Leadbeater's 'On the Preface of the *Voice of the Silence*' is concluded. Another translation is "Wonderful Cures" out of *Nature's Mysteries of Sinnet*.

The second part of this number contains a short story entitled 'Sunrays,' a small article about 'The Art of Story-telling' and the

usual Theosophical and Official notes. Interesting is the statement that the popular scientific magazine *de Natuur* (Holland), has announced the publication of *Occult Chemistry* of Mrs. Besant and Mr. Leadbeater.

EUROPEAN.

The Vahan, London, December 1909, opens with the 'Letter from the President'; 'An Hour with Mr. Leadbeater' is reprinted from the *Adyar Bulletin*. Notes, Correspondence, Questions-Answers and News take up the remaining space.

The Lotus Journal, London, December 1909. 'Maitreya' (Poem) by Marsyas is reprinted from our pages. Lancelot's address to the Round Table is concluded. 'Betty's Good Time' is a complete, good story. Mrs. Whyte concludes her study of Tennyson. 'Prince Holly and Princess Mistletoe' is a fine Christmas tale.

Teosofisk Tidskrift (Swedish and Norwegian), Stockholm, November 1909. Here also the 'Letter from the President' opens the number. 'A Theosophical Life' by A. Besant and 'Lost Souls' by C. W. Leadbeater are translated from our pages.

Tietäjä (Finnish), Helsingfors, December 1909. 'From the Editor' is followed by the 'Letter from the President'. 'Zanoni and S. Gernain' by V. H. V., 'Purity' by Poimia, 'A Home' by—e and 'Is Theosophy a Humbug' ? by the Editor are original contributions. Aate continues 'What Theosophy Teaches'. The translation of *H. P. B. and the Masters of the Wisdom* is concluded and 'An Hour with Mr. Leadbeater' is borrowed from the *Adyar Bulletin*.

Bollettino Della Sezione Italiana (Italian) Genoa, November 1909. The President's quarterly letter to the official organ of each National Society opens this number. Then comes a translation of Mr. C. W. Leadbeater's 'Protective Shells' from the *Adyar Bulletin*. Mr. G. G. Porro writes a very sensible article on 'Theosophy and Patriotism' and contributes also a short paper on the 'Astrology of the Future' in which he draws attention to some of the more recent hypotheses concerning the relation between sun-spots and magnetic disturbances and their possible connexion with man. He further alludes to a recent theory by which the whole of the 'Milky Way' is supposed to be endowed with a rotatory movement. All of which is interesting coming from the son of so eminent an astronomer as the present Director of the Observatory at La Plâta, one of the early supporters of Theosophy in Italy. Under the heading 'Signs of the Times' E. F. draws attention to the increasing study of Mazzini and his writings which are shortly to be published by the Italian Government in a complete edition. Notices and News from the Lodges conclude a good number.

Ultra (Italian), Rome, December 1909. This non-sectional review opens with Mr. G. R. S. Mead's address to the first meeting of the Quest Society. Decio Calvair writes an article entitled "On the Way" dealing with the past and the future of his review and alluding to the third Congress of Philosophy in Rome. A short notice, by (Gino Sinigaglia, on Lombroso and his courage in affirming himself in his last days a convert to Spiritualism, is followed by a paper on 'Chaldaic

Occultism', by Augusto Agaliti, redundant with quotations and references. The translation of *On the Threshold* is continued as are also Benedetto Bonacelli's "Unity of Matter" and Ventura Rizzo's "Martinez de Pasqually" both begun in previous numbers. "Death does not Kill" by A. Agaliti, some spiritualistic notices and press cuttings together with an ample review of Theosophical, spiritualistic, and idealistic publications bring a full number to a close.

Revue Théosophique Française (French), Paris, November 1909, contains short notes by the editor of Mrs. Besant's three last lectures in Paris, besides translations of 'In the Twilight,' and C. W. Leadbeater's article on H. S. Olcott 'Faithful unto Death'. It concludes with the usual Theosophical echoes and review of magazines and a fragment of the *Secret Doctrine*.

Annales Théosophique (French), Paris, December 1909. This number is entirely consecrated to Mrs. Besant's Lectures in Paris: 'The End of a Cycle and the Beginning of a New Religious, Scientific and Social Era'. 'The Future, which awaits us—the Role of the Theosophical Society in the Next Cycle'. 'The Coming Christ' and Book-notes, conclude the number.

Bulletin Théosophique (French), Paris, December 1909, contains: Theosophical information and communications; the President's Letter; a report of her sojourn in France and an exposition of a realised plan. Some members in Paris started a Theosophical newspaper the *Theosophist*, with Mr. Gaston Revel as Director. It will deal with different matters, as the ordinary newspapers, treating them from a Theosophical standpoint, evitating Theosophical terms, as this paper has to serve Theosophical propaganda.

Revue Théosophique Belge (French), Brussels, December 1909. The Adept's Letters are continued. Then follow 'On the Reality of the Existence of the Adepts,' translation of Sinnet's *The Growth of the Soul*. 'Symbolical Choreography' by J. T. Græcus is concluded. Theosophical activities give an account of Mrs. Besant's visit to Brussels and Paris and news from other countries.

De Theosofische Beweging (Dutch), Amsterdam, December 1909, contains besides the usual official news and reports of different propaganda tours in Holland the 'Letter from the President'.

Neue Lotusblüten (German), Leipzig, November and December 1909. This number opens with a short contribution entitled 'To Learn and to Experience'. Next comes the continuation of 'Confidential Communications from the Tibetan Masters and their Pupils' and of *H. P. B. and the Masters of the Wisdom*. A translation from English by Clara Brehmer deals with the difference between the two ideals "to love" and "to be loved". Then comes 'Hermetic Story for Children'.

Sophia (Spanish), Madrid, December 1909. This little review announces the appearance in its January number of the stenographic report, due to Raimundo van Marle, of Mrs. Besant's three lectures at the end of October last in Paris. In the meantime it concludes Mrs. Besant's 'Ideals of East and West' lecture and begins another from the *Changing World* series. Francisco de B. Echeverría

gives a curious and interesting study on "The American Myth of Quetzalcoatl," and some quaint woodcuts are introduced in illustration. The "Eliphas Levi" papers are continued and these are followed by the presidential quarterly letter; some notices on the Order of Service, and some interesting reminiscences by Manuel Trevino Y. Villa of how the Theosophical Society was thought of in a Spanish Seminary in 1884 where under the sub-title *Sumangala* it was made to figure as a Society designed to propagate Buddhism; the writer gives the key to the mystery by referring to the collusion of the Coulombs and the missionaries at that period. The "Theosophical Movement" and various Notices and Reviews finish this number adequately.

AMERICAN.

The Theosophic Messenger, Chicago, December 1909. Once again under a new garb, more attractive than before, this issue comes to hand under the label 'Christmas Number'. It opens with an admirable dramatic piece by W. V. H. entitled 'The Promise of the Christ's Return'. 'The Christ of S. John' by C. Jinarājādāsa is to be continued; 'Present Work for Future Days' by B. P. Wadia. 'The Value of Meditation' by Wm. H. Kirby, 'What the Christ means to Me' by D. S. M. Unger, and other short articles are very readable. Dr. Van Hook's signature appears below seven contributions all of them of value and interest. Georgia Gagarin gives an excellent 'Glimpse of Adyar' while there is the usual 'Adyar Letter' by Magian. Doubtless the *Messenger* is becoming every month an object of greater and greater interest.

La Verdad (Spanish), Buenos Aires, November 1909. The readers are presented with a good portrait of our President in this number and an appreciative notice by Lob Nor is followed by a translation of her "The Value of Theosophy in the World of Thought". A translation by A. F. Gerling of Franz Hartmann's "Secret of Death" occupies the principal pages of this month, and this is followed by a short but interesting paper by Lob Nor, who basing himself on what H. P. B. says in the *Secret Doctrine*, and apparently on some other 'Occult' sources of communication discusses why no one will reach the North Pole in this Manvantāra. An interview in London with our President, a paper on "Evolution" by J. E. A., and some "Psychic Experiences in England" with two interesting and curious spirit-photographs, are succeeded by the customary "Review of Reviews" which close a good number.

Virya (Spanish), Costa Rica, November 1909. This number begins with an appreciation by H. P. E. of Roso de Luna who has written so much for Spanish speaking Theosophists. "Occultism and the Occult Arts" of H. P. B. is begun in translation. G. E. Sutcliffe's "Probable Coming of an Avatār" is translated from the *Adyar Bulletin*. Then follow: "In the Gardens of Eleusis" by Robert Brenea Mesén; "Ākāshic Records" by M. Roso de Luna; An old letter from H. P. B. to Col. Olcott also taken from the *Adyar Bulletin*; "A Sign of the Times" by F. T. Marinetti; some quotations from great thinkers; and the conclusion of "Yontà" by Apaikán together with the curious frontispiece of the book which will shortly come out under the title of *Qnlai Y Yontà*.

AUSTRALIAN.

Theosophy in Australasia, Sydney, December 1909. The usual bright 'Outlook' is followed by a reprint of Mr. Leadbeater's 'Protective Shells' from the *Adyar Bulletin*. 'Anti-Vivisection,' 'The Surrender of the Personality,' 'Ideal Brotherhood,' 'Imagination, the Builder,' 'New Light on Old Words,' 'In Spite of Vanity,' 'Question and Answers' with Notes and Reviews make up an excellent number.

Theosophy in New Zealand, Auckland, December 1909. Miss Christie concludes her narrative of 'The House-Boat on Adyar River, A Trip to the Seven Pagodas' which contain some 'long-drawn' pictures and will surprise the future Theosophical historian! Chitrâ writes to her children and Gamma studies the 'Sun in Cancer'. 'An Open Letter' is signed C. W. S. Mrs. Judson continues her readable "Sketches in Kashmir".

AFRICAN.

The South African Bulletin, Pretoria, October and November 1909. 'Commercial Ideals' by B. P. Wadia is a short contribution, valuable to South Africa. Ernest Wood writes on 'Concentration.' There are other short readable articles. The November number contains besides other contributions an excellent article on 'Some Ideas of Truth' by Dr. Schultz.

CORRESPONDENCE.

With reference to the note on p. 667 of Vol. XXX, I beg to put in a few words.

चक्र certainly means a machine and not *simply* a wheel. "Machine" is more comprehensive. "Wheel" itself is a sort of machine.

The platform of the puppet-show of the Lord is the world or the Universe, the Samsâra. This platform is usually described as Samsâra chakra. The Samsâra is often compared to the wheel-like machine for drawing water from a well.

If the machine which the Lord uses for His puppet-show has the form of a wheel, where is the harm in rendering this particular चक्र as "wheel" meaning of course the wheel of Samsâra?

I think in view of the context, the specific "wheel" is more exact than the generic term "machine" and better conveys the sense of recurring reincarnations.

C. G. KAJI.

THEOSOPHY IN MANY LANDS.

ITALY.

After a considerable interval, due to illness, for which the writer pleads indulgence, the letters from Italy will now be resumed.

The most noteworthy feature of the last months of 1909 was the all too brief visit of our beloved President, Mrs. Annie Besant, to the towns of Genoa, Milan, and Turin. As her visit to Italy has been recorded both by herself in the *Theosophist* and elsewhere, it will be sufficient for me to say that letters received from Italian members of the above towns have made it very clear what an immense awakening impulse is given to Lodges and Sections that our President visits, even when the stay is short. Italy is perhaps one of the most difficult of Theosophical Sections—(we prefer this phrase which is more binding to Central Headquarters than the more independent and aloof 'National Society')—and this is due to many minor causes, chiefly perhaps to the history, character and present transitional state of the people; but if our President was not so in demand all the world over when she leaves Headquarters, it is felt by many Theosophists in Italy, that a longer and more exhaustive visit throughout Italy might well repay the time spent and sow seeds in a land that is rapidly becoming fertile and ready for these ideas as the Church of Rome gets more arid and less sustaining from a natural and spiritual standpoint.

To return: all members in Italy were struck by the general gist of our Presidents discourses: the message that she has been bearing to all in all countries; and they recognised in it the same message that John the Baptist brought, a message of warning and of glad tidings that all who had ears to hear might hear and prepare themselves accordingly.

Preparations are already being made for the Federated Congress of 1911. The General Secretary and the Executive Committee have named sub-committees to work up the various departments. They have further decided by way of propaganda in Turin itself that Mr. Sulli Rao should hold a course of public lectures this winter at the Università Papolase, and the local groups are said to be taking their responsibilities in all earnestness and there is every promise that the European Convention of 1911 in Turin will be worthy of the success that has attended previous similar gatherings in other towns.

The third Philosophical Congress recently held in Rome is well worthy of notice as a typical instance of how since the beginning of the century, ideas, in the outer world, have changed and are rapidly coming nearer to Theosophical teachings. I suppose it will be a very long time before the leaven of Theosophy in the world of thought is given its just due as the chief factor in the matter; yet so it is. The President, Senatore Barzellotti, in his inaugural address said: "Since some years there has taken place a very real renovation in all departments of culture. Science has risen from the depths of a badly understood positivism to the conception of the Divine and of the value of the Spirit. All sciences are tending as their natural goal towards a philosophic synthesis, and both Art and Religion are contributory factors to this self same-synthesis."

Still more explicit are the words of Professor Alessandro Chiappelli who, speaking on the "new conditions and the living currents of Philosophy," said that "the present-day return to idealism presents an entirely different character to that which was peculiar to the times of romanticism, to which, in other respects, it somewhat approaches;" and he goes on to draw attention to the fact that now generally "prevalence is given to the will, or volition aspect of psychic life both in the representation of the Universe, as in the general conditions of life."

Most excellent and very much applauded was the learned discourse of Professor Luigi Luzzatti who spoke on the "Martyrs in the History of Thought".

These pages have often registered the activities of Miss Lucy Bartlett on behalf of juvenile offenders in various countries. I hear that Miss Bartlett after establishing her "Probation System"—by which young criminals are specially dealt with apart from adult delinquents—successfully in Milan, Florence, and Rome, has recently visited Genoa and after a much appreciated lecture, in which she expounded the system and gathered much promise of help from a sympathetic audience, succeeded in establishing a Committee in which also some of our Theosophical members figure. Thus in this town too young offenders will be given a chance of extricating themselves from their first mistakes without getting straight away corrupted or handicapped for life by being entered in the black books as criminals.

Many, in and out of the Theosophical Society, have felt that whether sex questions have been ventilated prematurely for the prudery of the world or not, they are important questions in life and are bound to come up for calm consideration as certain sociological and physiological problems arise; in this connexion it is interesting to note that a serious and broad-minded Magazine, *Pagine Libere*, published in Lugano, has recently instituted a Referendum on the following two questions:

1. Do you think that in sexual relations in place of the spontaneity of instinct should be substituted a wise restriction of the individual?

2. (a) If no, please give motives.

(b) If yes, please state how far you would carry the individual restrictions, the reasons and possibly the methods of regulating the probable consequences, and the advice you would give to the young and to the laboring classes.

Answers are promised from many eminent people; and both scientific men and prominent papers and reviews are showing themselves much interested in the question. The first published replies are mostly in the affirmative, but though they discuss the dangers and drawbacks of preventative methods, so far no one has spoken of the moral restraint, the only real and efficacious check, probably fearing to ask too much, from men at the outset and at the present time. I understand some of our scientific members are going to discuss the question among themselves with a view to formulating a reply.

There certainly seems to be no reason why a very mistaken idea of reticence, which has nothing at all to do with purity, should prevent a suitable and dispassionate consideration of one of the most important factors in the proper and natural understanding of sexual questions in the lives of men, women, and children.

W. H. K.

RUSSIA.

The winter of 1909-10 begins in a very busy and interesting way. In all centres there seems to be a fresh impulse of life and activity; good news come from everywhere.

In Kief the Branch S. Sophia meets weekly and besides has public meetings for those who are interested in Theosophy. This year the insiders have organised a public cursus on Theosophy and the tickets (very cheap) have been taken so quickly, that they are exhausted and the room is overfilled. The cursus will take place during several weeks. The money received has been given as a donation, to help the publishing activities of S. Petersburg.

In Kaluga, the Branch Rudolf Steiner, meets weekly. This year it organises meetings with guests, where a lecture on Theosophy is followed by discussion and then the members play on the violin and sing (as they are very musical) under the guidance of Mme. Unkowsky, the author of the method of colored sounds; and the meeting finishes with a little concert. The President of the group, Mme. Helena Pissareff and her husband devote much of their time and force to help the T. S. publishing work. Mr. N. Pissareff gives the money needed and his wife translates. So several very useful books have been translated in beautiful Russian and given out in publication: Chatterji's *Esoteric Philosophy*; *Light on the Path and Karma*; *Voice of the Silence*; *The Unseen World*; *The Invisible Helpers*; *The Path of Discipleship*; *In the Outer Court* and *The Great Initiates* by Shuré. On the 22nd October was held the first public lecture in Kaluga and the audience listened very earnestly to A. Kamensky on "Main Teachings of Theosophy".

In Moscow the work has been going on for several years, but until now there was no definite Centre of our Society. This autumn the Moscow members who form an earnest body of students under the presidency of Mme. Julia Kirpitchenkoff, have decided to join us as a centre, and so the Ethical Wednesday Centre of Moscow has become a branch of the R. T. S. There has also just been started a vegetarian restaurant by some friends of Theosophy, who stand very near to the Moscow Centre and will soon, we hope, join the R. T. S. The lady who is at the head of this undertaking is an enthusiastic vegetarian. She has made a donation of £100 to begin the work and it has begun splendidly. Mme. Neyioloff has offered a room of the vegetarian restaurant to the Moscow Theosophical Centre to have a bibliothéque and a reading room there and members attend by turn to give information to those who are interested. All this gives great hopes for the future.

In Varsaw too the T. S. meetings have begun in the group of Alba and our brothers of Poland are earnestly discussing how to spread the

work in the best way. In the spring, before the Congress in Budapest Russian members came to Varsaw for some days and two lectures were delivered in saloons by Mme. Unkowsky and Mme. Anna Kamensky. During this winter we hope to come together again. The Varsaw Centre will surely prove a very earnest one, as it has at its head people who endeavor to make Theosophy a living power in their lives.

In the south of Russia there is awakening a large interest in Theosophy. In Poltawa and Rostoff-on-the-Don Centres are beginning to be formed and in different towns there are members who study and are in correspondence with some group.

There has been a beginning of a Centre too in Siberia (Tekutsk).

In Petersburg all groups are working and a new one is just started on pedagogic lines; its aim is to work out new methods of work in education enlightened by Theosophy.

Two meetings have been devoted to the question of active service and several propositions have been made:

1. To organise collective lessons of languages to help the members and even non-members.
2. To help some existing sympathetic institutions, such as a day-school to give teaching and amusement to children without any education.
3. To start new lines of gentle assistance to the helpless; for instance in post-offices giving an hour or two to help those who cannot write, have to pay for the address and have to wait and are often distressed.
4. To start a league of mutual help, every member writing what he can propose, in which department he may be useful and saying what he would like to learn.
5. To start a central bureau of activities for all sorts of help not only for members but also for the outsiders. This bureau might organise the reception of the insiders for the Convention, study all good institutions in Petersburg and help the foreigners, especially young girls, who do not know Russian, to make them feel that they are not alone in a foreign country. The bureau thinks to create relations with the Theosophical Society in France, Germany, Italy, Holland, Switzerland, England and Sweden, to know when somebody might come and be helped.
6. To organise some lectures and help for prisoners, but this is very difficult to carry on in life, because of political conditions.
7. To organise a pedagogic group, which shall work out new methods of work in education.

After much discussion, there have been started three groups for study of languages (all free)—French, English and Polish.

The central bureau begins to work already.

The pedagogic group shall begin its work to-morrow, the 7th November.

All proposed forms of help will be centralised in the Bureau under the presidency of Mlle. Berthe Callart (member of the Anglo-French group Hypatia). There is a special place in the T. S. room for all sorts of donations, which are to be distributed by the Bureau too.

This year the R. T. S. has decided to have its own room and takes the little hall of the *Messenger of Theosophy* for a small rent. It is a reading-room and a little lecture-room, decorated by our Charter, by large photos of H. P. B. and our President and some beautiful pictures. Members can come to read and work, as the Theosophical bibliotheque is in a room close by. So we have now our headquarters, small and modest indeed, yet our own and very cosy and bright. This room has been used for seven years for the meetings, so it is pleasant now to have it as our own.

In a week we will have our first official Convention, the 17th November. It will be just one year that our R. T. S. has opened its activities. Some members will come from different centres and we will spend three days together, devoting our time to business, discussion and plans for the future.

Lately a donation¹ of £700 (7,000 roubles) has made it possible for us to undertake the translation and publication of the *Secret Doctrine*.

A. K.

GREAT BRITAIN.

These notes are written on the eve of Christmas and familiar carols are borne inwards from the street. Surely to the Theosophist the great Festival of the Nativity acquires a deeper and lovelier significance than to the devout Christian even, if that were possible, in view of the good news that another Advent is drawing near. There must be many in different parts of the world who will turn such deepened love and reverence to the Divine Teacher, thanks to the message proclaimed by Theosophy and now echoed in many places.

The work of the past quarter has shown some outstanding features, the most significant being the number of new members who have joined our National Society during recent months. The course of four public lectures in the Small Queen's Hall was a decided success as the average attendance was over 200 and a large proportion of these were enquirers. To follow it up, a course of lectures covering the chief Theosophical teachings will be given at Headquarters in the coming quarter. We wish we had a larger Lecture Hall at Headquarters, but possibly the need will bring the means to expand.

The steps taken to advertise the *Theosophist* have met with success. The English sales of the Magazine have more than doubled in the past year; of course this is in large measure due to the irresistible interest of its pages—but the expenditure of £30 on advertising has helped in some degree to bring about this result.

Another interesting feature of the past quarter's work, a work of enduring value, has been the widespread interest aroused in the volume containing the President's last London Lectures. Rumour has it that the T. P. S. has never handled a book which has sold so rapidly. It will not be waste of space I believe to quote passages from two reviews from well-known Christian papers.

¹ It has been made by a friend of the R. T. S., who has not yet entered our organisation, Mme. Kleopatra Christophoroff.

The *Christian World*, perhaps the most widely-read paper amongst liberal-minded Christians says:

The book is one that all thoughtful people ought to read, and those who dissent most firmly from its central teaching may be none the less grateful for the sense of mental enterprise and enlargement, of widening spirituality, that it everywhere conveys. In the present transitional stage of thought, stimulus should be held of more account than agreement, and the breathing of a larger air must make for health, even if, in the meantime it produces dizziness. Here, for ourselves at least, is the value of Mrs. Besant's lectures. Not a little of their speculative and more strictly Theosophical side leaves us unimpressed, but their fine outlook, their insistence on the lofty possibilities of human nature, their notable emphasis on so much that is essentially Christian—these are the things that most signify, and that make for the common mental and spiritual enrichment.

Again in the *Christian Commonwealth*, the most progressive Christian paper the Rev. K. C. Anderson in an article reviewing "Theosophical and Mystical Literature" says of Mrs. Besant's Lectures:

One need not be a Theosophist to enjoy them and to profit by them, for here are the great changes which are taking place in religion, science, art, social conditions, before our eyes, described by one who has been a deep and close student of them many years. Mrs. Besant deals with the "dead-lock" in these various departments, and shows how inevitable these are as signs of a closing age. The new theologian will find here his own diagnosis of the age confirmed, and fresh illustrations put into his hands. She then, with eloquence and power and remarkable clearness, sets before us the doors in these same departments of life that are opening as signs of the new age into which the world is moving. The prospect she holds out is entrancing, and full of hope and cheer. A new race is coming upon the earth. A new Christ is to be revealed.

Thanks to the initiation of Mr. Dunlop it has been arranged that a Theosophical Supplement, edited by himself, shall appear once a month in the *Christian Commonwealth*. The first issue contained some good short articles on Theosophy and this wide-spreading of Theosophical thought among these progressive thinkers cannot but do great good. Time and again we have seen how ready they are to consider and profit by our teachings, when our speakers have visited their League Branches.

The Lodge work in London has been conducted along the usual lines; the two large Lodges, the Blavatsky and the H. P. B. have each put forward good syllabuses of Lectures and brought their labors to a close by a joint discussion on "Signs of the Coming Civilisation"; new centres have been formed at Fulham and at Woolwich.

The Order of Service, of which Miss Severs is now organising Secretary, has made some headway; the League for Anti-Vivisection held a well-attended public meeting at which Dr. Cameron, of the Anti-Vivisection Hospital spoke on the Ethics of Serum-Therapy. The Banner of the Christ League, designed by Mr. Edgar Danes, has been reproduced and sold as a Christmas Card. The Round Table has started fortnightly meetings of young people at Headquarters.

An interesting experiment, largely due to the work and the enthusiasm of members of the Art Circle, was the performance of Euripides *Electra* at the Toynber Hall. This production is to form the germ of a "People's Free Theatre for Poetic Drama" and the actors are willing to give their services at any place where poor people can attend without payment. It is a most praiseworthy venture.

The propaganda lectures in Lancashire have been successfully carried through, and, as usual, the necessary funds have been forthcoming. New ground has been broken and new interest in Theosophy aroused.

We welcome gratefully the first of the quarterly letters from the President to the National Societies, feeling that they will indeed, as she hopes, draw us all more closely together.

H. W.

INDIA.

The chief event of last quarter was the Benares Convention. It was of course a brilliant success but as our President has written about it, I need only make bare mention. Her influence was felt by all, and many of the delegates were touched by the Power behind her. Her last lecture on "The Work of the Theosophical Society in India" was a master-piece of eloquence and the close of it found many in tears. It is going to be published as No. 8 of the Adyar Popular Lectures and will be out in a week. The Benares Headquarters is in excellent condition, due to the care and attention of our good Brother Jehangir Sorabji, the General Secretary. The Indian Section is flourishing under him. Mrs. Besant has kindly lent the services of Miss Kate Browning to India and she is sent to Lahore where she will live and labor for some months building up a healthy centre. The C. H. College Anniversary takes place on the 19th and 20th of this month, after which the President leaves Benares for a tour, reaching Adyar on the 29th.

The second edition of Mrs. Besant's *Religious Problem in India* containing four lectures on "Islâm," "Jainism," "Sikhism" and "Theosophy" was out last month, and her excellent *Three Paths* is also being reprinted at the Vasantâ Press. As superphysical powers are becoming more and more things of common inheritance, the duty of the Occultist is to safeguard humanity against its dangers and to point out the right path; our President's excellent pamphlet on *The Communication between Different Worlds* serves this purpose admirably and members would do well to spread it as widely as possible, especially in western lands where an unhealthy outburst of psychism is so natural at the present stage, and there especially people should be shown the proper method of developing superphysical powers.

It is gratifying to note that Mr. G. E. Sutcliffe's "Scientific Notes" in the January *Theosophist* are attracting the notice of leading Indian newspapers. The *Times of India* reprinted it verbatim and we hear that some vernacular papers have also commented upon them. It is perhaps the first sign of the changing world which made such an important move on January eleventh.

G. G.

LATEST FROM THE PRESIDENT.

European readers will, many of them, remember "J. C. Roy," and will be glad to know that he is doing very useful and scholarly work as Director of the Archæological and Research Department, Kashmir and Jammu State. Mr. Chatterji, to give him his proper name in India—"Roy" was a corruption of Rai, a title not a name—took B. A. Research degree in Cambridge, by a brilliant treatise on Samskr̥t philosophy; he has just issued a very valuable historical note on *The Confluences of the Viṣaṣṭa and the Sindhu*, dissenting from Dr. Stein's dictum on the subject, and giving good reason for his dissent. A valuable series, entitled "The Kashmīr Series of Texts and Studies," has been projected by him, and the first of these is the *Shiva Sūtra Vimarshini*, a valuable and hitherto unpublished and unprinted work—save for the partial translation in these columns—containing the Sūtras and Kṣhema Rāja's commentary. The work of editing has been laborious, as a number of MSS. have been collated to produce a satisfactory text. The printing is admirably clear and beautiful, but I cannot, of course, pretend to estimate the value of the text from the scholar's point of view. Mr. Chatterji's training, both in India and Europe must, however, have equipped him exceptionally well for his task.

I had the pleasure of presiding on January 5th, at a hastily summoned meeting of the citizens of Benares to listen to the delegate from the Indians in South Africa, Mr. Polak. He is alone, for his two fellow-delegates were arrested as they were leaving Africa, under one of the iniquitous laws passed by these—unfortunately for the Empire—self-governing colonies. Mr. Polak is himself a member of a persecuted race, the Hebrew, and seeing the wrongs inflicted on the Indians in South Africa, and moved by the heroic fortitude and saintly character of Mr. Gandhi—who is being gradually done to death by the oppressors—he placed himself at his service. Mr. Polak's simple narrative of the iniquitous legislation in the Orange State, Natal and the Transvaal, with its terrible results, wrung all hearts, and the resolutions calling on the Imperial Government to protect its subjects, on the Government of India to stop all emigration to South Africa, and forming a Committee to collect subscriptions for the ruined Indians, were passed unanimously, and a good sum was collected on the spot. Mr. Polak is, I am happy to say, a member of the Theosophical Society, and he has promised an article for the *Theosophist* under the title: "Brotherhood, as understood and practised in South Africa".