

# THE THEOSOPHIST.

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## ON THE WATCH-TOWER.

THE 11th January, 1910, was passed quietly, with much thought and solemn meditation. The cycle of the future has opened with the great planetary conjunction on the arms of the Zodiacal cross, a conjunction that comes in its present form but once in ten thousand years. A great peace brooded over the earth, and a deep solemn joy pervaded Adyar and Benares. For all was well.

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On the 14th a pleasant ceremony was performed at Gayā ; the local Lodge has bought a piece of land well-situated in the centre of the town, and the foundations of the proposed building are already dug. We gathered at 8 A. M. to lay the foundation-stone ; the members chanted some Samskr̥t̥ shlokas, and then the sonorous Arabic of *Al Qurān* rang out from the lips of Mr. Khājā Muhammad Noor ; the beautiful chapter *Qā* charity from I. *Corinthians* was read by Mrs. Leo, and a solemn chant in Samskr̥t̥ by Bābū Saraprasanna Roy Chaudhūri ended the singing ; then coins, the plan of the buildings, and the alphabets now in use in these provinces were placed in the cavity awaiting them, and the mortar was spread and the stone lowered ; a few words from myself and the mystic taps consecrated the building to the service of God and Man, and the ceremony was over. We then all went into the large tent erected close by, and I spoke on "The Work of Theosophy". At one o'clock about forty little girls and a number of ladies came, and the children showed their work, and sang very nicely ; the school is supported and guided by the munificence and supervision of Shri Matya Rāmā Koer Devi. A lecture on "The Opening Cycle" was given at 5 P. M. to a packed gathering ; a

members' meeting with initiations, and an E. S. group closed a busy day.

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There were great rejoicings at Benares on the occasion of the Eleventh Anniversary of the Central Hindū College, on January 18th, 19th and 20th. The Girls' School led the way, and there was a crowded meeting of Indian ladies, and a few English ladies were also present. The children looked charmingly pretty in the graceful Indian dress and with faces alight with joy. Miss Arundale and Miss Palmer, B. Sc., were justifiably proud of their delightful pupils. The prizes were many and consisted of things dear to the girlish heart, and at the end every little one was given a toy, and went off rejoicing. The school is doing extremely well, and the only anxiety in the hearts of its guardians is the perennial want of funds. The Boys' School and the College took up the 19th and 20th, and many visitors from outside Benares looked somewhat surprised at the size and extent of the buildings and the number of the students. The healthy and happy appearance of the latter drew much remark, and the smartness of the drilled corps—cadets, guards and scouts—was very much admired. The lads now march really well and have a very soldierly bearing. It is a great pity that Government does not foster the feeling of loyalty among Indians by giving the same recognition to Indian corps as they do to European and Eurasian ones; while they are treated differently they will feel differently, and not as integral parts of one great Empire. The Hon. Gaṅgā Prasād Varma, one of the most highly respected men in the United Provinces, took the chair on the first day, and the Rector, MM. Pt. Aḍityārām Bhattāchārya on the second. The Boarders' Union Anniversary on the 21st closed the celebration.

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On the same day Miss Willson, Mrs. Oakley and myself left Benares, and while Mrs. Oakley went on to Calcutta, Miss Willson and I paid a visit to Bāṅkipur, where we had a crowded meeting on the morning of the 22nd, Mr. Syed Hasan Imām in the chair. Then we went on to Bhāgalpur, arriving at 7 P.M. seeing—we think—the comet on the way, low down in the western sky.<sup>1</sup> The

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<sup>1</sup> It was not 'the' comet it seems, but one travelling incognito.

Bhāgalpur work began at 8 A.M., on the 23rd, by the opening of the building erected by the local Lodge at a cost of only Rs. 4,000 in cash, for local helpers had supplied materials at very low prices. The building consists of a good hall, with an E. S. room at one end, and a living-room at the other. I was interested to see the *Theosophist* pictures of our 'Worthies' framed and hanging on the walls. A large shaniāna had been erected, the verandah of the building serving as a platform, and the formal ceremony—consisting of music, the Secretary's report, and the unlocking and throwing open of the door by myself—was duly performed, the Hon. Dīp Narain Singh occupying the chair. I then delivered a lecture on "Theosophy, Its Meaning and Value". At 4 P.M. we gathered again for another lecture, on "The Necessity for Religious and Moral Education". In the evening we had a pleasant little talk with some Hindū and Musalmān students who wanted to join the Sons of India Order. Unfortunately they were all strangers to me, so I was not able to form a Lodge. Nine young men, five Musalmāns and four Hindūs, handed in their names next day. The 25th was a day of varied activities. We began at 8 A.M. with an E. S. meeting, and then came a conversation meeting, both in the new Hall. 12-30 found us at the Mārwaris' Pāthashālā, a school which has classes for girls as well as for boys; it is supported by Bābū Dēvi Prasād Mārwāri, a member of the Theosophical Society; a number of charming girls received prizes, and the educational movement in this very wealthy but not literate class augurs well for the future. From this school of the wealthy, we drove to a poor part of the town, where a Hindū widow, whose husband Bābū Makand Lāl, was a leading member of the local Branch T. S., had given a six-roomed building and an endowment of Rs. 5,000 for a free school for poor children; religious teaching is given as well as secular, and both Hindū and Musalmān boys attend. Girls are also admitted. The property has been given over to a registered Board of Trustees, so the institution is secure; Paṇḍit Gayānand Misra, who is said to be the life and soul of the work, "and to whose indefatigable energy the institution owes its existence," is also an F. T. S. The last work of the day was a Lodge meeting held in the new Hall, and I was happy to congratulate the members on the services they are rendering to the

town ; in addition to the two educational institutions noted above, religious examinations are held annually for Hindū boys on the initiative of our members. At half past six we were at the station, and we were quickly on our way to Calcutta, carrying away the pleasantest memories of the Bhāgalpur Lodge.

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The morning of the 25th found us in Calcutta, where we put up at the Garden House of the ever-hospitable Brother Hīrendra-nāth Daṭṭa ; two lectures were given to immense audiences and other work was done ere the train of the 27th received us and carried us away to Madras.

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Now and again in the midst of the rising tide of tolerance an isolated act of bigotry stands out like the sharp peak of a rock. We had such an act lately in the behavior of the Bishop of Auckland towards two clerical members of the T. S. We have a very small and unimportant one in the refusal of the Library Committee of Chorley, in England, to accept for the Town Library a copy of *The Ancient Wisdom*. The majority of the Committee showed that they were ashamed of their proceeding by omitting any mention of the refusal in their minutes, and this double breach of propriety has been brought to public notice by one of the councillors. Some indignant letters of protest from the citizens have appeared in the *Chorley Weekly News*. It would be well if the official lecturer of the T. S. in England, or some other Theosophist, paid a visit to Chorley, and persuaded a local bookseller to supply Theosophical literature.

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A very unfair attack is being made on the Ārya Samāj in connexion with the trial for sedition at Paṭiāla, and an attempt is being made to represent it as a political and seditious body. I have, of course, no word to say as to the guilt or innocence of the accused parties, but the fact of their membership in the Ārya Samāj cannot justly be held to imply that the Ārya Samāj is a political movement. It has always been a party of religious and social reform and of educational effort, and its members have shown an activity and a readiness for sacrifice which more ortho-

dox bodies might well emulate. Its position in Hindūism is that of the Puritan party in Anglicanism; it is aggressive and iconoclastic in religious matters, but an Ārya Samājist might quite well be a strong conservative in politics. Its basis is religious not political, and it is peculiarly unfair to raise prejudice against it politically, for it is a small minority and is intensely disliked by the orthodox majority. It is unfortunate that the infamous Kṛṣṇavarma was one of its members, but the fact that many anarchists have been Christians would not justify non-Christians in alleging that Christianity was in favor of anarchism and assassination.

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Here is an interesting fragment from H. P. B., during the last physical life:

Knowledge comes in visions, first in dreams and then in pictures presented to the inner eye during meditation. Thus have I been taught the whole system of evolution, the laws of being and all else that I know—the mysteries of life and death, the workings of karma. Not a word was spoken to me of all this in the ordinary way, except, perhaps, by way of confirmation of what was thus given me—nothing taught me in writing. And knowledge so obtained is so clear, so convincing, so indelible in the impression it makes upon the mind, that all other sources of information, all other methods of teaching with which we are familiar dwindle into insignificance in comparison with this. One of the reasons why I hesitate to answer offhand some questions put to me is the difficulty of expressing in sufficiently accurate language things given to me in pictures, and comprehended by me by the pure Reason, as Kant would call it.

Theirs is a synthetic method of teaching: the most general outlines are given first, then an insight into the method of working, next the broad principles and notions are brought into view, and lastly begins the revelation of the minuter points.

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The Rev. J. L. Jones, in a sermon in All Souls' Church, Chicago, defined conscience in a quite Theosophical way. He said:

Conscience is the flower and not the root of the moral life; it grows by practice; it enlarges by exercise. It begins in a deference to the will of others and in courtesy to others' loyalty; it ends in a consecration to the highest. The demand for one's rights is the prattle of the individual; the rush to do one's duty is the inspiration of the social life.

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A French Brother, Gaston Revel, greatly daring, is issuing a bi-mensual newspaper, entitled *Le Théosophe*, which will treat all the questions of the day, but in the spirit of tolerance not of hatred; it wisely says that hatred can never bring forth peace, and that what men call peace is mostly only a truce during which the combatants prepare for fresh struggles. In a brief leading article in the first issue *Le Théosophe* remarks:

Every aspect of truth is enveloped in a corresponding error, the form in which it may be said this fragment of truth is made manifest. The non-recognition of this fact has led to the bitter controversies and to the intolerance which rend the world of thought. Every school considers that the fragments of truth visible from its own standpoint are the whole truth and nothing but truth; it condemns as false the other fragments of truth seen by schools occupying other standpoints, fragments invisible to the first. To bring to light again these divers aspects of truth, to reunite these scattered fragments, to free them from the errors which veil them—such is the work of the thinker who is free, such will be that of *Le Théosophe*.

May it prosper and realise its ideals.

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A member of the Dutch Section, Mr. Reepmaker—who was at our last Convention—has won golden opinions in Rangoon, by his admirable courage in the burning of an oil-steamer, in which he had taken passage. A correspondent of a Calcutta journal writes that the flames burst out suddenly, surrounding the passengers; he stood with perfect calmness, an old Burman woman clinging to one hand, and a small Burman boy to the other, on a rough flat boat attached to the steamer, till the captain ordered it to be cut adrift. "Escape was impossible," he said afterwards; "I was not at all afraid. I felt all was life, no death possible". Mr. Reepmaker unfortunately lost not only all his travelling gear, but all his notes, photographs, etc., laboriously collected for a work on British India and Java. His quiet courage and his protection of an old woman and a child make him an honor to the Society.

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It is interesting to read in the *Bombay Gazette* a very able lecture delivered by a Musalmān lady, Mrs. Ali Akbar, to the Hindū Ladies Social and Literary Club in Bombay. I cannot forbear quoting the following :

Woman has been called "the mother, the maker of the nation". Gentle and mild as she is, it is in that very gentleness and mildness that she wields a power for good, which far surpasses all other powers and forces in the Universe. It is woman that builds and shapes the characters of the men and women, who are the actors on the world's stage, and exercises those beneficent influences on the plastic minds and hearts of her children, which make them good and useful members of society. It is her words of wisdom, her cosmopolitanism, her love of patriotism, that sink deep into the soul of her little ones, some day to blossom forth into vigorous manhood or angelic womanhood, and to advance the best interests of the motherland. This is our great and most responsible work and is the mission of our lives, and we may well pause and consider how best we might fit ourselves for it. In the first place, we must refine, train and elevate our own natures by true education. Study and knowledge, contact with the best and highest thought of the ancient and modern worlds, these should be important factors in our preparation for the great task that Dame Nature has confided to us, her daughters. But book-learning and practical training will avail little if we do not cultivate and refine our hearts, if love and sympathy, unstinted service and sacrifice are not made the life of our very lives, the soul of our very beings. These are our strongholds, these the sources of our usefulness, and, my dear sisters, we should let go no opportunity for developing and extending these noble traits and of showing them forth actively in our everyday lives. Sweet words, loving thoughts, sympathetic actions, these should ever be flowing out of us, unconsciously and constantly. A woman is ever to be a "ministering angel," and in our hearts is the source of this bliss-giving nature of ours. To love, to help, to serve, should be our watch-words.

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Sir S. Subrahmaṇya Iyer, on accepting the Presidentship of the Dharmarakṣhaṇa Sabhā, has issued a very interesting statement about the Association. The Sabhā was incorporated some little time ago in order to bring about various necessary reforms in the administration and management of Hindū Temples, and is doing very good work ; the Board of Revenue, for instance, lately handed over to the Sabhā the administration of a charity, and just now the Sabhā, through the Advocate-General, is moving the High Court to sanction a scheme for the control of the great Rāmeshvaram Temple. Sir Subrahmaṇya—who is a very learned Brāhmaṇa as well as a most honored Judge—gives a most interesting exposition of the value of shrines and the use of mantras.

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One of the leaders of the Musalmān community in India writes to me the following, after expressing the hope that a Theosophical Hall would soon be built in his town : " In Theosophy I see not only the moral regeneration but also the political salvation of India. For it is the one mode of thought that can bind all Indian communities with their several beliefs into a common brotherhood and make them into a united nation." May many of his co-religionists recognise this fact ; then will the gulf between Hindūs and Musalmāns close.

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A piece of good news comes from France ; a member of the Chamber of Deputies, M. Milleroye, moved for a strict regulation of vivisection : " Science," he said, " must not be a screen behind which may be sheltered outrages on human conscience and the law"; the Minister, M. Barthou, promised to seek for a reform, and stated that " instructions should be issued to forbid in laboratories any vivisection which was not necessary and useful, and we shall seek to introduce legislation along the lines indicated by MM. Milleroye and de Pressensé". It is true that this is not much, but it is a step in the right direction, and those who know the hells of torture existing in Paris under the name of laboratories will feel that a gleam of light is piercing the awful darkness.

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An extraordinary number of child ' prodigies ' are being born. It almost seems as though advanced Egos were being sent into the world to take the lead in all lines of thought and art, so as to make the entourage of the coming Teacher. The news has lately arrived from New York that a lad of ten, William James Sidis, has been lecturing to the Harvard Mathematical Club on the Fourth Dimension, and held rivetted the attention of distinguished mathematical professors who came from all parts of New England to hear him. It is remarked that no one attempted to explain how so young a boy, self-taught save for a year at school, had mastered mathematics and astronomy, to say nothing of other subjects. Naturally. For what save reincarnation can explain such a problem ?

## MYSTERIOUS TRIBES.<sup>1</sup>

THREE MONTHS IN THE BLUE MOUNTAINS NEAR MADRAS

BY

RĀDHĀ BĀI. (H. P. B.)

(Continued from p. 568.)

THE traditions of these three tribes, so closely linked together by fate, are of the greatest possible interest, as they read like a page out of the *Rāmāyaṇa*, the mystic epic of India.

It is quite incomprehensible to me why historians make so sweeping a difference between two epics of similar nature. True, one may retort, that the supernatural element has been struck out of the *Iliad* and the *Odyssey* as much as out of the *Rāmāyaṇa*; but why, I ask, do the philologues consider, by almost unanimous consent, figures like Achilles, Ulysses, Helen, Paris, Priam and Hecuba as historical, while they won't recognise as such Rāma, Lakṣhmi, Siṭā, Rāvaṇa, Hanumān, nor even the King of Ayodhyā (Oudh)? Either we have to consider as mythical beings the heroes of both epics, or we must be prepared to accept and investigate the claims of the Indian as we have done those of the Greek. Schliemann found in Troas tangible proofs of the existence of Troy and of the people who once lived there. So also the old Lañkā, as well as the other localities mentioned in the *Rāmāyaṇa*, would be found if only one would search for them. To begin with, the traditions and statements of the Brāhmaṇas and Paṇḍiṭs should not be rejected with such undeserved contempt and self-conceited certainty.

Whoever has but once read the *Rāmāyaṇa* will admit that, after striking off the allegorical and symbolical parts, inevitable in an epic of a religious nature, there remains undeniably a firm historical basis.

The supernatural element of a story does not exclude the historical element. This also holds good for the *Rāmāyaṇa*. Because giants and demons as well as wisdom-speaking apes and birds are introduced in the poem, it does not follow that one should deny the existence of a single one of these heroes of remote

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

antiquity. Neither can the existence of the apes be denied. They formed the innumerable army of quadrumana which thronged from all parts of the globe. Who can tell whom the poet of the *Rāmāyaṇa* meant by the allegorical designation of "apes" and "giants" ?<sup>1</sup>

In the fourth chapter of the Mosaic story of creation the "Sons of God" are mentioned who see the "daughters of men," and, taking them as mates, they engendered the giants. The pride of Ninrod, the tower of Babel, the confusion of tongues, have their parallels in the pride and the deeds of Rāvaṇa, in the mixture of the races during the Mahābhārata war, in the revolt of the giants against Brahmā, and so forth. But the main point on which all hinges are the giants.

The Old Testament has a few verses about the giants; the *Book of Enoch* gives full particulars as to them in the *Rāmāyaṇa* they fill an important rôle in the whole epic, vast as it is. In it we find, under other names and with more detail, all the fallen angels mentioned in the vision of Enoch. The Nāgas, Apsaras, Gandharvas, Rākṣhasas, teach mortals all that the fallen angels of Enoch taught the daughters of men. The King of the Nāgas, or divine snakes, finds his counterpart in Samyasa, the leader of the Celestial Sons, who gathered together his two hundred warriors on Mount Ardis, in order to make them confirm by oath their mutual alliance, after which he taught them the sinful secrets of witchcraft. Asasiel, who taught men to forge arms, and Amasaraka, who acquainted the sorcerers with the occult properties of different herbs and roots, act in a similar manner to the Apsaras and Asuras on Mount Rishabh, and the Gandharvas "Haha and Huhu" on Mount Gandhamādana. Is there any folklore in which Gods do not appear as the teachers of men, and the dispensers of the fruit of knowledge of good and evil? Are there any legends which do not speak of demons and giants? The national epic is but the prologue to the historical drama of every people, which drama takes its rightful place in the world's history. Considered in this light, the epic has to be regarded as the fostering soil out of which

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<sup>1</sup> It is the more likely that for "ape" has to be read "man" in this case, when we remember that, in several passages of the Purānas, stories occur in which these same ape-kings play a part; their names as well as the names of their kingdoms are identical with those of the *Rāmāyaṇa*, only in the paurānic stories they are considered as men.

grow all later events, and again, as a fingerpost to the history of the people. There is no difference in the seed of a tree which has been made to grow into an unnatural and deformed plant by means of artificial grafting, as is done in Chinese gardening, and the seed of another tree of the same kind which has grown up unconstrained. The learned botanist will know them both in each form. Likewise it is the duty of every conscientious historian to investigate thoroughly the allegories of so philosophical a story as the *Rāmāyaṇa* by Vālmiki. He must not allow himself to be repelled by the form, which will probably prove unpleasant to his western realism, but must go on digging deeper and deeper, to the very root.

Many Samskr̥t scholars, especially German, deserve the reproach of having neglected this duty. One would think that such an authority as Professor Weber would feel obliged to sift carefully his raw material and prepare it for historical valuation, and one is rather disgusted to see how he allows himself to be guided in his work by partiality and prejudice, striving incessantly to push forward to comparatively modern days the date of the *Mahābhārata*, the *Rāmāyaṇa* and the *Bhagavad-Gītā*.<sup>1</sup>

The *Book of Enoch* speaks of giants twenty-five feet high, who having swallowed all the eatables on earth finished by swallowing man himself. The *Rāmāyaṇa* tells of 'Rākṣhasas,' obviously the same giants whom we know from the history of the Greeks and Scandinavians, and whom we even meet in South and North American legends. The Titanic sons of Bur, the giants Popol, Wuh and Ixteidohitla are brothers, *i. e.*, the primary races of mankind. If we are willing in one case to sift the chaff of imagination and poetry from the wheat of historical facts, we are morally obliged to do the same in the other case, despite any personal likes or dislikes. It is a common saying: *Vox populi vox dei*. A tradition met with in all parts of the globe must contain some kernel of truth. However much the Orientalists may disclaim the giants as mere fiction, we consider the necessity of their past existence to be founded in the laws of nature itself.

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<sup>1</sup> This is not the place to give proofs of what is said above. It must suffice to draw the attention of the reader to the indignant protest issued against these modern dates by scholars like Telang, a man of European culture, and by Rajendra Lalla Mitra, a doctor of philosophy.

The problem resolves itself into the questions if such giants could have lived on earth, and if they actually once did so. We are inclined to answer them both in the affirmative, and our opinion is shared by some very learned men, as for instance François Lenormand. Anthropologists have not yet been able to lift a corner, however small, of the veil which shrouds the mystery of the origin of man : on one hand we find gigantic human skeletons as well as mail shirts and helmets of genuine giants, on the other, we are faced by the fact that the human race dwindles down in size before our very eyes.

It almost looks as if anthropologists did not sufficiently consider the laws of analogy, which is all the more astonishing as it is well known that nature ever works uniformly and that all her revelations clearly sound out that note. Natural science has obtained magnificent results by taking into account the laws of analogy ; it is therefore not quite unreasonable to think that the lacunæ in anthropology might be filled, if the men of science would allow themselves to be guided by this principle. Does not nature herself give us an object-lesson in her workings from the earliest geological periods down to the quaternary formations ? The more we approach the latter, everything in the vegetable and animal kingdoms becomes degenerated : the huge fern-trees of the coal period transform themselves into the dwarfish shapes of the ferns of our woods, and the Plesiosaurians of the Jurassic formation into our present lizards. Basing ourselves on this perfectly logical principal of analogy working in nature, we cannot help thinking that mankind also has been affected thereby, and that we have gradually turned into the scrofulous dwarfs of to-day from the primordial giants we were once, and of whom the traditions of all races speak with but one voice. Take the tallest of all tall guards ; would he be able to go to war arrayed in the helmet and the armor of a mediæval knight ? And again, did any of the Crusaders measure ten feet in height, which is the average stature of human skeletons recently found in America ?

The Tõdas, who are not given to much talking, declare, when questioned about the tombs on their mountains : " We do not know to whom they belong. We found them here when we came. They could easily hold a dozen people of our size and our fathers

were only twice as big as we are." In consequence of these statements, and for many other reasons too, we do not consider their traditions as mere fictions. Is it likely, I ask, that the Ṭoḍas should have conceived anything of the kind, unless it had a historical basis, as they know nothing of the Brāhmaṇas and their religion, and are wholly ignorant of the Vedas and other Hindū Scriptures? Albeit they do not breathe a word of this legend to Europeans, the Baḍagas maintain that the Ṭoḍas gave it to their forefathers in exactly the same way in which the Baḍaga ascetic now told it to us.

Obviously the legend is taken from the *Rāmāyaṇa*, and is the common property of the Baḍagas and Kurumbas as well as of the Ṭoḍas.

For clearness sake we will add to the story of the old hermit of the Nilgiri a few extracts from the *Rāmāyaṇa*, as well as an explanation of all the names which the Ṭoḍas have rendered in a corrupt, though easily recognisable, form. It is beyond doubt that the tradition deals with (1) Rāvaṇa, King of Laṅkā, Lord of the Rākṣhasas, a wicked and sinful people of giants, and (2) with Rāvaṇa's brother Vibheshāṇa and his four ministers. Introducing himself in the *Rāmāyaṇa* to Rāma, son of the King of Ayodhyā and Avatāra of Viṣṇu, Vibhīṣhāṇa is made to say of himself and his four ministers :

"I am the younger brother of ten-headed Rāvaṇa, who is offended with me because I gave him the good advice to return to you the lotus-eyed Sitā, your consort . . . I have left Laṅkā and all my friends and treasures. Accompanied by four of my comrades, Anala, Hara, Sampaṭi and Praghāsha, all men of immeasurable power, I come to you, whose generosity rejects none. To you alone will I owe everything . . . O hero of unsurpassed wisdom! I offer myself to you as an ally. I will lead your brave armies and make them conquer Laṅkā and kill the wicked Rākṣhasas."

Now, we will compare this quotation with the tradition of the Ṭoḍas, which runs as follows :

It was in the time when the King of the East, the God of the ape-men (obviously of the armies of Sugriva and Hanuman) had gone to war to kill the great but wicked demon Rāvaṇa who was King of Laṅkā. The people of Rāvaṇa consisted only of demons (Rākṣhasas), giants and powerful sorcerers. The Ṭoḍas had lived at that period for twenty-three generations of Laṅka.<sup>1</sup> Laṅka is surrounded on all sides

<sup>1</sup> That makes 199 or 200 generations of Ṭoḍas counted backwards, which amounts to about 7,000 years. Aristotle and other Greek sages declare that the Trojan war took place 5,000 years before their times. Since then 2,000 years have elapsed which brings us also to 7,000 years. True, history rejects this chronology, but what does this prove? Has the world's history before the birth of the Christ ever been based on anything else than on hypotheses and on probabilities and suppositions raised to axioms?

by water. The King Rāvaṇa was a Kurumba to the core (*i.e.*, a wicked sorcerer). He had turned into demons the greater part of his subjects, the Rākṣhasas. Rāvaṇa had two brothers: Kumba, the mightiest of giants, who, after a sleep of many centuries, was killed by the King of the East, and Vibja, a 'good Rākṣhasa loved by everyone'.

It seems obvious that 'Kumba' and 'Vibja' of the Ṭoḍa tradition are none other than Kumbhakarna and Vibhīṣhaṇa of the *Rāmāyaṇa*. Kumbhakarna is the giant cursed by Brahmā, in consequence of which curse he slept until the fall of Laṅkā when—after a hard struggle—Rāma killed him in single combat with the magic arrow of Brahmā. 'This arrow is depicted as invincible and formidable to the Gods themselves, so much so that even Indra considers it as the sceptre of Death, says the Ṭoḍa tradition.

Vibja is a good Rākṣhasa who saw himself obliged to break with Rāvaṇa, because the latter had carried off the consort of Rāma,<sup>1</sup> the King of the East. Accompanied by four faithful servants Vibja crossed the sea and helped the King of the East to regain his wife, for which service he was made King of Laṅkā by Rāma."

This is word for word the story of Vibhīṣhaṇa, the ally of Rāma, and his four Rākṣhasa ministers.

The Ṭoḍas further say that these servants had been four Terallis, anchorites and good demons. They refused to fight against their brothers, were they good or evil, and restricted themselves during the war to compelling, by their unremitting conjurations, the army of Vibja to win the day. After the fight was over they asked permission of their master to leave his service and retire into the quiet of private life. In the company of seven more hermits, and of a hundred lay Rākṣhasas with their wives and children, they then left Laṅkā for ever. To reward them the King of the East created on a barren plain the Blue Mountains, and made a present of them to the Rākṣhasas and their descendants, upon which the seven good hermits transformed themselves into buffaloes and consecrated their lives to the supporting of the Ṭoḍuvaras, and to the neutralising of the bad demons' witchcraft. The legend proceeds to say that the four servants of Vibja kept their human forms and lived in the woods of the Nilgiri and in the secret chambers of the 'Tirjeri,' invisible to anyone but to the initiated Terallis. After having taken possession of the Nilgiri, the wizards in buffalo form, *i.e.*, the demoniac anchorites together with the

<sup>1</sup> The Baḍaga Brāhmaṇas distinctly call him Rāma. They maintain that Rāma is meant by the 'King of the East'.

Elders of the lay Ṭoḍas elaborated laws and fixed the number of the future Ṭoḍas, as well as of the sacred and profane buffaloes. This done, they sent one of the community to Laṅkā in order to fetch some more good demons with their families. The envoy saw their Lord, King Vibja, already seated on the throne of the slain Rāvāṇa.

So far the tradition of the Ṭoḍas. It is beyond dispute that the 'King of the East' is identical with Rāma, despite the Ṭoḍas not mentioning his name. As is well known, Rāma has a hundred names. In the *Rāmāyaṇa* he is indiscriminately called 'King of the four Seas;' 'King of the East;' 'West;' 'South;' 'North;' as well as 'Son of Raghu;' 'Dāsharaṭha;' 'Tiger of Kings;' and so forth. For the inhabitants of Laṅkā or Ceylon he would naturally be the King of the North. But if the Ṭoḍas came from the West, as we believe, their designation would be comprehensible.

Let us now return to our tradition, and see what it has to tell about the Mala-Kurumbas. The relation of these wizard dwarfs to the Ṭoḍas in bye-gone days, as well as the events which brought them to the Nilgiri under the strict supervision of the Ṭoḍas will be explained in the course of the story of the envoy sent to Laṅkā.

When he came to his conquered and subjugated home, he found things very much changed from what they had been before he left. The new King of Laṅkā was a loyal friend of the lotus-eyed Rāma, and earnestly strove to root out the evil sorcery current in the land, endeavoring to replace it by the beneficent science of white magic. But Brahmagiḍyā is only attainable by personal efforts, by purity and all-embracing love for the whole creation. Until this stage is reached, and in order to reach it, man wants the help of those good magicians who, after having left the earth, dwell in the land beyond the clouds, in the land of the setting sun.<sup>1</sup> Vibja had moved the hearts of the old Rākṣhasas and they had made penance. But now a new horror arose. The greater part of the warriors of the King of the East (*i.e.*, the ape-, boar- and tiger-men) expressed their frantic delight at the conquering of the 'Queen of the Sea'

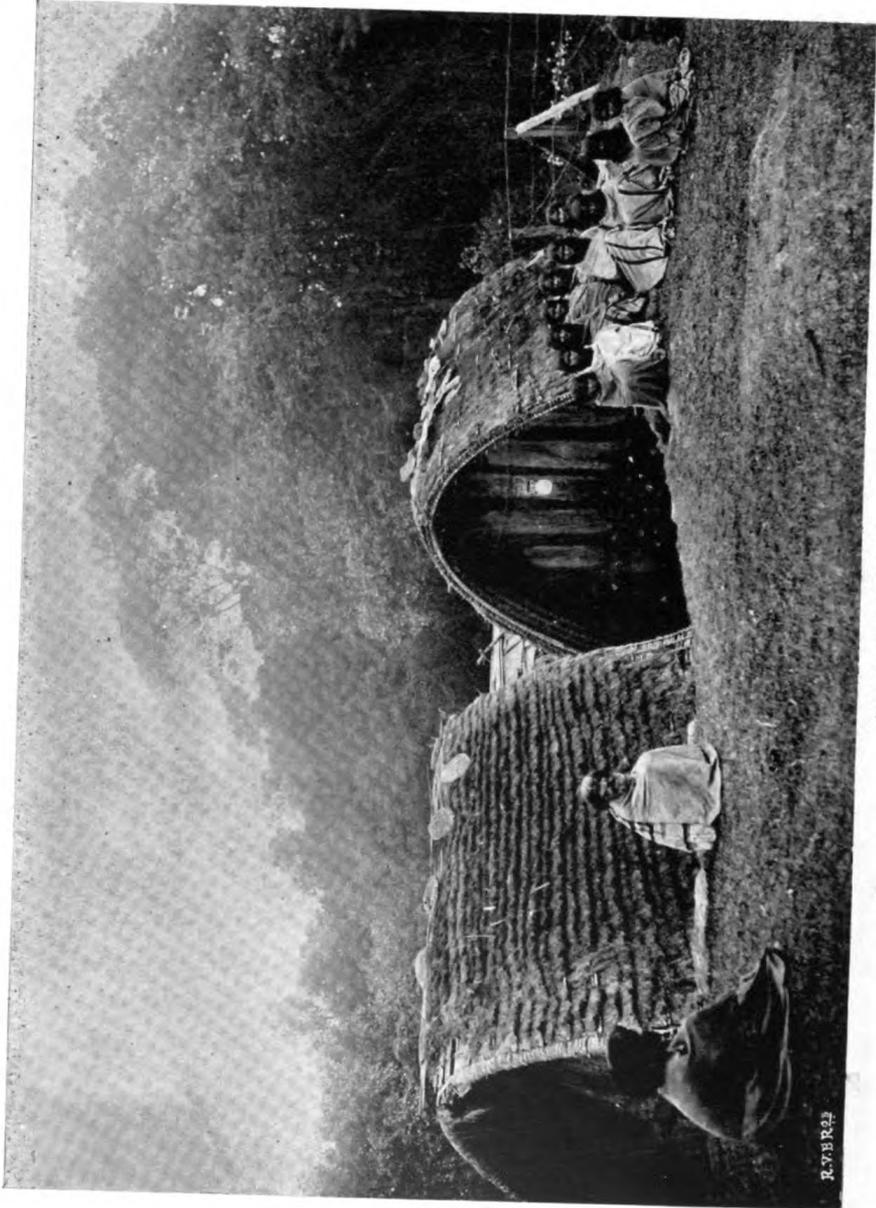
<sup>1</sup> The Ṭoḍas point westwards when speaking of the land where their dead are going. Metz calls the West the fantastical Paradise of the Ṭoḍas, in consequence of which many visitors to the Nilgiri have thought that the Ṭoḍas were fire-worshippers like the Pārsis.

and her demoniac inhabitants by getting themselves drunk, and not having done the thing in a half-hearted manner it took them several years to become sober again. In this tipsy condition they mated with female Rākṣhasa demons, and the offspring of these ill-assorted matches were dwarfs—more silly and wicked than any creature on earth. These were the forefathers of the actual Mala-Kurumbas. They combined in themselves their mothers' knowledge of black magic and the cunning, callousness and cruelty of their fathers, the apes, tigers and boars. King Vibja had determined to exterminate them, and was on the verge of doing so, when the chief of the magicians put aside for a short time his buffalo form and pleaded for mercy to the dwarfs, promising to take them away with him to the distant Blue Mountains beyond the sea. He thus saved their lives, but made them give a solemn pledge that they and their descendants would ever recognise the Ṭoḍas as their Lords, with power of life and death over each of them.

Having rid Lan̄kā of this horror the wizard returned to his home in the Blue Mountains, taking with him a hundred good Rākṣhasas of a foreign tribe. He allowed King Vibja to exterminate the quite incorrigible and hopelessly wicked amongst the demoniac dwarfs, and only selected three hundred of the less wicked, whom he wrapped in the folds of his mantle and in this way carried to the Nilgiri.

Arrived there the dwarfs chose their abodes in the most impenetrable parts of the jungle; they propagated and finally, became the tribe known at present as the Mala-Kurumbas. As long as they and the Ṭoḍas with their buffaloes were the only inhabitants of the Blue Mountains, their knowledge of black magic could work no harm except to some animals which they charmed and then devoured. But lo! about fifteen generations ago the Baḍagas appeared on the scene, and between them and the Mala-Kurumbas a fierce enmity soon arose. The ancestors of the Baḍagas, *i.e.* the people of Malabar and the Karnatic, had served the 'good' giants of Lan̄kā after the war was ended. Oppressed by Indian Brāhmaṇas they left their old homesteads in the Malabar and Karnatic districts and migrated to the Nilgiri, where—according to the laws of honor and





R. FERRELL

HUTS OF TODAY.





HUTS OF TODAY

the commands of their buffaloes—the Ṭoḍas took them under their protection. Henceforth the Baḍagas served the Ṭoḍas in the Blue Mountains as their forefathers had served them in Laṅkā.

Thus runs the tradition of these little tribes of the Nilgiri. We collected it with great difficulty and, so to speak, piece by piece. Anyone who has read the *Rāmāyaṇa* will not fail to recognise episodes out of it in this legend. Now the question arises: could the Baḍagas, or even the Ṭoḍas, have invented the legend?—Could they?—The Baḍaga Brāhmaṇas are but the mere shadows of what they were in the past, and wholly unconnected with the Brāhmaṇas living in the plains. Being ignorant of Samskr̥t, it follows that they were never able to read the *Rāmāyaṇa*, and it is more than likely that many of them did not even know that epic by hearsay. Maybe one will object at this juncture that, granted the *Mahābhārata* and the *Rāmāyaṇa* were based on some dim remembrance of bye-gone happenings of hoary antiquity, yet the fantastical in both predominates so much over the historical element that the events described cannot be considered as trustworthy in either. It is the old story over again of the triumph of the iron pot over the earthenware one.<sup>1</sup> Thus argue those who declare that India knew of no written character before the days of Pāṇinī, the greatest grammarian the world has ever known; and who maintain that Pāṇinī himself did not know how to write, and had never heard anything about written letters. The same type of people further declare that the *Bhagavad-Gītā* and the *Rāmāyaṇa* were probably written after the birth of Christ.<sup>2</sup>

Will the day never dawn on which the Āryan and the sacred script of the Brāhmaṇas will assume their well deserved place in history? When will prejudice and injustice based on race-pride give way to impartiality? When will the Orientalists cease to represent the ancestors of modern Brāhmaṇas as superstitious ignoramuses and their descendants as liars and braggarts?

<sup>1</sup> In this simile the iron pot is the philology of the western Orientalist who deems himself infallible, and who despises the knowledge of the Brāhmaṇas, because it is based on tradition.

<sup>2</sup> These are the conclusions arrived at by Professors Weber and Max Muller. For all that, history tells us that the Phœnicians had a great commerce with India about the year 1000 or perhaps even 1500 B. C. and it is admitted by the above mentioned Orientalists that Pāṇinī lived two centuries B. C.

Anyhow the Orientalists may believe whatever they please. We who study the Indian Scriptures with Brāhmaṇas do not stop at its dead letter meaning. We know that the *Rāmāyaṇa* is not the mere fiction, it is generally considered to be in the West, but that it has a twofold meaning, the one being purely religious, the other purely historical. We further know that only initiated Brāhmaṇas are able to interpret its entangled allegories. Those who read the holy scripts of the East with the help of a commentator explaining their secret symbology will come to the following conclusions :

The cosmogony of all the ancient great religions is one and the same. They only differ in their outer garb. All seemingly opposed doctrines are derived from one source: the universal truth, which has always been communicated to primordial man in the form of a revelation. In proportion as the thinking principle grew stronger at the expense of man's intuition his views changed. They changed, expanded, developed and budded out offshoots into all directions. All this happened in consequence of climatical, historical and other conditions. Just as the branches of a tree which are subjected to an ever-changing wind will assume irregular and distorted shapes, although they all grow out of the same mother-trunk, so also the different religions are all offshoots of one single truth. Truth is but one; infinite is its representation by the human mind. In the same way one ray of white light shining through a prism will glow in multifarious brilliancy and yet all its colors will merge again into the primordial white light whence they sprang. The gross materialism of our day sees naught in the universe but an aggregation of thousands of elements.

The history of all these religions is not based exclusively on geological, anthropological and ethnographical facts of prehistoric times; it is also faithfully transmitted in its allegorical form. All these 'fictions' are historical incidents, are facts. But it is impossible to decipher them without a key (the above-mentioned commentator) obtained through the Gupta-Vidyā, or secret doctrine, of the ancient Āryans, Chaldeans and Egyptians. Despite these obstacles some of us are of opinion that a time will come in the far or near future when all events described in the *Mahābhārata* will

be proved by scientific discoveries to be real, historical happenings. The mask of allegory will fall away and out of the mysterious darkness of remote antiquity actual men will step forth. The incidents of olden times will answer all riddles and solve all the puzzles of modern science.

There is no doubt that any Orientalist, and still more any pseudo-Orientalist, would shrug his shoulders and laugh ironically on reading the above passage—if our story should ever have the honor of being read by him. But this would not prove anything, least of all that truth was on his side. Our men of science have transferred the inductive method, which they exclusively follow, from the realm of natural sciences, where it has proved most useful, to all other branches of knowledge, even to those where it is inadequate, as for instance biology and psychology. By rejecting as unscientific the old method of Plato, which proceeds from universals to particulars, our Orientalists forget that in the domain of the only positive and infallible science, *i.e.*, in the science of mathematics, the deductive method of Plato is alone workable. Our Orientalists swear by the Baconian rules of Induction—which by the way are taken without quotation from Aristotle—and are naive enough to fancy that, when applied to historical and even to religious facts, the inductive method can yield as results anything but their common-place hypotheses, which rarely can stand an unbiassed criticism.

The fad of applying the inductive method to sciences obviously too abstract for being thus handled, and the rejection of Brāhmanical explanations of Brāhmanical Scriptures will ever prove fatal to the western Orientalist. He will blunder over and over again and commit still grosser mistakes than our Ethnologists have done with regard to the Todas. But both Ethnologists and Orientalists may do as they please. We maintain despite their laughing and superior shrugging of shoulders that out of these three Nilgiri tribes two at least are of a prehistoric race; a race, of which our world history has not as yet even dreamt.

*(To be continued.)*

## TRANSITION.

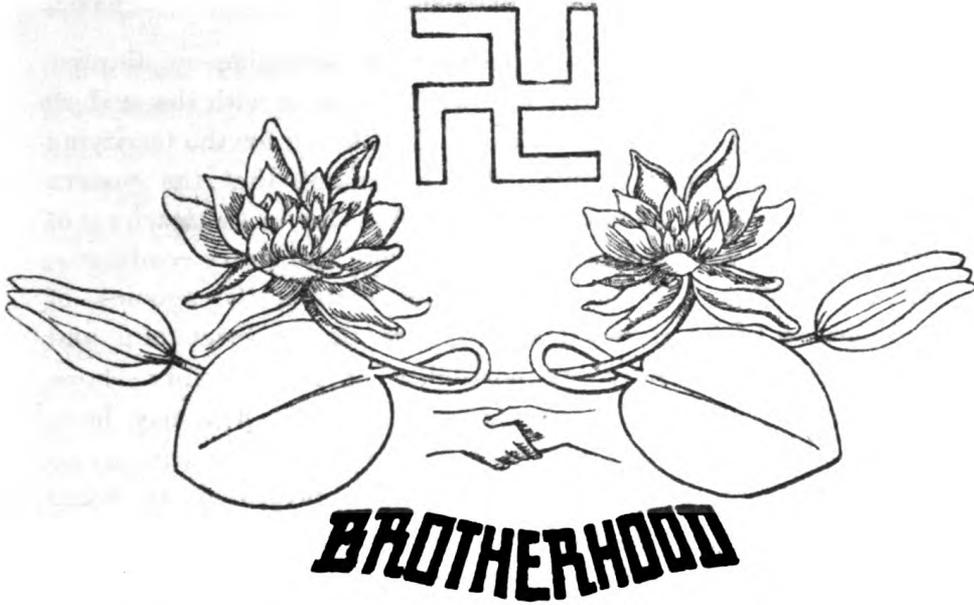
Sleep, Spirit, sleep.  
Thy travail now is o'er  
The voices call  
Thee to the distant shore.  
This earthly ball  
Shall own thy form no more.  
Angelic kin  
Shall greet with clasp of yore.

Sleep, Spirit, sleep.  
Entrust thyself to Him.  
The night stars peep,  
Illuminating dim,  
The shadows creep,  
The void is dark and grim,  
The well springs deep,  
With tears filled to the brim.

Thy bottled tears!  
He caught them trickling down.  
And saved those years:  
And crystallising fair  
Have formed a crown  
Of jewels rich and rare  
And with thy gown,  
This symbol thou wilt wear.

O Spirit, hark!  
Oh peer into the dark  
So comes the barque,  
List! Lo! approaching there!  
The vessel halts,  
And parting time is nigh.  
To life; these vaults,  
Bid now a long "Good-Bye".

G. TOHLEY HARRISON.



## THE SUCCESSIVE LIFE-PERIODS OF THE MAN.<sup>1</sup>

*(Concluded from p. 576.)*

**L**ET us take up our savage when he has passed through many such life-periods as have been described, and has been reborn either as an average man in a slightly civilised nation, or as a rough and brutal type in a more civilised one. In the latter case his evolution will be more rapid than in the former, for there will be pressing upon him a recognised code of morality higher than he is able to obey, but the very pressure will exert upon him a certain compelling force in the direction of progress, while its lower precepts will be embodied in the ordinary law, the penalties of which will fall upon him if he breaks the law. The higher precepts will be embodied in the religion of the time, and will be enforced by rewards and punishments declared by that religion to exist in the worlds after death. In Christian Middle Age Europe—as in the same period in the East whether among Hindūs or Buddhists—heaven and hell were constantly appealed to as the sanctions of morality. They were described in language of the most graphic realism, and hell was painted with a vigor and a crudeness that made it terrible to the ignorant. Some of the Hindū and Buddhist Scriptures in their detailed descriptions of the tortures of hell, to say nothing of the pictures drawn by ima-

<sup>1</sup> This article is based on a lecture delivered in London in 1905.

ginative artists, cannot be outdone by anything in Europe, whether compared with the *Inferno* of Dante or with the modern booklets issued by the Roman Catholic Church for the terrifying of the ignorant and vicious. The advantage that the eastern religions possessed over that of the West lay in the teaching of reincarnation, so that heaven and hell were temporary conditions; when the West lost the idea of reincarnation, the agonies of hell ceased to be remedial and became purely revengeful and retaliatory, thus losing any possibility of moral utility; however brutal and horrible the statements about hell may have been in the East, the idea of hell had a moralising force: its sufferings were corrective; they were represented as being intended to ameliorate, to teach, to improve, to impress on the sufferer the existence of a changeless natural law, that suffering follows evil as surely as "the wheels of the cart follow the heels of the ox". Further, after the suffering, the man went on into the heaven-world to reap the result of his good deeds, and returned to earth with a bias against evil due to the experience of suffering, and in favor of good due to the experience of happiness. So that, life after life, the shrinking from evil grew and the tendency to righteousness increased by the experiences of the after-death life. It is true that the statements as to fire, red-hot irons, *et hoc genus omne*, were false; but they presented to the vicious a graphic symbolical picture which, in its essence, was true.

For let us consider the facts, without allowing our minds to be clouded by the horror engendered by the mediæval ideas of hell, by the nightmare of everlasting torment, remorseless, useless, without object, without result. The condemnation of a human being to everlasting misery and everlasting pollution as the outcome of a few brief years of mortal life, and the falling of this fate on a man flung into the world without his consent and with a character imprinted on him by the Judge who doomed him—this has so outraged the conscience of a civilised humanity that the reaction has gone too far, and men now forget the inexorable law of nature which links together misery and wrong. For such a law there *is*, and it is a cruel kindness which veils it from the eyes of men with platitudes about the 'mercy' and 'forgiveness' of God. It is far kinder to tell a man who wishes to leap from the roof of a

house that broken bones will be the result, than to tell him that his action is foolish, but that God is merciful and so no harm will come to him.

Our rough and brutal man is a drunkard and a profligate during his life on earth ; by this he not only coarsens the physical layer of his sense-garment, but also draws into the layer belonging to the intermediate world matter of a corresponding kind ; he vitalises this layer very strongly, feeling through it, enjoying through it, strengthening it by correspondingly coarse imaginations and sense-pictures ; he lives in the low pleasures of drink and sex, and pours into the material layer by means of which he contacts them his life-forces, his life-energies ; in the graphic language of of the *Bhagavad-Gītā* "his self is passion". His physical body, the physical layer of the sense-garment, is struck away by death. *But he continues to wear the remainder of that sense-garment, the astral and mental layers.* It is all he has by which to feel, and it has strong and active automatic habit of response to sense-stimuli. During his earth-life, the craving has been repeatedly met by gratification. In the intermediate world the craving still arises and—the organs of contact with the objects of the senses have disappeared. What is the inevitable result ? It was not described so inaccurately by the phrase : "The worm that dieth not, the fire that is not quenched". The tormenting thirst, the fever of ungratified desire, the frantic craving for an unreachable satisfaction, that is the hell of the drunkard and the profligate on the other side of death, and it is a very real hell. No man who goes out of this world with the passion for drink and sex-pleasure burning hot within him, but must pass through these torments on the other side. The drunkard in this world ruins his body, shatters his nerves, endures nameless horrors from which he seeks escape by drink ; how—seeing that the sense-garment is the same, and that the Divine Law is God's nature in every world in which His thought is embodied—can peace and happiness be the harvest reaped from such sowing ? That might be in a world of accident, but this is a world of law. So far as human investigation has gone, there exists no such topsy-turvy world as is imagined by the sentimentalists of to-day. There *is* suffering on the other side, and our ruffian learns there, perforce, what here he would not learn.

But there is no aimless useless suffering ; Suffering is the first teacher ; and these wild cravings, ever left unsatisfied, are gradually starved out and disappear ; the fire of desires, left without fuel, must needs die down, however slowly, and then our rough and brutal man, purged and free, goes onwards to learn his other lessons from the second great teacher, Happiness. Never has such a man passed through the whole of his life on earth without some thrill of love—if only for the woman, in her hours of suffering, with whom in passion he mated—some touch of ruth for a helpless babe, some gleam of loyalty to a comrade, some passing wish for better living, some uprush of courage in defence of a friend. None is wholly bad, for nestled in the heart of each is the divine Life. These precious seeds of future righteousness, these passing emotions which shall crystallise into virtues—these cannot be wasted, nor “cast like rubbish on the void”. As to this also the human conscience has rebelled against the wickedness of a hell, wherein the sinner lost all traces of good, wherein he was wholly and irredeemably vile ; to doom a man to everlasting wickedness is even more revolting than to doom him to everlasting torture. Justly is it felt that a God of righteousness could never trample out in man the faint reflexion of His own nature. In the night of ignorance enveloping the little evolved man a spark of the divine Light is shining, and there must be some place in the universe in which that spark can be fanned into a flame, in which that germ of divinity may grow and flower into beauty. The heaven-world is that place, and during the portion of the life-period which is passed there, these germs grow and develop, while the man is happy to the full measure of his capacity for happiness. Into his very nature are wrought the tendencies to love, the tendencies to right emotion ; these are exercised in thought in the heaven-world, and the man lives in the midst of these inspiring and ennobling ideals, lives them out, in truth, with endless variety of detail and enjoyment of the exquisite experiences involved in their expression ; after many years of such joyous life, when all has been assimilated that mind and right emotions could picture, and the used mental matter drops away, the desire for new experiences of earth-life arises in the man—as hunger arises here when food has been digested and assimilated—and this desire lures him

out of the heaven-world ; for a moment, on the Spirit who is his innermost Self clothed in subtle matter, faintly conscious as the Ego, flashes the vision of the coming life on earth ; then around the subtle permanent vehicle of the Ego the denser matter gathers ; in the mental layer are sown as innate germinal mental tendencies the outcome of his heavenly experiences ; in the astral layer the germs of passional tendencies ; and in both the instincts to follow or avoid lines of action found to lead to happiness or unhappiness ; the physical layer is built as an organ for gathering new experiences, for working out the results of the past belonging to the physical world, past relationships, past friendships, past enmities—the good and bad karma of such part of the past as is ripe for gathering. A new life-period opens on a higher level, with increased powers and new possibilities.

In this new life-period much will depend on the environment into which he is born, and this, in turn, depends on the amount of happiness or suffering caused to others in his previous life ; into this self-created environment he comes, bringing with him his character. It will be noted that the word ‘ tendencies ’ is used above to express the results of the past. In the sense-garment of the child the virtues and vices of the future man exist as seeds, as germs ; they are stimulated into active growth by the mental and moral atmosphere that surrounds the child, by the thought and desire-forms emitted by all around him. Hence the enormous importance of good environment and company and right education for the young child ; germs of evil may be atrophied and germs of good stimulated to an extent that few people realise, and nothing in later life can make up for, or neutralise, the results of bad or good conditions during the early years of childhood.

Through many life-periods our typical man passes, and in each a little more is unfolded from the Self, a little more is worked into his sense-garment. More and more is the fruitage of each sowing ; more and more is the outcome of each earthly life ; until, when we pause again to consider a life-period at some distance onwards, we find an average good man in a community like our own.

The part of the life-period spent on the physical plane will now be a period of distinct progress ; he will make many blunders, many errors, but also will generate many good thoughts and

high aspirations. When the death-hour comes, he will have made considerable progress during his life on earth, and will carry away with him a very large amount of good material to transmute into qualities and powers in the heavenly world. His experiences in the intermediate world will be very different from those which followed death in earlier lives. The coarser kinds of matter will have much diminished in quantity, and the little that remains of them will be poorly vitalised; he will consequently pass through the lower phases of the intermediate world without consciousness of their existence, and will awaken only amid the finer surroundings of the upper intermediate spheres. He will meet with some minor unpleasantnesses but with no keen suffering, and he will be able to scan his earth-life, observe the consequences of some of his mistakes, recognise the inevitable results that will accrue from them in a future life on earth, and will thus learn many a valuable lesson which he will lay up for use in the future. The 'instinctive consciousness' will thus be largely enriched for the profit of the succeeding life-periods. Then he will pass on into the heaven-world, with his precious stores, "bringing his sheaves with him". And there for centuries, perhaps for millennia, he will live on and assimilate that corn of earth. Now the character changes rapidly, improves rapidly, life after life, for each life on earth yields rich material to be built into character in the heavenly. Every love of the life, happy or miserable, every thought of compassion and of pity, every effort to do the right even though error marred the doing, every endeavor towards high achievement even though failure was writ across the end, every longing after purity even when the mire of impurity held the straining feet—every one of them is there when the Lord, the Ruler immortal, counts up the jewels he has won, of which none can ever be lost.

Let each look back over his own life and see how rich is the treasure which he is gathering, how full the harvest of the seed he is sowing; how many powers are germinating here which will blossom there; how many beginnings which will there have completion.

Thus do successive life-periods ensure the unfolding of the Self, the evolution of the man. And such life-periods succeed each other, until perfection, human perfection, is achieved. This

earth of ours has been devised by infinite Wisdom and infinite Love as the nursery wherein the child Egos may reach human maturity, may become men. Many other spheres there are in the boundless universe, but this little planet with its two attendant worlds is the field of evolution allotted to our humanity, and until we have learned all its lessons and have reached the perfection assigned to that Humanity, we may not leave it.

The children born amongst the most evolved races to-day are showing out the results of the many life-periods lying behind them, through which they have come to us. Many of them, an increasing number, are 'remarkable children,' and, as we go onwards, these prodigies of to-day will be equalled by the mediocrities of to-morrow, and they themselves will shine out yet further ahead. The savage climbs by successive life-periods into the perfect man; the perfect man in higher worlds climbs to heights of superhuman splendor. And yet Divinity towers immeasurably upwards: "You will enter the light but you will never touch the flame".

For this climbing we need time, immeasurable time, and worlds, innumerable worlds. And the time and the worlds we need are ours, and, knowing that thus it is, we can be patient, and work steadily, quietly, realising that the end is sure. The hurry of human life in the West has grown out of the preposterous idea that we, the Children of Eternity, have but one span of mortal life in which our destiny is to be fixed unchangeably. It is as though we stood on the deck of a sinking ship and there were not life-boats enough to save us all from the devouring sea; little wonder that there is panic and struggle. But in a ship that can never go down what need for panic or struggle? There is time to learn every lesson, time to build perfection of character. Here is the inspiration to make life noble at whatever stage in it we may be standing, for there is time enough even for the lowest and the slowest, and ever-repeated opportunities until at last we grasp them and succeed.

Such is the great ladder of lives up which humanity is climbing, the Jacob's ladder with one end on earth and the other hidden in the divine Light. On that ladder we all are standing; none is so low that his place was never ours; none is so lofty that his

place shall not at length be reached by us. Such is the vast plan by which God unfolds Himself in every child of man, and brings all His children to perfection. Those who know and see this truth are indeed happy, for they can, in its light, work more self-consciously and more surely. But those who know and see it not are also happy, in that their destiny is certain and their progress secure; for the time they have not the joy and the comfort of the knowledge, but, knowing or not knowing the Law, men shall at length attain Perfection.

ANNIE BESANT.

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#### MAN'S PROPER ELEMENT

Man's proper element is men awake,  
 Alive and giving life to thoughts and things,  
 Enthusiastic, throwing—for the sake  
 Of shaping true their deep imaginings—  
 Their very souls into the tasks they undertake.

Life's not the playtime of a thoughtless child:  
 Its worth is measured by the insights gained;  
 The wisdom of the larger grasp; the mild,  
 Free power from some worthy end—attained;  
 The inner wealth from minutes full and well beguiled.

And, truly, he with vain, conceited pride  
 And he who shuns with scorn the vital ways,  
 Are fellow-travellers without a guide  
 Upon a plain whose barren face betrays  
 A lack no knowing eye could view unterrified.

Till we can stand the Light—and not till then—  
 The Light that sets us from our self-love free,  
 We see but shadows as in Plato's den:  
 A man's most perfect function is to be  
 A source of inspiration to his fellow-men.

F. MILTON WILLIS.

## THE NEW-ART ERA.

**T**HE dawn of the new era seems also to be giving a new impulse to the department of Art—hitherto so greatly neglected. Some amongst us are becoming aware of the important rôle which Art is destined to play in the world's future. This importance can hardly be overrated. For inasmuch as the true artist draws his material from the higher worlds, his works make tangible the realities of these regions, and reveal them to his less fortunate fellow-men. The artist makes real the ideals by the aid of which humanity may more easily climb back to its source, the higher worlds. Drawing his material from these higher worlds, the artist foreshadows the future. Every true artist is one through whom the Intuition functions. This capacity of being able to communicate with the Buddhi, and to express the experiences thereby gathered, must ever be the distinguishing characteristic of the true artist. Nor need he himself be conscious, in his lower self, of the source whence he draws his inspiration. "Can an artist," writes Wagner in a letter to Roeckel, "expect that what he has felt intuitively should be perfectly realised by others, seeing that he himself feels in the presence of his work, if it be true art, that he is confronted by a riddle about which he too might have illusions, just as another might?" But true art, that is, art which inspires, which can give ideals to the world, can spring thence alone. Speaking of his own faculty of touching the higher planes, Wagner says :

There must be some indescribable inner sense which is altogether clear and active only when the outward-facing senses are as if in dream. When I, strictly, neither see nor hear distinctly, this sense is at its keenest, and shows its function as Creative Calm. I can call it by no other name—merely I know that this Calm of mine works from within to without—with it I am at the World's Centre.

From within to without. How familiar is the idea to the student of Theosophy. Here is the basic principle never to be relinquished when we set our faces towards the rising sun of the New Art. It is this principle of working from within to without, which Theosophy is teaching us to apply in all departments of human activity. Is there not some danger that just in the department of Art we are losing sight of it? Are we not apt to pay too much attention to the new forms, outlines, colors and sounds that as yet seem to be the only tokens of the New Art? Do we not, in a

word, make too much of the formal side of Art, to the exclusion almost of the inner—the spiritual? True that an astral form may reflect the ONE more perfectly than does a form physical, but surely the merely formal will ever remain māyāvic, and therefore cannot satisfy until we learn to look for the ONE in every form. I do not mean, of course, that we should reject new colors, sounds, and so on. On the contrary, let us welcome with open arms these lovely children of man's genius, these garments of the Spirit growing ever more and more transparent. But if Theosophy is to have a moulding influence on the New Art, it can only be by directing it steadily to the spiritual ideals which it is spreading through the world. Let the artist, using all the technical skill which a modern artist at the height of his profession possesses, use his powers to portray not a physical, astral or other world or form, but a spiritual idea—an ideal. That is the way Wagner wrought. An ideal, a lofty idea, took possession of him, filled him to the exclusion of all else until it was given birth in the world without.

In the blood-warmed night of my imperiously longing heart it strengthened and grew into a power capable of producing results in the without—in the world of the day. I cannot comprehend the essence of music otherwise than in love. Filled with its holy might, I perceived, as my human sight expanded and grew, not a formalism to be criticised, but, seeing through this formalism, I saw at the bottom of the appearance, by a sympathetic power of feeling, the need of love under the pressure of just this loveless formalism. Only he who feels the need of love recognises the same need in others.

Filled with a vast love for humanity and a yearning desire to lead it to salvation along a road which his daring artist-soul forced through the dense jungle of life in the world of forms, we see him also evolve, quite naturally, new forms in which to clothe his ideals suitably. How new and original his works were, from the standpoint of form, we can gather from the great outcry of his contemporaries who found all their rules outraged. Yet to-day, though alas, still almost entirely judged and appreciated from the side of form, his works are triumphant. But the form was, comparatively speaking, rather unimportant to the great musician. It was but the setting for his jewel—the ideal: "My art, which was not just a means to renown and wealth, but a *medium for conveying my views of the world (philosophy)* to responsive individuals."

Wagner perhaps expresses his ideals most clearly in an ending to the *Götterdämmerung*, for which another was substituted because its subject-matter was to receive a drama all to itself, and also because it rightly belonged to the perfection of Parsifal rather than to Brünhilde. It formed the ending of the majestic drama, *The Ring of the Niebelung*, the beginning of which, so the music informs us, is the first creative impulse of a new manifestation. In musical form we behold the wondrous World-Tree growing into its full stature. The Golden Age passes before our vision, gnomes, nymphs and giants, and the Gods, Wotan at their head, the embodiment of the Intellect, who cuts a branch from the World-Ash, which he shapes into a spear with which he rules the world. But the Intellect, by itself, directing the Will finally learns its limitations and longs for its emancipation. Thus Wotan soars to the tragic height of willing his own destruction, so that a new and a better order of things shall ensue. "Youth is knocking at his door," and he himself has willed it. Siegfried, his offspring, shatters his spear, ends the rule of the Intellect, and ushers in the new era in which the Intellect is wedded to the Intuition. The World-Tree with which the reign of the Intellect arose, has withered, and Brünhilde, the human outcome of the cycle of evolution traced, has come to her own. Taking from the slain Siegfried the ring around which has raged the whole drama, she addresses the bystanders for the last time before she mounts the pyre whose flames shall burn away all that is earthly, leaving the purified gold of the ring, garnered experience, enriched with which the soul now enters Nirvāṇa.

C. REINHEIMER.

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I looked upon the world and saw that it was shadowed by sorrow, and scorched by the fierce fires of suffering. I looked for the cause, but could not find it until I looked within, and there found both the cause and the self-made nature of the cause. I looked again, deeper, and found the remedy. I found one Law, the Law of Love; one Life, the Life of adjustment to that Law; one Truth, the Truth of a conquered mind and a quiet and obedient heart.

JAMES ALLEN.

## THE PLACE OF WAR IN HUMAN EVOLUTION.

Last week came one to our country town  
To preach our poor little army down  
And play the game of the despot Kings,  
Tho' the State has done it and thrice as well.  
This broad-brimmed Hawker of holy things,  
Whose ear is crammed with his cotton, and rings  
Even in dreams to the chink of his pence,  
This huckster put down war? Can he tell  
Whether war be a cause or a consequence?

**W**ITH the first impulse which entered into the heart of man to desire control of something already in possession of his fellow-man a state of war existed in the world, and it is now difficult for us to conceive a condition of Society in which the lust for proprietorship was not dominant.

When the first owner of a dog buried his stone axe in the skull of the neighbor who essayed to divert the ownership to himself, he was crudely giving expression to a code of morals which has since become generally adopted under the comprehensive term of Law, and which may not be infringed without relegating one's self to that grade of humanity known as the Criminal Class, a class whose ideas of ownership are based on the broad and generous principle of a common right. The idea of a common interest in things naturally did not appeal to the primitive man who owned the dog, so he classed any attempt to deprive him of that animal as 'thieving,' which offence he decreed (so far at least as he himself was concerned) should be regarded as a capital one. The man who did not covet his possession, whether for domestic reasons or from a sense of the danger involved, he decided to define as 'Honest'. Consequently honesty in later days came to be regarded as a virtue and to be described in the copy-books as embodying the "best policy," though its origin may have been nothing more lofty than the instinct of self-preservation.

From the intimate and personal transaction of stealing a dog we can proceed by an easy intellectual effort to imagine a family, Father, Mother, Grandfather, Grandmother, Uncle, Aunt and eight children of varying ages, whose principle source of food and raiment was goat, either in the form of flesh, milk or skin. The goats died, strayed or ran dry, and the position of the family, a

healthy one with unsophisticated digestions and imperious appetites became desperate. On the other side of the hill lived a second family of a somewhat similar make up, whose goat flock flourished and yielded abundantly; what more natural than that the hungry goatless family—fourteen in all—should steal out in the chill of the grey dawn and attempt to readjust the disorganised balance of possession at the expense of their better supplied neighbors? What also more natural than that the neighbors should turn out armed with clubs, to resist the proposed readjustment in a primitive spirit of protest and remonstrance. The newly formed moral code invented by the owner of the dog clearly applied in this case, but curiously enough did not appear to be imbued with the same active and convictive force as when brought to bear on the operation of the single individual. The action of the individual was a petty thieving, or at the best merely a burgling incident. The raid of the goat-lifters was *war*, and contained the elements of heroism, state-craft, patriotism, and even of magnanimity, for the attacking family, having killed all the elders among the 'vanquished,' adopted the children and allowed them to partake of a share of their own goat's milk.

The teachings of Theosophy explain the workings of evolution clearly and logically. Sin, misery, disease and physical death are but factors in a system of discipline and development, and as such are to be received as the manifestations of a beneficent not of a malignant creative force. Why the creative force elected to base its operations on a system which entails the inclusion in our vocabulary of such a long list of words expressing grievous conditions is a subject on which probably few of us are sufficiently advanced to be able to speak or think with conviction. So far however as we can trust the evidence of our finite powers of reasoning and observation, the great plan is founded upon an arrangement of contrasts, which decrees that there shall be no light without its accompanying shadow; that each quality which we are pleased to regard as a virtue shall be only recognisable by comparison with its complementary quality of evil. The missionary may command our admiration by his piety and devotedness, but we cannot blink the fact that he is utterly dependent for the breath and soul of his moral existence on the fact of a besotted and benighted heathen—no heathen, no missionary.

As I have suggested, the struggle of the individual for supremacy or possession is viewed by his fellows with a watchful severity. The exceeding of a fixed limit in his operations may be met by social ostracism, and of a narrower limit by loss of liberty or even by death; he must pick his steps cautiously among the commandments of the Mosaic Law. As one however of a body sufficiently numerous to take the form of a concerted movement, he may break many of these laws with apparent impunity. He may even have the words courage, wisdom or duty applied to his actions, though their immediate results may have been ruin and death with their accompanying conditions and emotions. Certain qualities of character being essential for the advancement of the human race, the act of war has clearly been chosen, in accordance with the general scheme of light and dark, to give effect to these qualities, and though its operation may involve the phenomena of death and disease, we must not forget that these are natural phenomena and that their manifestation is not by any means confined to war. It is easy to fall into a line of reasoning which will define war tritely as an unmitigated evil instead of as a school for the moulding of character; to dwell on the destruction, the apparent injustice, and many other contingent results involved, which are obviously undesirable. Books have been written strongly advocating its abolishment, and Peace Societies have denounced it as a colossal crime, retarding the progress of civilisation and degrading man from his proper rank in creation.

Before, however, allowing ourselves to be carried away by the flow of such reasoning, it might be well first to endeavor to imagine what would be the result to the world were the appeal to arms really abolished, and to consider as fairly as possible other opinions and aspects of the matter. Mrs. Besant in her *Hints on the Study of the Bhagavad-Gītā*, in treating of the *Mahābhārata*, says:

And if the heart of God can bear to see the suffering, we, who are so much more selfish, may be able also to bear and see it and be willing to co-operate with Him. And therefore if wisdom and love declare that fighting is necessary for the progress of the moment, then fighting is co-operation with Īshvara, and the word of command comes: "Therefore fight, O Arjuna".

This is ancient wisdom historically speaking, but a present day writer on territorial defence says:

No one who has read the literature of the Peace Association can fail to be struck by the lofty aims typified by the idea of universal

peace, nor can he help regretting the enormous expenditure on weapons of war among the nations of the world. The Hague Conference has, however, shown us clearly and beyond contradiction that even among highly civilised nations the necessity for expansion and the fiercer competition in a growing struggle for existence must postpone the realisation beyond the horizon of practical and common-sense statesmanship.

Wherever men congregate, war (even though there be no military activity) is going on; the war of the bitter tongues, and keen wits. The victor is everywhere shouting his unholy triumph, and the vanquished being trampled in the dust. In this arena the combat is no more likely to be fair and equal, judged from the superficial standpoint, than on the stricken field; for here the defenceless do battle with the strong, the weak and ill-equipped worker with the millionaire armed *cap à pie*, the child with the man. That fighting of this sort, with its bitterness, its trickery and its falsehood, is in any way less a menace to our humanity than the exchange of rifle or artillery fire at long range or the more personal crossing of sword or lance is to be questioned; for apart from the material effects of war, its earliest records show that it carried with it a certain spirit of moral exaltation which inspired peoples in whom the national temperament and ambition did not rise above the grossly physical things of life with new and ennobling impulses. In luxurious pleasure-devoted cities, unexpectedly begirt by an enemy, men dropped their wonted pursuits, and manning the walls, developed through the rigors and horrors of a siege, qualities of courage and self-sacrifice undreamt of in times of peace and security.

We can all readily appreciate and sympathise with the Peace Society movement, which is based upon a profound conviction of the uselessness and wickedness of war and of the immense material and social advantages of peace. The nations are one and all overburdened with armaments and a large proportion of the pick of their manhood rendered idle and unproductive (from the commercial point of view), besides which in some countries, especially, an arrogant and aggressive spirit of militarism is established. These conditions certainly seem to court disapproval; but would we as a people fare any better under an arrogant and aggressive spirit of commercialism, and is it not worth considering as a possibility that the manhood of a country might suffer physical degeneration

were it depleted of its leaven of trained and disciplined soldiers. A continental writer in the interest of peace relates how, in the Franco-German War of 1870, when the opposing cavalry met in a hideous melée in the streets of Le Bourget, a dapper young French Captain of Lancers, the pride of his family and the darling of the girls, was dragged from his saddle by a gigantic Prussian Sergeant of Uhlans, who beat his brains out on the stone steps of the Market Place and left him with his boyish face, graced with its budding moustache, battered and bloody beyond recognition. Such a narrative certainly does not make pleasant reading for peacefully inclined folk, whose lives are passed in a consistent endeavor to shield themselves and every one connected with them from the smallest infliction of physical discomfort, and who are used to regard death as the greatest of all evils; it may well have served its purpose in influencing parents, whose boys evinced an inclination to adopt the army as a profession. What mother could view with equanimity the prospect of her favorite son, no matter how entrancing he might look in a uniform, being dealt with in this fashion? Such advocates of peace, however, in their anxiety to deal finally with a difficult problem are perhaps somewhat apt to seek for the solution too close to the actual manifestation of the evil. It were idle to blame the Sergeant, or the Captain whom he met and slew with his hands; and what were their Governments but blind instruments in the hand of a higher force? The soldier acted in obedience to orders, and the statesman—though he may have cherished a belief that he was moulding history—was but the plastic clay in the hands of circumstance, a pawn in the great game of light and shadow. To quote Tennyson again:

We are puppets, man in his pride  
 And Beauty fair in her flower;  
 Do we move ourselves, or are moved  
 By an unseen hand at a game  
 Which pushes us off the board,  
 While others ever succeed.  
 Ah, yet we cannot be kind  
 To each other here for an hour;  
 We whisper and hint and chuckle  
 And grin at a brother's shame;  
 However we brave it out,  
 We men are a little breed.

That portentous and overshadowing figure, the First Napoleon, the fascination of whose movements and personality seems to increase by repeated chronicling, though not physically a great man nor in any way distinguished for nobility of character or greatness of soul, was especially equipped by the possession of qualities of head and the apparent utter absence of other qualities of heart for the career of a military leader. The prospect or the ultimate fact of a plain strewn with mangled human bodies did not influence him. If he felt a regret, it was the regret of the speculator not of the humanitarian; for had humanity, as we understand the term, had any place in his composition his fitness for his great mission would have been impaired; indeed that whiff of grape-shot which, in the streets of Paris, ended the French Revolution might never have been fired—a supposition leaving room for conjecture compared with which all the subsequent Napoleonic wars would appear but trivial matters. The Corsican, who was certainly the living embodiment of the spirit of war, has been variously described as a monster and a demi-god, and has been pictured both as a popular hero and as a vampire wading through innocent blood, but has not always been treated by his critics with the impartial consideration which his unique and complex personality demands. The condition of Europe during the reign of Louis XVI. was one of moral and social stagnation and degeneracy, out of which it was decreed that by a rapid kármic process, entailing much shedding of blood and burning of villages, an era of progress and enlightenment was to grow. For the carrying out of this stupendous purpose the obscure artillery officer, whom we cannot regard as being the shaper of his own amazing destiny, was chosen through the instrumentality of men who thought only of the consummation of their own petty aims and interests, men moved by an unseen hand at a game which pushed them off the board quickly enough, their little move being played. Napoleon then came, like another great Leader of men, not to bring peace but a sword, and with his sword he swept Europe clear of the moral barnacles with which it was encrusted. To accomplish this he created an army of Frenchmen—itsself an object lesson in rapid national development, drawn as it was from a population which had barely emerged from a long and bitter period of internal tyranny and degradation. It is difficult

perhaps for some of us to view a career such as that of Napoleon in a perfectly impartial spirit, so stained is it with human blood, so evidently the outcome of the morbid vanity and ambition of a monomaniac; yet the memory of the armies with which he fought and conquered, or grimly gave ground before the inevitable, will survive as a record of all things best in devotion, gallantry and endurance, qualities which they communicated as by contagion to the nations against whom they fought, leaving each of them more alert, self-reliant and resourceful than they found them.

“Peace hath its victories no less renowned than war,” and the occupation and development of Australia by the Anglo-Saxon people was such a victory. Here men combined to fight with Nature, the outlaw, to attack it in its most uncouth mood and to survey, plough and irrigate it into the fair semblance of civilisation, to found great cities where a few nomadic savages, little removed from the higher animals, had pitched their camps. A great and notable achievement carried out practically without resort to arms—but for how long? The parable of the hungry goatless family is capable of a twentieth century application. It is a larger family now-a-days, and, when impelled by circumstance, quite as aggressive and if anything more greedy and unscrupulous, and one of the most operative and cherished of its laws is the *law of the survival of the fittest*.

The idea of a universal peace appeals to us by its very magnificence; it is infinitely more magnificent than war, for to conceive it one must imagine a condition of Society from which human passions, meannesses and weaknesses have been eliminated, and which is based on an absolute trust and sympathy between man and man. That we have not as a race yet reached this Utopian stage must be admitted, mutual trust and forbearance certainly not ranking among our most prominent characteristics. A change from the time-honored custom of appeal to arms to that of litigation and arrangement, though it should obviate the physical shedding of blood, might not prove an altogether unqualified blessing; for by the mere abolition of the act of war it is not by any means certain that we shall succeed in finding that subtle and mystic essence—peace—which does not lie on the surface of things and which is of too complex and evasive a nature

to be easily grasped and applied even by a carefully thought-out and skilfully organised movement. The root of the matter lies deeper than can ever be reached by the effacement of the staunch infantryman or the gallant cavalry leader, and deeper down through much pain and self-searching must we go, ere it be found.

A. COLQUHOUN.

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### A POEM FOR TO-DAY.

#### A MORNING THOUGHT.

[Mrs. Wilcox, who was born in Wisconsin in 1855, and who now lives at Short Beach, Conn., is the writer of many volumes of poetry, particularly of the emotional type. In this short poem she has, however, struck a level that makes it really worth while, for she gives one a message worth brooding over every morning.]

Let me to-day do something that shall take  
 A little sadness from the world's vast store,  
 And may I be so favored as to make  
 Of joy's too scanty sum a little more.

Let me not hurt, by any selfish deed  
 Or thoughtless word, the heart of foe or friend;  
 Nor would I pass, unseeing, worthy need,  
 Or sin by silence when I should defend.

However meager be my worldly wealth,  
 Let me give something that shall aid my kind,  
 A word of courage, or a thought of health,  
 Dropped as I pass for troubled hearts to find.

Let me to-night look back across the span  
 'Twixt dawn and dark, and to my conscience say—  
 Because of some good act to beast or man—  
 "The world is better that I lived to-day."

ELLA W. WILCOX.

[From a correspondent, who did not send the name of the paper from which the above is reprinted.]

## BACK-TO-COUNTRY COMMUNITIES.

He that abstains  
To help the rolling wheels of this great world  
. . . . . lives a lost life.

**A**GE after age, with ingenuity and earnest zeal, man has striven to solve his social problems, but the time was not ripe. He may reach a certain point, but until he works in accordance with the great spiritual laws which govern the evolution of the period, again and again he fails. His reward however is this: each true attempt hastens the time when that particular problem *can be solved*; and its final solution is made possible by the extra intensity of combined effort following the individual laws of Being and the great sweep of evolution. We, therefore, who are taking up the problem that lies immediately at our own door, may have some hope of ultimate success.

We must, however, first understand the forces which underlie the unrest and expectancy of our generation.

Centralisation is the trend in all great undertakings. We are apparently in a transition stage through which the spiritual forces aim at unity; and the purblind physical consciousness, rushing madly after the faint reflexion it dimly perceives, has at present mistaken centralisation for unity. This error is aptly illustrated in the action of a diseased heart, collecting all the blood of the body into itself but powerless to distribute it. The centre in true unity permeates the whole with life invigorated by itself, and the result is perfect health. But the centre in mere centralisation sucks life from the whole into itself, and the result is absolute rottenness.

The great social problem, which we wish to solve exhibits an example of this latter state in its mad rush to the towns with its attendant evils—congestion at the centres, dullness, apathy and lack of vitality in the other parts.

Its solution is a mighty task, intimately connected with that of the other social problems of the day, and implying a total reconstruction of society. It is nothing less than a redistribution of the population throughout the land, a knitting of the parts together so closely that no compulsory isolation shall be possible; that the whole may vibrate through every particle with the life and interest that show true unity.

The aim must not appal us, for we do not work alone. We have mighty forces to aid us, and if we are working along the right lines, they will become more apparent as we persist in the attempt. Telephones, motor-cars, air-ships, etc., all point out the beginnings of the way towards the particular unity we seek. Our part is therefore to utilise and bring down into working order the forces which are ready for our disposal ; and, since we cannot reach with one bound that unity which permeates with active life the whole body, we must take the first steps towards it.

The population must be decentralised, and recentralised into small centres dotted throughout the land, and closely bound together ; and the first step is always with ourselves.

The first recentralised centre, then, is to be our particular community, and, as a pioneer colony, the greater our aims the harder will be our task. We have to work in accordance with spiritual laws, which we must seek to grasp by combined effort and continual study ; knowing through every fibre of our being that unless we are working in accordance with the will of a Higher Power, we have failed before we have begun.

As a colony our work will be along two main lines : our work in the outer world and our own internal development. Our work in the outer world is of the utmost importance, because only as little by little we knit together the conflicting elements in the district (and by that I do *not* mean mould every one into one pattern) shall we prove that we are succeeding in our task. We are essentially not to be an isolated community, but must be bound up in the life and work of the neighborhood in ever widening circles of help and influence, not by sucking up its life and activity into ourselves but by permeating the district with our thought and activity.

The task of internal development is no less serious, for it is only by the right development of itself that our colony can gain strength to carry on its work in the outer world.

We must be fairly representative of the ordinary occupations of life—otherwise we shall have no great value as pioneers in this work-a-day world ; but in our own particular ways of life we should be able to initiate some new method of ‘township,’ portraying the lines of unity towards which we work, and our

natural sphere of influence in art, science, and general beauty of surroundings will be immensely increased in proportion to the intensity of our effort for the general welfare.

Communities like the above cannot leap into being ready made—they must grow up naturally like everything else that works in accordance with higher laws, and there will be two sets of people who compose them. Those who are not yet tied down to their own particular work but who are earnestly desirous of finding it; and we who are tied down in the country, and who have it in our power, if we so desire it, to be forming the nucleus of such life by living out in ourselves such aims and ideals, and binding together the conflicting elements in our own immediate surroundings.

Little by little as we gather strength in ourselves and our outer work, we shall draw into our sphere the people who are to help us; but—*C'est le premier pas qui coute*, and the difficulty of the first blindly striving 'we' is to find the first unconscious 'they'. As soon as two or three can begin the work, with earnest purpose and the conscious knowledge that "where two or three are gathered together in my name, there am I in the midst of them," they will have power to carry out ideals and aims which, as separated units, they would not see, or, seeing, would wisely shrink from viewing as present possibilities.

MABEL H. LAYNG.

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#### AGAINST VIVISECTION.

The following prayer is suggested for use by people belonging to any religion, who desire to relieve modern civilisation from the blot of Vivisection.

O Thou, All-Merciful and Compassionate, whose Life maintains the universe and all that is, who sufferest in the suffering of both man and beast, be with us, strengthen and guide us in our efforts to reduce the pain and torture which man, in the ignorance and selfishness of his heart, too often inflicts on the animals who share Thy Life, Thy World, Thy Love, with us. Give us, O Lord, power, wisdom, love, that we may work well and wisely, "with strength to resist, patience to endure, and constancy to persevere." Grant that we may hasten the coming of that great day, when pain shall have fulfilled its mission and taught its lesson, and Joy, the Divine inheritance of both animal and man, shall rule on earth below as bless reigns now in Heaven above. AMEN.



ON THE RELATION OF HERAKLEITOS THE DARK TO  
SOME CONTEMPORARIES AND PREDECESSORS.

**H**ERAKLEITOS having been a constant problem to me for many years,<sup>1</sup> I may perhaps dare to contribute a few remarks towards the understanding of the 'dark' Sage of Ephesos. The method I choose is that of comparison, with special regard for Indian parallels, because this alone, in the case of Herakleitos, seems to me still to lead to some new results. I shall discuss the relation of Herakleitos to those of his predecessors and contemporaries who are mentioned in his sayings, or supposed to be alluded to, and I shall lastly add a few considerations about Herakleitos and the East.

HERAKLEITOS AND THE POETS.

In combating Hesiod and Homer, Herakleitos followed Xenophanes. In his opinion too the poets have grievously mistaken their mission as teachers of the nation by nourishing the theological

<sup>1</sup> I was a youth of seventeen when I made my first extracts from Mullach's *Fragmenta* (now antiquated).

anthropomorphism instead of detecting it (B. 119, D. 42; B. 111a, D. 104).<sup>1</sup> For, "does not the wisest man appear as an ape before God, both in wisdom and in beauty and in all other respects?" (B. 98, D. 83.) "And they [even] pray to these images of gods, just as if somebody was to converse with houses. That is because they do not know the gods and deities according to their real being" (D. 5, B. 130a).

But Herakleitos went still further than Xenophanes by directly attacking, *from his system*, the intelligence of these poets.

"Hesiod," he says, "is the teacher of most men; they suppose that his knowledge was very extensive, when in fact he did not know night and day, for they are one" (B. 35, D. 57). This refers, of course, to Herakleitos' theory of relativity and doctrine of the coexistence of contraries. Hesiod, he meant to say, had not attained at the insight that day and night presuppose and condition each other; he belonged to the countless who are under the delusion that brightness could exist without darkness and *vice versa*; that one would still speak of truth where nobody says a lie, etc.

And similarly with Homer who, in Herakleitos' opinion, had become unfit, by his phantasmagoria, to understand the simplest problems of life. This is what he alludes to by repeating the old story about the fisherboys who on being asked by Homer if they had caught something, answered (with regard to the hunt of lice they were just engaged in): "What we have seen and caught, that we leave behind; but what we have not seen nor caught, that we take with us," and—were not understood by the old poet "who was [yet supposed to be] wiser than all the Hellenes" (D. 56, B. 47 note). Another objection Herakleitos had against Homer is that the latter believed and wished (stanza xviii, 107 *Iliad*), that "strife might perish from among gods and men," not understanding (just as Hesiod) that without the contraries and the struggle for existence nothing at all would exist. "For there could be no harmony without sharps and flats, nor living beings without male and female, which are contraries" (B. 43, D. App. B. 22). "War is the father of all and King of all" (B. 44, D. 53).

<sup>1</sup> B=Bywater. D=Diels.

## HERAKLEITOS AND PYTHAGORAS.

For philosophers as for poets Herakleitos had not much praise. He appears to have attacked all of them, with the exception of Bias (of whose doctrines we know nothing) and possibly Anaximander; and he showed little appreciation of, not to say contempt for,<sup>1</sup> the very man whom half Hellas revered almost like a god—Pythagoras.

Besides the fragment in which Pythagoras is mentioned, along with Hesiod, Xenophanes, and Hekataios,<sup>2</sup> as an example of those who, in spite of much learning, had not become wise (B. 16, D. 40), there is the following saying of Herakleitos about him: "Pythagoras, son of Mnesarchos, practised enquiry most of all men and selecting [what suited his mind] made a wisdom of his own—much learning, bad art" (B. 17, D. 129).

In this connexion it will be useful to remember that Herodotus, the Father of History, otherwise an admirer of Pythagoras, had no good opinion either as to his literary conscience. In *Lib. ii.* 123, he writes:

The Egyptians have first started that doctrine that man's soul is immortal and would always enter into some other creature, when the body perishes; and that after having gone the round of all created forms on land, and in water and in air, it would again, through birth, enter a human body; and that it would take it three thousand [divine] years to absolve the whole circle. This theory certain Greeks have made use of, some earlier, some later, *as if it were their own*. Their names, though I know them, I will leave unmentioned.

Pythagoras the plagiarist! Shall we ever know to what extent the accusation was true? I am afraid not. Nor can we say with any certainty with what particular doctrines of Pythagoras Herakleitos disagreed. For the only four tenets which are unanimously ascribed to Pythagoras by all authors, do *not* seem to be in conflict with Herakleitos' ideas. These tenets are, in the words of Porphyrios (*Life of Pythagoras*):

- (1) that the soul is immortal;
- (2) that it is transferred to other kinds of living beings;
- (3) that all living beings must be looked at as homogeneous;
- (4) that within the time of a certain number of periods that

<sup>1</sup> Bywater and Nestle are certainly right as against Diels in taking B. 17, D. 129 for a genuine fragment.

<sup>2</sup> On Xenophanes we shall speak later; Hekataios was a historian and ethnographer.

which happened in the past happens again, so that there is nothing altogether new.

To begin with the third: this thesis is of course included in Herakleitos' teaching that all things are transformations of Fire and that the Logos is common to all (empirical homogeneity and metaphysical identity), though, as to the ethical consequences derivable therefrom, it may be questioned whether the Ephesian attained at the height of Pythagorean thought.

The fourth recalls at once what Herakleitos is said (by Aristotle and others) to have taught concerning the periodical activity of Fire, *i. e.*, the eternal exchange of two cosmic periods closely akin to the Indian Manvantara and Pralaya, it being, though not beyond doubt, yet imaginable,<sup>1</sup> that to Herakleitos too every such double-period was, not only as a whole but also in all its details, a minute repetition of its predecessor ("recurrence of the beginning"). At least this was the view actually taught by one of his Pythagorean successors, Hippasos of Metapontos.

In our opinion the first two tenets also were recognised by Herakleitos. But since this is a disputed point, and one of great interest, we will look at it more closely.

#### WAS REINCARNATION TAUGHT BY HERAKLEITOS?

It appears that the problem has never been really discussed, but has rather been dismissed in a more or less vague manner by all who had to touch it. Quite recently, however, Wilhelm Nestle has, in his fine book on the pre-Socratic philosophers, expressed a definite opinion on it in the following words:<sup>2</sup>

The soul, individually different according to the amount of Fire contained in it, strictly joins with its destiny the general course of the world; after death it returns from the individual existence into the All-Fire. Personal immortality is out of the question, whereon the symbolical phraseology of Herakleitos imitating the language of the mysteries must not deceive us (fr. 93-104).

The following are the fragments on which this judgment is based and which constitute, indeed, nearly the whole material available for our enquiry:

<sup>1</sup> Compare what Gomperz says about the conditions of this doctrine, *Greek Thinkers*, vol. I, p. 145 ff. (English translation) with the statement of Actios (I. 5; Fairbanks p. 61) that Herakleitos too believed in a limited All.

<sup>2</sup> Wilhelm Nestle, *Die Vorsokratiker* (Jena, 1908), p. 36.

Though we step into the same rivers [again and again], yet other and other waters are flowing on to us. Souls too are [like] vapor rising from the wet (D. 12, B. 41-42).

In the same rivers we step and we do not step; we are and we are not (B. 81, D.—).

For the souls it is death to become water, and for water it is death to become earth; from earth, again, comes water, and from water, soul (B. 68, D. 36).

For the souls it is refreshment or death to become wet: our life is their death, their life is our death (D. 77, B. 72).

The limits of the soul thou couldst not discover, though traversing every path: so deep a Logos it has got (D. 45, B. 71).

The dry soul is wisest and best (B. 74, D. 118).

Whenever a man gets drunk, he is led about by a beardless boy, stumbling, not knowing whither he goes, for his soul is wet (B. 72, D. 117).

They are born in order to live and to meet death, or rather [go] to rest, and they leave behind children to equally suffer death (B. 86, D. 20).

Whatever we see, when awake, is death; when asleep, is sleep [when dead, is life] (D. 21 note; B. 64).

When man is dead, extinguished, he kindles a light for himself in the night. Living he borders death, when in sleep his eyes are extinguished; awake he borders sleep (D. 26, B. 77).

There awaits men at death what they do not expect or think (B. 122, D. 27).

Corpses are more fit to be thrown away than dung (B. 85, D. 96).

Before examining these various sayings, it is better first to cast a glance on the only two contemporaries of Herakleitos who are, to a certain extent, congenial with him: Lao-tse and Buddha. What did *they* teach about the lot of the dead?

In a summary of Lao-tse's teaching Professor Deussen says:<sup>1</sup>

And thus it becomes the highest goal, also to the Chinese thinker to get rid of one's coveting natural self, to completely merge into Tao and remain in its eternal rest; chapter 16: "Whosoever has reached the summit of self-abandonment, keeps imperturbable rest". This vanishing into Tao is the only immortality Lao-tse knows of: "He who knows the Eternal is comprehensive; comprehensive, therefore just; just, therefore King; King, therefore Heaven's; Heaven's, therefore Tao's; Tao's, therefore enduring: he loses the body without danger" (chapter 16).

<sup>1</sup> *Allgemeine Geschichte der Philosophie*, I. iii. p. 694.

This is no doubt correct, even if we adopt Parker's translation<sup>1</sup> (compare also chapters vii, x, xvi, lii), only it must be added that according to Lao-tse the Tao-less are not simply extinguished in death, but continue as manes (kuei) or eventually ghosts (shin) with an uncertain future.<sup>2</sup> This belief in ghosts and manes was adopted by Lao-tse from the ancient Chinese religion.

*Mutatis mutandis* this standpoint of Lao-tse is not much different from what Diels gives as an explanation of Herakleitos' saying : "Greater deaths gain greater portions" (B. 101, D. 25), namely : "

After death, only the strong pure soul continues living up to the cosmic conflagration. But he who has by bodily or mental badness (kakia) extinguished the Fire dies in death.

Turning hence to the Buddha, we find, as intimately connected with our problem, a most surprising similarity, not, of course, on the field of ethics, for Herakleitos had hardly any at all, but on that of natural philosophy.

As Herakleitos was the first Greek, so the Buddha was the first Indian who attained and courageously taught the knowledge now recognised by every scientist, but unheard of and quite revolutionary in those days—the knowledge that nowhere in nature there is a stand-still of even a moment's time. For Herakleitos' doctrine of the flux and the Buddha's doctrine of the Anattā or Not-Self are, in fact, nothing but the objective and the subjective aspect of one and the same idea.

The Buddha has in innumerable variations taught this idea. He laid so much stress on it because of its ethical importance, for, it being once thoroughly understood that there is no permanent 'I' nor a permanent 'mine,' people are naturally led to abandon egotism, that is, the attachment to an Ego supposed to remain the same; or, to put it like Aṣvaghosha, the great forerunner of Mahāyāna : "If there be a permanent Ego, how can you think of abandoning egotism?"<sup>4</sup>

<sup>1</sup> "Heaven is Providence, and Providence endures, so that the disappearance of our persons does not imply any crisis to them" (Parker, the *Tao-Têh King*, p. 10). This must anyhow be referred back to man (the sage) with whom the chain was started.

<sup>2</sup> Dvorák, *Lao-tsi und seine Lehre*, pp. 67, 68.

<sup>3</sup> Diels, *Herakleitos von Ephesos*, p. 8, note.

<sup>4</sup> *Buddhacarita* XII, 74 : सत्यात्मनि परित्यागो नाङ्गारस्य विद्यते. The word *ātman* (*attā*) as a philosophical terminus has in Buddhism the meaning of a soul-substance or thing-in-itself untouched by causality, but existing in time, space, and number (plurality), which is, of course, a contradiction in itself, but appears, indeed, to have been the prevailing idea of the Self in the time when Buddhism arose.

The problem of substantiality (*i. e.*, the question if and in what sense a thing remains the same in spite of the changes it continually undergoes) was, at the time when Buddhism appeared, answered in three ways. There were (1) the Eternalists (*sassata-vādino*), as the Buddha calls them, who asserted that nothing in the world could ever perish; *e. g.*, the individuality of a man remains the same through all births and even after liberation. There were (2) the Annihilationists (*uccheda-vādino*), who maintained just the opposite thesis, *viz.*, that every destruction is a complete end, so that, in the case of a man his soul or individuality is 'cut off, destroyed,' 'completely annihilated,' 'on the dissolution of the body'. There were finally (3) the Semi-Eternalists (*Ekacca-sassata-vādino*), who confined unchangeableness to the Creator of the world, or to certain gods, or to the individual soul defined in various ways.

The Buddha rejected all of them. He replaced them by an idea which was designated not by himself, but by his early followers, by the fitting term *santati* or *santāna*. Both these words are derived from the root *tan*, which is also contained in German *dehnen*, *i. e.*, 'to lengthen, stretch,' and in *dünn*, English *thin*, *i. e.*, 'stretched,' and they denote 'stretching, extending, continuous line or flow, uninterrupted series'. Accordingly, the Buddha's theory of *santati* means that though nothing at all in the world ever remains the same for a single moment, yet there is a momentary renewal, an unbroken succession which, owing to its rapidity, is not perceived as such and so produces the idea of unchangeableness. To explain this theory the Buddha uses the simile of the *stream* and particularly that of the *flame*. So in *Anguttara-Nikāya* (ed. p. 137, Vol. iv) he likens life to a "mountain-stream" which "never stops for an hour or a minute or a second, but always goes on and proceeds and flows;" and in *Samyutta* and *Majjhima-Nikāya* (ed. Vol. ii, p. 87; Vol. v, p. 319; Vol. iii, p. 273) he speaks of the individuality, or rather the individualising power of *taṇhā*, *trṣṇā* (the "will for life") as of a flame which will go on in its momentary self-renewal as long as the oil and wick of worldliness on which it is burning do not come to an end. The latter has taken place with the liberated, who therefore cannot be born again. They are called "extin-

guished in the world of fire" and "saved from the burning house" (*Thera-Gāthā* 1060; 712). Rebirth, on the other hand, takes place by the flame of mind (*viññānam*, *mano*) becoming latent or a *gandharva*, as is the term, and then blazing up anew in the maternal womb to which it was attracted by its *karman*.

The question of identity or non-identity is asked over and over again in the *Tripitaka* as well as in the later literature and always answered to the effect that these are extremes between which the Tathāgata's doctrine keeps the middle. It is wrong to say that I am the same one I was yesterday, and it is just as wrong to say that I am not the same. I am responsible for what I did because I am the continuation of him who did it, because my Ego of yesterday and my Ego of to-day belong to one and the same *santati*, just as milk becoming curds and further butter and finally ghee, does not thereby derail from its *santāna*, so that a man who bought the milk, but calls for it too late, will have to take what it has turned into in the meantime (*Milindapañha* II, 2, 1 and 6).

If now we redirect our attention to Herakleitos, we cannot fail to notice that in the light of the *santāna*-theory the dark philosopher is losing a good deal of his darkness. The two fragments about the river looked at in this light, are at once explained, and so are the other sayings of this sort, such as: "The sun is new every day." The only doubt possible is to whether with Herakleitos too the *santāna* of individual existence extends over more than one life. For several reasons I believe that it does.

First of all, I cannot understand for what reason Herakleitos should have spoken as if he believed in individual immortality, pre- and post-existence—and this, as we have seen, is admitted even by Nestle—though in reality he did not. He who attacked without fear the "night-walkers, wizards, bacchanals, revellers, initiates" (B. 124, 125; D. 14; B. 127, D. 15), how could he have managed not only not to combat but even to apparently adopt, against his true opinion, a doctrine which was emphatically taught by both the Orphic societies (with which he was in contact) and the man he despised most—Pythagoras? Is there not rather enough to make us believe that Herakleitos actually shared the Orphic belief in more than one respect? It is remarkable at any rate, that neither his biographer, Diogenes Laertios, nor any other of the authors

who refer to Herakleitos' doctrines, tell us that he disbelieved in individual immortality. There is only the saying of Aetios: "Herakleitos says that souls set free from the body go into the soul of the all, inasmuch as it is akin to them in nature and essence;"<sup>1</sup> but this, if it is not one of the many misunderstandings caused by Herakleitos' enigmatic manner of expression, might refer to those who "escaped from the burdensome circle of lamentation," as an ancient Greek inscription puts it.<sup>2</sup> For, on the other hand, there are Plotinus and others who actually speak of Herakleitos as believing in reincarnation.

Secondly, there is the fact that the theory of cosmic periods, which must without doubt be ascribed to Herakleitos, appears to be always and necessarily connected with that of reincarnation. A vague idea of this is contained in the almost Buddhistical words with which Diels describes Herakleitos' flux:<sup>3</sup>

As the sun-fire kindles itself anew every day and goes to rest in the evening, so the fire of thought flashes up in the body at birth and extinguishes in man at death. But also within the time of life the soul-fire is renewing itself every day, every hour, every minute, by incessant exchange. . . . The turn of this pendulum swinging constantly to and fro, is different. The space of time within which fire changes itself extends from a moment to a myriad of years.

The main reason, however, indicating Herakleitos' belief in reincarnation is that this is the only hypothesis with which *all* the fragments referring to the soul (*psychē*) can be explained.

There is, *e. g.*, the saying "Souls smell in Hades" (B. 38, D. 98). Now, whatever that may mean, it does certainly not corroborate Nestle's view that at death every soul returns into the all-fire.<sup>4</sup>

Take further, the two sayings quoted above about the soul becoming water or wet. They are very happily supplemented by two more fragments: "It is always one and the same that dwells in us; living and dead, the awake and the sleeping, and young and old. For the latter change and are the former, and the former change back to the latter" (D. 88, B. 78), and: "Gods [become] mortals, men immortals, each living in the others'

<sup>1</sup> Fairbanks, *loc. cit.* p. 63.

<sup>2</sup> Gomperz, *loc. cit.*, p. 129.

<sup>3</sup> Diels, *Herakleitos von Ephesos*, Introduction, p. vi.

<sup>4</sup> The fragment is omitted by Nestle.

death and dying in the others' life" (B. 67, D. 62). It is, first of all, remarkable that Herakleitos speaks of 'souls' (plural) which, to our mind, cannot possibly mean the all-fire, as Nestle would have it. Again, it is evident that the saying of the souls being dead during our life can only refer to that well-known Greek idea of the body as the prison of the soul, which is occupied and abandoned by the latter birth after birth, it being thus alternately 'mortal' and 'immortal'. As to the word 'refreshment' or 'delight' (*terpsis*), this is explained, *e. g.*, by fragment B. 83, D. 84: "Changing it rests," as Plotinus, who quotes it, refers to the entrance of the soul into the body. Finally, we might still refer to the Buddhist simile used above of the milk turning to curds, etc.,<sup>1</sup> and to the first and rather materialistic description in India of the process of reincarnation, namely, *Chhândogya Upaniṣad* V, iii. 3—10, *i. e.*, the question: "Do you know how with the fifth oblation the waters become endowed with human voice?" and the answer answers to it.

And so the remaining fragments too, may be easily explained after the above.

The conclusion, then, to be drawn from all this, would be that Herakleitos was at one with Pythagoras as to the four items mentioned by Porphyrios. But in particulars he may have disagreed with them, and he may have further objected, and very likely did object, to other doctrines of Pythagoras (such as his theory of numbers) not included among the four, none of which—with the only possible exception of the fourth—appears to be especially Pythagorean.

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(To be continued)

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<sup>1</sup> Notwithstanding his teaching that in birth the soul (*i. e.*, Fire individualised) becomes 'water' (see above), Herakleitos speaks of the 'dry' soul of the wise as opposed to the 'wet' (*i. e.*, materialistic) soul of the worldling.

## THE LORD MAITREYA ACCORDING TO THE HINDŪ SCRIPTURES.

**A**DOPTING the Buddhist terminology, Mrs. Besant states in *The Changing World* that the word 'Bodhisattva'—which means wisdom-truth, or He whose essence is wisdom—is the designation of the office held by the Teacher who, at different times in the history of the world, incarnated to teach wisdom and lead the world. The Lord Gauṭama Buddha, before He became a Buddha, held the office of Bodhisattva, and incarnated in the world to lead the different sub-races: that which settled on the borders of the Mediterranean, the Iranian and Keltic in the different bodies of Hermes, Zarathuṣtra, and Orpheus; and when He was elevated to the office of the Buddha, another Great Being succeeded Him in that office—that Being who goes by the name of Maitreya Bodhisattva in the Buddhist writings. According to Mrs. Besant, it was He who incarnated in the body of Jesus as the Christ, in order to found the Christian religion. Strengthening her statement with those of some early Christian writers, she makes a distinction between Jesus and Christ, and states that Jesus was a holy and pure disciple, and that the Lord Maitreya descended and took possession of his body at the time of the baptism, for the three years' ministry of the Christ.

Let us turn from the religions of the Buddha and the Christ to that of Hindūism, to discover any traces by which we can know who He is and what is His function. There are three books, as far as I can see, in which the name of the Lord Maitreya is introduced. It would be well if other students would forget other authorities, if any, on the subject. First comes the *Viṣṇu Purāna*. The whole of this work was given out by Ṛṣhi Parāshara to one called Maitreya. They appear in the character of Guru and Shishya, the former as the Master and the latter as the disciple. Having been asked by Maitreya about the creation, etc., of the universe as well as other particulars, Ṛṣhi Parāshara relates the manner in which he got the knowledge. His father Shakti having been killed by the Rākṣhasas at the instance of Ṛṣhi Vishvāmitra, the son performed a sacrifice in which many Rākṣhasas were burnt to death. Vasiṣtha, the father of Shakti, came to the place where the sacrifice was being performed and persuaded

his grandson to give it up with the words : " Anger is the passion of fools. It is karma that is responsible for the death of thy father." After the cessation of the sacrifice, Ṛṣhi Pulastya, the progenitor of the Rākṣhasas, blessed Ṛṣhi Parāshara thus : " Thou shalt be the author of the Purāna and Samhita, and then shalt thou obtain a perfect knowledge of Devas. And through my grace, O child, thy intelligence shall be clear and unobstructed as concerns the present and the past." Then his grandsire, the reverend Vasishtha said : " What Pulastya hath uttered to thee must be so." In turn Ṛṣhi Parāshara after narrating the *Viṣṇu Purāna* to his disciple Maitreya says thus to him : " By the blessing of Vasishtha I have been acquainted with it and have faithfully related it to you, O Maitreya. You will teach it at the end of the Kali age to Samika."

Who this Samika is, to whom Maitreya is going to disclose the *Purāna*, is not stated. But if we turn to the *Mahābhārata*, we come across a Ṛṣhi by the name of Samika, on whose shoulders a dead snake was placed when he did not give replies to certain questions put to him by King Parikṣhit; for this the King was doomed by his son Shṛṅgin to die of snake-bite—a doom which was afterwards fulfilled.

We next find that the future Bodhisattva has passed from the position of a disciple to that of a teacher. In the *Shrīmad-Bhāgavata* Maitreya figures as teacher to Viḍura. After Viḍura was greatly insulted by Duryodhana in open assembly for counselling him to renounce his evil ways, he travelled all over India to the different holy places, and returned to the banks of Yamunā, where he heard from Uḍḍhava of the slaughter of almost all his kinsmen. Being greatly agitated in mind, but yet controlling it through his wisdom, he asked Uḍḍhava to initiate him into Ātmajñāna; to this the latter replied : " For instructions regarding Ātmajñāna, the ascetic Maitreya should be worshipped by you: for he was instructed thus in my presence by the Deity (Kṛṣṇa) Himself on the eve of His departure from this land of mortals." Thereupon Viḍura goes in search of Maitreya of "unclouded intellect," and finds him at Hariḍvāra, where the instructions as embodied in Skandhas iii and iv of *Shrīmad-Bhāgavata* are imparted.

Here two things have to be noted. Maitreya is not only elevated to the position of a teacher to Viḍura, but is also given the appellation of a Muni. Uddhava, according to *Shrīmad-Bhāgavata*, is one of the greatest of the devotees of Shri Kṛṣṇa, to whom all the teachings as recorded in Skandha xi were given by Shri Kṛṣṇa. He states to Viḍura that Maitreya was instructed by Shri Kṛṣṇa Himself in his presence. Perhaps this was the time when Shri Kṛṣṇa designated him for the office of Teacher in place of Lord Gauṭama Buddha, though Ṛṣhi Parāshara had blessed him to be a Teacher of the *Purāṇas* at the end of Kali Yuga. Then, as a Ṛṣhi, he figures in the *Mahābhārata*. The Vana Parva, Section x of Āraṇyaka Parva opens with the closing speech of Kṛṣṇa-Dvaipāyana Veḍa Vyāsa thus: "O King! after having seen the Pāṇḍava brothers, here cometh the holy Ṛṣhi Maitreya with the desire of seeing us. That mighty Ṛṣhi, O King, will admonish thy son for the welfare of this race. And, O Kauravya, whatever he adviseth must be followed undoubtingly, for if what he recommendeth is not done, the Sage will doom thy son in anger." After the departure of Vyāsa, Ṛṣhi Maitreya arrives and describes his journey, and dissuades Duryoḍhana from his vicious course. But "Duryoḍhana began to slap his thigh, resembling the trunk of an elephant, and smilingly began to scratch the ground with his foot. And the wicked wretch spake not a word but hung down his head. And, O Monarch, beholding Duryoḍhana thus offend him a slight by scratching the earth silently, Maitreya became stern. Then Maitreya, the best of Munis, became the oracle of karma, and the channel of wrath, and set his mind upon sentencing Duryoḍhana. And then with eyes like lightning, Maitreya, touching water, doomed the evil-minded son of Dhṛtarāshtra saying: "Since, slighting me, thou declinest to act according to my words, thou shalt speedily reap the fruit of this thy insolence. In the great war which shall spring out of the wrongs perpetrated by thee, the mighty Bhīma shall break that thigh of thine with a stroke of his mace." So pronouncing sentence, Maitreya departed with the words that, if peace should be concluded, the doom would not have any effect.

Here the Lord figures not only as a Ṛṣhi but also as an Adhikāri, or spiritual official. Though Kṛṣṇa-Dvaipāyana Vyāsa was in the court of Dhṛtarāshtra before the arrival of

Maitreya, yet he leaves it to the latter to doom Duryōdhana, though he warned the latter and went away. Each official has to do his duty ; though Vyāsa was higher in grade, he would not interfere with the work of Maitreya. These are the references concerning the Lord Maitreya in the Hindū scriptures.

In Theosophical writings, two words have been used from two religions to denote the two offices of King and Teacher. *Manu* is used to designate the office of Ruler, and is a Hindū word, while the word *Bodhisattva*, which is Buđdhistic, is applied to the Teacher. Let us examine what the word is that is applied to the Teacher in the Hindū writings. In all the Purānas, whenever a *Manvantara* is mentioned, the officials that are spoken of therein are : (1) the *Manu*, (2) His sons, (3) The *Devas*, (4) The *Deva-King*, (5) The Seven *Rshis*. In describing their several functions, the *Viṣṇu Purāna* says in Part III, Sec. ii : " At the end of every four yugas, the *Veđas* disappear ; and the seven *Rshis*, descending on the earth, again establish them. In every *Kṛta* age, the presiding *Manu* becomes the legislator, and during the *Manvantara*, the *Devas* of the various classes receive sacrifices. And those born in the race of *Manus* are lords over the earth for that period. In every *Manvantara*, the *Manu*, the seven *Rshis*, the King of *Devas* and the sons of the *Manu* rule over the earth." Again in Book VIII, Chapter xiv, *Shrīmad-Bhāgavata* says : " Assuming the form of a *Siddha*, *Hari* gives instructions in knowledge in every yuga, instructions in action in the shape of the *Rshi*, and in *Yoga* in the form of the Lord of Sacrifice (as *Dattatreya* and others). "

But this function of the *Rshis* as occurring in every *Kṛta-yuga* should not be confounded with that of the *Vyāsas* who appear in every *Dvāpara-yuga*. Finding that mankind decreases in prowess and energy at every *Kali-yuga*, the *Vyāsas*, or *Compilers*, incarnate for the benefit of mankind to divide the *Veđa* into many branches. In this, the *Vaivasvata Manvantara*, there have elapsed 28 *Mahāyugas*, or *Chaturyugas*, out of the seventy-one, and hence twenty-eight *Vyāsas* have passed off. The twenty-sixth *Vyāsa* was *Parāshāra*, the father of the twenty-eighth or present *Vyāsa*, *Kṛṣṇa Dvaipāyana*. Going into these names, we find occurring therein not only the names of some of the *Rshis* of this and the next,

or Sāvarni, Manvantaras, but also those that do not belong to this category. Since the Vedas stand in Hindūism for the book of real knowledge, and the R̥shis are stated to be the resuscitators of such knowledge, I think the term R̥shi corresponds to Bodhisattva in Buddhism, though the name of R̥shi is applied to all Jivanmuktās. From the foregoing, it is clear that, from the standpoint of R̥shis, all religions are one. They incarnate in this body or that, as it enables them to do work for humanity at any epoch. To us, lesser mortals, the outer bodies matter much, though we preach or think they are but garments. Hence it is that the Lord Maitreya is heard of in many religions, each religionist worshiping and claiming Him as his own.

Already rumors are being heard from all quarters of the second advent of the Lord in order to usher into the world the birth of the new sub-race, the sixth. The signs of the Heavens coming into a cruciform conjunction indicate the speedy birth, on this earth of ours, of a great and holy soul. It is not only the Theosophical Society that is proclaiming His advent at no distant time. Isolated Sannyāsīs go about India, announcing the fact here and there. For is it not the duty of the Lord to come into the world again in order to fulfil the promise He made as the pioneer of the Teutonic or fifth sub-race? May the sounds of His sacred feet be heard in as near a future as possible, in order that they may do away with the sufferings and misery of the world and the golden era may dawn again.

K. NĀRĀYAṆASVĀMI IYER.

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As a matter of course, divine as well as human incarnations must remain a closed book to the theologian as much as to the physiologist, unless the esoteric teachings be accepted and become the religion of the world. This teaching may never be fully explained to an unprepared public.—*Secret Doctrine*, vol. iii, p. 362.

Before one becomes a Buddha he must be a Bodhisattva; before evolving into a Bodhisattva he must be a Dhyānī Buddha. A Bodhisattva is the Way and Path to his Father, and thence to the One Supreme Essence. (*Descent of Buddhas*, p. 17 from Āryasaṅga.) I am the Way, the Truth, and the Life: no man cometh unto the Father but by me. (*S. John*, xiv, 6., . . . . .) The students of Esoteric Philosophy see in the Nazarene Sage a Bodhisattva with the spirit of Buddha Himself in Him.—*Secret Doctrine*, vol. iii, p. 383.

## TUKĀRĀM'S ABHĀNGAS.

### SELECTIONS.

(Concluded from Vol. XXX, Part II, p. 698.)

254. Do what Thou wilt, O God, I will not call them Saints who seek to find a position to amass wealth. Mere pomp they love; applause they hunt. Lords of worlds they may be; I will cast them out. Loads of learning they may bear; and yet are grossly blind. Tukā says: I shall not hesitate to cover such with just reproaches.

260. I am nothing and come from no town. I am one Absolute—Me in Myself. I go nowhere and come from nowhere. All these are idle words. I have no relation, none 'my own,' none a 'stranger'. I am none else's, verily, I say. I know not 'birth,' nor 'death'; unbroken as of old I am. Tukā says: No name, no form have I, karma cannot touch me, nor akarma.

264. All actors we; play well our parts. With guises different, different we seem, and yet we are the same to the core, that changes not its true color. The play in sport begun needs various parts, but each one to his 'self' is ever alive. The crystal over a yellow surface looks yellow, and red over red. It does not change. Tukā says: From others different, we dance and sport and entertain no fear.

265. If I praise the greatness of any but Thyself, that moment, Hari, cut off my tongue. If on another I place my love, that moment split my head. If fondly the eyes on another dwell, let these accursed that moment get blind. If the ears drink not the nectar of Divine story, what purpose shall they then serve? Tukā says: A moment's forgetfulness of Thee will force the question: "Why should I live?"

266. If you have faith, even stones will bear you up; but good saints cannot help the vile. Try your utmost, you cannot straighten a dog's tail. . . . . Bitter plants manured with sugar yield no sweet fruit; to their kind they take. Tukā says: A vajra too may break; but the vile are harder still.

270. Sun's rays and light are one; you cannot part them. So we—God and I—are one Incorporate. Sugar and its sweetness you cannot take apart. Tukā says: The sound is lost in space.

271. Take a small but fresh dose of true spirituality—a viand that palls not to the taste, a capital that will not fail, a seed, the sire of future trees. My soul, bear witness to thyself. Let others pass. Thy interest is in thy weal, says Tukā.

273. There is no other joy than in being calm. All else but vexes the heart. If you are calm, you will cross the world's main with ease. When desire and anger foam, they open flood-gates to disease and pining anxiety. Be calm, and Tukā says: Your three-fold troubles of this life will themselves bid you good-bye.

293. The voice expounds Brahma, the heart holds dear the pride of wealth. If such ye serve, what good? This Kali age has seen appetite make many Saints. Rare among them is an honest one; to him Tukā proffers his obeisance.

326. The sea of joy is rolling high; love's billows sweep far and wide. Seize we the float that Vitthal offers, and cross we safe to the other shore. Brothers hear, fling you into the waves; the tide may not come again. How sweet and how abundant look the waters. Happy ye are, says Tukā, the holy stream has set towards you.

330. How shall I think of Thee? Behold Thee how? Oh, point me out the way to reach Thee sure. How shall I pray? How serve? What mind's affection has power to reveal Thy covert, say? How shall I pray Thee; or how fix my heart on Thee? How sit? Oh, tell me all, I pray. It is Thy gift I feel I am Thy slave. I crave the further gift to see it all, says Tukā.

334. What can dark caves and forests do to a mind that knows not content? Wild beasts in numbers these infest; have they their nature changed? The hares their burrows hold; say, are they saints? So why besmear with ashes gray, while purity dwells not in heart? you but infringe your caste rules, toil in vain. The guise is but a snare. Tukā says: Kill all desire, and then you will secure your weal, at once.

336. To say is easy; when you try to do, you find how hard it is. Vairāgya is not gained with ease. You doubt my words? You will find it is a poison-dose indeed to be repeated every hour. With him alone it can agree who has by habit nerved his frame. Blessed man, who says and does. "His feet I hold," he says, "close to my heart."

339. Thy Mokṣha's gift, so hard to gain, keep Thou with Thee. I seek it not. To me my Love is ever dear. All else I like not, O my God. Thy various gifts Thou well mayest spare, if in the end Thy face I see, says Ṭukā.

340. To take God's name and draw a bead, each name a pearl in a necklace strung, a charm ever new the unknown Saguṇa gives to the Nirguṇa's cheerless void. What Bhakṭa seeks the Absolute? Lo here, we give and take. Why crave obliteration's blank? Thy hand lay on my head and say: "Fear not. Saved, saved, thou art," asks Ṭukā.

341. This solemn main of life—why think ye much of it? We will walk it o'er; I lead or take the vessel. Vitthal leads. The waters shall not touch a limb. Fear not to embark. Many Saints of old have thus, know ye, been ferried o'er. Haste, haste, embark, we will follow them.

342. These honors high befit not me, they shed no lustre, but get dimmed. I am a particle of dust from off Thy feet; a sandal worn by Saints, desist. I know not Brahma. My faith—a juggling showman's trick. With contemplation's fixed eye I have not viewed the real soul apart from Māyā's moving worlds. No cunning Sāṅkhya's lore I know, what Ātmā is, and what Anātmā. Oh, I am nothing. I but stand and wait and kiss Thy feet, says Ṭukā.

345. He seems to view with mental eye God's face, then to see Him face to face with naked eyes. This saves the single faith that rivets God and worshipper. The blinding light of God so shakes the nerves, you fall a lump of clay. 'Tis all the working of the mind, says Ṭukā.

347. If in the mind He does not dwell, let Him at least dwell on the lips. Let "Vitthal" be the last word breathed. Welcome even hypocrisy that calls a Bhakṭa from the crowd. God's grace may haply throw in time its shield over Ṭukā's graceless form.

348. If ye know not true worshipper's way serve him with anything you choose. If you shout "Vitthal's Slaves," no tyrant lays his hands on you. Upon His good will and His name, strange, you can sell off every ware and lord it too over all, I'm sure, says Ṭukā.

354. The crucible receives and heats, and shakes, when lo, it forms one mass, one substance, color one, compact. The home once lost again resumed, a drop of water meets the sea. Who seeks will find it not. Know God. It is not New. It is the Old—says Ṭukā.

360. Keshav likes heart's adoration, and tastes with relish spiritual food. He seeks heart's dark recesses clear; the present from the past evolved. The slightest twist shall not escape His microscopic eye, be sure, says Ṭukā.

361. Whose heart is bathed by living faith, God's grace has blessed him. None to me, though versed in lore, so dear as he whose heart is fixed on Name and Form. His slave I own myself, His stamp I bear upon my person, who knows the nine-fold Bhakṭa's way, whose heart is pure, says Ṭukā.

362. I leave the home, to woods repair, lest evil eye affect my love, lest my intellect lose its virtue. I will not listen with my ears to the Advaiti's long rattle. I will not let the "Aham Brahma" delude me from my path, says Ṭukā.

367. Why say "unbound," when ties are not? With easy heart I dance and sing. Dark fears have ceased to affright my mind; I see no ruin of the soul. Why clutch in vain another's waist when God is helper as of old?

368. To learn his Onama the child is set to handle small pebbles. Fair progress made, they are laid aside; what fool would have them ever? A rope seems a serpent so long as ignorance bedimes the eye. The ghosts that shake the child with fear, the man's clear vision sees them naught.

370. What's there Thou can'st not do? Save my credit. A heap of sins from top to toe I am. Oh save! Thy loving glance cast upon me. And deign, O God! my service to accept.

372. The service ready. The hearers come; they deserve respect. They too adore when thou wouldst sing and praise and preach. Know'st thou not, God attends wherever His name is sung? One in the flock. The sense of body lost, the soul tumultuous joy possesses quite. All pride has fled. False shame and sense of honor false drop all. And strange sorrow, delusion, care—a crowd of ghosts affrighted slink away. The Bhakṭas dear to Vitthoba are Vitthal's Self to Ṭukā's eye.

381. Voice forth, my tongue, sweet Viṭṭhal's name. Blessed eyes, behold my Viṭṭhal's face. Ye ears, drink deep my Viṭṭhal's songs. My mind, Oh run and rest at Viṭṭhal's feet. Oh cling, my soul, to Him!

386. I seek, O Hari! service at Thy feet. I seek not Riddhis, Siddhis, Muktis four, though Thou shouldst choose to offer them to me. I seek the constant company of Saints. I seek love's ever-flowing swelling tide. Give strength to sing Thy name, that's all I ask.

390. With dirty water how can soap show its virtue? On impure hearts wise words of Saints have no effect. The barren tree bears blossoms none; lay ye the fault on genial spring? The barren wife bears children none, what can the sorrowing husband do? But for the living waters none may hope to reap a bounteous crop. When life departs, the nerveless limbs cease to perform their usual functions.

392. Bury deep a grain and get an ear. Unless a hero lays his life in field, he reaps no high honors. Unless you lose, you do not gain this Truth; behold! all great and small.

401. They grow their hair on shaggy heads, and make out that they are possessed by spirits; they gather men and women fair, and announce good or bad omens; no Saints are these—no Ātmā-sign I see in them. All cheats they are, with them no Govind dwells. Be sure.

407. The due rites of caste and āshram, thou may'st perform and gain svarga. Thou may'st attain a Paṇḍit's lore, and gain triumphs in wordy strife. Thou may'st sing sweet, keep time, and show every emotion's varying play. Thou may'st duly perform all ṭāntric rites, with aid of none, forsooth. Thou may'st sit tight in posture straight of Yoga and turn an upward gaze. Yet thou know'st not that which makes a Saint—a moving Brahm, though still on earth embodied, free from body's stain.

413. The sandal paint, the cap, the necklace beads, the woollen piece in which he wraps his Gods, these ugly things, he minds—he lives thereby. A sprout of Ṭulsi in his ear, a shoot of Kusha grass tied round the single tuft of hair on his head, he holds his nose's tip, as if he prays, reciting Gāyatrī; preaching he cries, prostrates himself and rolls, the eye untouched by love sheds

mocking tears. Such cheats deceitful ye may count by scores. Believe them not. God does not dwell with them.

436. Where'er the sovereign walks, need it be said his royal pomp keeps company with him? None not graced of God is honored here. All outward show wears off. What is within ere long discovers itself, just as it is. Ye wish to know if God dwells with one? Look for a sign, says Tukā, sure and true—an equal eye on creatures great or small.

438. A child of God, I am kith to all the world; one chain of love binds each and all to Him. This truth is ever new—it will not grow stale. The universal life sustains all lives. The soul responds to others' joys and woes. Upon this base rear your noble structure.

446. I take great delight in guiding the world to paths of morality and rebuking those who fail to do so. What objection is there if one tells one's message? What can the wrath of the whole world do? Here (in my case) there is no effort of false learning. My arrows are simply the names of God—Rāma and Kṛṣṇa. Tukā says: I offer for sale true wares. False ones I shall not handle, as dishonest sellers do.

447. The fat nose fights shy of a mirror and picks a quarrel with a straight nose. The right seems wrong to the perverse. To the blind what is a diamond but a simple pebble? Tukā says: The dog barks. It knows not what is the proper place.

464. Oh haste thee, Mother! Why lingerest in the way? Impatient, grieved, I miss Thy presence dear. Oh cool my burning soul! Lo! how it yearns to meet Thee! How I long to lay my head at Thy feet!

467. I long to see Thy face. I cannot bear for long to see this cold indifference. My soul, though body-weighted, seeks Thy feet. It thinks of naught. Dull languor chills its powers. My purpose failing, though alive I feel I'm dead.

471. Show gains a name, and bread and respect too, but there's no highest good of Self in it. As learning's pride draws nigh, God draws afar. Anxiety for gross body's health excites the wild raging passions—my foes within. Shall I give ear to foolish people's prate, and bring ruin upon my dear, dear soul? I wait in hope to see that festal hour—when with these naked eyes I shall behold Thy sacred feet.

478. It is all an outward show—a guise assumed. Within, renunciation has no hold. This truth comes home to me from day to day. It is a sad confession and yet true. The light of heaven seen in wakeful moments is soon forgot in dreams of busy life, whose confines bar the progress of the mind. Moving in the old narrow groove I do my daily task. Alas! how sad the lot to play a Bhakṭa's part to outside world, and all the while remain the same within.

479. They say I am God's Bhakṭa—nor say I nay. But mine no Bhakṭa's service true, I ween. I lead a double life, within, without. I sing and dance a show to outside world. Within no fervid love for Hari glows. The secret path unknown, hypocrisy o'erpowers and sucks me into her deep dark pools. My capital snatched in sight, my life at ebb, mis-spent, my purpose spoilt, behold the gains of nursing reputation long with care, now ended in derision!

495. Behold this coin so true and old. Fresh taken from the treasure-trove long buried by a mighty Prince! I have but delved and brought it up. I work for wage. The master—He! Of jars the potter thumps, a few alone are sent to sacred hearth. The fountain head is Nārāyaṇa who fills the living rills below. The Lord of day sends light and life with rays that do promptly his bidding.

531. Parrot-like I repeat what Sages say. A clown—what can I make of those wise words when I cannot spell correctly Vitthal's name? What claim can I to wisdom lay? Oh bear with me, ye Saints! An infant fondly lispings. Do ye forget my caste? Need I say more? I voice what Hari speaks within. He knows its hidden sense—not I.

532. When clouds of sandal frankincense rise high, who with his thumb and finger nips his nose? No eye but likes the sight of shining gold. Alike the children young and wise elders find sugar sweet. No difference here of tastes! Bethink thee, Heart! If thou wert gold all pure, would people scoff and raise scorn's finger high?

535. Whose counsel shall I take? On whom rely? Who will speak comfort to my drooping soul? I know no Scriptures, Purāṇas, classic lore, nor can I plead proud privilege of caste. If I Thy

praises sing, my God! and preach in these hard times, the persecutors' rod will strike me hard—an art they have well learnt. Now say, what shall I do? Resolve my doubt. Shall I my preaching continue or cease? In either case a danger lies before. If preach I must, I court a martyr's death. If I withdraw, I kill my soul outright.

558. An ornament, on surface gold, within base copper—will ye pass as all pure gold? A jeweller's touch detects the counterfeit and separates true gold from base alloy. Can milk mixed with water pass for such? One sip of connoisseur finds out the trick. The impostor by his fraud forfeits his name, as well as goods—a gainless double loss.

595. This evil all Thyself hast wrought. Wilt Thou evade its meshes? Say, can dodging here succeed? Why didst Thou make us wise with light divine? What force impelled Thee—Absolute—to take a Name and Form? Remember, at this hour it will not do to shake Thy burden off. Ill befits Thee to delegate Thy work to others.

V. M. MAHĀJANI.

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Neither knowledge nor yoga powers, health nor wealth, nor children nor possessions, not even mukṭi is desirable in itself. What is desirable is to be always full of love for Him and His work, including all creation, men and animals. Shaikh Muḥammad being sent by his father to practise the butcher's trade, first cut his own finger with his knife to see how the animal would feel, and the pain he felt drove him to forswear his trade, and retire from the world in which such pain had to be inflicted for earning one's livelihood. Tukārām felt that there must be something wrong about him, when, on seeing him, the sparrows left the field he was sent to watch, though he did not intend to disturb them. This intense spirituality, and absolute surrender of self may sound somewhat unreal to men not brought up in the atmosphere these saints breathed. But there can be no doubt about the fact, and there can also be no doubt that the national ideal of spiritual excellence has been shaped by these models.—RANADE.

THE SECRET OF PEACE.

" I am This"—" I'm *not* This"—all is change, and for ever  
Endlessly, changelessly, pulseth the beat ;  
The Self and the Not-Self now mingle, now sever,  
All is becoming and nothing complete.

Forth comes the Light at each dawn of creation,  
Forth from the East comes each dawning of day—  
Be it ages or minutes, each manifestation  
Waxeth and waneth and passeth away.

Light turns to darkness and birth into dying,  
Heat into coldness and pleasure to pain—  
Ever affirming, yet ever denying,  
That which seemed something is nothing again.

All sounds and their silence the Oneness containeth—  
The partless, unchanging ineffable One.  
In what seemeth nothing in splendor He reigneth,  
And out of His life is each universe spun.

But hush!—here's the secret—that *we* are as He is,  
Above and beyond all the changes we dwell ;  
The seed, in its essence, must be as the Tree is,  
The power of the whole is contained in the cell.

Within, in the silent, austere, hidden places,  
While the ' Man of the Planes ' treads his limited course,  
His Spirit treads freely the limitless spaces,  
And knows itself ever as One with its Source.

M. M. CLARKE.



## THE BEGINNINGS OF THE SIXTH ROOT-RACE.

*(Concluded from p. 634)*

### A PARK-LIKE CITY.

**A**LTHOUGH in this community so large a number of people are gathered together into one central city and other subordinate centres, there is no effect of crowding—in fact nothing now exists in the least like what used to be meant by the central part of a city in earlier centuries. The heart of the great central city is the cathedral, with its attendant block of museum, university and library buildings. This has perhaps a certain resemblance to the buildings of the Capitol and Congressional Library at Washington, though on a still larger scale. Just as in that case, a great park surrounds it, and in fact it may be said that the whole city and even the whole community exists in a park—a park abundantly interspersed with fountains, statues and flowers. The remarkable abundance of water everywhere is one of the striking features. In every direction one finds splendid fountains, shooting up like those at the Crystal Palace of old. In many cases one

recognises with pleasure exact copies of old and familiar beauties ; for example, one fountain is exactly imitated from the Fontana di Teivi at Rome. The roads are not at all streets in the old sense of the word, but more like drives through the park, the houses always standing well back from them. It is not permitted to erect them at less than a certain minimum distance one from another.

There is practically no dust, and there are no street sweepers. The road is all in one piece, not made of blocks, for there are no horses now to slip. The surface is a beautiful polished stone with a face like marble and yet an appearance of grain somewhat like granite. The roads are very broad, and they have at their sides slight curb-stones ; or rather it would be clearer to say that the road is sunk slightly below the level of the grass at each side, and that the curb-stones rise to the level of the grass. The whole is thus a kind of shallow channel of polished marble, which is flooded with water every morning, so that the roads are thus kept absolutely clean and spotless without the necessity of the ordinary army of cleaners. The stone is of various colors. Most of the great streets are a lovely pale rose-color, but some, I notice, are laid in pale green. Thus there is practically nothing but grass and highly polished stone for the people to walk upon, which explains the fact that they are always able to go bare-footed, not only without inconvenience but with the maximum of comfort. Even after a long walk the feet are scarcely soiled, but notwithstanding, at the door of every house or factory there is a depression in the stone—a sort of shallow trough, through which there is a constant rush of fresh water. The people, before entering the house, step into this and their feet are instantly cooled and cleansed. All the temples are surrounded by a ring of shallow flowing water, so that each person before entering must step into this. It is as though one of the steps leading up to the temple were a kind of shallow trough, so that no one carries into the temple even a speck of dust.

#### LOCOMOTION.

All this park-like arrangement and the space between the houses make the capital of our community emphatically a "city of magnificent distances". This however does not cause the slightest practical inconvenience, since every house possesses several light

running cars, of very graceful appearance. They are not in the least like any variety of motor-car—they rather resemble bath-chairs made of light metal filigree work, probably aluminium, with tyres of some exceedingly elastic substance, though apparently not pneumatic. They run with perfect smoothness and can attain a very high speed, but are so light that the largest size can be readily pushed with one finger. They are, of course, driven by the universal power; a person wishing to start on a journey charges from the power-tap a sort of flat shallow box which fits under the seat. This gives him sufficient to carry him clear across the community without recharging, and if he wishes for more than that he simply calls at the nearest house and asks to be allowed to attach his accumulator to their tap for a few moments. These little cars are perpetually used; they are in fact the ordinary means of locomotion, and the beautiful hollow polished roads are almost entirely for them, as pedestrians mostly walk along the little paths among the grass. There seems to be very little of what might be called heavy transport—no huge and clumsy vehicles. Any large amount of goods or material is carried in a number of small vehicles, and even large beams and girders are supported on a number of small trolleys which distribute the weight. Flying machines are observed to be commonly in use in the outer world, but are not fashionable in the community, as the members feel that they ought to be able to get about quite freely in their astral bodies, and therefore rather despise other means of aerial locomotion. They are taught at school to use astral consciousness, and they have a regular course of lessons in the projection of the astral body.

#### SANITATION AND IRRIGATION.

There is no trouble with regard to sanitation. The method of chemical conversion which I mentioned some time ago includes deodorisation, and the gases thrown off from it are not in any way injurious. They seem to be principally carbon and nitrogen, with some chlorine, but no carbon dioxide. The gases are passed through water, which contains some solution, as it has a sharp acid feeling. All the gases are perfectly harmless, and so is the grey powder, which is present only in very small amount. All bad smells of every kind are absolutely against the law now, even in

the outer world. There is not what we should call a special business-quarter in the town, though certain factories are built comparatively near one another, for convenience in interchanging various products. There is, however, so little difference between a factory and a private house that it is difficult to know them apart, and as the factory makes no noise or smell it is not in any way an objectionable neighbor.

One very great advantage which these people have is their climate. There is practically no winter, and in the season corresponding to it the whole land is still covered with flowers just at at other times. They evidently irrigate even where they do not cultivate; the system has been extended in a number of cases into fields and woods and the country in general, even where there is no direct cultivation. They have specialised the *eschscholtzia*, which was so common in California even centuries ago, and have developed many varieties of it, scarlet as well as brilliant orange, and they have sown them all about and allowed them to run wild. They have evidently in the beginning imported seeds of all sorts very extensively from all parts of the world; even now people sometimes grow in their gardens plants which require additional heat in winter, but this is not obtained by putting them in a greenhouse, but by surrounding them with little jets of the power in its heat form. They have not yet needed to build anywhere near the boundary line of the community, nor does it seem that there are any towns or villages very near on the other side of that boundary. The whole estate was a kind of huge farm before they bought it, and it is even now surrounded principally by smaller farms. The laws of the outside world do not in any way affect the community, and the government of the continent does not in any way interfere with it, as it receives a nominal yearly tribute from it. The people of the community seem well-informed as regards the outside world; I notice that school-children know the names and locations of all the principal towns in the world quite fully.

#### THE FEDERATION OF NATIONS.

The whole object of this investigation was to obtain such information as was possible about the beginnings of the Sixth Root-Race and the community founded by the Manu and the High-

Priest for that purpose. Naturally therefore no special attention was directed to any other part of the world than this. Notwithstanding, certain glimpses of other parts were obtained incidentally, and it will perhaps be interesting to note these, so I put them down without attempt at order or completeness, just as they were observed.

Practically the whole world has federated itself politically. Europe seems to be a confederation with a kind of Reichstag, to which all countries send representatives. This central body adjusts matters, and the Kings of the various countries are Presidents of the confederation in rotation. The rearrangement of political machinery by which this wonderful change was brought about was the work of Julius Cæsar, who reincarnated some time in the twentieth century in order to prepare the way for the coming of the Christ to reproclaim the WISDOM. Enormous improvements seem to have been made in all directions, and one cannot but be struck with the extraordinary abundance of wealth that must have been lavished upon these. It seems that Cæsar, when he succeeded in forming the federation and persuaded all the countries to give up war, arranged that each of them should set aside for a certain number of years half or a third of the money that it had been accustomed to spend upon armaments, and devote it to certain social improvements which he specified. According to his scheme the taxation of the entire world was gradually reduced, but notwithstanding, sufficient money was reserved to feed all the poor, to destroy all the slums and to introduce wonderful improvements into all the cities. He arranged that those countries in which compulsory military service had been the rule should for a time still preserve the habit, but should make their conscripts work for the State in the making of parks and roads and the pulling down of slums and the opening up of communications everywhere. He arranged that the old burdens should be gradually eased off, but yet contrived with what was left of them to regenerate the world. He is indeed a great man; a most marvellous genius.

There seems to have been some trouble at first and some preliminary quarrelling, but he got together an exceedingly capable band of people—a kind of cabinet of all the best organisers whom the world has produced—reincarnations of Napoleon, Scipio Africanus, Akbar and others—one of the finest bodies of men to do

practical work that has ever been seen. The thing was done on a gorgeous scale. When all the Kings and prime ministers were gathered together to decide upon the basis for the confederation, Cæsar built for the occasion a circular hall with a great number of doors so that all might enter at once, and no one potentate take precedence of another.

#### THE RELIGION OF THE CHRIST.

Cæsar arranged all the machinery of this wonderful revolution, but his work was very largely made possible by the arrival and preaching of the Christ Himself, so that we have here a new era in all senses, not merely in outward arrangement, but in inner feeling as well. Of course all this is long ago from the point of view of the time at which we are looking, and the Christ is now becoming somewhat mythical to the people, much as He was to us at the beginning of the twentieth century. The religion of the world now is that which He founded; that is *the* Religion, and practically there is not any other of any real importance, though there are still some survivals, of which the world at large is somewhat contemptuously tolerant, regarding them as fancy religions or curious superstitions. Of course, there are a few people who represent the older form of Christianity—who in the name of the Christ refused to receive Him when He came in a new form. The majority regard these people as hopelessly out-of-date. On the whole, however, the state of affairs all the world over is obviously much more satisfactory than in the earlier civilisations. Armies and navies have completely disappeared, or are only represented by a kind of small force used for police purposes. Poverty also has practically disappeared from civilised lands; all slums in the great cities have been pulled down, and their places taken not by other buildings but by parks and gardens.

#### THE NEW LANGUAGE.

This curious altered form of English, written in a kind of short-hand with many grammalogues, has been adopted as a universal commercial and literary language. Ordinarily educated people in every country know it in addition to their own, and indeed it is obvious that among the upper and commercial classes it is rapidly superseding the tongues of the different countries. Naturally the common people in every country still speak their

old tongue, but even they recognise that the first step towards getting on in the world is to learn the universal language. The great majority of books, for example, are printed only in that, unless they are intended especially to appeal to the uneducated. In this way it is now possible for a book to have a very much wider circulation than it could ever have had before. There are still university professors and learned men who know all the old languages, but they are a very small minority, and all the specially good books of all languages have long ago been translated into this universal tongue.

In every country there is a very large body of middle and upper class people who know no other language, or know only the few words of the language of the country which are necessary in order to communicate with servants and laborers. One thing which has greatly contributed to this change is this new and improved method of writing and printing, which was apparently first introduced in connexion with the English language and is therefore more adapted to it than to others. I notice that in our community all books are printed on pale green paper in dark blue ink, the theory being, as I understand it, that this is far less trying to the eyes than the old scheme of black on white. The same plan is being widely adopted in the rest of the world. Civilised rule or colonisation has spread over many parts of the world which formerly were savage and chaotic; indeed in such rapid glimpses as I had, I saw almost nothing at all of real savages.

#### THE OLD NATIONS.

It does not seem that people have by any means yet transcended national feelings. The countries no longer fight with one another, but each nation still thinks of itself with pride. The greatest advantage is that they are not now afraid of one another, and that there is no suspicion and therefore far greater fraternity. But on the whole, people have not changed very much; it is only that now the better side of them has more opportunity to display itself. There has not as yet been very much mingling of the nations; the vast bulk of the people still marry in their own neighborhood, for those who till the soil almost always tend to stay in the same place. Crime appears occasionally, but there is much less of it than of old, because the people on the whole know more than they did, and chiefly because they are much more content.

The new religion has spread widely and its influence is undoubtedly very strong. It is an entirely scientific religion, so that though religion and science may be said to be separate institutions, they are no longer in opposition as they used to be. Naturally people are still arguing, though the subjects are not those which we know so well. For example, they discuss the different kinds of spirit-communion, and quarrel as to whether it is safe to listen to any spooks except those who have been authorised and guaranteed by the orthodox authorities of the time. Schools exist everywhere, but are no longer under the control of the church, which educates no one except those who are to be its own preachers. Ordinary philanthropy is not needed, since there is practically no poverty. There are still hospitals and, as far as I see, they seem to be government institutions. It would appear that all necessaries of life are controlled, so that there can be no serious fluctuations in their price. All sorts of luxuries and unnecessary things are still left in the hands of private trade—objects of art, and things of that kind. But even with these there seems to be not so much competition as division of business; if a certain man opens a shop for the sale of ornaments and such things, another one is not very likely to start in business close by, simply because there would not be enough trade for the two; but there is no curtailment of liberty with regard to that.

#### LAND AND MINES.

The conditions as to the ownership of private land and of mines and factories are much changed. A large amount at least of the land is held nominally from the King, on some sort of lease by which it reverts to him unconditionally at the end of a thousand years, but he has the right to resume it at any intervening period if he chooses, with certain compensations. In the meantime it may descend from father to son, or be sold or divided, but never without the consent of the authorities. There are also considerable restrictions as to many of these estates, referring to what kind of buildings may be erected on them. All factories for necessaries appear to be State property, but still there is no restriction which prevents anyone from starting a similar factory if he likes. There is still some mining, but very much less than of old. The cavities and galleries of many of the old mines in the northern parts of

Europe are now used as sanatoriums for the rare cases of consumption or bronchial or other affections, because of their absolutely equal temperature in summer and winter. I see also arrangements for raising metal from great depths, which I cannot exactly call mines, for they are much more like wells. This may perhaps be a modern and improved type of mine. Very little of the work is done down below by human beings; rather machines excavate, cut out huge slices and lift them. All these seem to be State property in the ultimate, but in many cases private owners rent them from the State. Iron is burnt out of various earths in some way, and the material is obtained with less trouble than of old.

#### THE GOVERNMENT OF BRITAIN.

The Government of England has been considerably changed. All real power is in the hands of the King, though there are ministers in charge of separate departments. There is no parliament, but there seems to be a scheme the working of which is not easy fully to comprehend in the rapid glimpse which was all that I had. It is something more or less of the nature of the referendum. Everybody seems to have a right to make representations, and these pass through the hands of a body of officials whose business it is to receive complaints or petitions. If these representations show any injustice, it is rapidly set right without reference to the higher authorities. Every such petition is attended to if it can be shown to be reasonable, but it does not usually penetrate to the King himself unless there are many requests for the same thing. The monarchy is still hereditary, still ruling by the claim of descent from Cerdic. The British Empire appears to be much as in the twentieth century, but it was an earlier federation than the greater one, and it naturally acknowledges permanently one King, while the world-federation is constantly changing its President. Some of what used to be Colonial Governors seem to hold their offices by heredity, and to be as it were tributary monarchs.

#### LONDON.

London still exists, and is larger than ever, but very much changed, for now all over the world there are no fires, and consequently no smoke. Some of the old streets and squares are still recognisable in general outline, but there has been a vast amount

of pulling-down, and improvements upon a very large scale. S. Paul's Cathedral is still there, preserved with great care as an ancient monument. The Tower seems to have been partly reconstructed. The introduction of one unlimited power has produced great effects here also, and most things that are wanted seem to be supplied on the principle of turning on a tap. Here also few people any longer cook in private houses, but they go out for meals much as they do in the community, although things are served here in a very different manner.

#### OTHER PLACES.

Taking a passing glance at Paris I notice that it looks very different. All the streets seem to be larger and the whole city is as it were looser. They have pulled down whole blocks, and thrown them into gardens. Everything is so hopelessly different. Glancing at Holland I find a country so thickly inhabited that it looks like almost a solid city. Amsterdam is, however, still clearly distinguishable, and they have elaborated some system by which they have increased the number of canals and contrived to change all the water in all of them every day. There does not appear to be any natural flow of water, but there is some curious scheme of central suction, a kind of enormous tube system with a very deep central excavation. The details are not clear to me, but they seem somehow to exhaust the area and draw into that all sewage and such matters, which is carried in a great channel under the sea to a considerable distance and is then spouted out with tremendous vigor. No ships pass anywhere near that spot, as the force is too tremendous. Here also, as in the community, they are distilling sea-water and extracting things from it—obtaining products from which many things are made—articles of food among others, and also dyes. I note as a curious point that in some of the streets they grow tropical trees in the open air by keeping round them a constant flow of the power in its heat aspect.

Centuries ago they began by roofing in the streets and keeping them warm, like a green-house; but when the unlimited power appeared they decided to dispense with the roofs, about which there were many inconveniences. We had one or two passing glimpses of other parts of the world, but hardly anything worth

chronicling. China appears to have had some vicissitudes. The race is still there and it does not seem to have diminished. There is a good deal of superficial change in some of the towns, but the vast body of the race is not really altered in its civilisation. The great majority of the country people still speak their own tongue, but all the leading people know the universal language.

India is another country where but little change is observable. The immemorial Indian village is an Indian village still, but there are apparently no famines now. The country groups itself into two or three big kingdoms, but is still part of the one great Empire. There is evidently far more mixture in the higher classes than there used to be, and much more intermarriage with white races, so that it is clear that among a large section of the educated people the caste system must to a great extent have been broken down. Tibet seems to have been a good deal opened up, since easy access is to be had to it by means of flying machines. Even these, however, meet with occasional difficulties, owing to the great height and the rarity of the air. Central Africa is radically changed and the neighborhood of the Victoria Nyanza has become a sort of Switzerland full of great hotels.

#### ADYAR.

I was naturally much interested to see what had happened by this time to our headquarters at Adyar, and I was very glad to find it still flourishing, and on a far grander scale than in older days. Unquestionably there is still a Theosophical Society, but as its first object has to a large extent been achieved, it seems to be devoting itself principally to the second and third. It appears to have developed into a great central University for the promotion of studies along both these lines, with subsidiary centres in various parts of the world affiliated to it.

The present headquarters building has been replaced by a kind of gorgeous palace with an enormous dome, the central part of which is certainly an imitation of the Tāj Mahāl at Agra, but on a much larger scale. In this great building they mark as memorials certain spots by pillars and inscriptions, such as: "Here was Madame Blavatsky's room;" "Here such and such a book was written;" "Here was the original shrine-room;" and so on. They even have statues of some of us, and they have made a copy in marble of the

statue of the Founders in the great hall. Even that marble copy is now considered as a relic of remote ages. The Society owns the Adyar River now, and also the ground on the other side of it, in order that nothing may be built over there that may spoil its prospect, and it has lined the river-bed with stone of some sort to keep it clean. They have covered the estate with buildings, and have acquired perhaps an additional square mile along the sea-shore. Away beyond Olcott Gardens they have a department for occult chemistry, and there they have all the original plates reproduced on a larger scale and also exceedingly beautiful models of all the different kinds of chemical atoms. They have a magnificent museum and library, and I actually see some of the things which were here at the beginning of the twentieth century, but very few. One fine old enamelled manuscript still exists, but I doubt whether there are any books going back as far as the twentieth century. They have of course copies of the *Secret Doctrine*, but I think they are all transcribed into the universal language.

#### THE THEOSOPHICAL SOCIETY.

The Society has taken a great place in the world. It is a distinct department in the world's science, and has a long line of specialities which no one else seems to teach. It is turning out a vast amount of literature, possibly what we should call texts, and is keeping alive an interest in the old religions and in forgotten things. It is issuing a great series somewhat resembling the old 'Sacred Books of the East,' but on a very magnificent scale. The volume just issued is number 2,159. There seem to be many pandits who are authorities on the past. Each man appears to specialise on a book. He knows it by heart and knows all about it, and will have read thoroughly all the commentaries upon it. The literary department is enormous, and is the centre of a world-wide organisation. I notice that though they still use English they speak it differently, but they keep the archaic motto of the Society written in its original form. The Society's dependencies in other parts of the world are practically autonomous—big establishments and universities in all the principal countries; but they all look up to Adyar as the centre and origin of the movement and make it a place of pilgrimage. Colonel Olcott, though working in the community in California as a lieutenant of the Manu, is still

the nominal President of the Society, and visits its headquarters at least once in every two years. He comes and leads the salutations before his own statue.

### THREE METHODS OF REINCARNATION.

As in examining the Californian community I saw a great many people whom I clearly recognised as friends of the twentieth century, it occurred to me to make some investigation as to how they came to be there. Our original conception of the Theosophical teaching gave us an average of fifteen hundred years between incarnations for the first-class piṭṛ, therefore it seemed obvious that if our friends followed the ordinary course they could not possibly arrive upon the physical plane at the right time to be of use in the beginning of the community's work. On the other hand, to suppose that all who were seen there had been taking the specially arranged incarnations which precede adeptship seemed a somewhat improbable hypothesis, especially when one considers that they could hardly have had less than ten or a dozen of such incarnations in the intervening period.

The enquiry led me in very unexpected directions and gave more trouble than I had anticipated, but I succeeded in discovering at least three methods of occupying the intermediate time. First, some of the workers do take the heaven-life, but they very greatly shorten and intensify it. This process of shortening but intensifying has been found to be a characteristic of a certain type of first-class piṭṛs. This is a matter which will require very much further investigation and explanation, to be given at some other time than this; but it is already abundantly clear that the type to which I refer does not in any way generate less of unselfish spiritual force during life than the more ordinary type, but that yet by an intensification of the bliss it contrives to work through the same amount of result in about half the average time of the others. This produces considerable and fundamental differences in the causal body; its effects cannot in any way be described as better or worse, but they are quite certainly different. It is a type which is much more amenable to the influence of the devas than the other, and this is one of the ways in which modifications have been introduced. That shorter heaven-life is not shut in like ours in a little world of its own, but is to a great extent open

to this *deva* influence. The brains of the people who come along that line are different, because they have preserved lines of receptivity which in our case have been atrophied. They can be more easily influenced for good by invisible beings, but of course there is a corresponding liability to less desirable influences. The personality is less awake, but the man inside is more awake in proportion. We focus practically all of our consciousness in one place at once, but people of this other type do not. Their consciousness is more equally distributed on the different levels, and consequently they are usually less concentrated upon the physical plane and less able to achieve in connexion with it. It would seem that some of those who have to be brought back at the right time for the community work were transferred to this other line, or at least their heaven-life was arranged for them on its principles for this one occasion.

There are others to whom a different opportunity was offered, for they seem to have been asked whether they felt themselves able to endure a series of rapid incarnations of hard work devoted to the building of the Theosophical Society. Naturally, such an offer is made only to those who bring themselves definitely to a point where they are useful—those who work hard enough to give satisfactory promise for the future. To them is offered this opportunity of continuing their work, of taking incarnation after incarnation without interval, in different parts of the world, to carry the Theosophical Movement up to the point where it will provide this very large contingent for the community. The community at the time when it is observed is very much larger than the Theosophical Society of the twentieth century; but that Society appears to increase by geometrical progression during the intervening centuries—so much so that although practically all the hundred thousand members of the community have passed through its ranks (most of them many times), there is still a huge Society left to carry on the activities at Adyar and the other great centres all over the world.

We have seen already two methods by which persons who are in the Society in the twentieth century may form part of the community of the twenty-eighth century—by the intensification of the heaven-life, and by the taking of special and repeated incarnations.

Another method was observed which is far more remarkable than either of these—one which has probably been applied in only a limited number of instances. The case which drew attention to this was that of a man who had pledged himself to the Master for this work towards the conclusion of his twentieth century incarnation and unreservedly devoted himself to preparation for it. The preparation assigned was indeed most unusual. It seemed that he needed development of a certain kind in order to round off his character and make him really useful—development which could only be obtained under the conditions existing in another planet of the chain. Therefore he was transferred for some lives to that planet and then brought back again here—a special experiment made by permission of the Mahā-Chohan Himself. The same permission may perhaps have been obtained by other Masters for Their pupils, though such an extreme measure is rarely necessary.

Most, however, of the members of the community have been taking a certain number of special incarnations, and therefore have preserved through all those lives the same astral and mental bodies. Consequently they have retained the same memory and that means that they have known all about the community for several lives, and had the idea of it before them. Normally such a series of special and rapid incarnations is arranged only for those who have already taken the first of the great Initiations. For them it is understood that an average of seven such lives will bring them to the Arhat Initiation, and that after that is attained seven more will suffice to cast off the remaining five fetters and attain the perfect liberation of the Asekha level. This number of fourteen incarnations is given merely as an average, and it is possible greatly to shorten the time by especially earnest and devoted work, or on the other hand to lengthen it by any lukewarmness or carelessness. The preparation for the work of the community is, however, an exception to ordinary rules, and although all its members are very definitely aiming at the Path, we must not suppose that all of them have attained as yet to the greater heights.

It must not be forgotten that a certain small number of persons from the outside world, who are already imbued with the ideals of the community, sometimes come and desire to join it, and

that some at least of these are accepted. They are not allowed to intermarry with the community, because of the especial purity of race which is exacted, but they are allowed to come and live among the rest, and are treated exactly like all the others. When such members die they of course reincarnate in bodies belonging to the families of the community.

The *Manu* has advanced ideas as to the amount of progress which He expects the community as a whole to make in a given time. In the principal temple He keeps a kind of record of this, somewhat resembling a weather-chart, showing by lines what He has expected and how much more or less has been achieved. The whole plan of the community seems to have been arranged by the two Masters, and the light of Their watchful care is always hovering over it. All that has been written gives only a little gleam of that light—a partial foreshadowing of that which They are about to do.

#### HOW TO PREPARE OURSELVES.

It is certainly not without definite design that just at this time in the history of our Society permission has been given thus to publish this, the first definite and detailed forecast of the great work that has to be done. There can be little doubt that at least one of the objects of the Great Ones in allowing this is not only to encourage and stimulate our faithful members, but to show them along what lines they must specially develop themselves if they desire the inestimable privilege of being permitted to share in this glorious future, and also what (if anything) they can do to pave the way for the changes that are to come. One thing that can be done here and now to prepare for this glorious development is the earnest promotion of our first object of a better understanding between the different nations and castes and creeds.

In that every one of us can help, limited though our powers may be, for every one of us can try to understand and appreciate the qualities of nations other than our own; every one of us when he hears some foolish or prejudiced remark made against men of another nation can take the opportunity of putting forward the other side of the question—of recommending to notice their good qualities rather than their failings. Every one of us can take the opportunity of acting in an especially kindly manner towards any

foreigner with whom we happen to come into contact, and feeling the great truth that when a stranger visits our country all of us stand temporarily to him in the position of hosts. If it comes in our way to go abroad—and none to whom such an opportunity is possible should neglect it—we must remember that we are for the moment representatives of our country to those whom we happen to meet, and that we owe it to that country to endeavor to give the best possible impression of kindness and readiness to appreciate all the manifold beauties that will open before us, while at the same time we pass over or make the best of any points which strike us as deficiencies.

Yet another way in which we can help to prepare is by the endeavor to promote beauty in all its aspects, even in the commonest things around us. One of the most prominent characteristics of the community of the future is its intense devotion to beauty, so that even the commonest utensil shall be in its simple way an object of art. We should see to it that at least within the sphere of our influence all this is so with us, even at the present day; and this does not in the least mean that we should surround ourselves with costly treasures, but rather that in the selection of the simple necessities of every-day life we should consider always the question of harmony, suitability and grace. In that sense and to that extent we must all strive to become artistic; we must develop within ourselves that power of appreciation and comprehension which is the grandest feature of the artist's character.

Yet on the other hand, while thus making an effort to evolve its good side, we must carefully avoid the less desirable qualities which it sometimes brings with it. The artistic man may be elevated clear out of his ordinary every-day self by his devotion to his art. By the very intensity of that he is not only marvellously uplifted himself, but he also uplifts such others as are capable of responding to such a stimulus. But unless he is an abnormally well-balanced man this wonderful exaltation is almost invariably followed by its reaction, a correspondingly great depression. Not only does this stage usually last far longer than the first, but the vibrations which it pours forth affect almost everybody within a very considerable area, while only a very few in all probability have been able to respond to the elevating influence of the art. It is

indeed a question whether many men of artistic temperament are not on the whole thus doing far more harm than good ; but the artist of the future will assuredly learn the necessity and the value of perfect equipoise, and so will produce the good without the harm ; and it is at this that we must aim.

It is obvious that helpers are needed for the work of the Manu and the Chief Priest, and that in such work there is room for all conceivable diversities of talent and of disposition. None need despair of being useful because he thinks himself lacking in intellect or ecstatic emotion ; there is assuredly room for all, and qualities which are lacking now may be speedily developed under the special conditions which the community will provide. Good-will and docility are needed, and perfect confidence in the wisdom and capability of the Manu, and above all the resolve to forget self utterly and to live only for the work that has to be done in the interests of humanity. Without this last, all other qualifications " water but the desert". Those who offer themselves to help must have in some sort the spirit of an army—a spirit of perfect self-sacrifice, of devotion to the Leader and of confidence in Him. They must above all things be loyal, obedient, painstaking, unselfish. They may have many other great qualities as well, and the more they have the better ; but these at least they must have. There will be scope for the keenest intelligence, the greatest ingenuity and ability in every direction ; but all these will be useless without the capacity of instant obedience and utter trust in the Masters. Self-conceit is an absolute barrier to usefulness. The man who can never obey an order because he always thinks that he knows better than the authorities, the man who cannot sink his personality entirely in the work which is given to him to do and co-operate harmoniously with his fellow-workers—such a man has no place in the army of the Manu, however transcendent his other qualifications may be. All this lies before us to be done, and it will be done, whether we take our share in it or not ; but since the opportunity is offered to us surely we shall be criminally foolish if we neglect it. Even already the preparatory work is beginning ; the harvest truly is plenteous, but as yet the laborers are all too few. The Lord of the Harvest calls for willing helpers ; who is there among us who is ready to respond ?

C. W. LEADBEATER.

## THE IMPORTANCE OF THE REALISATION OF KNOWLEDGE.

**D**URING the last year or two, some occult investigations have been made concerning the past lives of certain Egos. One cannot but be impressed at first by what seem to be inexplicable incongruities respecting the various opportunities of progress given to these Egos, and the vast differences in development existing between many of them at the present time. After much research into the details of the Law of Karma, one fact has become more and more evident; namely, that upon the constant endeavor of an Ego to fulfil one or two simple conditions—simple yet difficult of accomplishment—hinges the possibility of uninterrupted progress, during the earlier evolutionary processes of occult development.

In looking back, we found that about 25,000 years ago in Atlantis there existed a Central Temple, to which were attached numerous other temples in different parts of the continent, and between these occult and other communications were possible. A great many of the present students of the Higher Wisdom were incarnated at that time and lived in or near those temples, and were given opportunities of receiving instruction concerning the fundamental truths of Nature. Teaching seems to have been freely given, and the qualifications necessary were a reasonably good life, lofty ideals, and an earnest desire to attain to the Higher Knowledge. Information relating to the occult forces of nature or of a purely esoteric character was not generally given, but the people were allowed to witness much ceremonial worship conducted by the priests, and they knew of the invisible presence of great Beings and Devas of high rank. Students were given to understand that, by observing certain general principles of right living, they could in time attain to the same knowledge, power, and rank as the priests, who were greatly revered and highly esteemed.

In one of these temples, in the southern part of America, 22,662 B. C., we found that He who is now our Master K. H. was instructing a number of students on the importance of purity of motives, on the necessity for control and accuracy of speech and on the beauty of an unselfish life; nor did He fail to disclose the dire consequences of neglecting the application of these teachings to the minutest details of daily living. One even greater than this

Teacher was preaching in Yucatan to a large gathering of pilgrims, expounding fully the doctrine of Love and Universal Brotherhood, and many of our T. S. members were also there.

Following along the future of these Egos in their various incarnations, and observing how they applied the teachings previously given, we find them often seemingly ignorant of and (to all appearances) ignoring and deliberately disobeying them. One wondered how such good, earnest and well-meaning students *could* fail so ignominiously in certain ways, while carefully and successfully obeying in other and often much less important truths. While investigating the reason for this in tracing event after event and going back to where the teaching was given, the cause finally revealed itself and it was confirmed by the words of one of our Masters.

Egos had been taught again and again that it was in the subtler bodies that one could, by practising virtues, lay up the seed that would enable those virtues to express themselves in future lives; and that one realising this could deliberately build in the qualifications in this way, and that the process was much quickened by meditation upon them. But at that stage (22,600 B. C.) as also at present, it seems to have been necessary for the person to prove, by experience, the truth of the Law, and the suffering endured helped him to realise that it could not be disobeyed—then only could he rely on his own strength life after life. But there were some of the Egos who *were* able to grasp the truth at once, and who applied its teachings, and naturally they have advanced more rapidly, receiving special help and opportunities: "To him that hath shall be given".

In the lives of the former class of students we see a person going ahead steadily for a time, and then suddenly dropping back to a considerable extent, seemingly without reason. But investigation proved that there had been a mistake somewhere in his conduct, and that the development had thus become lop-sided, so the retrogression was necessary, the Ego being forced to take incarnation among the circumstances required (and often among very inferior people) to learn the lesson which should have been learned long before; he was only thus able to acquire the quality which was lacking, and which was required to meet the tests and exigencies of some approaching incarnation.

Steadily, in these investigations, there grows upon one a fuller comprehension of the wonderful justice and sureness of the evolutionary Law of Progress, and the conviction is forced into the consciousness that these studies in past lives have been allowed (for permission has first to be given by the Ego and the Higher Ones, before a life can be looked up) in order that we might be helped in realising in ourselves the obstacles which have impeded our progress in the past, and might help ourselves and others in seeing how nature works with us when we obey, and *vice versa*. It would also seem that unless these studies in past lives be taken as guiding lights, one will be in danger of stumbling along in much the same blundering fashion through the lives that lie before us. This especially at the present time, as there seem many of us who are content to "make haste slowly," satisfying our Theosophical consciences with much-talked-of endeavors, ideals and lofty desires, accompanied with feeble, superficial efforts to progress.

Many questions are asked as to the practical way of making a beginning in the right direction, and there seems to be some amount of discouragement felt by some "because there is such a vast amount to learn and apply," they say; and students appear to be alarmed at the number of theories, qualifications, practices, etc., given by different teachers and in the Theosophical literature. But they have overlooked the fact, that it is necessary to have all these, that many methods are needed for the various temperaments and degrees of progress in the vast numbers of people in different countries. It is for each to pick out what answers to his need, and to try the various ways until he finds the right one, and then to go ahead with a definite plan.

Being filled with a keen desire to serve in some practical way, and to solve the problems and difficulties so constantly met with in myself and in others who had asked for help, I turned to the One to whom I have offered my feeble efforts at service. I laid the matter before Him and asked why the development seemed so one-sided in some, and how, in spite of present limitations, one could with a mighty effort root out the trouble and become a fit instrument. He said that in the process of converting oneself into a "Temple of Service" for humanity, there are at the beginning two paramount requisites in building its foundation:

Firstly, a *pure and unselfish motive*.

Secondly, a *pure and controlled mind*.

He gave me to understand that if, with the mighty effort spoken of, one could raise oneself to where one could see clearly from the pinnacle of a pure and controlled mind, the obstacles to all the other necessary qualifications we are striving to acquire would disappear as simply as darkness is dispelled by the light. When I marvelled at the simplicity of the teaching, and said that we had had this iterated and reiterated for centuries, He said the trouble was that it was not often *realised* except by experience. Then, with an expression of ineffable sweetness (and it seemed to me, sadness), He said: "How *few* can realise it," and I thought of the words of the Christ: "Father forgive them, for they know not what they do," and they took on a new meaning for me. He advised me to study the rationale of the workings of the mental body, and asked an Initiate present to assist me in the investigations, the results of which were interesting and exceedingly helpful.

The uncontrolled mental body of the average person presents the appearance of a boiling mass, ovoid in shape, of different colored gases vibrating at a tremendous rate. It appears to have weaknesses and ailments, much as has the physical body—in fact these are the direct cause of many of the ailments of the physical. As we examined minutely, we found that there were floating whirling objects in and near the mental body (not a real part of it) that resembled hour-glasses of different sizes, colors and degrees of density; the ends of these were open, one pointing inwards to the centre of the aura, the other outwards. The tints of the body and its 'hour-glasses' indicated its health, the colors its virtues, and the hour-glasses its mental faults relating to prejudices, fixed ideas, etc.; there were also other points of interest but these related to other and higher planes.

We wished to watch the working of these hour-glasses while the person was awake, and as it was night here in India, we went over to the West. Fortune favored us, for we found a splendid example in the midst of a few acquaintances who had met to discuss recent T. S. troubles. One of them, a lady, being more sensitive than the rest, was chosen by us as a subject, as she had

been made quite ill by the attitude she had taken up, and by being in the midst of those disturbances in our Society.

On this occasion, though the matter of her mental body was much agitated, it presented in some parts of it a good deal of pink (rather inclining to the selfish tint) because she had some real affection for the person under discussion. A gentleman was speaking to her at that moment, and we saw oozing out of his aura in the region of the head, a very unpleasant looking thought-form. He had just given expression to a severe criticism of the person for whom the lady had the affection, but with whom she was not agreeing in policy; ordinarily the thought-form which resulted from the criticism would have been repulsed by the very strength of her affection; but unfortunately what had been said fitted into her own prejudiced ideas of the person, and confirmed the supposed fault that she herself had repeatedly criticised in her friend, so the thought-form of censure sent out by the gentleman floated near her by natural attraction, fastened itself upon one of the hour-glasses in her mental body, and was sucked into it, much in the same way as an object is drawn down into a whirlpool. What followed was very interesting. The immediate effect on the body was a darkening of the colors near the hour-glass with grey, brown, green and a horrid red, the latter flashing out in streaks with hooks on the ends of the flashes—these indicating the selfishness in the sentiments expressed by its creator. The matter of her astral and mental bodies began to “boil” more than ever, and the hour-glass that had sucked in the form, seemed to pulsate and whirl more rapidly than at first. Looked at from outside it resembled a dirty pyrotechnical Catherine-wheel, only the fire was murky red and the colors were dark and muddy. From the inside it looked like the top of a smoke-stack on an engine, and puffed and spouted out its pollution in much the same manner.

The effect on the lower mental body was an increased vibration which seemed to make it unstable and tense, with a deepening of the colors, as said before; but the dirty colors and the slimy waving hooked tentacles were in the astral.

Now what seemed to be a very strange phenomenon took place. Evidently the lady, quite suddenly, was struck with remorse over what had been said, and her better nature tried to assert itself, for

she thought to herself (commendably, even though selfishly): "I shall not continue this, for it lowers my dignity, and the emotion that I am enduring will make me ill; I shall refuse to have anything more to say;" which she did with so much force that the hour-glass shot out of her aura for about ten feet, and there arose from near her head a thought-form, similar in contour to the one of criticism made by the gentleman, and drawn in by her a few moments previously; it was somewhat strengthened and augmented, and floated off in the direction of the person about whom the criticism had been made. Fortunately, that person was above the possibility of any ill effect from such a form, but any ordinary person would have been harmed by it; in this case it soon returned and spent itself upon its creator. If the lady, when she heard the criticism, had felt herself able forcibly to deny the accusations, she would have practically destroyed the form (especially if she had been trained how to do it); then it could not have discharged its venom upon her mental body, making it tense and jarred, or produced the emotion that made deep and lasting gashes in her astral body, very much upsetting her nerves in the physical.

The heated conversation of the friends went on, and though the lady did not take any further part in the conversation, she listened and sympathised with much that was said. In consequence, the discarded hour-glass was little by little drawn back to its former resting-place in her aura and increased in dimensions as the comments went on. We tried to send her enough strength to help her resolve to leave the place, but our messenger of loving help would touch her mental body and spring off, much as a soap-bubble lightly touches and rebounds from an object, because the matter of her mental body was too tense and agitated to receive it. Then we sent a strong one of love and peace, and that, by reflexion from the buddhic plane, in a little time reached the astral body as she became more quiet; then and then only did our strengthening thought-form reach the mental body. She soon felt it, and left the house of the friend. It was then shown to me how, if there were sufficient will-power, one could shatter and completely disintegrate these hour-glasses. Even if the student were not strong enough to do this, he could keep them at a safe distance and gradually destroy them by will and meditation on the opposite thought to the one that had created them; this effort brings into

the mental body the purifying, strengthening vibrations of a virtue, which expand and fill the aura with brilliant scintillating light and color, the very force of which being directly opposed to the lower tense, constrictive nature of the hour-glasses, will disperse them. Otherwise they will live on in the permanent atoms through incarnation after incarnation as obstacles to progress, and only disappear by our suffering experimentally. It was also shown how one can help another in destroying these mental obstacles, especially if the sufferer were himself working to destroy them ; our helpful thought-forms work from the outside while he works from the inside, and thus a double force is brought to bear upon them and they are soon disintegrated. The importance of keeping ourselves free from prejudices and mental faults was also demonstrated to me by showing how each thought of a person, relating to the fixed idea that had created the hour-glasses, had practically to pass through the narrow constricting centre of them, and could not help being distorted and colored by them ; this being the case with either a thought-form from someone else, or one generated from within the mind of the person himself.

With the average person who is not so sensitive, diseased astral and mental bodies do not cause such intense suffering, but the lady above referred to had endured nervous exhaustion and had been ill from the distressed condition of her mind. She had been trying for years to live the life of an Occultist, and had used the higher meditations ; in this way she had built into her aura much of the matter of a Sixth Root-Race body, with its delicate sensitiveness and high rate of vibration. So when she allowed herself to be drawn into the doubts, arguments, criticism and awful turmoil of the recent troubles, she was literally torn to shreds psychically and probably will not recover in this incarnation. It was because of the sudden growth of the dormant seeds of the faults mentioned, by thus entering into the contest, that there was the possibility of the upset and its serious consequences—she had tried to climb the ladder of progress with “soiled feet”. If this had not been so, had she possessed a controlled and pure mind, she would have withstood the storm as a “Light which no wind can extinguish”.

We continued our investigations among sectarians, scientists, intellectualists, laborers and children with some very interesting

results. One investigation concerned an Ego having in this present life a prejudice amounting to dread of ceremonial, even disliking it in churches and refusing to join secret societies where it was used, besides possessing a deep-seated horror of black magic. In a life 22,600 B. C., a nephew of his was stolen by a witch who performed most degrading ceremonies of black magic. In the same life his mother had a dreadful experience in trying to help his brother to free himself from an elemental that had been created by similar ceremonies. She suffered from the effect of it all her life and as the Ego in question saw it, the fear grew and grew until there was in his mind a rather well-developed fixed idea. In two later lives also, members of his families were victims of black magic. In another he himself was the victim, and we watched the growth of the fear into a real dread and prejudice. It would rest as a tiny dark seed in the mental body in the lives where it had no chance to grow, and it is thus that we saw it when he was a little child in this present life. When later, he attended church, the little seed began to expand as he saw the ceremonies and grew into a dislike for them, and we saw that his hour-glass was quite well defined being of a dark grey and bluish muddy purple. Later some friends spoke to him about Masonry; he read some of the books written upon its history and ceremonies and refused to have any further conversation concerning it—also because his hour-glass was somewhat expanded by seeing its abuse in political life. When recently I spoke to him about it, he at first seemed to resent my doing so, but finally asked me to help him to find the reason of the feelings already described. The above is the result of the investigation, and the person has taken a first step in the right direction towards destroying the hour-glass by becoming a Mason and resolving to see and study as much as possible the ceremonies in connexion with white magic and ritual. We thus traced several Egos known to us in the lives recently investigated, back to previous incarnations, noting the causes that had made the soil ready for the seed of the mental faults; then saw how the sowing time came with an oft-repeated action resulting from some idea, thus setting up the tendency for the habit of mind; this travailed and brought forth a veritable “dweller on the threshold” of progress—at the portals of the upper planes as well as of those below. This is a startling

fact when it is realised, for in the upper realms as well as in the physical are lofty Beings, the principal part of whose work is the pouring out of helpful strengthening forces for the uplifting of the world's humanity. We stand in the midst of these much needed forces with walls around ourselves, made by our impure mental, astral and physical bodies, and much of this special aid to progress is turned aside and passes us by, leaving us to grovel along as best we can, content to be blind, satisfied rulers, each in his little world "which seems".

Our researches led us next to study how the physical body suffers by reflexion from uncontrolled and impure mental and astral bodies. It appeared that about one-half of our illnesses results from this cause, and since a healthy physical body is an important requisite to progress, we cannot wonder that the Master pointed out as a first necessity in the occult life, a pure and controlled mind.

At the beginning of that wonderful little book, the *Voice of the Silence*, we read :

"The mind is the slayer of the Real. Let the disciple slay the slayer. . . . Then, not till then, shall he forsake the region of Asat, the false, to come into the realm of Sat, the true."

HELIOS.

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Strive with thy thoughts unclean, before they overpower thee. Use them as they will thee, for if thou sparest them and they take root and grow, know well these thoughts will overpower and kill thee. Beware, disciples, suffer not e'en though it be their shadow to approach. For it will grow, increase in size and power, and then this thing of darkness will absorb thy being before thou hast well realised the black foul monster's presence.

— *Voice of the Silence.*

## IN THE TWILIGHT.

“I will begin to-day,” said the Vagrant. “When I was in America this last time, an officer in the United States Army told me an interesting experience he had had. He seemed very level-headed—not at all an excitable person—and from his own account of himself he does not seem to be psychic. The event took place during the Cuban War. He was a junior officer then and took part in the war. One day when he was sitting alone in a room, his father suddenly appeared to him; the young officer knew he could not be there in an ordinary way, but the apparition looked exactly as his father did in his physical body. The father proceeded to prophesy to him many events of his future life, some of which seemed to the young man most unlikely of fulfilment, and he gave the dates when they would occur. Immediately after his father’s disappearance, the officer wrote down in detail all that had been told him, noting the prophecies and their dates. Shortly afterwards he learned—whether by letter or by telegram I forget—that his father had passed away at the very time when he had appeared to him. That was several years ago now; and some of the prophecies have already been fulfilled—all those that were to occur in the years intervening between that date and this. I therefore advised the officer to do all in his power to prepare himself for the events that were still to come, though they seem to him nearly impossible; so that if he indeed should rise to a position of great power and responsibility, he would have made good use of the prediction by fitting himself to occupy it well.”

“But how was the father able to prophesy in this manner?” asked the Magian.

“One can only say in reply,” answered the Shepherd, “that when the Ego is freed from the physical body his perceptions are much clearer, so that as soon as the father was dead he may easily have foreseen events of which during life he was quite ignorant. Evidently at the moment of death his thoughts turned to his son, and he may have come in the first place merely with the intention of announcing the death and so saving his son from a shock. But when, liberated from the burden of the flesh, he turned his more penetrating vision upon his son, he at once saw certain important events impending over him, and forgot his original purpose in the

urgent necessity of warning him to prepare himself for these. The natural perceptive power of the Ego was probably stimulated by his affection for the object of the prophecy."

"In some cases, too," remarked the Vagrant, "pictures of important events coming to any person may be seen in the aura of that person, even without any special stimulation. I remember the Shepherd meeting one day in the street a poorly-dressed little girl whom he had never seen before—"

"Whom I have never seen since," interjected the Shepherd.

"You tell the facts," said the Vagrant, and the Shepherd proceeded :

"In that momentary encounter I knew that, poor as she then appeared, she would marry a great commercial magnate, and become one of the richest inhabitants of her native city. On another occasion, while sitting waiting in a train at a terminus, I saw three young fellows pass the window of the carriage, and knew instantly that he who walked in the middle would presently go out to a certain colony, commit a murder and be executed or lynched for it. A piece of knowledge entirely useless, for I knew nothing whatever of the man, and could not even speak his language ; nor do I know that his fate would have been evitable, even if I could have warned him, and he had chosen to listen to me. One often gets such apparently purposeless glimpses of the future of others, so it is evident that no special revelation need be assumed in the case described in the story which we have just heard. We may assume that the causes which must inevitably produce what is foreseen have already been set in motion, so that all that is seen is the logical outcome of what has been done in the past."

"Many years ago," said Ithuriel, "in one of the principal cities of America, there lived a young man, the pupil of a professor of music who was organist in the cathedral. It was the young man's duty to assist the professor in the service, train the choir boys, and to play the organ, if for any reason the professor should happen to be absent. It was his custom on the way to service to call at the home of his teacher, and they would go on to the church together. On the day of the occurrence of this story, the young man stopped for him a little later than usual, rang the bell, and the door was opened by the butler who said that his master had

already gone to the cathedral. But at that moment they both saw him on the stairs and they thought that he had returned for some reason. The young organist sprang up the steps to greet him, and as he did so the professor said to him, in a tone loud enough for them both to hear: 'I want you to play for me this morning.' The young man replied: 'Certainly,' and extended his arm to shake hands, when to his astonishment the figure of his friend faded into the wall. At first he was so astounded that he could not speak, but was soon able to question the butler, who of course corroborated what the young man had seen and heard. The latter rushed off to the cathedral to see if he could get some light on what had happened. On entering the choir-loft he found that the service had already begun and the Te Deum was just finishing. He saw his professor fall forward against the keys of the organ; some of those present carried the old man to an adjoining room, and the young organist slipped into his place at the organ and finished the service; then he learned that his teacher was dead from heart failure. The young organist told his story (which was corroborated by the butler) and the shock to him was so great that he was ill for a long time."

Ithuriel then asked the Shepherd if it were probable that the Ego of the old man deserted the body some time previous to the moment of death, and that the purely physical consciousness had carried on the body for a little time. He replied:

"That would hardly be possible. After all, the moment when the Ego leaves the body *is* the moment of death, and there is no reason to suppose any deviation from the ordinary rule in this case. It seems probable that the Ego foresaw the approaching death, and therefore arranged that his duty should be carried on. The entire phenomenon might easily have been produced by some friendly onlooker, but it is most likely that the Ego himself attended to the business."

"I will narrate a similar story of help from the other side," said the Fakir. "A good lady in K., a nervous patient, psychic as people of her class often are, was once relieved of considerable pain by an old gentleman of the next world whom she saw bending over her at night—saw so distinctly that she said she would recognise him anywhere. I showed her a picture of Mr. Sinnett,

whose book on Mesmerism I had read, but she would have none of him. Then the matter dropped and was forgotten—as far as I was concerned. A few weeks later I happened to lend her a book of mine—*The Idyll of the White Lotus*. It had a dainty cloth wrapper forming a sort of pocket on the inside of each cover. Inside the flap thus formed, a loose picture without card-board of H. P. B. with the Colonel and the wonder-basket—you know it, I suppose—had strayed. I noticed it and took it out, when my good lady literally pounced upon it—a way these psychics have—exclaiming: ‘There is my old gentleman.’ This was in 1899.”

“ Well, as others have spoken about superphysical helpers,” said the Fiddler, “ I will speak of my own experience in which a superphysical entity needed help from one down here. It was in this wise: Some four years ago I was staying with a friend in Surrey, who was interested in Spiritualism. I joined her in a few experiments; I then tried a few by myself, more out of fun and curiosity than the desire for serious investigation. One day I was amusing myself alone in the drawing-room with a device for getting messages spelled out—a penny suspended on a piece of cotton inside an empty tumbler. The thing began to get violently agitated, and I asked: ‘ Who is there ? ’ A name was rapped out. (I forget the name now.) I asked: ‘ What do you want ? ’ There was no answer, but a great trembling of the string, as if of emotion. So I continued: ‘ Are you in trouble ? ’ The answer came at once: ‘ Yes.’ ‘ Are you a Theosophist ? ’ ‘ Yes.’ ‘ Do you know H. P. B. ? ’ ‘ Yes.’ ‘ Are you dead or alive ? ’ No answer. I repeated this, but could get no further. ‘ Are you in trouble ? ’ Then the thing rapped out: ‘ Go to sleep, and you will help me.’ So I promptly went up to my room, and slept deeply for two or three hours. Remembering nothing when I awoke, I put the whole thing aside as a probable freak of my own sub-conscious self. Some weeks after, I happened to be at the T. S. Headquarters in London, and I bethought me of my friend of the tumbler, and asked the Secretary if there happened to be such a person on the members’ list (mentioning his name). No, she thought not. However, she would consult the list of provincial members if I would wait. There she found his name, amongst those of the Hull Branch. It happened that I was due in Hull shortly afterwards, to fulfil an engagement with

the Hallé Band under Richter there. Amongst the orchestra were several T. S. members, and so the artists' room was turned into a Theosophical meeting-place. Chatting with the President of the Lodge, I asked him about the member whose name had come to me in such a queer way. On hearing the name he became all eagerness to know more: 'Poor fellow, one of our best and most devoted members—disappeared suddenly a year ago, and no one has been able to trace him since.' I gave him the few details I had gathered; but I never heard the end of the story."

"As we have come down to helping on the physical plane, I make myself bold to speak," said the Epistemologist. "One evening, after I had given a lecture, a young man and his wife came to me and asked if I could do anything for them in their difficult circumstances. They related how she was the subject of some invisible and 'psychic' interference. Being a little clairvoyant at times, she was able to see some 'evil spirits' who were constantly threatening her, and trying to impel her to do things against her will. She dared scarcely take up a knife, for when she did so these beings would try to make her cut her throat with it. She was near the time of child-birth, and it may have been that her mind was in a somewhat unstable condition—about that I do not know. But when she and her husband, who also was to a slight extent clairvoyant, faced these entities and asserted that the attempt to injure her could not be successful against their wills, the entities only laughed mockingly and, holding up before her the child that was to be born, threatened that if they could not cause her injury they would at least do it to the child—a threat which disturbed her very much. I promised to call at their house, or write, next evening; for it occurred to me to consult a certain medium whom I knew well. In any case I should have visited them to try a few arts of magnetisation which I had learned years before when studying mesmerism. The next day I went to see the medium, and the spirit-friend whom I well knew soon came. After my relating the case, the spirit-friend explained to me several things which I was to explain in turn to the young people, and also told me to magnetise certain things to be used in particular ways. I was told that another spirit-friend, whom I also knew—a man who had lived in one of

the earlier races, and was exceedingly powerful—would accompany me to the house. In the evening, I visited the gentleman and his wife, and explained to them that it was quite impossible for these evil beings to injure the child since birth and death are specially protected conditions. I then magnetised a cross which the lady was always to wear, a cloth which was to be laid upon her pillow at night, and lastly a chair in which she was to sit whenever she felt or saw the presence of the undesirable entities. These things were not to be touched by any one but herself. It must have been two months later when I saw them again, and then I was told that the day after my visit the entities came once more. The lady sat down in the chair, and the evil spirits came very near to her; but it seemed as though behind them there was another spirit, very powerful. He seemed to let them come near."

"They did come near then?" interjected the Shepherd.

"Oh, yes," replied the Epistemologist. "But it seemed as though there were some purpose in allowing them to come very close; perhaps they became a little materialised, for presently there seemed to be a scuffle, the influences vanished, and the lady was never in the least troubled by them afterwards."

"What was their reason for their coming?" asked the Shepherd.

"I don't know," answered the Epistemologist. "It appeared to me pure malice."

"I never came across a case of pure malice," said the Shepherd; "well, out of revenge perhaps—this is a very rare case—it arises probably from jealousy."

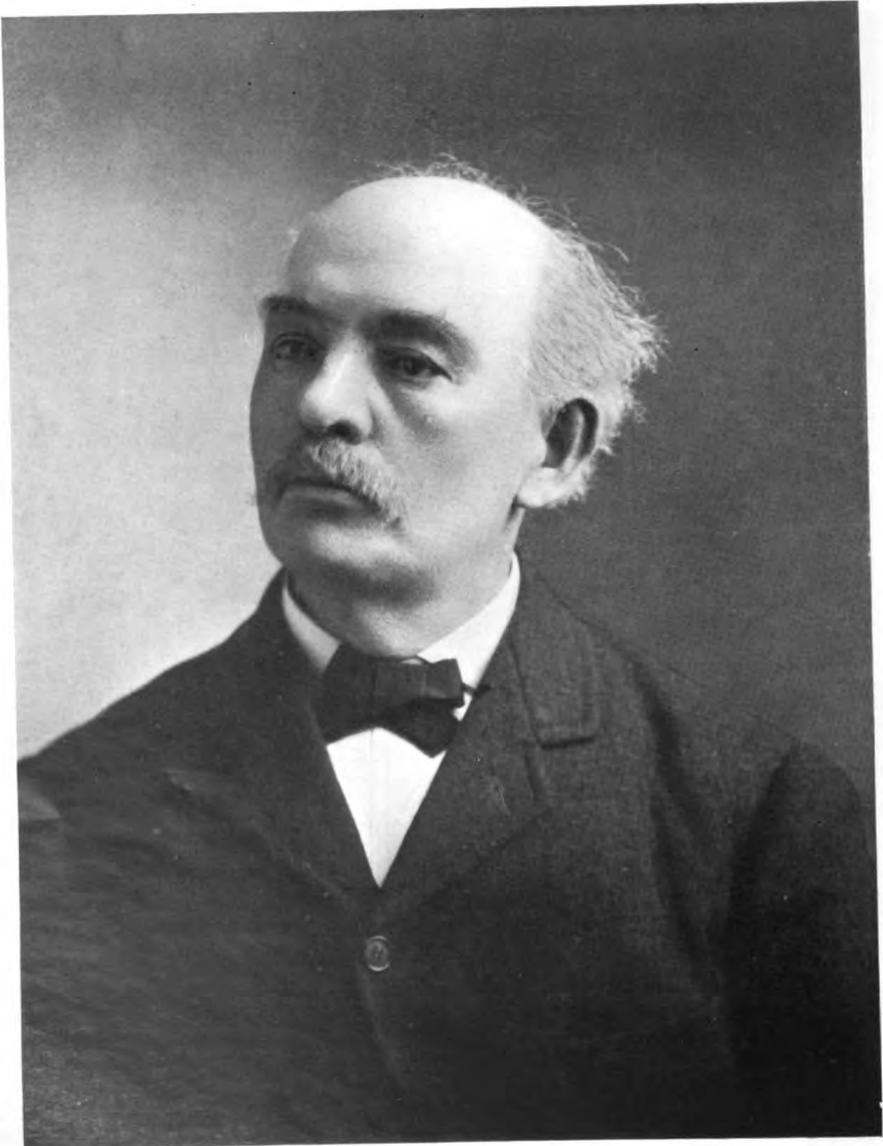
"It is curious in connexion with this case," continued the Epistemologist, "that, while I was conscious of my body being frequently used, on this occasion I felt no force coming through. It may be there was very little resistibility in my body, to this particular quality of force. But I have great faith in the spirit-friend I consulted, though that one failed me once or twice, as nearly always happens sooner or later. She told me, for example, that Madame Blavatsky was now reincarnated in a female body

in Germany—which was not correct—although she knew H.P.B. in the inner world, and even did some work under her.”

“That is not unusual,” said the Shepherd. “It is quite possible for people to work together on the astral plane without one knowing where his fellow-worker is incarnated. The statement that H. P. B. was thus reborn was widely circulated, and your spirit-friend evidently took it as correct and passed it on to you.”

“Yes,” assented the Epistemologist, “perhaps I expected too much. But I had better tell the incident. Some time ago I was much troubled as to what I should do in connexion with some of my work for the Theosophical movement, so I asked my friend to make an appointment for me to meet H.P.B. on a certain night, which was done. I expected to bring the memory through, but it happened that something occurred on that day to interrupt my sleep, and nothing came through. However, a day or two before, I think it was the morning after the arrangement, as I was sitting quiet, I obtained what I believed was the answer by H.P.B. to my question. It was a characteristic answer, not lacking in strength on account of its length. I was first called several names, which I value highly though they are usually considered unkind, and then asked why I wasted her time instead of deciding for myself. But my question was answered somehow, and I knew it quite as well as if it had been framed in words. It gave satisfaction to me and cleared away my doubts. I would not ask my spirit-friend anything about the interview, although informed of her presence, because I wished to lean only on myself. My friend afterwards took up some work under H.P.B., I was told, and sometimes I think, though that is little better than guessing, that the service to me led up to it.”





ALEXANDER FULLERTON.





## THEOSOPHICAL WORTHIES.

### ALEXANDER FULLERTON.

**T**HE name of Mr. Alexander Fullerton is well known in our ranks, first as the loyal co-adjutor of W. Q. Judge, and then—putting principle before personal affection—as the heart and soul of the small and faithful band who stood firmly for the Theosophical Society when Mr. Judge seceded and drew with him almost the whole American Section. A dogged determination to do what he believes to be his duty has been the dominant note of Mr. Fullerton's life.

Mr. Alexander Fullerton was born in Philadelphia, Pa., U. S. A., on September 12th, 1841, and is therefore now in his sixty-ninth year. He graduated from Princeton College in 1864, and was subsequently ordained Deacon and Priest in the American Church. He remained for ten years in the Christian ministry, and then, in consequence of serious changes in his views anent Christian doctrines, he requested the Bishop of Pennsylvania to relieve him from his duties. He next studied law, and was admitted to the Pennsylvania Bar in 1877, but he never practised.

During the next five years he spent much of his time in Europe, returning to the United States in 1882, in order to take part in the work of the Civil Service Reform Association, in which he labored for three years.<sup>1</sup>

Shortly after this he encountered Theosophy, which was to become for the remainder of his life the sole object of his unwavering devotion and service. He joined the Theosophical Society and made a visit to India in order to stay for awhile at Adyar; but, as he humorously said in an account of his experiences, he found Adyar so terribly quiet as to be unendurable, and his stay was brief. None the less Adyar will not forget that he has been among the dwellers in the well-known 'river-bungalow'.

Early in 1888, Mr. Fullerton became Assistant General Secretary to the American Section, working with unwearied industry under Mr. Judge. Mr. Fullerton is one of the

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<sup>1</sup> Mr. Fullerton has been good enough to furnish the Editor with these details of his life.

voluntary workers whose freely rendered services are as regular and as assiduous as those of any clerk whose bread depends upon his giving satisfaction to his employer. Such men have to satisfy *themselves*, and they are exacting taskmasters over their lower vehicles. He was also a member of the Executive Committee, and later Treasurer, until the year 1895.

Then came the great Secession, and against this rending of the seamless coat of the Society, Mr. Fullerton stood firmly staunch. The President-Founder nominated him as General Secretary *pro tem*, and he successfully steered the almost wrecked ship into harbor. Gradually, gathering round him a few faithful workers, he restored the Section to its fair proportions, until, when he handed it over to his successor, Dr. Weller van Hook, it had again some seventy Lodges. Mr. Fullerton was re-elected year after year, from 1896 to 1907, and, during this long term of office, became universally respected and trusted.

In the controversy of 1906-1908, Mr. Fullerton warmly supported the party which opposed Mr. Leadbeater and myself, and in this, as in all his public actions, he followed what he believed to be right. None can do more.

Mr. Fullerton has written many Theosophical leaflets and pamphlets for propagandist work, besides making many contributions to Theosophical Magazines; his style is classical and lucid, and it is a matter for regret that his many duties have not left him time for more lasting literary work. He has also given many lectures, distinguished for logical and clear reasoning and for the effective way in which the arguments are presented.

Mr. Fullerton has engraved his name in the records of the Theosophical Society, and verily he will have his reward for all his work.

A. B.

## ELEMENTARY THEOSOPHY.

### THE RIDDLE OF LOVE AND HATE.

To the great majority of us life presents a series of tangles and puzzles—tangles we cannot unravel, puzzles we cannot solve. Why are people born differing so widely in mental and in moral capacity? Why has one infant a brain denoting great intellectual and moral power, while another has a brain which marks him out as one who will be an idiot or a criminal? Why has one child good and loving parents and favorable circumstances, while another has profligate parents who detest him and is reared amid the foulest surroundings? Why is one 'lucky' and another 'unlucky'? Why does one die old and another die young? Why is one person prevented by 'accidents' from catching a steamer or a train that is wrecked, while scores or hundreds of others perish unaided? Why do we like one person the moment we see him, while we as promptly dislike another? Questions like these are continually arising, and are as continually left unanswered, and yet answers are within reach; for all these seeming incongruities and injustices, these apparently fortuitous events, are merely the results of the working out of a few simple and fundamental natural laws. An understanding of these underlying laws makes life intelligible, thereby restoring our confidence in the divine order and endowing us with strength and courage to meet the vicissitudes of fortune. Troubles which strike us like 'bolts from the blue' are hard to bear, but troubles which arise from causes we can understand, and can therefore control, can be faced with patience and resignation.

The first principle that must be firmly grasped ere we can begin to apply it to the solving of life's problems is that of Reincarnation. Man is essentially a Spirit, a living and self-conscious individual, consisting of this self-conscious life in a body of very subtle matter; life cannot work without a body of some kind; that is, without a form of matter, however fine and subtle the matter may be, which gives it separate existence in this universe; bodies are often therefore spoken of as vehicles, that which carries the life, making it individual. This Spirit, when he comes into the physical world by the gateway of birth, puts on a physical body as a man puts on an overcoat and hat to go out into the world

beyond his own home ; but the physical body is no more the man than the overcoat and hat are the body which wears them. As a man throws away worn-out garments and puts on new ones, so does the Spirit cast off a worn-out body and take to himself another (*Bhagavad-Gītā*). When the physical body is outworn the man passes through the gateway of death, dropping the physical vesture and entering the 'unseen' world. After a long period of rest and refreshment, during which the experiences of the past life on earth are assimilated, and thus increase the powers of the man, he returns again to the physical world through the gateway of birth and takes on a new physical body, adapted for the expression of his increased capacities. When Spirits which were to become human came into the world millennia ago, they were but embryos, like seeds, knowing neither good nor evil, with infinite possibilities of development—as being the offspring of God—but without any actual powers save that of thrilling feebly in response to external stimuli. All the powers latent within them had to be roused into active manifestation by experiences undergone in the physical world : by pleasure and pain, by joy and suffering, by success and failure, by fruition and disappointment, by successive choices well and badly made, the Spirit learns his lessons of laws that cannot be broken, and manifests slowly one by one his capacities for mental and moral life. After each brief plunge into the ocean of physical life—that period generally spoken of as 'a life'—he returns to the invisible world laden with the experiences he has gathered, as a diver rises from the sea with the pearls he has riven from the oyster-bed. In that invisible world he transmutes into moral and mental powers all the moral and mental materials he has gathered in the earth-life just closed, changing aspirations into capacity to achieve, changing the results of efforts that failed into forces for future success, changing the lessons of mistakes into prudence and foresight, changing past sufferings into endurance, changing errors into repulsions from wrong doings, and the sum of experience into wisdom. As Edward Carpenter well wrote : " All the pains that I suffered in one body became powers that I wielded in the next. "

When all that was gathered has been assimilated—the length of the heavenly life depending on the amount of mental and moral

material that had been collected—the man returns to earth ; he is guided, under conditions to be explained in a moment, to the race, the nation, the family, which is to provide him with his next physical body, and that body is moulded in accordance with his requirements, so as to serve as a fit instrument for his powers, as a limitation which expresses his deficiencies. In the new physical body, and in the life in the invisible world that follows its off-throwing at the death which destroys it, he re-treads on a higher level a similar cycle, and so again and again for hundreds of lives, until all his possibilities as a human being have become active powers, and he has learned every lesson that this human life can teach. Thus the Spirit unfolds from infancy to youth, from youth to maturity, becoming an individualised life of immortal strength and of boundless utility for divine service. The struggling and unfolding Spirits of one humanity become the guardians of the next humanity, the spiritual Intelligences that guide the evolution of worlds posterior to their own in time. We are protected, helped and taught by spiritual Intelligences who were men in worlds older than our own, as well as by the most highly evolved men of our own humanity ; we shall repay the debt by protecting, helping and teaching human races in worlds that are now in the early stages of their growth, preparing to become, untold ages hence, the homes of future men. If we find around us many who are ignorant, stupid and even brutal, limited in both mental and moral powers, it is because they are younger men than we are, younger brothers, and hence their errors should be met with love and helpfulness instead of with bitterness and hatred. As they are, so were we in the past ; as we are, so shall they be in the future ; and both they and we shall go onward and onward through the everlasting ages.

This then is the first fundamental principle which renders life intelligible when applied to the conditions of the present ; I can only work out from it in detail here the answer to one of the questions propounded above, namely, why we like one person and dislike another at sight ; but all the other questions might be answered in similar fashion. For the complete answering, however, we need to grasp also the twin principle of Reincarnation—that of Karma, or the Law of Causation.

This may be stated in words familiar to all : “ Whatsoever a man soweth, that shall he also reap.” Amplifying this brief

axiom, we understand by it that a man forms his own character, becoming that which he thinks ; that he makes the circumstances of his future life by the effects of his actions upon others. Thus : if I think nobly I shall gradually make for myself a noble character, but if I think basely, a base character will be formed. " Man is created by thought ; that which he thinks upon in one life he becomes in another," as a Hindū Scripture has it. If the mind dwells continually on one train of thought, a groove is formed into which the thought-force runs automatically, and such a habit of thought survives death, and, since it belongs to the Ego, is carried over to the subsequent earth-life as a thought-tendency and capacity. Habitual study of abstract problems, to take a very high instance, will result, in another earth-life, in a well developed power for abstract thinking, while flippant, hasty thinking, flying from one subject to another, will bequeath a restless, ill-regulated mind to the following birth into this world. Selfish coveting of the possessions of others, though never carried out into active cheating in the present, makes the thief of a later earth-life, while hatred and revenge, secretly cherished, are the seeds from which the murderer springs. So again, unselfish loving yields as harvest the philanthropist and the saint, and every thought of compassion helps to build the tender and pitiful nature which belongs to one who is " a friend to all creatures ". The knowledge of this law of changeless justice, of the exact response of nature to every demand, enables a man to build his character with all the certainty of science, and to look forward with courageous patience to the noble type he is gradually but surely evolving.

The effects of our actions upon others mould the external circumstances of a subsequent earth-life. If we have caused widespread happiness we are born into very favorable physical surroundings or come into them during life, while the causing of widespread misery results in an unhappy environment. We make relationships with others by coming into contact with them individually, and bonds are forged by benefits and injuries, golden links of love or iron chains of hate. This is Karma. With these complementary ideas clearly in the mind, we can answer our question very easily.

Links between Egos, between individualised Spirits, cannot antedate the first separation of those Spirits from the Logos, as

drops may be separated from the ocean. In the mineral and vegetable kingdoms the life that expresses itself in stones and plants has not yet evolved into continued individualised existence. The word 'Group-Soul' has been used to express the idea of this evolving life as it animates a number of similar physical organisms. Thus a whole order, say of plants, like grasses, umbelliferous or rosaceous plants, is animated by a single group-soul, which evolves by virtue of the simple experiences gathered through its countless physical embodiments. The experiences of each plant flow into the life that informs its whole order, and aid and hasten its evolution. As the physical embodiments become more complex, subdivisions are set up in the group-soul, and each subdivision slowly and gradually separates off, the number of embodiments belonging to each subdivisational group-soul thus formed diminishing as these subdivisions increase. In the animal kingdom this process of specialisation of the group-souls continues, and in the higher mammalia a comparatively small number of creatures is animated by a single group-soul, for Nature is working toward individualisation. The experiences gathered by each are preserved in the group-soul, and from it affect each newly born animal that it informs; these appear as what we call instincts, and are found in the newly born creature. Such is the instinct which makes a newly hatched chicken fly to seek protection from danger under the brooding wing of the hen, or that which impels the beaver to build its dam. The accumulated experiences of its race, preserved in the group-soul, inform every member of the group. When the animal kingdom reaches its highest expressions, the final subdivisions of the group-soul animate but a single creature, until finally the divine life pours out anew into this vehicle now ready for its reception, and the human Ego takes birth and the evolution of the self-conscious intelligence begins.

From the time that a separated life animates a single body, links may be set up with other separated lives, each likewise dwelling in a single tabernacle of flesh. Egos, dwelling in physical bodies, come into touch with each other; perhaps a mere physical attraction draws together two Egos dwelling respectively in male and female bodies. They live together, have common interests, and thus links are set up. If the phrase may be allowed,

they contract debts to each other, and there are no bankruptcy courts in Nature where such liabilities may be cancelled. Death strikes away one body, then the other, and the two have passed into the invisible world; but debts contracted on the physical plane must be discharged in the world to which they belong, and those two must meet each other again in earth-life and renew the intercourse that was broken off. The great spiritual Intelligences who administer the law of karma guide these two into rebirth at the same period of time, so that their earthly lifetimes may overlap, and in due course they meet. If the debt contracted be a debt of love and of mutual service, they will feel attracted to each other; the Egos recognise each other, as two friends recognise each other, though each be wearing a new dress, and they clasp hands not as strangers but as friends. If the debt be one of hatred and of injury, they shrink apart with a feeling of repulsion, each recognising an ancient enemy, eyeing each other across the gulf of wrongs given and received. Cases of these types must be known to every reader, although the underlying cause has not been known; and indeed these sudden likings and dislikings have often foolishly been spoken of as 'causeless,' as though, in a world of law, anything could be without a cause. It by no means follows that Egos thus linked together necessarily re-knit the exact relationship broken off down here by the hand of death. The husband and wife of one earth-life might be born into the same family as brother and sister, as father and son, as father and daughter, or in any other blood relationship. Or they might be born as strangers, and meet for the first time in youth or in maturity, to feel for each other an over-mastering attraction. In how brief a time we become closely intimate with one who was a stranger, while we live beside another for years and remain aliens in heart! Whence these strange affinities, if they are not the remembrances in the Egos of the loves of their past? "I feel as if I had known you all my life," we say to a friend of a few weeks, while others whom we have known all our lives are to us as sealed books. The Egos know each other, though the bodies be strangers, and the old friends clasp hands in perfect confidence and understand each other; and this, although the physical brains have not yet learned to receive those impressions of memory that

exist in the subtle bodies, but that are too fine to cause vibrations in the gross matter of the brain, and thus to awaken responsive thrills of consciousness in the physical body.

Sometimes, alas! the links, being of hatred and wrong-doing, draw together ancient enemies into one family, there to work out in misery the evil results of the common past. Ghastly family tragedies have their roots deep down in the past, and many of the awful facts recorded by such agencies as the Society for the Protection of Children, the torture of helpless children even by their own mothers, the malignant ferocity which inflicts pain in order to exult in the sight of agony—all this becomes intelligible when we know that the soul in that young body has in the past inflicted some horror on the one who now torments it, and is learning by terrible experience how hard are the ways of wrong.

The question may arise in the minds of some: "If this be true, ought we to rescue the children?" Most surely, yes. It is our duty to relieve suffering wherever we meet it, rejoicing that the Good Law uses us as its almoners of mercy.

Another question may come: "How can these links of evil be broken? Will not the torture inflicted forge a new bond, by which the cruel parent will hereafter be the victim and the tortured child become the oppressor?" Aye! "Hatred ceases not by hatred at any time," quoth the Lord Buddha, knowing the law. But He breathed the secret of release when He continued: "Hatred ceases by love". When the Ego who has paid his debt of the past by the suffering of inflicted wrong is wise enough, brave enough, great enough to say, amid the agony of body or of mind: "I forgive!" then he cancels the debt he might have wrung from his ancient foe, and the bond forged by hate melts away for ever in the fire of love.

The links of love grow strong in every successive earth-life in which the linked two clasp hands, and they have the added advantage of growing stronger during the life in heaven, whereinto the links of hate cannot be carried. Egos that have debts of hate between them do not touch each other in the heavenly land, but each works out such good as he may have in him without contact with his foe.

When the Ego succeeds in impressing on the brain of his physical body his own memory of his past, then these memories draw the Egos yet closer, and the tie gains a sense of security and strength such as no bond of a single life can give; very deep and strong is the happy confidence of such Egos, knowing by their own experiences that love does not die.

Such is the explanation of affinities and repulsions, seen in the light of Reincarnation and Karma.

ANNIE BESANT.

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### THE SUNFLOWER!

The tacit beauty of yon opening flower—  
 The pale gold lure of upward rays  
 Athwart the silent secret flying days  
 And fairy glammers of her joyous ways,  
 Strong Nature spinning Love's sweet radiant hour  
 Around that Mystic Power!

The passionate glory of yon opening flower—  
 The starpoint lure of upward rays  
 Athwart the silent secret flying days  
 And glorious message of her generous ways,  
 Fair Nature spinning Love's sweet radiant hour  
 Around that Mystic Power!

The subtle mystery of yon opening flower!—  
 The clear free lure of upward rays  
 Athwart the silent secret flying days  
 And brooding pleasure of her sacred ways,  
 Pure Nature weaving Love's sweet radiant hour  
 Around that Mystic Power!

GRETA.

## SCIENTIFIC NOTES.

It has been several times suggested in these notes that the electron or corpuscle of the physicist might turn out to be identical with one of the forty-nine astral atoms into which a physical atom may be transformed. This idea was based, in the first instance, on a numerical relationship, for since Hydrogen is composed of 18 physical atoms, and each of these will transform into 49 astral atoms, we have  $18 \times 49$  or 882 astral atoms formed from the element Hydrogen. These 882 atoms would presumably have collectively the same mass as one atom of Hydrogen, or what amounts to the same thing, one astral atom would have  $1/882$  times the mass of Hydrogen. Since an electron was said to have  $1/1000$ th the mass of Hydrogen, its mass would be practically the same as an astral atom, and as a hypothesis, might be assumed identical with it. More careful measurements of the mass of an electron have, however, demonstrated that it is not  $1/1000$ th but  $1/1700$ th of the mass of Hydrogen, hence it would require 1700 electrons to counterbalance an atom of Hydrogen, instead of 882 as required by the hypothesis.

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At first sight this would appear to make the above hypothesis untenable unless scientific measurements are very inaccurate, which in this case is unlikely. Before giving up the theory, however, it would be advisable, I think, to scrutinise carefully the above numbers with a view to finding out some reasonable explanation of the discrepancy. It will be noticed that the number 882 is just about half of 1700, and might possibly be exactly half the real number since the measurements are not accurate enough to distinguish between 1700 and 1764. Hence we may still retain our hypothesis if we assume that *only half the physical atoms are transformed into astral atoms*, whilst the other half vanishes on to some higher plane.

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In this connexion it may be well to draw attention to what was said in the article "On Revelations" in the *Theosophist* of June, 1909, where we are warned that such observations as those recorded in *Occult Chemistry* are sometimes incomplete and require to be modified or supplemented by later investigations. In the earlier observations it was thought that the physical atom directly decomposed into astral atoms, whilst later on it was found that the constituents first ascended to the highest plane and afterwards redescended on to the astral. Are

we quite sure, therefore, that further observations will not disclose other peculiarities which may, perhaps, account for the disappearance of half the mass? In the meantime, while awaiting these extended observations, there are some facts in connexion with the known properties of the electron which may suffice for a provisional explanation.

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A chemical atom of Hydrogen is normally in an electrically neutral state, but when broken up into 882 astral atoms, then these, if they are identical with electrons, have become charged with 882 natural units of negative electricity. This change of condition can be explained on the theory that in the physical state these negative charges were neutralised by 882 natural units of positive electricity. When the force is exerted which changes the physical into astral atoms (*Occult Chemistry*, Appendix p. iv) it may remove the positive charges, in which case this force must be the exact equivalent of 882 natural units of electricity shifted to a higher plane, and which apparently do not again descend to the astral level. Now it is said that the whole mass of an electron arises from its charge (*Electricity and Matter*, Thomson p. 48); hence the force which can neutralise or remove 882 units of electric charge, would at the same time cause to vanish the sum of the masses of 882 electrons, and thus the discrepancy between theory and observation is completely removed. For on this view the mass of a Hydrogen atom is the sum of the masses of 882 negative electrons plus the electronic masses of 882 positive equivalents, or 1764 in all, so that one such body will be 1/1764th the mass of Hydrogen, which is in close agreement with the most approved scientific measurements.

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If the above explanation be correct, we are here face to face with one of the most occult processes in nature, nothing less in fact than the mysterious process by which physical and higher forms of matter are created and destroyed. The effort of will which presses back the physical atom over the threshold of the astral plane, is exactly the reverse process to the pouring forth of a life-wave by the Logos, which forms the atoms of successively denser planes ("On Revelations" pp. 356-7); and if it be true that the human effort of will destroys half the mass, as implied above, then the pouring forth of the Logic life-wave, or Divine effort of will, must create an additional mass equal to the pre-existing mass. If we continue this reasoning from plane to plane, according to

the occult rule "as above so below," we may conclude that as each denser plane is formed by the Divine life-wave the mass of matter is successively duplicated.

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The manifestation of the Life of the Logos in a universe is frequently described as a self-limitation of the Divine Life; and as the Life-wave descends to lower planes, this limitation is further and further increased. We are also told in *A Study in Consciousness* (p. 37) that *matter is limitation*, which is in good agreement with, and tends rather strongly to confirm, the truth of the above explanation. The amount of matter in an electron is not determined by measuring its weight, but by measuring its inertia; hence the process above described as the creation of matter may be otherwise looked upon as the force which causes inertia. This will, perhaps, explain an important statement in *The Secret Doctrine* (vol. i, p. 557), where we read: "Inertia . . . is Force . . . . and for the student of Esoteric Sciences, THE GREATEST OF THE OCCULT FORCES." According to the views of most modern physicists inertia is not a force, and elsewhere I have been taken severely to task for treating it as such. In this respect modern scientific opinion is in opposition both to the views of Newton (*Principia*, Def. iii) and to Esoteric Teaching; and if the above process is the true cause of inertia, we see clearly not only that it is a force, but the most occult of forces, since it proceeds from the Āḍi plane, and is, as it were, the direct Will-Force of the Logos of the System.

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According to the alchemists every atom was a Soul (*S. D.* vol. i, p. 620), and the passage to the Āḍi plane and redescent to a lower plane are curiously like what occurs to a human soul between one incarnation and the next. The only difference seems to be that the human Jīva takes a longer time to go through the process. This suggests the query: Are this ascent to higher levels and redescent to physical existence continually going on with atoms as with human beings? *The Secret Doctrine* seems to hint at this (*Ibid.* p. 620), and modern investigations show that not only Radium, but all other bodies give off electrons (astral atoms) in greater or less quantity. An electric current in a Crookes' tube pours forth these astral atoms (negative electrons) in enormous quantity, from which it would appear that an electric current performs the same operation on a large scale as the Occultist who

transforms a physical atom into 49 astral atoms. There is, I think, a law in Occultism which we may term the conservation of matter on all planes, so that when a physical atom is changed into astral atoms, there must be a reverse process simultaneously performed at another point where astral atoms are transformed into physical. When physical matter is changed to astral, negative electricity is produced, and we know that no negative charge can be given to a body without an equal positive charge appearing somewhere else; this would seem to be the exact counterpart of the law of the conservation of matter. On this line of reasoning we may perhaps define a negative charge of electricity as due to the passage of physical matter up to the Ādi level, and a re-descent to the astral; and a positive charge, as due to the passage of astral matter up to the Ādi level, and a re-descent to the physical.

G. E. SUTCLIFFE.

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#### ASCENT.

And in the first stage we are not aware ;  
 And as the Dead speak, ignorantly urge  
 This prison-world in which we deadfolk bide  
 Is all ourselves can see, feel, apprehend.

And in the second, semi-free we swing  
 Above the thick clay walls that hem us in,  
 Cognition overpassing intellect,  
 As intellect the instinct of the brute.

Man deals with 'many' on the lower planes,  
 And dealing argues, reasons, and infers :  
 The woman-soul of us is partly 'One,'  
 And therefore of her nature largely *knows*.

M. CHARLES.



## REVIEWS.

### THEOSOPHY IN THE LIGHT OF ASTROLOGY.

*Astrological Essays* by Bessie Leo. *Modern Astrology* Office, 42, 43, and 50, Imperial Buildings, Ludgate Circus, London, E. C. Price 3/6.

Mr. Alan Leo's name as an astrologer, is well known, and his wife's work, that of spreading the many broad Theosophical teachings in the domain of Astrology has already borne fruits. These excellent essays form a complementary volume to Mrs. Leo's *Rays of Truth*, published in 1904. Like that book, this one also is made up of the various articles that appeared in the pages of *Modern Astrology*. The book affords very pleasant reading and more—an instructive one. The subjects treated of are varied in nature; thirty-one essays in all are put together. One on "Fate *versus* Individual Effort" is particularly interesting, as it gives an astrologer's view of this much discussed topic. "Fate," we are told, "is not a single force or energy with which we are born as something complete at birth, in itself a totality, but on the contrary is a constantly changing quantity;" and naturally therefore "predictions about the future sometimes fail, and yet they work out fairly accurately in the majority of cases. Why is this? Because most people drift along the stream of life, never taking themselves in hand at all—the mind or the emotions entirely ruling them, instead of their being able to some extent to dominate both mind and emotion." We do not quite know which essays in particular we should recommend, because all of them are interesting and each has its own lessons to impart. We therefore recommend a perusal of the book from cover to cover. The printing and get-up are excellent.

B. P. W.

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### TWO EXCELLENT REPRINTS.

*The Religious Problem in India*, by Annie Besant. The *Theosophist* Office, Adyar, Madras, or the Theosophical Publishing Society, London and Benares. Price 15 Annas boards and Re 1-4 cloth.

*The Three Paths*, by Annie Besant. The *Theosophist* Office, Adyar, Madras, or the Theosophical Publishing Society, London and Benares. Price 10 Annas board and 14 Annas cloth.

These Convention Lectures of 1901 and 1896 are well-known to Theosophists. They are reprinted at the Vasantā Press and equal the neat English editions of our President's various works. The first consist of four lectures on "Islām," "Jainism," "Sikhism," and "Theosophy," and is a companion volume to the *Four Great Religions*—the two giving a very admirable synopsis of the seven great faiths of the world. They will always stand as a monument of the service Theosophy renders to the religions of the world. It is a book that members would do well

to spread amongst all communities in India, as also in different nations of the world. The second—*The Three Paths*—is, on the other hand, a work that every member of the Society should carefully read and ponder over. It treats of the famous Karma, Jñāna and Bhakti Mārgas, and contains very valuable suggestions and important hints. The book will be found very helpful in trying to lead the Theosophic life.

G. G.

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### ROMAN CATHOLICISM IN THE LIGHT OF ANCIENT MYSTERIES AND MODERN SCIENCE.

*Progressive Redemption*, by Rev. Holden E. Sampson, Rebinan Ltd.,  
129, Shaftesbury Avenue, London, W. C. Price 12/6.

This volume of 616 pages is a sequel to *Progressive Creation* by the same author reviewed in our last October number. Sometimes we come across persons who have thought for many years on important problems of life and evolution and have taken the trouble to publish the same for the edification of people at large. Almost in all such cases there is a certain amount of truth coming out, often mixed up with all sorts of half-truths and no facts. The bulky volume under review has a few good truths to give out, but the bulk of the material, while providing interesting speculations and theories, seems to be made up of the personal deductions of the writer colored by personal conceptions. But apart from that, we are much pleased to see the broad spirit of tolerance and recognition of the value and importance of all the religions of the world in such a passage as this which speaks of their common origin :

In hidden corners of the earth, nevertheless; beneath the stately heights of the Himalayas; in the vales and deserts of China, Tibet, and the countries under the sway of the 'Crescent,' the 'Cross,' and of the 'Orient'; there are to be found scattered communities holding the Truth according to knowledge, and devoted to the Holy Quest. They worship the Christ under many names, and identify themselves with many creeds. Some acknowledge the name of Buddha, some of Kṛṣṇa, some of Brahmā, some of Tao, some of Confucius, and others of many another nomenclature. But all these names bear with them the unmistakable hall-mark of the Christ, as borne by the title peculiar to the Christian Church. All are our Brothers. No scholar, familiar with the sacred writings of the Oriental Mystics can fail to acknowledge the most obvious signs of a *common origin* of the knowledge they contain. The holy scriptures of Hebrews and the Apostles, the *Kabbalah*, *Talmud*, of the Jews, the Gnosis of the Alexandrian Neo-Platonists, the Vedas and Zend-Avesta, and the valuable writings preserved by Buddhists, Brāhmaṇas, Hindūs and Pārsis and the *Koran* of Muhammad; not one of these differs from the other in the marks and tokens of a *Catholic Faith* identical in all ways with the Traditions and Records which we Christians hold as the 'Word of God'.

The writer seems familiar with our Theosophical books, firmly believes in Reincarnation—which forms one of the important plans in his theory of redemption—and has a more or less Theosophical basis for his thoughts, but he has understood and made use of our teachings in his own way. There is much that is interesting in this volume, but to enjoy it one must read it for himself.

B. P. W.

## RĀMĀYAṆA IN TELUGU.

*ShrīmatĀ Āndhra Vālmiki Rāmāyaṇa*, by V. Subba Rau. Price Rs. 4.

This is an excellent Telugu translation in verse of *Rāmāyaṇa*. The previous translations of the same by Bhāskara, Raṅganātha and Gopinātha, which are largely read in Telugu Districts, are not considered to be true translations of the original Samskr̥t. The one under review has been certified by competent paṇḍits to be the exact translation. Great credit is due to this erudite translator for bringing out in the translation the critical points as to Dharma and Mantra. The Gāyatrī Mantra, the twenty-four letters of which form the first letters of each of the twenty-four thousand shlokas of *Rāmāyaṇa*, has been as it were reproduced in the translation exactly as it is in Samskr̥t.

But no work done by a human hand can be said to be perfect. In attempting to bring out in the translation the different meanings of certain verses the translator does not seem to be quite successful. In the first shloka that fell from the lips of Vālmiki he said, cursing the person that killed one of the Crauñcha couple: "May disrepute be to you for years everlasting;" but the words used in the translation mean: "May disrepute be to you for everlasting many years." The expressions everlasting and many contradict each other, and it might be said that the exact meaning of the Samskr̥t expression has not been brought out. However such mistakes do not much lessen the value of a work. In the preface, or foreword, the author says that the book was taken by some paṇḍits one evening for examination and that it was returned next noon with their opinions. What sort of examination of such a big work could have been made in a few hours, it is not possible to judge. On the whole it is a tremendously large work in two volumes containing 12,800 verses. It is printed in big type bound in full calico with gilt letters. It is a very valuable contribution to Telugu literature. The price fixed is low and is within the reach of every educated man who takes any interest in Telugu literature. It is dedicated to Shri Koṇḍarāmasvāmi at Vantimitta to whom the Telugu Bhāgavatam by Bommana Poṭurāzu was dedicated some centuries ago. The translator seems to have accomplished this great work more by his devotion to Shri Rāmachandra than by his erudition, and the work deserves every appreciation.

B. R.

## THEOSOPHICAL STORIES.

*The Ways of Love*, by Elisabeth Severs. Theosophical Publishing Society, 161, New Bond Street, London, W.

This well-printed and neatly got-up book of 264 pages speaks of the ways of Love "how sore they are and steep". It is divided into three parts: Darkness, Struggle and the Dawn of Light. Some of the stories are exquisitely pathetic and readily catch the reader's attention. Others are weird and have therefore their own peculiar charm. We cannot but appreciate the touch in "Sister Agatha" that reveals a woman's heart, or in "A Twentieth Century Mercury" that speaks of a man's devouring desires. We do not however understand how an

earnest Theosophist like Miss Severs could write "Failure," which describes a disciple's fall. What kind of Brotherhood is this which is to be "released from the contagion of" a Brother of the Order because the latter has shed human blood? A very poor Brotherhood it must be whose Head says to an erring soul: "With your former brethren you have now no tie; your place in our ranks will know you no more; your name will be expunged from our records. . . . . I release the Brotherhood from all obligation to you and you are free from all obligation to us." On the other hand "Two Lives" is a very good story, showing the working out of past karma, while "A Regained Memory" hints at the existence of a peculiar clairvoyance not very common. The volume will form a good introduction to Theosophy, as the most important doctrines are touched upon; and as in certain circles fictions are more cared for than facts, the book will no doubt serve a very useful purpose.

B. P. W.

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#### ON REINCARNATION.

*Reincarnation and Christianity*, by a Clergyman of the Church of England. William Rider and Son, Limited, 164, Aldersgate Street, London, E. C. Price 1/.

The writer would have done credit to his name by affixing it to this excellent little book. It strikes a chord of universal interest in viewing reincarnation, which he prefers to call the theory of pre-existence, from many standpoints, as being the only rational and all-answering explanation of life's problems. He gives a clear concise summary of the popular evolution theory, how it led to materialism, and how the investigation of spiritualistic phenomena has guided the thinking mind to a new conception of Deity, restoring His unflinching and universal love and justice. The one form of salvation idea as held by Christianity in the past led to persecutions, that maturity of thought and growth of kindness would naturally abhor. Men reject the preposterous possibility that myriads of souls could be doomed to everlasting torture by failure to accept that which opportunity has denied them. Rather than believe God's plan a failure, religious difficulties are being solved by clearer interpretation of the Scriptures, where may be found the teaching of reincarnation—a doctrine also taught by the early Church Fathers. The writer thinks that spiritual as well as scientific knowledge is wisely withheld, and it is revealed to man in accordance with his capacity to receive it. In his opinion Theosophy expounds the details of the reincarnation doctrine to the detriment of the ignorant, who may take advantage of the "hope within the veil," and commit evil in the surety that all will come right in the end; he thinks that those who are not spiritually evolved should not have knowledge concerning their previous lives until a certain amount of trial and discipline has been acquired. He would omit in this way to provide for those, on the other hand, who are striving by patient and laborious discipline to reach the heights and receive the fulfilment of the promise: "Ye shall know the truth and the truth shall make you free." The danger seems to lie more in withholding from the worthy than in giving too freely to the uninstructed. The book is written in a logical, intelligent and convincing

way and its readers cannot fail to profit by its perusal. It is well printed and bound for the cheap price of 1/- and we hope more of the brothers of "a Clergyman of the Church of England" may follow his worthy example.

G. G.

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#### MORAL TREATMENT OF DISORDERED NERVES.

*Nervousness*, by Alfred T. Schofield, M. D., M. R. C. S. William Rider and Son, Ltd., 164, Aldersgate Street, London, E. C. Price 1/.

This manual will be found useful by all those who have to deal with nervousness in themselves or others. That nerve diseases abound and that they are not imaginary is a well established fact, but they are not understood: "No physician who limits mind to consciousness can, in my opinion, rightly understand the true cause of many functional nerve diseases; and it is to this disastrous limiting of our mental processes to our knowledge of them that so much of the needless pain we have spoken of is really due." The next important point we must note is that the leading mental cause of nervousness is worry. Properly regulated brain-work is "one of the strongest safe-guards against neurasthenia". There are useful hints in chapters on "Classes Affected," "Symptoms of Neurasthenia," "Causes of Hysteria," etc. The mental qualities recognised as curative agents are augmented hope, faith, cheerfulness, mental activity, decreased anxiety, altruism imagination, religion, common sense, etc. The chapter on "Self-Treatment" is instructive. The writer recognises the "value of Christianity," and we believe therefore of all religions, in curing nerve diseases. It is an excellent manual.

B. P. W.

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#### WAGNER THEOSOPHICALLY INTERPRETED.

*Brünhilde—A Psychological Study*, by H. L. W. C. Theosophical Publishing Society, 161, New Bond Street, London, W. Price 6d.

The complex character of Brünhilde is taken far away from the ordinary interpretation to that of the more fascinating and suggestive mystical one, where she represents the evolution of the soul, in its long journey into matter and back to the divine, with the added powers gained through experiences common and inevitable. After Wotan, the All-Father, casts her off as part of himself in order that she may attain a separate individuality, her independence and voluntary offer to sacrifice life for another mark the first step in evolution and responsibility. This differentiates her from her sister Valkyries, who have not yet learned the separated existence, and who endeavor to retain her with them. The other characters of the play represent symbolically the qualities necessary for her environment and struggle to the light, and play an important part in her evolution. The principal one is Siegfried, who in the original legend was the Sun-God awakening the life of nature, and when personified, becomes her twin-soul, through whom she learns the "Wisdom of Love" which gives all, asking no return. This

places her on the pinnacle from which she is able to view past events with the pure vision of calm content and knowledge. The first appearance of the law of karma was her awakening to the realisation that her sorrows and punishment were self-created. Human nature ever enjoys the broader views and deeper meanings of life as depicted in this essay on the inner significance of Brünhilde.

G. G.

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### ON JAINISM.

*History and Literature of Jainism*, by U. D. Barodia. The Jains' Graduates' Association, Bombay. Price Re. 1.

Jainism, with its dominant note of Ahimsa, is one of those eastern faiths little known and appreciated in western lands. There is much that is beautiful and instructive in this religion as in every other, and round its great Founder Mahāvīra a substantial literature has grown up. This small book of 138 pages is divided into two parts: "History of Jainism" and "Literature of Jainism;" and it provides healthy and interesting reading. It is very gratifying that young Jain graduates take a keen interest in the splendid faith of their forefathers and have been publishing books like the one under review. Of course the book shows that it has been written by a Jain, but a follower of a religion can expound that religion better than a foreigner, however sympathetic, and the chief value of the booklet seems to us to lie in this. For its price it is cheap, but we may say that it could have been more neatly printed and got-up, and this would have enhanced its value.

B. P. W.

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### SAMSKRṬ HYMNS.

*Stotropadesha Saṅgraha*. A collection of hymns and didactic extracts in Samskrṭ for the use of young men in schools and colleges, compiled and published by Mr. P. N. Patānkar, M. A., Professor of the Central Hindū College, Benares City.

This is a choice selection of hymns and poems of use on important subjects, such as "Loyalty to the King," "Truthfulness," "Evils of Anarchy," "Pious Conduct," "Way to Success," and the like. The compiler has taken great trouble in rummaging the *Mahābhārata*, *Shrīmaṭ-bhāgavata*, and even some of the commentaries on the Upaniṣats ascribed to Śhrī Shaṅkarāchārya for appropriate hymns and has carefully grouped them under various headings. It is a very useful compilation and deserves to be in the hands of every Indian and especially of school-boys. The hymns may be committed to memory by boys, but to achieve the object of the compilation in its entirety, it is necessary to have English translations appended—the Samskrṭ verses on the left and the English rendering on the right hand page. We hope the compiler will supply this real need in the next edition.

A. K. S.

## PAMPHLETS.

*The Work of the Theosophical Society in India*, by Annie Besant, is the eighth of the Adyar Popular Lectures. It is the closing address of our President at the Benares Theosophical Convention of 1909. It is a formidable reply to the criticisms made on the Society and the C. H. College which, according to the critics, "stands identified with Theosophy". Enumerating the work of the Society in India the President points out that besides the general revival of religion in India and Ceylon the Society is responsible for the inauguration in the land of Industrial Exhibitions and the Indian National Congress, and the education of the depressed classes and the spirit of Svadeshism, while the Temperance Movement and the crusade against child-marriage and girls' education find their best champions amongst Theosophists. Price 1 Anna; 100 copies Rs. 5; 500 copies Rs. 21; 1000 copies Rs. 40.

*Appeal on behalf of the Dharmarakṣhaṇa Sabha*, by Sir S. Subrahmaṇya Iyer. This well-written pamphlet of our Vice-President is for free distribution and will serve a very useful purpose.

*Freedom of Expression through Interior Understanding*, by Alfred W. Berry, contains some excellent thoughts and should be perused in our world to pre-empt prejudices.

*Youth and Yoga*, by R. Rāmakṛṣṇa Rao, is a pamphlet of forty-one pages at Annas six, and has some interesting matter.

B. P. W.

## ACADEMICAL MAGAZINES.

*Journal of the German Oriental Society*, 1909, No. 3.

Rāma's *Manmathonmathana* is a drama of the class called *ḍima*, of which hardly anything more was known as yet than the definition given of it in the various works dealing with poetics. The *ḍima* must have four acts, sixteen heroes, etc., and treat mainly of magic, sorcery, eclipses, battles, eruptions of wrath, etc. The drama mentioned is being published, not for its merit, but as a specimen and for its rarity, from the only manuscript of it available in the West. The editor, Richard Schmidt (the well-known specialist in the field of Indian erotics), also adds an introduction and a detailed summary of the contents.

"Satkāyasamjñikṛtam" is a short article, by Professor Lefman (Heidelberg), on a passage of the *Lalita-Vistara* (Adhy. 15) which is quoted in order to prove that the Pāli term *sakkāyadiṭṭhi* must not be explained as Samskr̥t *sa-kāya-dṛṣṭi* but as *sat-kāya-dṛṣṭi* "the heresy of a real (substantial) individuality". Of course, this is nothing new. The specimen added by the professor of his metrical translation of the *Lalita-Vistara* is little likely to win him admirers.

"Egyptian parallels to the Old Testament" is a thankworthy paper, by Hermann Gunkel, consisting, not so much of ready facts, as of questions put by the author to the theologians, on the one hand, and to the Egyptologists, on the other. The following passage is worthy of being noticed: "The time when the theologians of the Old Testament could think of sketching out the history of Israel and her

religion merely from the Old Testament, is now definitely over. We have learnt that Israel has not lived, as it were, in some solitary oasis, but in the midst of the peoples, so that the history also of her mental life can be only understood, if it is placed with in the general history of the Orient."

Professor Geiger contributes a paper on "Dīpavamsa and Mahāvamsa" which is as unprejudiced and courteous as the article is passionate to which it is a reply ("Dīpavamsa and Mahāvamsa" by R. Otto Franke, in a former number of the same journal). The paper renews the arguments published before by Oldenberg and the author himself, for the possibility of an ancient Singhalese prose work (denied by Franke) on which both the Dīpavamsa and Mahāvamsa are based.

There is also an article, by the late Dr. Bloch, on that lately discovered Greco-Indian inscription which has rightly caused so much interest (see the *Theosophist* for February 1910, p. 666). Dr. Bloch thinks that the title *trātā* had very likely been given to the Indian King by his Greek superior, just as it still happens now-a-days that a Rājā or Nawāb is 'knighted' by the Anglo-Indian Government. He is even of opinion that the title 'King of Kings' (rājātīrāja, māharājā-dhirāja), which apparently did not exist in India before Alexander, is nothing but a translation from the Greek.

*Other articles:* "Concerning the Arabian Galen," by Dr. M. Simon; "Midian and Sinai," by Paul Haupt; "The Sutta-Nipāta Gāthās and their Parallels," by R. O. Franke (continued); further two papers on Arabian grammar, and some minor contributions.

*Mind, Review of Psychology and Philosophy, October, 1909.*

Of the main articles of this number two, *viz.*, F. H. Bradley's "Coherence and Contradiction," and W. J. Robert's "The Problem of Induction and the Doctrine of Formal Cause," are important contributions to the science of logic, but hardly of much interest to the non-specialist, whereas the remaining two may be briefly described as follows:

"Edward Caird as a Philosophical Teacher" is a sort of obituary notice, by J. S. Mackenzie, of the widely appreciated Professor of Moral Philosophy who, as a teacher "was generally recognised as one of the most effective—if not the most effective—of his time". The purpose of the article is to give a general statement of Caird's philosophical position, with special reference to some recent criticisms, which task the author finds profitable because Caird himself, notwithstanding his undeniable excellence as an expositor, has never made an attempt to bring home the net outcome of his philosophical labors. The most remarkable feature of Caird's teaching was the harmonious blending it possessed of the spirit of philosophy with that of poetry, religion, and social reform. With absolute ease he passed from one of these realms to the others. "He drank in his convictions from the insight of the poets and prophets, and went on to prove them . . . . he lived habitually among the mountain-peaks of human thought and feeling, and realised his kinships with them all." "For such a mind there could hardly be any question of direct discipleship." "Among the philosophers, however, Plato, Aristotle, Spinoza, Kant and Hegel were, I think, his special favorites; and among the poets the Greek tragedians, Dante, Shakespeare, Goethe and Wordsworth;" nor

can it be denied that the general trend of his metaphysics was Hegelian. His most congenial task was to bring out the religious aspects of his philosophical position. "His theory of reality had a real kinship with Christian theology, especially with the Christian conception of the Trinity," and similarly he was convinced that the central idea of Christianity, namely, that of self-realisation through sacrifice, "does truly sum up not only the deepest conception of morality but also the essential nature of spiritual being, and consequently the essential nature of the universe". "He looked forward, I think, to the time, and was seeking to prepare the way for it, when religion would rest upon a thoroughly rational basis, and would be seen to be the natural crown of human thought, feeling, and action —when it would be recognised that all the deepest philosophy is theological, all the highest morality religious, and all the finest art a kind of ritual." In one of his latest writings Caird also contends that the multiplicity of spirits taught by him must be connected with individual immortality, but he does not speculate on the nature of such immortality (pre-existence, etc.). It appears that he was not acquainted with Theosophy, which would probably have had a great effect on him.

"The Ethical Significance of the Idea Theory (I)" is the first instalment of a paper, by R. M. MacIver, calling attention to the widely spread error of approaching Plato's famous theory from the logical side only, instead of being aware that "Plato was, from the first to last, from the *Laches* to the *Laws*, primarily an ethical thinker". If we do Plato justice, "the idea theory reveals itself as the first really masterly attempt to solve the ultimate problem of philosophy". Plato began by transforming the logical ideal of Socrates into an ethical one. He started with ethical ideas only, but in the *Phædo* he added to them the mathematical Ideas. He then stood before the problem of the relation of these inferior Ideas to the archetypal Idea, which finally broke up the Ideal system.

Among the "Critical Notices" there is one of particular interest, namely A. E. Taylor's detailed criticism of Professor James' latest work: *A Pluralistic Universe*. "A criticism of James" by Taylor is already interesting by itself, but the present one is rendered the more so by the many curious features of James' philosophising it detects, and especially by the way in which it deals with the last and most surprising step taken by James, namely, his conversion to the doctrine of his brilliant younger colleague M. Bergson, with whose standpoint we hope soon to acquaint our readers by means of a review of a splendid little book written on him by one of his admirers.

*The Indian Antiquary, October, November, and December 1909.*

R. Shamasastri's translation of Chānakya's *Arthasāstra* is continued here from the *Mysore Review* (1906-1908), the present instalment being concerned with Book V. ("The Conduct of Government Officers") and part of Book VI. ("The Source of Sovereign States"). Also Mr. Rose's "Contributions to Panjabi Lexicography" are continued. There are further "Archæological Notes" by Dr. Stein, being extracts from a paper published in the *Geographical Journal* for July and September 1909, and "Legends from the Panjab" (No. IV), by Sir R. C. Temple and H. A. Rose.

DR. F. OTTO SCHRÄDER.

## THEOSOPHICAL MAGAZINES.

### ASIATIC.

*The Adyar Bulletin*, Adyar, February 1910. As usual 'The Headquarters' Notes' open the number, after which Mrs. Besant contributes her second 'Letter from the President'. It speaks of the Benares Convention and offers some interesting suggestions concerning the specific functions of the races and sub-races in the building up of humanity. B. P. W. writes on 'Svaḍesh and Svarāj' with originality, and says—referring to our true Ego as spiritual—that "real Svaḍesh is in heaven whence we come". 'An interesting Suggestion' by Elizabeth Severs poses the possibility of the identity (through gradual transformation) of Hypatia and S. Katherine of Fierbois. William H. Kirby contributes an article on 'Adyar from another Aspect'—that of the duty of the residents in Headquarters towards the Society and all it stands for. Ernest Wood has a short article on 'Swedenborg—Psychic and Mystic'. Another short article and 'Straws' on various topics conclude a good number.

*Theosophy in India*, Benares, January 1910. 'The Monthly Message' deals with a variety of topics. There are some interesting remarks on Democracy, for example: "There is but one Democracy in all the kingdoms of nature and it is the Democracy of Spirit;" and: "The French Revolution . . . wanted to inspire every man by . . . *Liberté, Egalité, Fraternité*. Things were topsy-turvied: heaven was to be below." Hedwig A. Albarus writes on 'The Grail Legend' and Gleaner on 'Faith'. Sohrāb H. Sunṭook gives seven explications of 'The Egg-Symbol' and C. Nārāianasvāmi Aiyer contributes some notes on 'The Three States'. Dr. F. O. Schrāder answers Dr. Gaṅgānātha Jhā's criticism of his remarks concerning Vol. I. of *The Sacred Books of the Hindūs*, ending: "I cannot help expressing my regret that the value of criticism is so little recognised in India. How can there be a progress of science without criticism? I, for one, would prefer not to write at all, if I knew that nobody would find it worth while to point out my mistakes. Criticism is a help and a sign of esteem and interest." W. A. English has some good words to say for Spiritualism under the title of 'Western Stepping-stones to Theosophy'. He says: "While bad people might sometimes be made worse, good people were generally made better." The 'Selections from the *Divān-i-Nayaz*, are continued. Mazharullā Haidari publishes 'The Story of Sāleh or Trinity,' a Muhammadan presentment. There are further notes and notices and also a report of the Seventeenth Annual Convention of the Indian Section, though curiously some of the matter pertaining to the Convention of the Society as a whole is also incorporated.

*Central Hindū College Magazine*, Benares, January 1910. This, the first number of Vol. X. of the new series opens as usual with 'In the Crow's Nest,' written by Mrs. Besant, in which she is mainly occupied with answering the criticisms levelled at her personally and at her much-loved Hindū College. But then "there is one good side to these [attacks]: they show that Indians are no longer afraid to criticise people and things with which they disagree; they no longer smile on what in their hearts they are cursing. And that is well. One could wish, perhaps, that in copying the English spirit of free criticism they

had copied its more courteous exponents rather than its fighters of the lower classes, but doubtless that will come in time, when the first intoxication of free speech is over." A "Speech of the Governor of Bombay" (Sir George Clarke) is reprinted. It is short but to the point. From Mrs. Besant we find also a speech on 'Anti-Vivisection and Animal Protection'. It was spoken by her in London at the Congress, in July last. Short contributions are: 'Hero-worship,' 'Romesh Chandra Dutt, C. I. E.,' 'How to Draw our Provinces Together,' 'Sarnath,' and 'Athletics'. Then follow the always interesting 'Science Jottings' by Miss Willson and the usual official and minor matter.

*Cherāg* (Gujrāti), Bombay, February 1910. The number seems excellent as usual, but for the non-expert the English supplement is the only part easily intelligible. It contains short paragraphs and notes about 'The Gāyatrī Mantra,' 'The Submission of the Animals to Gilshadeng,' a series of quotations on 'The Vivisection Question,' 'How to Make Children Kind,' 'Masomy in India,' and Mrs. Besant's above-mentioned article on 'Anti-Vivisection'.

*Theosophisch Maandblad voor Nederlandsch Indië* (Dutch), Surabaya, December 1909. Original contributions are a poem 'Memorabilia' by J. B. F. Mulder, a short article on 'Relics' by Ed. F. W. Croese and an 'Adyar Letter' by H. v. W. Several translations—from Mrs. Besant, Miss Edger, Mr. Leadbeater and Mr. Sinnett—are continued.

*De Gulden Keten* (Dutch), January 1910. 'The Palace of Crystals,' 'Two Souls' and 'Amelia and the Dwarfs' are the three pleasant stories which fill in a suitable way this Theosophical Journal for children.

#### EUROPEAN.

*The Vahan*, London, January 1910. Short reprints, notes, news, official matter, book reviews and other such-like matter fill the number. Under 'Correspondence' the question is mooted whether a Theosophical essay-competition could be started, "to make us exact men".

*The Lotus Journal*, London, January 1910. Mrs. Besant's London Lecture on 'Signs of the Closing Age' is reprinted. 'Experiences in Fairyland' is signed by the now well-known initials H. O. W. M. 'Tommy' is a little kindness-to-animals story. Some other brief stories, also for the younger children (one by K. Browning) make up a good number.

*Revue Théosophique Française* (French), Paris, December 1909. From A. Besant we find 'The Place of Phenomena in the T. S.,' from Mr. Leadbeater 'The Influence of our Surroundings' and from the *Theosophist* pages 'In the Twilight'. D. A. Courmes explains at length the aims and rules of a new branch of the T. S. Order of Service, 'The Universal League for the Diminution of Suffering'. The same writer contributes his usual 'Echoes from the Theosophical World'. From various French journals articles on Mrs. Besant or on Theosophy are reproduced. They reflect the interest evoked by our President's latest tour in France.

*Bulletin Théosophique* (French), Paris, January 1910. The number is filled entirely with notes and news, with the exception of two short translations from B. P. Wadia and Weller van Hook.

*Le Théosophe* (French), Paris, numbers for December 1909 and January 1910. This new Theosophical periodical to which we extend a most cordial welcome, is a novel proof of the zeal and enterprise of our French brethren. It is noticed elsewhere by our Editor. Mr. Gaston Revel, the able and energetic editor of *Les Annales Théosophiques*, is its founder and editor. We shall watch the development of this interesting paper with the greatest attention and interest. Several well-known French writers on Theosophy are amongst its contributors, and there is even a specially written *feuilleton* called 'Dharma' adding to the charm of its pages. This is now the fourth Theosophical periodical in the French Section.

*Revue Théosophique Belge* (French), Brussels, January 1910. The 'Adept's Letters' are continued. From H. S. Olcott's *Old Diary Leaves* a note on 'The Projection of the Double' is extracted. 'Christmas from the Theosophical Standpoint' is a short article, translated from the Dutch. Then follows C. W. Leadbeater's 'Faithful unto Death' and a reprint from Pierre Piobb on 'Modern Astrology'. News and notes fill two other pages.

*Bollettino della Sezione Italiana* (Italian), Genoa, December 1909. The number opens with a summary of Mrs. Besant's three Parisian lectures. Our active friend G. G. Porro contributes a note on 'The Religion of the Incas' and another on some recent electrical theories. M. R. writes an 'Adyar Letter'. 'A Friend' furnishes a biographical sketch of the late Dr. Alfredo Pioda and Major O. Boggiani pleads for the fixing of the exact pronunciation in Italian of Samskr̥t and Tibetan terms in use in Theosophical literature. Aldo di Magny proposes the formation of a new branch of the Order of Service, vowing itself to a few minutes of silent thought every day for the opening of the mind of the co-citizens of the thinkers to spiritual thoughts and the essential Theosophical teachings. Mr. Mead's *Quest* is the subject of another short article, after which notes, book-reviews and an index to the volume complete the number.

*Theosophia* (Dutch), Amsterdam, January 1910. Olcott's *Old Diary Leaves* are continued as is C. W. Leadbeater's 'Beginnings of the Sixth Root-Race'. There is a short-hand report of Mrs. Besant's Haarlem lecture. Dr. Boissevain concludes his 'Theosophical Conception of History'. Another translation is from Dr. Steiner: 'The Lord's Prayer, an Esoteric Exposition'. A short meditation by H. E. is entitled 'St. Paul's in London'. Minor matter fills another eight pages.

*De Theosofische Beweging* (Dutch), Amsterdam, January 1910. The number is exclusively devoted to news, notes, notices and official matter. The item of greatest general interest is a full and extensive report of the discussions on 'Dogmatism and Freethought in the Theosophical Society,' which was the subject at the latest three-monthly meeting of the Dutch Section. The subject for the next meeting will be 'Theosophy and Art'.

*Teosofisk Tidskrift* (Swedish and Norwegian), Stockholm, December 1909. Arvid Knös contributes a biographical notice of the late Axel Zettersten, the General Secretary of the Scandinavian Section. Then there is a long article on 'Macrocosmos and Microcosmos' by Nino Runeberg (Alceste). Some minor matter follows.

## AMERICAN.

*La Verdad* (Spanish), Buenos Aires, December 1909. The number opens with an article on the Comte de Saint-Germain. It is a translation from Mrs. Cooper Oakley and is illustrated with a portrait. 'Conditions of Psychical Research' is a translation of that most valuable article by Mrs. Besant, contributed to the second volume of the European Congress Transactions. Ragon's 'The Mass and its Mysteries' is continued. The Editor contributes a short (illustrated) note on experiences of the medium David Duguid. 'The Fourteen Fundamental Points of Belief of Buddhism' is an old article by Arthur Arnould, translated from the French. It deals, of course, with the fourteen theses drawn up by Colonel Olcott for common acceptance by the various Buddhist sects. 'A New Eye' is a short contribution signed by the always welcome name of M. Roso de Luna. The 'Review of Reviews' is extensive; and as to the remark in it by our muy querido hermano y amigo: Yes, you are right, quite right. I confess my blunder. A little knowledge is a dangerous thing! Thanks anyhow for pointing it out. Lastly there are news and notes to complete the number.

*Luz Astral* (Spanish), Casablanca, Chili, numbers for November 1909. These numbers contain as usual an excellent selection of short articles and extracts on Theosophy.

## AUSTRALIAN.

*Theosophy in Australia*, Sydney, January 1910. We find the usual smaller departments, as: 'The Outlook', 'Questions and Answers', 'What our Branches are doing', 'Reviews', 'At Home and Abroad'. From Mr. Leadbeater we find 'Protective Shells' and 'The Hidden Side of Lodge Meetings'. 'An Ancient Festival' by E. Hill deals with Christmas, and A. Colquhoun contributes the first instalment of a sprightly and original paper on 'Life and the Minor Poet'.

*Theosophy in New Zealand*, Auckland, January 1910. Besides the usual departments, reprinted matter and other known items, we find an article on 'The Question of the Day' by Jean Davidson. The question is whether in the T. S. the form side of Theosophical teachings is neglected for the life side. Marian Judson continues her 'Sketches in Kashmir', and is now taking us on 'A River Trip'. 'The Stranger's Page' records 'A Methodist Opinion on Reincarnation.' Studies in 'Astrology' are continued and Chitra writes many letters to her young friends. A fine portrait of Mr. S. Stuart, president of the Auckland Lodge, and an early worker in New Zealand, is given as a supplement.

## AFRICAN.

*The South African Bulletin*, Pretoria, December 1909. The Editor, in his 'Editorial Notes', deals with various topics. H. J. S. Bell treats of 'Mesmerism' in the series of 'Theosophical Science for Beginners'. Mr. Wood contributes an essay on 'The Triple Karma'. 'Melancholy, its Cause and Cure,' by Agnes Beeforth, is to be continued. The President's periodical letter to the Sections is reproduced.

J. v. M.

## THEOSOPHY IN MANY LANDS.

### GREAT BRITAIN.

The turmoil of a General Election is not the most favorable season for the peaceful pursuit of Theosophical activities; the minds of many are filled to overflowing with the gravity of the political issues before the country, affecting as they are considered to do many world-questions. And yet some of us feel that the destiny of the nation must depend upon something more vital and deep-rooted than the swing of the political pendulum. We find ourselves in agreement in one respect—and in one respect only—with a writer who recently astonished his friends and his enemies by his alarmist articles in a widely-read daily journal; he said we were “*waiting for a man*”; but among the echoes of many foot-steps, who can distinguish his?

In the Theosophical world in London the New Year was heralded by a gathering of members at the Headquarters, by invitation of the Executive Committee. The rooms were crowded, visitors dropped in who came from surprisingly far-off places, the spirit of good fellowship brooded over the gathering and the General Secretary had a kind word for everyone. Mrs. Sharpe made an appropriate speech, and turned to good purpose a curious legend as to proceedings in the German Navy, which may or may not be true, but has been widely circulated; she bade us raise our right hands together “*To the Day*”; it has a singularly effective expression of the hopes of most of those present at the meeting that 1910 was a step nearer to the coming of the Teacher, and several afterwards spoke of the inspiration felt.

The evening was closed by the performance of a short Mystery Play, specially written for the occasion by Mrs. Bishop of the H. P. B. Lodge Art Circle, and rendered by the gifted authoress and three others—one of them a boy of about six, who acquitted himself well. Wonders had been done in fitting up a temporary stage and a ‘cave’ in the lecture-room, and the allegory, thoughtfully and poetically worked out, gave great pleasure.

The Co-Masonic Lodges have been the first to begin the New Year’s work in London; they have shared in the inflowing tide of new life.

A syllabus of Sunday evening lectures, giving an outline of Theosophy, has been arranged for Headquarters; we hope that some of the enquirers who attended the public lectures in the autumn will come to these and pursue their studies further. The customary Monday afternoon lectures have also been arranged; Friday and Saturday are the only days upon which the Headquarters’ lecture-hall is not engaged for a meeting.

The T. S. Order of Service is responsible for various activities at Headquarters; Mrs. Despard, one of the best-known workers in the Woman’s Movement, recently gave a lecture on “*The New Womanhood*,” and Mr. Wolfe-Murray also lectured on “*The Astral Consciousness, its nature and workings*”. The Round Table now holds Sunday afternoon meetings at Headquarters which promise well.

Two Theosophists (at least!) who went to see Maurice Maeterlink’s new children’s play, *The Blue Bird*, were interested to find many familiar thoughts expressed by the characters of the great Belgian poet. The two children, who are the chief mortals in the play, are endowed by a fairy God-mother with the sight and hearing of the inner worlds; they

can hear the language of the animals and the voices of the familiar household articles. They visit the land of the dead and find in a charming way their grandmother and grandfather, who explain that they live in the thoughts of the living—they are conscious of the thoughts and, in fact, only regain clear consciousness as they are thought. In another scene the children visit those about to be born; pre-existence is evidently part of the poet's philosophy, for he pictures the souls as actively planning the work which lies before them in the world.

Apropos of a statement in the Sixth-Race articles which are so eagerly awaited month by month, that vegetarianism is to become almost universal, I noticed a cutting in a leading daily which partially attributes dear roots in America to the spread of humane diet. "As to vegetarianism," so it ran, "it was becoming so general that the number of cattle killed was decreasing, and this in turn naturally affected the number of hides in the market."

H. W.

#### CEYLON.

During the latter part of November and early in December every year we have the great pleasure of meeting European, Australian (Colonial), and American delegates to the Annual Convention held either at Adyar or Benares, who of course do not fail to look in at the Musæus School at Cinnamon Gardens, and meet there the members of the Hope Lodge, and take a cup of Ceylon tea with Mrs. Musæus Higgins, whose hospitality is proverbial. So, last year, the several delegates who came from various parts of the world to the Convention at Benares and who touched at Colombo, gave us the pleasure of meeting them. Last month and this month we met some of them again on their return-journey—full of cheer, refreshed like giants, with the counsel of wisdom of our dear President, to push forward the Message of Theosophy in their native lands. We who have not had the privilege of being present at the Convention, get in advance from these good visitors shreds and scraps of the proceedings of our annual foregatherings, which we are glad to get, before the 'report' reaches us.

Colombo is neither cosmopolitan nor broad in its views. The element of narrowness has formed into a very thick crust in the Colombo mind, and it will take years before this ugly skin is chipped off and the strength of moral character brought out to breathe the fresh air and light. A very healthy sign of the "chipping off" business was recently noticed in finding a copy of the *Theosophist* put on the table of the Colombo Library. This Magazine, if read with care, will certainly let in a flood of light and much fresh air into those narrow minds of the Colombo Library.

*Stories from the History of Ceylon* is the title of a dainty little book written by Mrs. Musæus Higgins and brought out by Messrs. Capper & Sons from the *Times of Ceylon* Steam Press. My reference to it in these pages is to point out to our readers the fact that the T. S. as a body, and its individual members in various parts of the world, are doing immense service to the advancement of the nations among whom they are located. Neither the love of money nor position nor any earthly or heavenly gain is the stimulus for their labors. It is only a sincere desire to help that prompts them to work. And to be able to help is indeed the greatest privilege. And it is

cheering to see the public acknowledgments made of the work of the T. S. especially in India and Ceylon, chiefly in connexion with the educational movement. To help its advancement is noble. And the true advancement of a nation depends on working on the lines of education suited to the nation and its country—I mean true Svadeshi. Sinhalese Buddhists should be educated as Sinhalese and Buddhists. Any other education will be out of place for them and will de-nationalise them. The T. S. has struck the right key-note to educate on true Svadeshi lines. And other bodies will sooner or later have to change their programme of work and take a leaf from the book of the Theosophical Society.

H.

## ITALY.

Lourdes and the alleged 'miraculous' cures of sick, halt, and maimed who annually go there in woeful pilgrimage seem always to be subjects that draw large audiences and provoke endless and animated discussions. Father Gemelli, who is a priest of the Roman Catholic Church, but is also a scientist and doctor of medicine, has been recently giving a series of lectures based on carefully drawn up reports and sifted evidence bearing on the successful cures of pilgrim patients to Lourdes. The special audience of doctors and scientists who were convoked recently in Milan to hear and discuss Padre Gemelli's exposition of facts and instances, while agreeing, from a technical and scientific view-point, that many cases seemed inexplicable, differed very much in their opinions and suppositions, excluding of course supernatural intervention, and though the discussion continued until 2 A. M. in the morning, no very valuable conclusion was arrived at, except that they were glad to have been able to discuss the matter among scientists. The trouble is that it is an empiric science; and as long as doctors and physicians do not really *know* the wherefore of things, but are content to deal only with outer effects and proximate causes instead of carrying their investigations into the finer realms of nature and the subtler bodies and powers of man, they are bound to indulge in frequent, but quite, relatively, fruitless discussions. Theosophy holds the key to many of these problems; but until scientists condescend to take into consideration, even as hypotheses, some of the fundamental truths such as Reincarnation and Karma and man's place in the different worlds of matter, and apply these with the power of their special studies, they are likely to go on groping in the dark, and the trains to carry their freights of human misery to Lourdes and elsewhere.

The press in Italy, as all know, is not to any great extent centralised in its capital as is the case with some other countries, for instance in England and France. There are, it is true, two papers, the richest, that, having the best news, are read more or less all over the Peninsula. But regionality prevails, and each region reads the paper of its principal town. The result of this is that while the contents as regards foreign news are obtained from some common source or telegraphic agency, and are scanty and deficient, the matters of national interest and of Italian interest are fully represented, and the papers vie with each other in obtaining signed articles from eminent men. Questions of interest are thus very often ably dealt with by most competent writers, and the advance in this direction has been remarkable of late

years. The columns of more and more newspapers, as I have had occasion to point out, have been occupied with thoughtful essays on religious, philosophic, and scientific problems.

After a period of local pralaya there seem to be signs of a reawakening of the dormant energies in some of the Lodges of Southern Italy. That earnest Theosophical member Lieutenant Neva, once of Bologna, has taken hold of the Naples Lodge, of which he has been elected president, and has now aroused it from its slumbers, so that shortly it will no doubt give proof of its new existence and of its value to the Theosophical movement in Italy. There are also rumors of another lodge in process of formation in the same town.

Similarly Palermo is very much 'looking up'. Lieutenant Borzi, the actual president, and ex-president Avv. G. Sottile, a steady and faithful member, had already done much to revive the temporary languor of the Palermo Lodge; but the advent of R. G. Macbean, British Consul for Sicily, so well-known in Italian Theosophical circles, and especially in Genoa, for his steady good work and common sense, has helped the above-named very largely to set Theosophical teachings going once more in Palermo. New rooms have been taken, another Lodge called the 'Pythagoras' has been formed. Meetings are attended by members of both Lodges. The premises are decorated with diagrams and tables of 'planes' and 'the outpourings,' 'Involution and Evolution,' designs from *Man Visible and Invisible*, etc. Visitors seeing these ask questions and this gives material for much explanation and enlightenment. Attendances are increasing to quite respectable numbers, and considerable interest has been shown in translations of the Community articles. There seems to be some connexion between Theosophy and Botanical Gardens, or at least Botanical Professors, for as in Genoa all Theosophists are very welcome at Professor Penzig's house in the Botanical Gardens of which he is the University Professor, so too the present writer discovered the same welcome in Palermo, where Lieutenant Borzi's father is also the Directing Professor of those far-famed and beautiful Botanical Gardens.

News has reached me of the formation in Genoa of an important Philosophical Society, for the study and discussion of philosophical subjects and for the holding of public lectures on arguments of a philosophical nature. Dr. Spensley, the genial patriarch of our Theosophical flock in Genoa, and Professor Penzig, our much loved General Secretary, are largely responsible for having brought together along liberal and catholic lines of thought such eminent men in so many branches of science as Professors Baratono, Benzoni, Ferrari, Morselli, Negri, Savelli and Vacca, who, together with the two above-mentioned, form the constituting nucleus of the new Society. All good wishes go with it at its inception, and it is confidently hoped that much valuable thought will be generated and given out into the world to enlighten and broaden the ideas of men, that they may come to see and value the teachings and message of Theosophy.

Attention was drawn in a recent number of the *Theosophist* to the advisability of the free distribution of Theosophical works to public libraries as a means of propaganda. This has been done to some considerable extent in past years in Italy, and the figures furnished me show that despite the scant means and small numerical strength of the Section,

a very liberal quantity of printed books and pamphlets has been given out to the general public. The Government libraries, of which there are twenty, have each received fourteen of our most important books translated into Italian, as well as many pamphlets which are frequently sent as they come out. 600 copies of *Spiritual Life for the Man of the World* and 300 copies of *The Necessity for a Religious Education* were distributed all over the country to professors, teachers, schoolmasters, and provincial libraries. Some 700 copies of various other pamphlets and lectures were systematically sent out to particular classes of people, and some 100 books in Italian or English editions were also given away to those specially interested. Private initiative can and should do much in this direction.

W. H. K.

FRANCE.

The General Secretary sends the following to the President :

Our National Society is doing well ; the impulse you imparted has not yet weakened, and I find great activity in nearly every centre, while outside the Theosophical Society there is much eagerness to know what Theosophy is and what the Theosophical Society is doing.

New admissions increase ; from January 1, 1909 to December 31 we registered 196 new members, and from January 1, 1910 to January 12 we have already welcomed another 10. A new Lodge, 'Pro Veritate,' has been formed at Marseille. In Paris, our younger students are very active, studying and lecturing ; they have also founded a newspaper, *Le Théosophe*, which is doing well and deserves encouragement. For the first time a spiritual movement differing from our own, La Société Magnétique, has asked for a lecturer to give an exposition of Theosophy ; M. Chévrier accepted the invitation, and gave a fine lecture. The 'Alliance Spiritualiste,' comprising esotericists of various shades of thought, invited us to speak in the name of Theosophy at their inaugural meeting, and M. Maes and myself spoke and were listened to with much attention.

At Geneva the activity is great and the meetings are well attended. MMes. Stephanie, Brandt and Erismann do many men's work and preserve perfect harmony. I hear that Pastor Fulliquet has lectured on the "Immanence of God". At Lyon, the new Lodge L'Eveil, is very earnest. At Bordeaux, work is also devoted and the number of the group is increasing. At Nice, the three Lodges are working well. In Tunis, also, serious progress is being made. Rouen has opened a fine hall for Lodge meetings, and much promise is visible. There are only two centres which are making no progress : Angers, where the Lodge is small and feeble, and Marseille where the old members—with some notable exceptions in M. André, M. Leblais, and Col. Fortin—seem to be asleep, while the new members are too few to animate them. There is a small band of Dr. Steiner's followers, narrowly orthodox members of that school of thought, who stand quite apart from their Theosophical brethren and will bear no part of the cost of the local headquarters.

Our financial year has closed with a balance of *fs.* 3905 (£ 160), so that I hope, with the consent of the Executive Committee, to help the work of some of our active propagandists.

C. B.